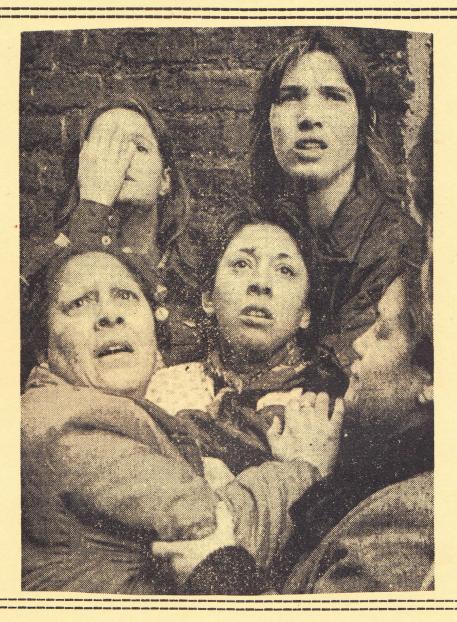
a lesbian separatist newsjournal

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NEW YORK CITY



BIMONTHLY

TO BE SOLD TO AND SHARED BY LESBIANS ONLY



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Cover photograph, UPI.

While signed articles express the opinions of the author and not necessarily those of each collective member, TRIBAD accepts responsibility for choosing to print whatever appears on these pages. Collective consensus is reflected only in Fort Dyke Statements.

Please mark "For Publication" or "Not for Publication" on any letters you send to TRIBAD.

Only Dyke Separatist publications are free to reprint Tribad material, if they will send us a copy.

CONTRIBUTIONS IN ANY AMOUNT ARE WELCOME!

FORT DYKE STATEMENT

We are a lesbian separatist collective that rents a store-front called Fort Dyke, the first lesbian separatist space in New York City. Fort Dyke is located at 49-51 Prince Street between Mulberry and Lafayette Streets, one block from the Lexington Avenue subway station at Spring and Lafayette in Soho.

Tribad: A Lesbian Separatist
Newsjournal is a forum for lesbian separatist theory, strategy
to overthrow patriarchy, and
political analysis, female visions, which is published by the
Fort Dyke Collective. The articles will focus on lesbian issues, women's oppression and
liberation: locally, nationally,
and internationally. We do not
accept letters from men or
straight women. TRIBAD is written by lesbian separatists for
lesbians only.

TRIBAD invites all lesbian seps to submit graphics (black india ink on white), articles, news, artwork, photographs, poetry, and short stories for possible publication.

Fort Dyke is proud to announce the opening of the LESBIAN HEALING CENTER in February 1979. Any dykes interested in healing services to the LESBIAN COMMUNITY, in offering or receiving, consult the February Calender on page ? Call 966-6170 if you want to get on the March schedule or spring schedule.

COME TO ELLEN TURNER'S ARTSHOW AT

FORT DYKE, MARCH 24- APRIL 1.

DYKE DEVOLUTION NOW

CONDY CONDY

TRIBAD Editors: Maricla Moyano, Joy Scorpio, Rhonda Gottlieb, Susan Cavin.

An Inch of the BREADTH of LESBIANISM

by SUSAN CAVIN

Cross-specially, lesbianism has been observed among these primate and mammalian societies: baboons, gibbons, chimpanzees, domestic cats, horses, lions, rabbits, dogs, pigs, sheep, guinea pigs, cattle, rats, mice, hamsters, goats, porcupines, elephants, bats, hyenas, raccoons, donkeys, and porpoises...so far. This, of course, neglects to mention the high incidence of lesbianism among seagulls (14%) reported in 1978 off the coast of California. No doubt there are probably many more unreported cases of lesbianism in the animal queendom yet to be recorded.

A SMALL SAMPLE OF HUMAN LESBIANISM

Thirty societies where lesbianism is reported in the American social science literature prior to 1957 are:

AFRICA (6)

Hottentot (Nama)
Herero
Mbundu
Tswana
Dahomean (Fon)
Azande

EAST EURASIA (2)

Chukchee (Reindeer) Cantonese

NORTH AMERICA (10)

Kaska
Klamath
Kutenai
Blackfoot
Crow
Ojibwa (Chippewa)
Chiricahua
Cocopa
Maricopa
Navaho

CIRCUM-MEDITERRANEAN (4)

Athenian (450 B.C.) Roman (A.D. 100) Americans (New England) Bedouin (Rwala)

INSULAR PACIFIC (5)

Balinese Aranda Ifaluk (Woleians) Manus Samoans

SOUTH AMERICA (3)

Yucatec Maya Cagaba Aymara



(The source of all information in this article is my doctoral dissertation entitled: "An Hystorical and Cross-Cultural Analysis of Sex Ratios, Female Sexuality, and Homo-Sexual Segregation Versus Hetero-Sexual Integration Patterns in Relation to the Liberation of Women," October 1978, Political Sociology, Rutgers University. A copy can be obtained by writing to: University Microfilms, University of Michigan, 300 Zeeb Road, Ann Arbor, Michigan 48106.)

The time range of these thirty societies where lesbianism is reported is: 450 B.C. to 1957 A.D. This means that societies where Lesbian Feminist Movements have appeared since 1957 are not included in my lesbian sample.

