

TRIBAD

a lesbian separatist newsjournal

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

FORT DYKE LETTER

We are a lesbian separatist collective of
8 lesbians who have just rented a storefront
called Fort Dyke, the first lesbian separatist
space in New York City. For a long time we
have felt the lack of a place for lesbian se-
paratist political dialogue. Fort Dyke will
enable us to congregate as separatists to de-
velop theory and strategy, exchange political
information, and will function as a base to
spread dyke separatism to lesbians who are not
already separatists.

We have organized Fort Dyke to more resem-
ble a private political organization for les-
bian separatists than an open women's center
for these reasons: 1) there is no place in
NYC for lesbians only, and we need one;
2) there is no place for politically committed,
active lesbian separatists to meet on a regu-
lar basis and not have to defend our existen-
ce to straight women. Instead, we can stimu-
late and support each other and spread sepa-
ratism; 3) we want to bring together all les-
bian separatists in NYC who are in danger of
burning out from isolation or frustration and
consolidate into a strong, militant lesbian
separatist community.

The collective publishes Tribad: A Les-
bian Separatist Newsjournal, to which the 11
members of Fort Dyke are invited to submit
articles for possible publication. The arti-
cles will focus exclusively on lesbian issues
and activities locally, nationally, and in-
ternationally. We do not accept articles or
letters from men or straight women. Tribad
is for and by lesbians only.

We are neither a social environment nor a
women's business, but a serious political or-
ganization.

If you are a Lesbian Separatist interes-
ted in joining Fort Dyke, or a lesbian in-
terested in separatism, check the calendar
for further information.

This is how we operate financially: our
rent is \$110 a month plus utilities. To
raise this money, we calculate that we
need 26 lesbians paying \$5 a month to co-
ver rent and lights. As our membership
grows we will be able to lower the dues.
Money is not a prerequisite to join; if
you don't have it, join anyway. There
is always room at the Fort.

The Founding Collective of Fort Dyke
Karen Bender, Nike Bonagura, Susan Cavin,
Charoula, Myrna Danzig, Rhonda Gottlieb,
Eileen Kane, Maricla Moyano

DYKE SEPARATIST WOMANIFESTO

by CHAROULA

Lesbian Separatism is the theory that perceives and defines the species of man as the primary enemy of Woman and all that is Female: Mother Earth, the Universe, Wisdom, intuition, justice, our reproductive power, and our joy of life. In the beginning, there was Woman, and She lived in paradise, uncontaminated by man. She was an Amazon, a Matriarch, a Lesbian, Creatress of Life, of Agriculture, or Art and of Science. Man managed to destroy the perfect female order, and subjected women to slavery by assuming control of our reproductive system as well as of all our activities having to do with the production, maintenance and furtherance of life and life's functions.

Lesbian Separatists believe that out of this original enslavement of woman by man, wife by husband, mother by son, developed all the other evils of patriarchy, such as classism, and racism, warfare and the subjugations of other cultures, i.e., imperialism.

Lesbian Separatists believe that, in order to gain control of our lives, and recover our female strength and our female universe, there has to be complete withdrawal of all female energy from men.

But since it is increasingly evident that the ancient matriarchies fell because they did not always directly deal with the male problem, rather tried to ignore it and let it exist at the periphery of their societies, we separatists today feel that withdrawal of our energies from men is not enough, it is only the first stage in our building of a female world. The second stage is to engage in active confrontation of the patriarchy and its death culture, and to attempt to overthrow it by drastically facing the male problem and solving it once and for all through the elimination of male control over women.

We do not advocate at this point in HIStory rash actions of going out in the streets and killing men. That would be senseless suicide in a world totally controlled by their guns, their pig police force, their armies, their media, their money. Instead, we feel that we should continue developing and spreading dyke separatism so that we can reach as many women as possible in order to form the type of broad massive support necessary to take over. At the same time, we should be developing our knowledge of science and looking to the evolution of a female science that will help us expand our physical, mental, spiritual and psychic powers, as well as provide us with possible solutions for the elimination of the male problem. By that we understand the taking over of our reproductive system, the development of our parthenogenetic powers of reproduction, the abortion of male progeny and the development of possible biological strategies.

Those of us frightened or even shocked by the idea of eliminating "one half of the human species" by any of the above means should only stop and think for a moment how that half of the human species is actively engaged at the moment in eliminating our half. Men today are out to kill us: in the streets, they rape us; in our homes, they beat us, often till death, and turn us into Stepford wives; in their huge office complexes, they kill our souls and turn us to zombies; in their prisons, they brutalize and sterilize us; in their mental hospitals,

they lobotomize us; on Madison Avenue, they make us over into sex dolls/consumers of their ever-increasing wasteful surplus; and in their laboratories, they invent artificial wombs and cloning techniques, for that malely glorious day when women will no longer be necessary to birth and raise the next generation of slaves, workers, consumers of their foul economy. That day may not be far away, and it will signify the total elimination of Woman.