My results show that lesbianism is geographically, socially, and economically widespread across human society. Lesbianism crosses all types of subsistence: hunting and gathering, agriculture, fishing, and animal husbandry. It is important to note that 20% of this lesbian sample comprise. societies where hunting and gathering is the dominant subsistence. Since hunting and gathering society is generally considered a measure of prehistoric society, this evidence shows that lesbianism is probably prehistoric. This hunting and gathering evidence of lesbianism alone disproves the erroneous assumption that lesbianism is a "product of decadent, bourgeois, capitalist society."

Furthermore, lesbianism crosses all types of plant cultivation known to society, all household types, all settlement patterns, and all marriage forms except polyandry. Lesbianism crosses all major forms of family, marital residence, mean size of local communities, marital exchange modes, social stratification, and post-partum sex taboos (after birth).

This means that lesbianism is far more widespread than most estimations allow. Lesbianism crosses all types of societies: patrilineal, matrilineal, patrilocal, matrilocal, small societies, large societies, urban, rural, suburban, monogamous, polygynous, industrialized, non-industrialized, and every other major dimension used to categorize society. There is good reason to believe that lesbianism is probably present in every known society.

Lesbianism is reported in societies whose major family form is: independent, extended, lineal. I could find no lesbianism reported in societies with stem families. Lesbianism is reported in societies whose major household type is: mother-child, nuclear, polygamous, extended, stem, and qualified polygynous. Lesbianism is reported in societies whose major form of marital exchange is: bride-price, material considerations absent, bride service, dowry, gift exchange, sister of groom exchanged for bride. Every category I examined, Lesbianism shot the full range across every type of society imaginable.

Margaret Mead found that out of the 25 female adolescents she interviewed on Samoa, that 17 of them had "homosexual experience" while 8 did not. In contrast, only 12 out of the 25 female adolescents had "heterosexual experience"; 13 did not. This means that 68% of Mead's Samoan sample had "homosexual experience;" while only 48% had "heterosexual experience." (See Coming of Age in Samoa.)

Who says we're only 10% of the population? LESBIANS ARE EVERYWHERE.

first international lesbian separatist swim on washington, d.c.

JULY 4 C.L.I.T. (Collective Lesbian International Terrors), FORT DYKE, and TRIBAD are sponsoring the FIRST INTERNATIONAL LESBIAN SEPARATIST SWIM ON WASHINGTON to be held the night of JULY 4, 1979 at the Mall in front of the Capitol, after the Lesbian/Gay National March on Washington. THIS IS AN ALL NIGHT CONVENTION, OPEN MIKE, a continual flow of LESBIAN SEPARATIST MUSIC, THOUGHT, SPIRITUALITY, DANCING BY MOONLIGHT, LESBIAN LOVE-IN, POETRY, ANOTHER WORLD. (Any lesbian separatist who wants to perform music, write Tribad.) Please send a delegation from every country to speak. The dykes will swim on Washington demanding an international female homeland for the lesbians and women of the world to be placed on US land, and given to us. Lesbian Separatist Guerilla Theatre, literature, and political workshops needed for the NIGHT RALLY of PERPETUAL LESBIAN REVOLUTION. .Further information on the FIRST INTERNATIONAL LESBIAN SEPARATIST SWIM ON WASHINGTON, JULY 4, 1979 will be printed in the coming issues of TRIBAD. Keep your eyes open and come.

ALL LESBIANS WELCOME

LESBIAN HEALING CENTER AT FORT DYKE

The Lesbian Healing Center at Fort Dyke is an attempt to make the Lesbian Community self-sufficient and self-supportive in terms of health, so that we need no longer rely on men's medicines, therapies, hospitals, insitutions, alcohol, drugs, or even on men's definitions of what health is.

Many of us on Fort Dyke-Tribad worked on the Virginia Woolf House Group, an attempt to secure a shelter for women in conflict or crisis. The money we raised through readings, dances, and barbecues was not enough to buy or even rent adequate housing in New York. But it was enough to pay for four months' rent on Fort Dyke where through political discussion, yoga, diet, exercise, raps and actions against psychiatry, learning about hypoglycemia, herbal healing, dancing, giving and taking massages, co-counseling, having a safespace to go in case of freak-outs, fights, or homelessness, and especially through working with the Lesbian Support Network, we will essentially accomplish aims the Virginia Woolf House Group had. Any lesbian who needs other services or wants to give other services, please call 212-966-6170 or Joy Scorpio at 212-674-3187.

WOMEN, HOUSEWORK, AND SOCIETY

Part i

by RHONDA GOTTLIEB

An enormous amount of material has focused on men and their work. Women's work on the other hand has received little serious academic scrutiny. In particular, women's work in the home has been ignored and trivialized. Because women do not receive wages for work done in the home it is believed they do not work. This economistic definition of work, combined with the Marxist emphasis on production and women's involvement in it as the essential variable in their history, has resulted in an analysis of women that lacks full dimension. The housewife role is the shared experience and social ideal of most women in every society. To disregard housework is to disregard the particular conditions which all women live under and which are particular to all women. From this perspective, housework, which includes marriage, motherhood, and heterosexuality, is not simply a personal arrangement but is an institution that affects all women.

In this article, I will argue that the role of housework in contrast to traditional views, did not grow out of women's intrinsic need to mother or service man. Rather, housework is an outgrowth of the various phases of capital accumulation and growth that characterized industrialization. The overall inclination of capitalist development has been to socialize the processes of commodity production, separating labor from family life and centralizing it in large scale corporate villages. With the rise of industry woman became the non-employed economically dependent housewife, and man became the sole wage earner, supporting both his wife and children on his salary.

In addition, I will examine the various analyses that have developed among feminists in relation to women and housework. Specifically, I will focus on Mariarosa Dalla Costa's and Selma James' book, The Power of Women and the Subversion of the Community and Margaret Benston's well known essay "The Political Economy of Women's Liberation."

Before industrialization wage labour was extremely uncommon. For women, housewifery was the prevailing form of work and involved skilled labour. Nearly all manufacturing was done in the home and textiles in particular were produced under the exclusive jurisdiction of women. Agriculture was also another chief occupation of women. For example, in Britain women were responsible for the total administration of the dairy including the milking of cows, the making of butter, the growing of flax hemp and the milling of corn.

To summarize, in pre-industrial society the home was not privatized but was the center of production. Women as household workers were involved in skilled labor particularly in the fields of agriculture and manufacture. In essence, what existed was a system of family industry in which the family was the unit of production, and the goal of production was goods or services intended for sale or exchange. The child did not hold a central position in the family but was treated as a young adult with attendant work responsibilities. This, however, was all to change with the transition to the stage of industrial accumulation that attained its full development after 1830.

In the seventeenth and eighteenth centuries many family based industries were controlled by complicated networks of middlemen whose domination over manufacture increased with the greater demand and supply of industrial products. The change to large scale factory production under the control of these emerging capitalists necessitated the establishment of a factory system. In the capitalist factories workers owned so little property that they were compelled to work as wage laborers and were incorporated with capitalist owned machinery to produce goods under the capitalist employer. a consequence, work became distinct from the home and women's placement in extremely rigid gender roles based on sexual function became more evident. Initially, family labor was honored and husbands, wives, and children were hired, although allocated to different positions according to their sex and age. However, from the 1820's on, technological change decreased the need for factory labor of children. Protective legislation was passed which reduced their employment. As capitalists eliminated family labor policy more and more women found themselves unemployed. Although men did not benefit from the loss of their wives incomes, they received compensation in the establishment of the housework system and their hegemony over women's labor in the home.

For these changes to be accepted however, an ideology had to be developed that stressed the domestication of women and their natural sphere being the home. As a result of decreased child labor the length of childhood was extended and children were given a primary place in the family. This of course tied women more closely to the home and perpetuated the ideology that women and children were both intrinsic to each others well being. Protective legislation was extended to include women and this was also an important factor in the development of the modern housework role.

By the nineteenth century the factory system had eliminated the productive function of the family. Eli Zaretsky states in his analysis of the impact of capitalism on the family, "the bourgeois family was reduced to the preservation and transmission of capitalist property, while the productive function of the proletarian family lay in the reproduction of the labor force. Hence, through the family each class reproduces its own function." (3, p. 33.)

Zaretsky proceeds to discuss the rise of subjectivity and the stress on personal satisfaction that accompanied the privitization of family life. Subjectivity, as defined by Zaretsky, is the "search for personal identity outside the social division of labour." (3,p.9) As the productive functions performed by the family were socialized under capitalism, the family lost its basic identity as a productive unit. Material production within the family, specifically the work of women, decreased in value as a result of its isolation from the socialized product of surplus value. This situation combined with the expansion of welfare, social work, hospitals, old age homes, and other public institutions eliminated many of the functions of the pre-industrial family. As a result, the family acquired a new meaning in society. It became to signify in the mind of the male wage labourer a realm outside the world of capital. Having no decision in the outside world, the male proletariat searched for meaning and fulfillment in the family. Women, in contrast, continued their traditional work in the home, although with less pride due to its decreased value. Women became responsible for providing emotional solace and nurturance to all family members; their function became the maintenance of the personal and emotional domain of family relations. In essence, woman's work became to be

conceived as a service rendered out of love. It took on the status of non-work. Lastly, it is important to note that in this process the home was transformed from a center of production to a center of consumption. (3,pp. 61-77)

Zaretsky relates this division between the personal and political spheres of society (family vs. work) to the current division between the women's liberation and socialist movements. According to Zaretsky, the women's liberation movement seriously addressed itself to the issue of male supremacy by challenging the role of the family, sexuality, and power relations between women and men in society. However, he believes that feminism, while challenging these institutions, didnot challenge the idea that these institutions were separate from the economy. Feminism has tended to utilize Marxism in order to comprehend the economy. However, in addressing sexism they employ a different theoretical framework including a feminist understanding of psychoanalysis (Juliet Mitchell) or the development of a sexual class system (Shulamith Firestone).