We see separatism as the main source of our female power in our struggle for survival, and the overthrow of patriarchy, the only viable alternative to our elimination and to the constant everyday threat to our everyday lives. Like a labor strike that can bring the economy to a complete halt and to a state of chaos ripe for revolutionary takeover, dyke separatism can effectively begin to bring down male supremacy by leaving men to fend for themselves. This is a highly threatening state to them, since they are unable to reproduce themselves, are unable to care for themselves, and are directly dependent on our labor at home to carry on their imperialist profiteering.

We see all lesbians as the only women who are deeply in touch with their womanhood and who therefore carry within themselves the seed, the potential of revolution. And we see lesbian separatists as those lesbians who have gone one step further in consciousness by realizing that lesbianism is not just a sexual preference -- though that is marvellously joyous, right on and possibly in some ways effective by itself -- but a revolutionary political choice of making it without men, of loving women only, and working for the creation of an all-female world.

While we do not wish to be elitist by declaring dyke separatists to be the vanguard of the feminist revolution, we do consider dyke separatism to be the only logical conclusion of feminism. Women who continue to sleep with men and/or support men in emotional, physical and political ways are retarding the revolution. We feel that the term "straight feminist" is a contradiction, and that straight feminists refuse to see their reluctance to break away from men as what it truly is: fear to lose the privilege gained through association with them. Privilege is something you get for something you give, and straight feminists still give away their allegiance to men, all the while talking about being woman-identified. While we do not view any woman as the enemy, we do view straight women, whether feminists or not, to be at different stages of confusion and collaboration with the enemy: man.

There are also some lesbians who, though emotionally and sexually allied only with other women, in many ways continue to identify themselves with the patriarchy, despite the obvious fact that they are the ones most fucked over by it. These are the lesbians, for example, who continue to have ties (friendships) with men; the lesbians who believe in reformism and work with straight feminists on such issues as abortion and wife-beating, which are totally man-created/connected problems, or the ERA and gay rights legislation which would merely claim an equal share of power for women, a piece of the pie. Women who work for such equality fail to realize that 1) men will never voluntarily give over half their power to us, 2) the pie is rotten, spoiled to the core and any piece of it will poison those who will eat it. Similarly, there are the lesbians who are allied with the male left, believing along with leftist

men that the primary contradiction is that between classes rather than between women and men. Socialist lesbians see dyke separatism as the enemy of the male revolution because we do not wish to concern ourselves with, and give our energies to, the struggle against the oppression of third world and lower class men. That is correct. As Dyke Separatists, we are only concerned with the oppression of women. And because women of the lower classes, poor white and all third world women, are the ones most oppressed by patriarchy by virtue of their position at the lowest echelons of a racist, classist society, we find it absolutely necessary to incorporate in our dyke separatist theory an in-depth analysis of class and race. Patriarchy uses classism and racism to maintain male supremacy by keeping us separate from each other rather than united against the man. Women do not, by natural inclination, and because we do not have any power or money of our own, create classism or racism. However, eating a piece of that rotten pie ensures that some of us, a token few, have some privileges at the expense of most of us who continue to struggle at the bottom of the ladder. By accepting that piece of pie, we partake of the male system of class and race, we become guilty by association. To understand that and try to rid ourselves of class and race distinctions is an absolute necessity if Dyke Separatism is to become a movement which will address all women. Socialist lesbians are attempting to solve those contradictions but fail to realize that as long as they continue to ally themselves with men they are not working for the elimination of racism or classism since these are inherent in the nature of patriarchy and will be effectively attacked only by an all out attack on patriarchy.

In closing, we see separatism as both a tactic of survival and a strategy for the overthrow of patriarchy. Dyke Separatism is of a twofold nature, defensive and offensive, but since women do not split hairs, do not believe in dualities, dichotomies, and contradictions (except the primal one between men and women), Dyke Separatism interweaves the two aspects into a revolutionary theory which is a complete way of life, our only hope for a return to the female principle, a world in the jurisdiction of women, and to sanity. Whether defensive or offensive, Dyke Separatism is always creative. It seeks to build a totally female culture, autonomous structures and institutions which will serve as the source of our growing energy, where we can gather and gain strength in a totally female supportive atmosphere. Rested, revitalized and recharged in such an all female community, we can then go out and confront the enemy, seeking to overthrow him. Because let us not make the mistake of believing that building our own communities, our Lesbian Nations, and withdrawing into them permanently, is the solution to our survival. There is no place under the sun for lesbians, for Amazons, to hide. Such withdrawal is highly unrealistic: no female community, a threat by definition to man and his supremacy, would be allowed to survive for more than a speck of time. Also, such withdrawal fails to address itself to the massive problems, technological, psychological and economic, which the patriarchy has created and which will not disappear merely by our ignoring them. We have to be prepared to actively fight for our right to exist, for our survival. At such time, our communities, our islands in the sun, our farms, hopefully will be there to provide mental, emotional, and material food, and be our haven between forays.