Socialism, on the other hand, has emphasized the destruction of capitalism and the transformation of legal property relations to the exclusion of a serious discussion of social and personal life. Marriage, housework, and sexual relations are witnessed as individual arrangments, outside the realm of political economy. This constitutes economic determinism and disarms the socialist movement of a revolutionary overview. Zaretsky challenges the dichotomy between socialism (the economy) and feminism (the family), and instead posits the view that socialist theory must be enlarged to include all heretofore considered personal issues. (3,pp. 17-22)

Although Zaretsky is accurate in many of his perceptions and progressive in his desire to examine "personal" life, I do not believe he solves the problem he defines. For example, Zaretsky holds the belief that the inability of political movements to successfully merge the personal and the political is rooted in the structure of capitalist society itself, which created and maintains the division between personal and political spheres. Therefore, socialist thought must confront this division by viewing the personal (the family) as a historically formed part of the productive process. Women alone cannot transform male/female relations or the structure of the family without a transformation of the capitalist economy. Zaretsky states that this will necessitate the energy of all working people, housewives included. Although I agree with much of Zaretsky's analysis, his program to bring about such social change is somewhat vague and lacks dimension. Moreover, he does not seriously analyze the fact that the failure of the socialist movement to seriously confront personal life is not only rooted in the division between political and personal fostered by capitalism, but is rooted in male supremacy which existed before the rise of industrialization and the modern housewife role. The depoliticization of family life and sexual relations, the treatment of issues that specifically relate to women as trivial, is indicative of a maledominated movement that believes the feelings and lives of women are trivial. Lastly, the fact that women's liberation cannot be achieved without a transformation of the capitalist economy does not negate the necessity of an autonomous women's liberation movement. The socialist movement has consistently displayed an arrogance towards the women's liberation movement with its attempts to determine the needs of women and direct the course of the women's liberation movement.

Jeanette Silveira in her book The Housewife and Marxist Class Analysis suggests that an analysis of housework must be launched that is comparable to the analysis of capitalism. Specifically, in relation to women it is not only necessary to examine transformations in social structures surrounding housework, transformations in such structures as the family; it is also the prevalence of institutionalized heterosexuality and the control of women's reproductive capacities that must be analyzed. According to Silveira, Marxist theory has traditionally described classes of men since its exclusion of housewives eliminated the majority of women from Marxist theory and the revolutionary process. Marxists have been inclined to discount the possibility that women's oppression was caused by their own position in society rather than the economic position of their husbands or fathers. She concludes that it is possible that a redefinition of class is in order, one which includes class conflict between women and men. Silveira writes:

What are women's relations to the means of production? Most women simply are not predominantly capitalists, wage laborers, or petty bourgeoisie. Some women, as part of their economic function, do fall into classes of wage labor more peripheral to Marxism; e.g. nonindustrial and unproductive workers. Most women, however, even those who have other functions are predominantly housewives ... Thus, when we define the housewives' relation(s) to the means of production, we are defining class(es) comprised of women; and we are defining those classes that have economic relations with housewives, classes probably comprised of men. This new class analysis would not only be more complex than the old; it would also contain class relations which are relations between the sexes. If any of these relations are exploitive, then we have a new class conflict which is also a conflict between the sexes. (2, p. 9-10)

It is, in fact, a struggle between women and two (perhaps more) groups of men, who are in turn fighting with each other over which of them is going to control women's bodies... Whether the struggle becomes one of the people against the ruling class or women against men will depend on whether or not the oppressed classes of men resist women's taking our rightful share of power. (2, pp. 69-70)

END OF PART I. PART II of Women, Housework, and Society will be presented in the next issue of Tribad.

FOOTNOTES

¹⁰akley, Ann. Womans Work. (New York: Vintage, 1976).

²Silveira, Jeannette. The Housewife and Marxist Class Analysis. (Seattle: published by the author, 1975).

³Zaretsky, Eli. <u>Capitalism</u>, <u>The Family and Personal Life</u>. (New York: Harper Colophon Books, 1976).

LESBIAN SUPPORT NETWORK

We are a small group of lesbians who are committed to starting and developing a support system for ourselves and other lesbians. Our discussions so far have generated ideas like:

- a hard times support line;
- a rotational list of lesbians willing to spend time with another lesbian who is in pain or a particular crisis;
- •a channel for sharing self-help information, such as how to get food stamps or welfare, how to use herbal remedies -- whatever information we can provide for each other.

These ideas spring from our own experiences with pain and crisis. They also reflect our political analysis: we take a stand against the institutions of psychiatry, the profits they make off our pain, and the control they maintain over our lives. We want to provide alternatives to therapy and institutionalization.

The creation of a lesbian support system takes enormous energy. If you feel this is a need of your own, as well as a need for other lesbians, come to our next meeting on FEBRUARY 14, 1979, at 7:30 P.M. To find out the location of the meeting, call:

the Lesbian Switchboard (212) 741-2610

Monday through Friday 6 to 10 P.M.

or

Tena - (212) 271-0739 any day from 10 A.M. to 4 P.M.

LESBIAN SUPPORT HETWORK

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LESBIAN HEALING

CENTER

AT FORT DYKE

FORT DYKE

49-51 Prince St. New York City

february' 1979

Any dyke interested in doing an artshow, music, readings, or contributing her healing services to the Lesbian Healing Center at Fort Dyke, call 966-6170 and get on the Spring Schedule, Fort Dyke Political Rapat 9 Elyses 10 L.A.P. YOGA Class & Diet, exercise) & (Les bians * Discussion 15 moderat less

18 - 9 pm

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Phatthenogenesis
FREE 1pm (bid, execcise) by Phyllis of Phyllis Classes by \$2 mones on Helene Solphia \$5 more or less Peychiatay) \$5 mone 1-3pm g less 730 -9 FREE 7PM Swedish 25 Elyse's MASSAGE CLASSES By Helena Sophia 185 more on less UdGA Class (Diet, Exercise) \$ 5 mose or less

or crisis. For further information, contact LESBIAN SUPPORT NETWORK through the LESBIAN SWITCHBOARD, Mon.-Fri., 6-10 pm, at 741-2610.



1-3 pm

A CALL TO ACTION FOR POLITICALLY PERSECUTED WOMEN: Instead of writing individual protests to Videla, Pinochet, Sen. Kennedyb the Agha Khan, Carter, Brezhnev, or Teng, as we are usually asked to do, I think it is high time the Women's Liberation Movement formed its own international solidarity group to defend the tortured, imprisoned, and disappeared women of the world. Write: Maricla Moyano, c/o W.R.L., 339 Lafayette st., N.Y.C., N.Y. 10012

Tortured, Imprisoned, and Disappeared Latin American Women by maricla moyano

Many of you may be aware of the plight of Latin American women revolutionaries, protesters, sympathizers, or mere bystanders. "Off Our Backs" has carried several articles on the topic. But I have found Americans as a whole arrogantly ignorant of Latin America: its peoples, the very distinct and individual histories of the countries that compose it, its geography, its economies, the diverse racial and ethnic composition of its peoples. I fervently recommend Eduardo Galeano's book: Open Veins of Latin America: Five Centuries of the Pillage of a Continent, available from Monthly Review Press, 62 West 14 St., N.Y.C.

I am going to deal here mainly with Argentina and its martyred women, not only because I was born there, coming to the U.S.A. at age nine with my American mother, going back to Argentina at fifteen for a year and again for six months at twenty to visit my father's family, but because Amnesty International had no extensive documentation on women political prisoners in Chile, Brazil, Colombia, Nicaragua, Uruguay, etc. Only on Argentina. And Amnesty International won the Nobel Peace Prize!

Argentina, being below the equator has a climate exactly the opposite of the U.S.A. The North is hot, tropical, with jungle foliage. The central part is temperate and has vast flat, fertile plains called the "pampas" where wheat is grown and cattle raised and where the gauchos used to ride. The South is cold, snowy, and reaches to the Antarctic and the South Pole. It is an underpopulated country, having only 23 million inhabitants. Most of the Indians have been exterminated, first by the Spanish conquistadores, and then by the Spanish, Italian, French, German, British, Swiss, East European, and Russian immigrants that followed. One third of the population is of Italian descent. As the Columbia Encyclopedia puts it, "Argentina, unlike most Latin American nations, has a population that is overwhelmingly of European descent, especially of Italian and Spanish origin. The mestizo portion of Argentina's population is very small because there has been little mixture between the European and Indian peoples ... there were strong and fierce Indian tribes who ... disappeared under European warfare and pressure. Argentina has one of South America's lowest population growth rates (1.5%) and one of its highest literacy rates (90%). It has a fine education system that is strongly controlled at all levels by the federal government."

In Argentina, education is free at all levels, from nursery school through the university. It has the largest Jewish population in Latin America, but there are also pockets of German Nazi exiles and their descendants. Argentina is self-sufficient in food, oil, and hydroelectric power. Until the 1976 military coup, its labour unions were the strongest in Latin America.

It would take a book to describe and try to unravel Argentina's history, its struggle for independence from the Spanish Empire, from the British Empire (which tried to invade Buenos Aires), and now from the U.S.A., the Multinational Corporations, and the Trilateral Commission.



Around 1944, the dictator President Peron established a popular dictatorship, aided by his wife, Vice-President Eva Peron, who had the support of the labour unions, the workers, and the poor against the oligarchy. "Evita", as the people affectionately called her, got Argentine women the vote. She died of cancer in 1952. In 1955, Peron was overthrown and went into exile in Spain. In the late fifties, another exiled Argentine, Ernesto "Che" Guevara was joining Fidel Castro and would help him lead the Cuban revolution. A smash hit

musical called "Evita" has been on the London stage for several years. In it, I've been told, Evita, who never met him, talks to Che Guevara, or his ghost...or perhaps they are both ghosts! The

musical is due to open on Broadway this spring.

In 1972, with Argentina on the verge of civil war between leftist guerrillas (the Ejercito Revolucionario del Pueblo and the Montoneros) and rightist death squads supported by the government, Peron was allowed to return with his third wife, Isabel Peron. They were elected President and Vice-President. After Peron's death, Isabel became the first woman President in the world. Soon thereafter, unable to cope with the competing factions, she was overthrown and is still under house arrest. The military coup established General

Since the coup on March 24, 1976, some 15,000 people in Argen-Videla as president. tina have disappeared. No one can estimate how many disappearances have not been reported for fear of reprisals. I do not have figures for the number of political prisoners and their children who now

fill the jails of Argentina.

It is important to remember at all times that the torture machines and equipment used by the armies and police forces all over Latin America (the U.S.A.'s "Gulag Archipelago") are manufactured in the U.S.A. and sold by American companies, that the torturers, executioners, police, armies, and navies of Latin America are trained by American experts. Many of these monstrous puppets go to school here, to Annapolis, or West Point (like Nicaragua's Somoza), to police academies, or C.I.A., N.S.A., and F.B.I. training programs. All this was shown in Costa-Gavras' film, "State of Siege," with Yves Montand portraying the C.I.A. expert on police methods and torture who lands in Uruguay posing as a Peace Corps or A.I.D. bureaucrat. Iran had its S.A.V.A.K., Chile its D.I.N.A., but the real initials always are U.S.A.