Viewed in this light, city dyke separatists want to explore and develop their relationship with country dyke separatists. In our war against the patriarchy, we need all the dykes alive today. Though there are tremendous differences between city dykes and country dykes, lower class and middle class dykes, Black, Puerto Rican, and white dykes, spirituality dykes and political dykes, we see these differences and distinctions as man-made, to divide us and minimize our impact. Hopefully, through Dyke Separatism, we can create a forum (and a theory) where such differences will be faced, studied, aired and eliminated, so that we can all together work for the elimination of man. ?

Manhater's Know ManHateHer's

by SUSAN CAVIN

The widespread myth circulating among the lesbian community that men are pigs is just not true. Fort Dyke has been informed that pigs are very intelligent (we meet alot of pigs in our business) and it is insulting to pigs to be compared to men. Dykes, even though patriarchy looks and smells like a pig sty, even though men make sounds at you like pigs, please don't insult the animals. Don't eat ham, eat a man—if you have no taste!

The main problem that faces and separates women today is still men. Men separate women from each other. Men separate mothers from daughters, feminist from socialist women, slaves from manhater's, straight women from lesbians, sisters from lovers.

Manhater's understand the true

meaning of the word manhater's is that manHateHer, man the killer, killHer. So the manhater turns it around. She hates him that hurts her. Once she knows how much manHateHer, the only intelligent act to follow is to fight back for female survival, female principles of life. The road to slavery is paved by slave humanitarianism instead of slave revolt. Understanding the oppressor's non-humanity too much puts the slave in the grave early.

LesbianSeparatist riddle:
which baby is alive and which is dead at birth? A pink baby or a blue baby? Think pink. Paint the town red, pink and menacingly lavender. Dykes

Ignite!

?

A COMPARATIVE STUDY OF THE WOMEN'S MOVEMENT: PART 1

by Eileen Kane

The women's movement, as it has grown in numbers, has also evolved into a factionalized and splintered set of groups. Depending on one's definition of what "political" is, different approaches to political work on the part of women may be seen as either productive, counter-productive, or apolitical. It is important, therefore, to be able to sort out the branches of the women's movement in such a way as to make an intelligent comparison of them. This clarity is necessary in order to decide the direction in which one's political energies should flow.

In order to study the movement, it is necessary to compare political directions against a reference point. What will be used here is a set of related variables that comprise the process of political development. They can be applied to an individual woman or to a group of women that organize around collective beliefs, whether formally or informally. By analyzing

various groups according to this model, the points at which dissensions or concurrences occur will be clear.

PROCESS OF POLITICAL DEVELOPMENT

The process of becoming a political woman begins with AWAKENING, the consciousness of being in life as a woman, with a reality specific to this identity. Once this consciousness sets in, a sense of ANGER develops that arises from the recollection of personal oppression experienced as a woman. But anger at whom? or what? The focus of our anger is a crucial determination for it sets up an enemy that we can go on to attack and eradicate. It is anger that creates the desire for change. But the anger that arises within us must have another dimension: an anger that rages at the oppression of all women, not at just our own personal oppression. This is the third variable: COMMONALITY. This is the sense of being in a common situation with all

women, that we have a shared reality as a class, and that we all are primarily oppressed as women.

At this point, given that an anger and a sense of commonality exist, it is necessary to develop an ANALYSIS of the political situation in order to change it. The analysis includes deciding who the enemy is and how it operates, for that is therefore the source of our oppression. The analysis channels our anger. An analysis must understand all the political factors that determine our lives: sex, race, class, age. If the analysis does not yield a clear understanding of the political mechanics that operate on all women's lives, it will not ultimately serve to end all female oppression. For an analysis is functional: it is an understanding that in turn dictates what STRATEGY is needed in order to achieve one's GOALS. The strategy will attempt to change the political situation in the way that the analysis understands it.

Most dissensions and points of departure between political women occur at this juncture: the definition of analysis, goals, and strategy. It will be necessary to compare political directions according to these crucial variables.

From the strategy that a woman uses to facilitate her political goals should emerge a SENSE OF POWER/HOPE, a conviction that her goals are achievable. It is vital to believe that one's political energies are being spent in a viable course of revolution. Since these variables are interrelated, it follows that such a sense of power/hope is dependent on the interpretation of the other variables. In this issue, an initial explanation of LESBIAN SEPARATISM according to this model will be put forth.

LESBIAN SEPARATISM

Lesbian separatism is a formal political ideology. AWAKENING: We are lesbians who live a female reality that is saturated with oppression. Our identities as women shape

our lives. ANGER: We live with a constant sense of anger at the oppression we personally experience that all women collectively experience. Our anger is directed at men, whose very existence depends on the domination of women. This anger intensifies as the patriarchy steps up its systematic brutality against women. Thus we have a sense of urgency about women's survival, which is increasingly in jeopardy.