According to Amnesty International, the most usual methods of torture are: electric shock treatment, water torture, beatings with fists, truncheons, rifle butts and sticks, (there have been cases of pregnant women so badly beaten that they have miscarried), cigarette burns, hooding, deprivation of food, drink, and sleep, sexual abuse such as rape, inserting a hungry rat in a woman's vagina, removing teeth, fingernails, toenails, removing eyes, burn-

ing with boiling water, oil, and acid. In Chicago late this month, the Hyatt Corp. will house delegates to "Defense Technology '79", an arms bazaar. Democratic Party activist Marjorie Benton says, "It's a military hardware show where they'll be selling everything from thumbscrews to missiles."

From Amnesty International, 2112 Broadway, N.Y.C.

1) Veronica Handl-Alvarez, 24, of dual Argentine-Austrian nationality, disappeared in Buenos Aires on September 5, 1976. At the time of her arrest she was studying at the Faculty of Arts, University of Buenos Aires, working part-time at the Mexican Embassy. Despite her family's efforts to trace her there was no news of her whereabouts until nearly two months later. They were informed that she was being held in Villa Devoto Prison.

(During the course of Veronica's first two months in prison, she was interrogated and subjected to the following forms of torture, carried out exclusively by men:

- a) blows with fists, kicking, blows with an iron rod all over the body, especially on the head, chest and abdomen.
- b) A door was slammed on her head and thereafter, unconscious, she was thrown into her cell.
- c) Electrical torture: tied naked to a metal chair with electrical wires on her fingers and toes. Later placed on a wooden bed and subjected to electrical torture all over her body, especially on the genitalia. On this occasion, she was also beaten with an iron rod on the abdomen: this caused vaginal bleeding. During the electrical torture, a doctor was present. He did auscultation ofher heart several times, and established that it was all right to continue the torture. The torture by electricity left burns and long-lasting numbness of the hands, especially the right (several months) less of the feet (about three weeks). Moreover, swelling and numbness of the mouth caused by dysphagia lasted for about one week. Finally, it should be mentioned that she was shaking, especially her hands and jaws, for days afterwards.
- d) Cold water was poured over her, especially after electrical torture. Occassionally, she would suddenly-for example in the middle of the night-be ordered to have a cold shower.
- e) She was blindfolded with adhesive plaster and put in total isolation for two months in a very small and very cold single cell without a toilet; she had to relieve herself in the cell.
- f) She was deprived of sleep. She was roused every hour for several nights and ordered to have a cold shower, with or without her clothes on...

a on April 11, 1977 Veronica gave birth to a son in prison. During labour, which lasted for about five hours, she was tied to a bed by her hands and feet and was completely unattended until the last few minutes. Her newborn baby had to sleep on the floor of a rat-infested cell.

Overnment had granted her a visa. In November, 1977 she was examined by Amnesty International's group of Danish doctors. They found the following sequels to torture: impaired memory, difficulty in concentrating, nervousness, headaches, dizziness, and vaginal discharge since the delivery of her baby. Fortunately, her baby (then aged seven months) showed normal mental and motor development.

2) ((Tsabel Gamba de Negrotti, a 27 year old nursery school teacher was abducted from her home, together with her husband, and taken to a police station in Villa Urquiza, Buenos Aires. Although she told the police that she was pregnant, she was punched and beaten, her hair was pulled and she was threatened with death. She was kept hooded and her coat was taken away. She was threatened and beaten by about eight men, who said they would go and get her younger sister and mother. Later that evening, she had cramp spasms and began to feel ill. She could hear her husband screaming."

"The next morning, she was taken to Coordinación Federal so that her political activities could be investigated. The worst

treatment began:

"They took me to another room where they kicked me and punched me in the head. Then they undressed me and beat me on the legs, buttocks and shoulders with something mede of rubber. This lasted a long time: I fell down several times and they made me get up and stand by supporting myself on a table. They carried on beating me. While all this was going on they talked to me, insulted me and asked me about people I didn't know and things I didn't understand. I pleaded with them to leave me alone, or else I would lose my baby. I hadn't the strength to speak, the pain was so bad."

They started to give me electric shocks on my breast, the side of my body and under my arms. They kept questioning me. They gave me electric shocks in the vagina and put a pillow over my mouth to stop me screaming. Someone they called the Colonel came and said they were going to increase the voltage until I talked. They kept throwing water

over my body and applying electric shocks all over."

('Two days later, she miscarried. Her husband was subsequently released and currently lives in exile in Europe. Isabel Gamba de Negrotti is still detained in Villa Devoto Prison, Buenos Aires, Argentina.')

GENERAL CONDITIONS

"Each cell, built for one person, is occupied by at least four. All cells have as sole furniture a toilet, a wash basin, a cement shelf, and four bunks fixed to the walls. There is a window, which, besides its iron bars, is covered with a thin steel net.

"The food is completely inadequate, based on flour and fat. This leads to steady physical deterioration and disease. Every day, prisoners fall ill with serious stomach complaints or other illnesses..."

3) Liliana Graciela Vogler, a university student, aged 17 at the time of her arrest on June 23, 1975 at her home in Río Cuarto, Cordoba province. It is reported that she was tortured at least during the first two days of her detention by the Provincial Police. Under torture, she was forced to sign a declaration, which had been drawn up by the police, stating that she and two friends were involved in political activities and in possession of subversive literature....