COMMONALITY: All women are oppressed in a patriarchy. The differences among us (race, class, age) need to be confronted and understood, but always with the perspective that no woman is the enemy. Our commonality as women underlies our differences.

ANALYSIS: All women are oppressed by all men. Men are the enemy, and we make no distinctions among them. Men are not reformable. Men have set up institutions that perpetuate oppression (government, economic systems, religion, etc.) but the institutions in themselves are merely tools of brutality in the hands of men. Female oppression will not

be eradicated by any method of institutional change. GOALS: We seek the overthrow of the patriarchy, which means an end to female oppression. STRATEGY: We must awaken all women to the brutality of the patriarchy, and to the possibility of female extinction as patriarchy intensifies its attack on us. We believe that all women must withdraw all their energies, in whatever form, from all men, and refuse to serve the patriarchy.

Women must realize the primacy of their relations to other women. The patriarchy cannot function without female energy, and that is the source of our power. SENSE OF POWER/HOPE: We believe that our analysis of female oppression is correct, and that our strategy provides a method of eradicating female oppression completely. We know that women, united around their own best interests and self preservation, have the power to change the world. (In succeeding issues, the comparison of political directions according to this model will continue.) ?

MOVEMENT MADNESS

by MARICLA MOYANO

Probably every Lesbian-Feminist community has been faced with the problem of what to do about women who have "freaked-out", had a sudden emotional breakdown, or women who are in an apparently permanent state of being "flipped out". The community has to try to both save itself from disruption and to save the women. We have discarded traditional male methods, but have not yet found our own, so that we rarely are able either to help the distressed women or to preserve the community from chaos.

I am writing about this problem from my personal experience, having had several brief psychotic episodes for which I had to be hospitalized. I am using the word "psychotic" to mean out of touch with reality and painfully misinterpreting reality. Although I went through a phase of admiring R.D. Laing, I no longer believe at all in his or Jill Johnston's romanticization, idealization of psychosis, which is the most painful ordeal I ever experienced, and which has a long and painful aftermath. For there is not only the horror of the experience itself, there is the horror of wrecked relationships, wrecked projects, the devastation a woman faces when she "wakes up" out of the psychosis. She is lucky even to "wake up", of course, since many women are probably killed during psychotic episodes if they tend, as I do, to wander the streets all through the night. I have been choked unconscious and raped by one man, beaten almost to death by another. So Laing's or Jill Johnston's glamorization of such experiences long ago lost any validity to me. I don't believe insanity to be a gateway to higher consciousness or truth. And I know there is such a thing as insanity and I no longer hesitate to use the word, about myself or any fellow-sufferer. And I know insanity is not something to be searched for as an illumination, but a horror trip to be avoided at all costs.

The problem we face as Lesbian-Feminists is that we know male science is generally not valid: that putting women in psychiatric prisons is wrong, that the psychiatric profession itself is an arm of the patriarchal, capitalist, reactionary state. But sometimes a woman's life can be saved by getting her off the streets, and sometimes drugs do help women return to normal. And we are totally lacking in any female science or medicine, or feminist resources to supply shelter. We have no alternatives, yet, to mental hospitals or Thorazine. We have no anti-psychotic herbs, though perhaps the witches did.

This is the dilemma we are trapped by in most of our communities. In Boston, women have set up the Elizabeth Stone House as a shelter, and a group of us here in New York is trying to set up the Virginia Woolf House as a shelter for women in crisis or conflict. But in the meantime we are faced with a degenerating situation in our community centers. Women in an insane state with no place to go congregate there and disrupt all activities and discussions. Our community centers decline, no one wants to go there

because of what are termed "the crazies", and "the crazies" themselves are generally ignored. There are women I have seen wandering around the community for years in a psychotic state. No one knows where or how they live. No one wants to do the wrong thing, so no one does anything at all. This "laissez-faire" attitude cannot go on! First, we must face the fact that the problem exists, stop ignoring it, stop being afraid of it.

According to the "N.Y. Times", the latest findings from the male scientific community (and we have no female scientific community to contradict them) say that schizophrenia arises from a genetic predisposition, a genetic weakness that succumbs to stress. We cannot guarantee women shelter from stress even in the bosom of the Movement. A women's revolution is a stressful enterprise. Many women think that once they are in the Movement, out as Lesbians, loving women and surrounded by women, their problems will be over. In 1969, with the advent of Gay Liberation and Women's Liberation, we thought the Millenium had come. But the Millenium had not come; a war had started. Women who become insane in the Movement are our combat casualties. They are still a step ahead of women who have peacefully adjusted to the role of slave in a male world.