Liliana was charged under Law 20,840, the Law of National Security and sentenced to nine years' imprisonment in March, 1978 for possession of explosives and subversive literature and affiliation to the E.R.P. (People's Revolutionary Army: Ejercito Revolutionario del Pueblo) -- a violent, left-wing organization. Of the

group arrested on or around the same date as Liliana, she was the only one who denounced her torture and torturers to the judge. On Sept. 13, 1975, just five days after Liliana had denounced her torture before the Federal Judge of Río Cuarto, part of her family's house was blown up. Liliana was threatened with death. Her case is now under appeal before the Federal Court of Appeals in Córdoba. A state-defender has been appointed because no independent lawyer is willing to take on the case."

THE DISAPPEARED

"....lawyers and human rights organizations within Argentina estimate that since the 1976 Videla coup, between 20,000 and 30,000 habeas corpus (produce the body) writs have been filed at the Ministry of the Interior."

Many more, perhaps thousands, may be missing because many families fear reprisals against themselves or the abducted person if they publicize the disappearance. "Recently, however, the families of disappeared persons have become very active and have been appealing to international organizations like Amnesty International for help. They have formed themselves into a committee called Comité de Familiares Desaparecidos y Detenidos Por Razones Politicas (The Committe of Relatives of People Disappeared or Detained for Political Reasons), but are mockingly called "The Mad Women of the Plaza de Mayo." An enormous open square in Buenos Aires, Plaza de Mayo is about twenty or thirty blocks long. Every Thursday the mothers, sisters, aunts, friends, and supporters demonstrate outside the government buildings in order to pressurize the authorities into launching an inquiry into the whereabouts of missing persons. In May 1978, a group of 13 women who had been searching for more than a year for their missing children and grandchildren formed themselves into a group called "The Grandmothers of the Plaza de Mayo."

Last year, the New York Times reported that 300 of these peace-ful women demonstrators were rounded up one Thursday by Videla's police. They, too, disappeared. No one marched to the United Nations, nobody in New York protested at all.

1) *French nuns Alicia Domón and Leonie Duquet and 13 relatives of disappeared persons were all abducted by persons dressed in civilian clothing. They were all driven away in five Renault cars. To date, there has been no official news of their whereabouts.

The relatives (almost all women) were leaving the Church of the Holy Cross in Buenos Aires where they had had a meeting to discuss placing an advertisement about disappearances.

2) Graciela Rutilo Artes and her daughter Carla

Cofficial connivance between the Argentine, Chilean, and Uruguayan security forces is well known. The Argentine Ambassador to Paris admitted on February 6, 1978, that the same agreement exists with Bolivia. According to the French publication, Cimade, four Argentines were arrested in Bolivia and handed over to the Argentine authroities. All four disappeared without a trace.

Graciela Rutilo Artes, an Argentine national, and her daughter Carla, then aged nine months and a Peruvian national... The motive of Graciela's and her daughter's arrest would appear to be Graciela's participation, as a representative of a students' organization, in a Bolivian tin miners' strike.

To date, there has been no news of their whereabouts. A D.I.N.A. Agent's Confession, sent by Amnesty International to USLA (U.S. Committee for Justice to Latin American Prisoners) and published in the "USLA Reporter" (Vol. 8, 2&3) 853 Broadway, Rm. 414, N.Y.C. 10003 "....they make up a phony name...and then, when a writ of habeas corpus is filed, the name is never located, but the person is really being held. All his documents are burned, the real ones, that is, and they stick him with a phony name. In some cases, some of them are shown to have left the country. Sure, they left the country. They've been taken to Argentina and returned (to Chile) by plane.... Colonia Dignidad some 40 kilometers from the interior of Parral. A training center for the Chilean intelligence service operates out of there, run by Germans nationalized as Chileans. They are old Germans who pulled out of the war. They arrived here very young. They have a veritable military camp....Daniel Gallequillos, husband of Sylvia Pinto, both in charge of the C.I.A. here; they are directed by John Blayton of the U.S. Embassy and the ambassador's Chilean secretary, Sheila Fortnocon.

MEXICO--from the N.Y. Times Feb. 8, 1979: "Mexico Denies that Hundreds Have Disappeared"--the investigation followed pressure from a Mexico City Committee of Relatives of Disappeared Persons, which says that 426 persons are missing following their arrest by the authorities."

Randall in The Village Voice, December 11, 1978: "I spent my 13 days of detention in a migration prison called "The Shelter." They didn't torture me physically since they didn't know about my activity with the Front. But in Security there was a guy who busied himself by coming to my cell at any odd moment, and he started telling me they were going to bring my son, who was a year and four months old then, to see if he could stand one day in their hands.

On November 19, the guards came to my house....Since they couldn't find me, they took my mama. They held her as a hostage and would let her go only on the condition that I surrender. I waited because I knew they couldn't hold her for long. She was set free, eight or nine days later, but not without going through a bad time....

Her family put pressure on her by withholding their aid so she couldn't give me any. At one time, someone in the family even said that my mama was in a bad economic situation because she was surely giving all her money to me, that my mama was sacrificing her other daughters so I could be a militant. She died in December of 1972.