Madness is an individualistic revolt against the world, against the oppressive reality of our lives. Most dykes live in hand-to-mouth, desperate economic circumstances. Everything we experience outside of our little dyke-fortress apartments, women's centers, coffee houses, is an attack on our senses: everything on the streets is decay and degradation, everything in the newspapers, the movies, on TV, is insult and injury. Dykes walk around a world that assaults us, that we are not only not accepted by, but that we refuse to accept, that we defy and are determined to destroy. We hate the existing order and it hates us. THIS CAN DRIVE A WOMAN CRAZY!

We will only survive if we establish methods of political education, our own system of ethics, and our own support systems.

POLITICAL EDUCATION

The difference between the individualistic rebellion of madness and the collective rebellion of politicized women is the difference between a mere denial of reality and a revolutionary effort to change it. Madness has been the typical response of women to a situation they can't handle and feel powerless to change. It is the self-defeating response of the powerless to their powerlessness. Seventy percent of the mental hospital population is female.

A revolutionary woman should not feel "maladjusted" because she hates the world as it is, but should channel that hatred into collective, organized rebellion to change the world. Instead of falling into self-pity, flailing against ourselves and other women (which is what the Man wants us to fall into) we must deprogram ourselves, stand up together and fight back. It is more acceptable to the Man to have us weak, mad, not

responsible for our actions. A revolutionary woman is much more dangerous to men than a madwoman.

We must redefine sanity, which has meant adjustment to the Man's world. For a woman, true sanity is commitment to a women's revolution.

Of course there are unknown and mysterious areas of insanity that may need healing through means other than political education and support: chemical imbalances, genetic predispositions, malnutrition, vitamin deficiencies, etc. There is research going on in all these areas and more. In some instances tranquilizers can help. Lithium has cured several women I know who used to suffer from manic - depression. We must be open to all possible solutions. Meditation, yoga, massage, and other techniques are useful to relieve tension, insomnia, and anxiety.

ETHICS

It must be a cornerstone of Lesbian-Feminist ethics that police are not called on any woman, particularly not a woman in an insane state. It is inhuman, much less feminist, to hand a woman over to cops who may take her to prison. An already desperate woman in a psychotic state may commit suicide there.

SUPPORT SYSTEMS

If there is a crisis involving an insane woman, a support group like the Virginia Woolf House Collective should be called. Even if there is no formal "shelter", perhaps the woman can be housed temporarily by other women, soothed, fed, cared for until she feels better. If there is no support group in your community, start one. If all the energy dykes have pumped into straight issues such as abortion could have gone into taking care of our own, there would already be Virginia Woolf Houses all over this country.

We are not starting from scratch, the beginnings of a supportive community already exist. There are women's centers, coffee houses, a network of Lesbian-Feminist women who are involved and concerned with each other. I personally have found a vast difference between the straight world's and the Lesbian-Feminist community's reactions to my psychotic episodes. Lesbian-Feminists helped me during them and never ostracized me afterwards, never made me feel like a pariah, as the straight world had. Lesbians' hearts are in the right place.

Lesbian shelters for our own "wounded in action" are crucial to the development of Lesbian separatism. We must not be dependent on male institutions when women freak out. It is then, when women are at their weakest, that the patriarchy will try to reconquer them. It will not only torture women through massive doses of drugs, electroshocks, and straight jackets, but through patriarchal therapy it will try to adjust them to the status quo, dismiss them and the Movement as mad, telling them those crazy ideas are what got them into trouble in the first place. In our own shelters, a woman would instead get a good dose of Lesbian separatist love, ideology, and enthusiasm. ♀

OFFENSIVE OFFENSE & LESBIAN SEPARATISM

by NIKE

Lesbian separatism is spreading. We have increased in size and become an established group, necessary to contend with by other groups. It is easy to see how we are being dealt with. A campaign has begun of conversion and attack. It's coming from within the movement and from without; from the right and left.

I want to talk about the importance for us to go on the offensive, and how Fort Dyke functions to fill part of that need.

wages for Housework and the upcoming National Women's Music Festival women have both come out with anti-separatist statements.

One of the Lesbian Separatist principles is that no woman is the enemy. When a political error is made by a woman we confront with the hope of working it out with her, not with the purpose of condemning her. We want to reach

political clarity. However, we cannot allow a laissez faire attitude to slow down our progress. This means we don't tolerate the "leave the issue alone it's not worth the hassle" ethic to ease us out of difficult interactions. Confrontation is necessary on a group or individual level.

From the right, we got hit by the "New York Times" in their Jan. 2nd magazine section. Another Lesbian Separatist principle is that you don't give information to the man. One of our concerns is to eliminate media control of our movement.

The "New York Times" article states that "...separatist women rarely talk about the strong ties they have with men in their own lives." We are led to believe one can be a separatist and be straight. Quoting from the article:

"Daughters Inc. is not necessarily

typical either in its politics or in the separatist lifestyle of its members... (the women) are not 'seceding' they insist. They are only withdrawing for a period of time."