LETTERS TO TRIBAD

Dear Tribad,

Tribad is a good contribution to movement publications. Separatism is a politic which many lesbians (needless to say, all heterosexuals) fear. Non-recognition of men and their inventions in as many ways possible is essential for us to maintain dignity, strength, and unity. This affects us not only theoretically, but also directly, in the food we eat, where we work, our social life, our consumerism, how we treat ourselves and each other emotionally, physically, intellectually, and spiritually. It is a total re-evaluation of one's lifestyle, a re-evolution of lifestyle.

I've read my first issue of Tribad (Sept-Oct) and feel very inspired to respond to some of the contents.

The Star System article gives me some pause. It is my belief that there was a time when no men existed. Eventually, the wimmin reproduced a mutant species, probably resulting from intense amounts of natural background radiation of sun and rock. Reproduction was possible through parthenogenesis -- a biological and mystical power which was slowly lost as more and more mutants evolved. We were finally raped clean of that power in order to necessitate dependency on the male. It is difficult to estimate the amount of time that wimmin lived without men. The men obviously gained complete control, in time, overthrowing the matriarchy and its culture including mythology and religion. This male rampage probably occurred in a way much like Charoula describes. But I don't think matriarchy is the opposite of patriarchy, where wimmin maintain the same corruption of power, (startripping) as men. I imagine the matriarchs took charge of a system completely different from our associations of "government." The queens who were still ruling when mixed societies became predominant, were no doubt forced to adopt what we know as patriarchal modes of politics, since there is no way to treat men and their activities with civility. In the movement today, a painful realization is the recurring presence of patriarchal influence. Men have ejaculated death all over our Mother Earth, all over our wimminselves. We must soak our communal hands in a witches brew and cleanse ourselves of their slime ...

When I read the review of Katherine Mansfield, I immediately read a story by her, entitled Bliss. I loved it. Thank you, Maricla, for bringing another forgotten women to the forefront.

The Lesbian Eye View is also a thought provoker. It is important to connect the political climate of the 30's with that of the 70's. There is even another terrifying correlation to add. In the 30's, war was brewing. In the 70's, the possibility of a nuclear war is rapidly becoming a probability. Especially, now with the new policy to "normalize" (a better word is. "westernize," in the form of restaurants, hotels, hair bobbing for the wimmin, pretty dresses for the wimmin, computers, and other technological "advances") relations with China. The U.S. is abandoning its current treaty with Taiwan. The people of Taiwan are raging against the U.S. They have already started reprocessing nuclear fuel from their nuclear reactors (undoubtedly obtained from amerikka) to build bombs. This "normalization" (to me, it's normal only insofar that it is another example of the pricks' continual need for death and destruction) could mean the final steps toward a nuclear world war. The pricks have really done it this time. We would not survive. In the papers. officials (more pricks) hint of plans to evacuate the cities "in the event of a nuclear attack." First of all, imagine evacuating

NYC??

Second, should a bomb be dropped in New York (a prime target), the radiation would affect all forms of life 4,000 miles away. Radiation sickness begins with vomiting and diarrehea, which gradually gets uncontrollable. Then your skin fallsoff in big patches and your HAIR FALLS OUT. We are not only robbed of dignity in life, but dignity in death as well. Third, a cute phrase the pricks are using is "limited nuclear war." THERE IS NO SUCH THING! Even the small bombs now ready for use are more powerful than the Hiroshima and Nagasaki bombs combined. That does not even include the 168 operating and planned nuclear submarines. The oppression of the 30's is now climaxing... I keep hearing Linda Tillery singing:

> We've been given Empty answers The pain of oppression Grows inside like a cancer There's no savior Oh in the struggle For freedom time....

> > In lesbianhood, Elyse

P.S. Tribad, keep up the good work.

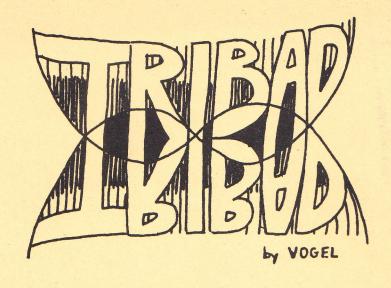
Dear Tribads,

I am disabled from a car accident. As a Sep, I am isolated even though there are many other Seps in the area. I wish I could be a part of a hard-core community. Maybe one day. have influenced several women to become seps or be better ones, however.

Yr mag and other Sep ones are my substitute for interaction with hard-core Seps. I always learn something from yr mag (and the others) and don't understand why other Seps trash it. They won't say. However, I must say as an artist I have found most of yr covers highly offensive; maybe I'll get it together and submit some B & W drawings for it, if you like, but my work has been in pencil and oil color so far. It's good you all keep getting the word out. I have articles I want to write, but am terrified to sign them and have them published ... fear of more criticism and rejection has alot to do with it.

The goddess in me embraces the goddess in you.

XX California



HYSTORY CAN BE RECOVERED

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Issue	Cover	Date	
Vol. I, No. 2 Vol. I, No. 3 Vol. I, No. 4 Vol. I, No. 5	Winged Breast Amazons with Labyris We Want the World Egg The Dance of the XX's	5-6/77 7-8/77 9-10/77 11-12/77 1-2/78 3-4/78	SOLD OUT AVAILABLE AVAILABLE AVAILABLE AVAILABLE AVAILABLE
Vol. II, No. 2 Vol. II, No. 2 Vol. II, No. 2	Anniversary Moons, Lesbian Pride Week 1978 Women Take Space	5-6/78 7-8/78 9-10/78	AVAILABLE AVAILABLE SOLD OUT

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