Separatist means separating. Separatism and withdrawal for a period of time are not equivalent. They are contradictions in terms. Misrepresenting terms and concepts is a form of co-optation. To fuck up the definition of separatism is extremely serious. We've already seen this happen with the term feminist. Without many women noticing it, the word feminist suddenly meant merely pro-woman; a man could be a feminist.

From the left we find the Mar. 21st Marxist School of Education panel discussion entitled: "There is no such thing as single issue liberation—A critical look at the politics of dyke separatism". Two more Lesbian Separatist principles are: our first oppression is sex, and all men are the enemy. The left has a history of imperialism against women.

The man and his movements have always depended on women to be the most committed and do all the shit work. Remember who would get relegated (or feel compelled to volunteer) to distributing leaflets versus who would do the speaking? Later, women in the left finally started screaming about the blatant sexism. The left was eventually forced to allow women's caucuses. These powerless women's caucuses are nothing less than a pittance doled out by the man to shut up and control women. What does it take for women to realize they are not working for themselves? They totally ignore the absolute lack of analysis of women as a colonized group. Males are the colonizers. The left is controlled by the enemy.

The panel discussion was packed with lies and accusations about lesbian separatism. It did not even vaguely present dyke separatist theory, and men were allowed to participate. When the issue was brought up that no male should di-

vide women, that if only one woman felt uncomfortable the men should be asked to leave; the organizers said the women should leave. The marxist lesbian organizers picked the man over women.

As dyke separatists, we need to get together without having to justify our existence as separatists. Fort Dyke gives us that opportunity. Fort Dyke is an offensive step. We must take back our terms and concepts. When Lesbian Separatism is written or spoken about it

should be politically accurate Lesbian Separatism. Fort Dyke publishes Tribad, a politically clear and correct collection which can serve as a frame of reference for Lesbian Separatism. This, too, is an offensive step. We need politically committed women to be working on developing and spreading Dyke Separatist theory. Serious dyke separatists on the offense will move the man out of our way—permanently. †

RECONNAISSANCE NEWS FROM THE LEFT REAR FRONT

by MARICLA MOYANO AND SUSAN CAVIN

A few months ago the Revolutionary Committee (female insiders turned feminist) of the Weather Underground published a document charging the Central Committee (males and anti-feminist women) leadership of the Weather Underground with having purposefully attempted to "destroy the Women's Liberation Movement" for the last seven years. So what's the difference between them and the F.B.I.?

Prairie Fire Organizing Committee, a New York based overground offshoot, which took its name from and espouses the politics of Prairie Fire: Political Statement of the Weather Underground (1974), has covertly assigned some of its female members to infiltrate the New York Lesbian Community.

We feel it our responsibility to expose these agents of the Left in the midst of the Lesbian-Feminist community. To be sure, this is not the entire story but what follows is what we know:

Within the last year, PFOC sent us as members of Women Against Prison (W.A.P.) an invitation to attend a program/meeting they were having on women in prison. At the time we didn't know who Prairie Fire was, and naively assumed it was a women's organization since the program was on women in prison. Wrong. One of us attended and found that it was a male controlled organization. Although the women outnumbered the men (7:4), it was the men who ran the meeting, dominating everything that was said. In fact, they never got around to discussing women at all, much less women in prison. All they were doing was reciting and reading from Prairie Fire (above-mentioned book) as if it were their Bible. No joke. The men spoke sincerely of "mankind's" needs; finally, one woman timidly said "women too". But the men condescendingly disregarded her as though she were an irritating nuisance. One man aggressively kept saying "mankind", another said "humans" sarcastically.

It was a feminist nightmare. WAP left feeling deceived by the invitation, shocked, but sorry for the seven women who appeared not to have even known that there was a WLM going on in this country for the last ten years.

The next thing that happened was that several months ago WAP received a letter asking WAP to advise PFOC how to "organize the lesbian community" around the issue of Assata Shakur. The letter was signed: Sara Kaplan, Prairie Fire Organizing Committee. By this time, knowing who PFOC was, we did not answer their letter. We found the letter suspicious for these reasons: 1) the Lesbian Community was already solidly behind Assata; 2) the Revolutionary Committee's charges had just been published that week. We concluded that the PFOC really just wanted information on how to infiltrate the Lesbian Community for their own purposes.

Several weeks later on Feb. 8, 1977, we attended a benefit at the Women's Coffee House for Assata Shakur. On arriving we learned that the event was organized by PFOC. The PFOC speakers told the women present that they shouldn't support Assata "just because she has a pussy". Lesbians were also told that "it doesn't matter who you sleep with: if we start breaking the revolution down to who you sleep with, we will get into other absurdities like tall people versus short people's liberation".

Due to the presence of Lesbian Separatists in the audience, there was a tremendous uproar. The non-separatists in the audience were passive and silent, but later admitted they were insulted by the anti-lesbian-feminist PFOC speakers. Lesbian-Separatists were the only lesbians who publicly stood up and criticized the PFOC program. PFOC quickly tried to shut us up by labeling us "racist" for resisting their anti-lesbian remarks. PFOC learned a great deal from that evening, and thus by keeping their anti-lesbian views quieter, have managed to infiltrate the following Lesbian community events in the period from Feb.-April, 1977:

- 1) every political meeting held at the Women's Coffee House.
- 2) Lesbian Town Meetings

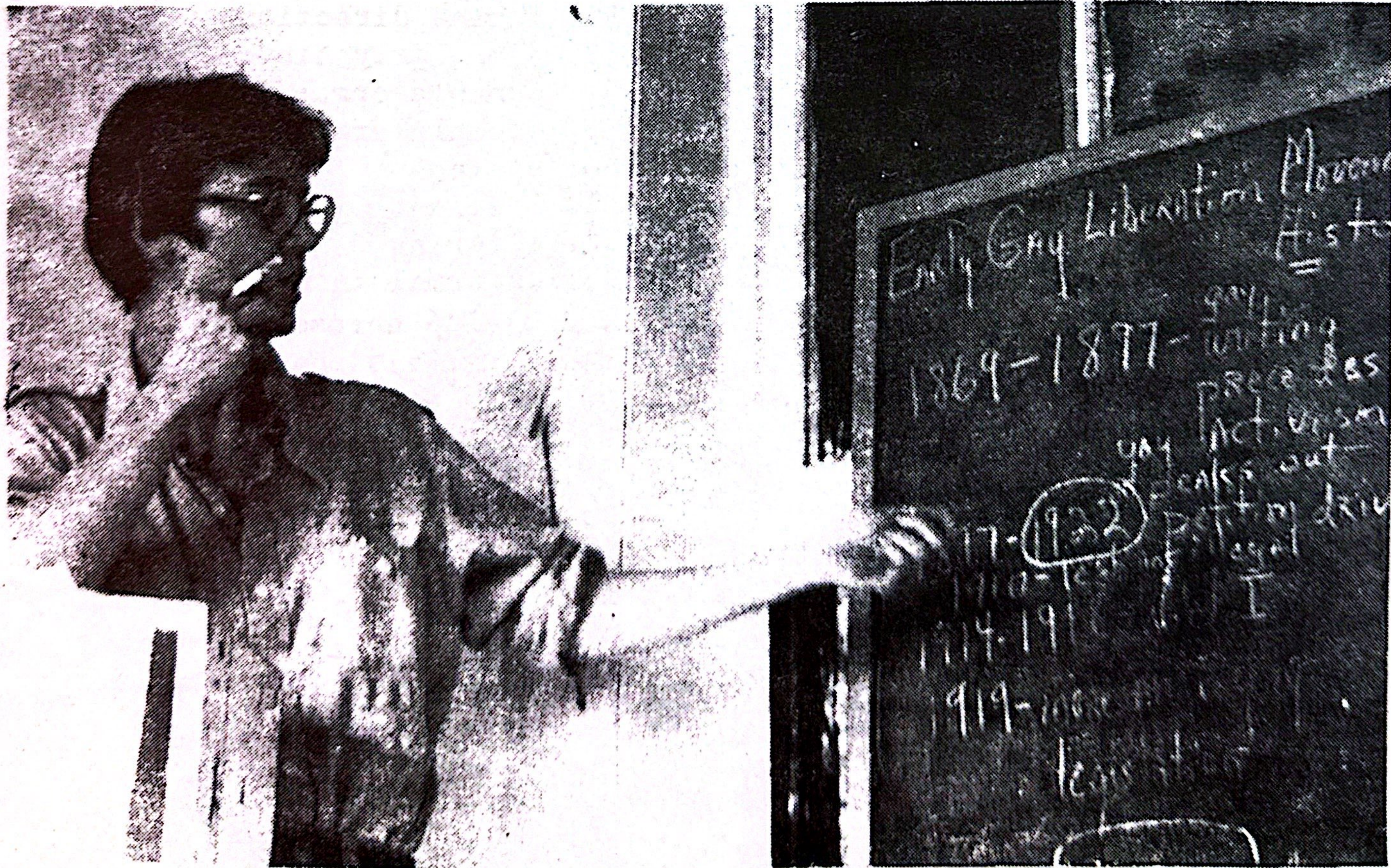
- 3) WomanBooks poetry reading-benefit for Assata
- 4) Lesbian Feminist Liberation meetings
- 5) Women's Bail Fund Resurrection Committee
- 6) Lesbian Pride Week organizing committee for Lesbian March and Rally
- 7) the organizing committee for Women Against Violence Against Women March; the march was cancelled due to the disrupting effect of PFOC on the committee

Lesbian Separatists learned something from that evening, too. Because of it, and many other incidents insulting to Lesbians, it was decided to get our own space: Fort Dyke, a non-liberal, non-laissez faire environment where Lesbian Separatists could expect and demand respect for Lesbians.

Prairie Fire sent Sara Kaplan over to our First Lesbian Separatist workshop at Fort Dyke in April. After she was observed avidly taking notes on everything the group said, she was confronted and would not deny that she would take the notes back to PFOC and show them to the men. At other Lesbian Community meetings, she has admitted being "sent" there by her organization.

By unanimous agreement of the Lesbians at Fort Dyke, she was asked to leave. Furthermore, she was asked to take the message back to PFOC that no Lefties out to destroy the WLM are welcome at Fort Dyke. No brainwashed lesbians who take notes for men--either rightist cop-pigs or leftist plain pigs--are welcome in the Lesbian bosom of the Movement. Fort Dyke is very proud to announce that the time is up when the Male Left and its "female" robots can run CIA-type covert search and destroy missions over the passivity and good-naturedness of lesbians. Spread the word: lesbians aren't good natured anymore!

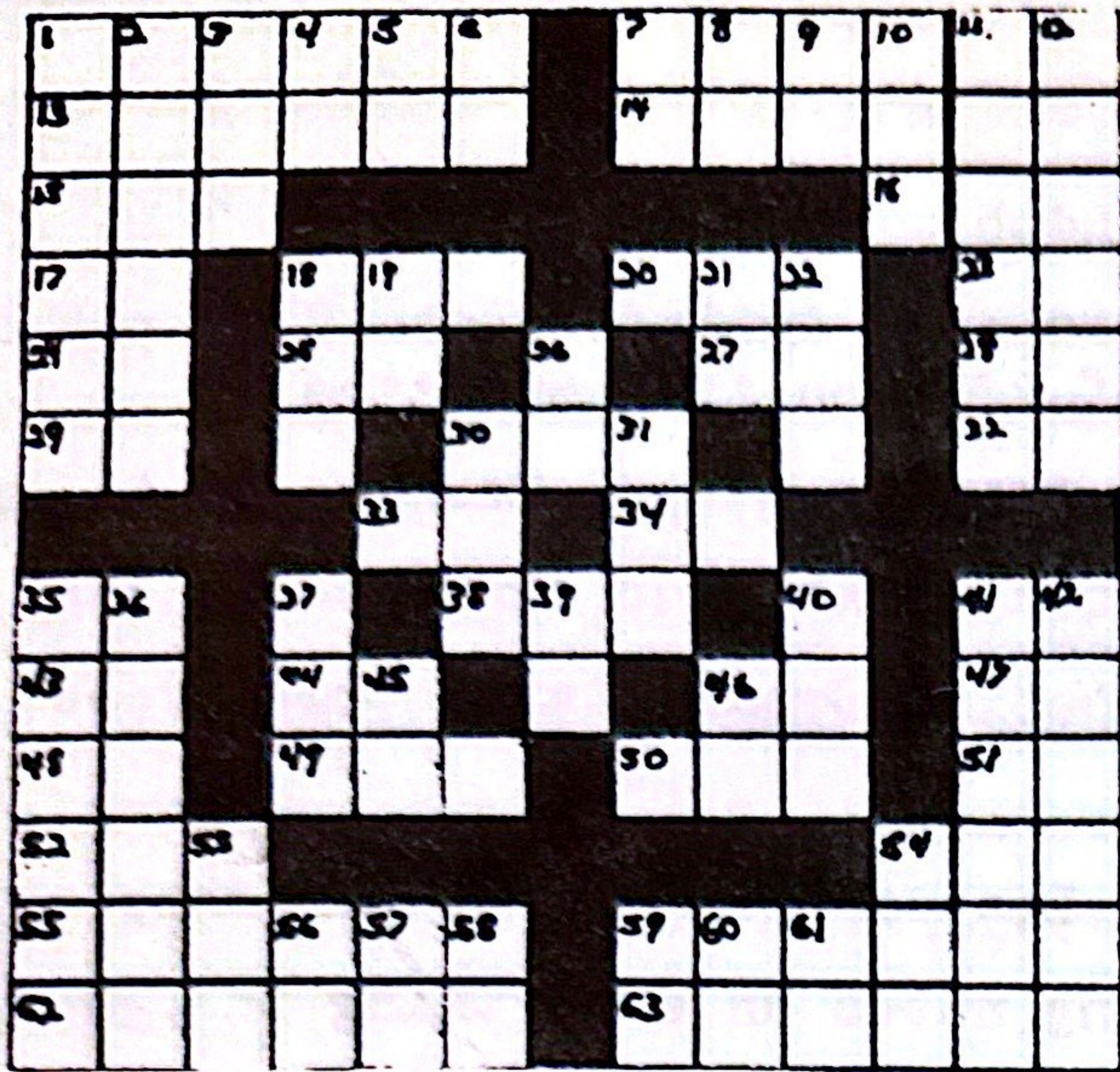
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by CHAROULA

CROSSWORD PUZZLE

by KAREN

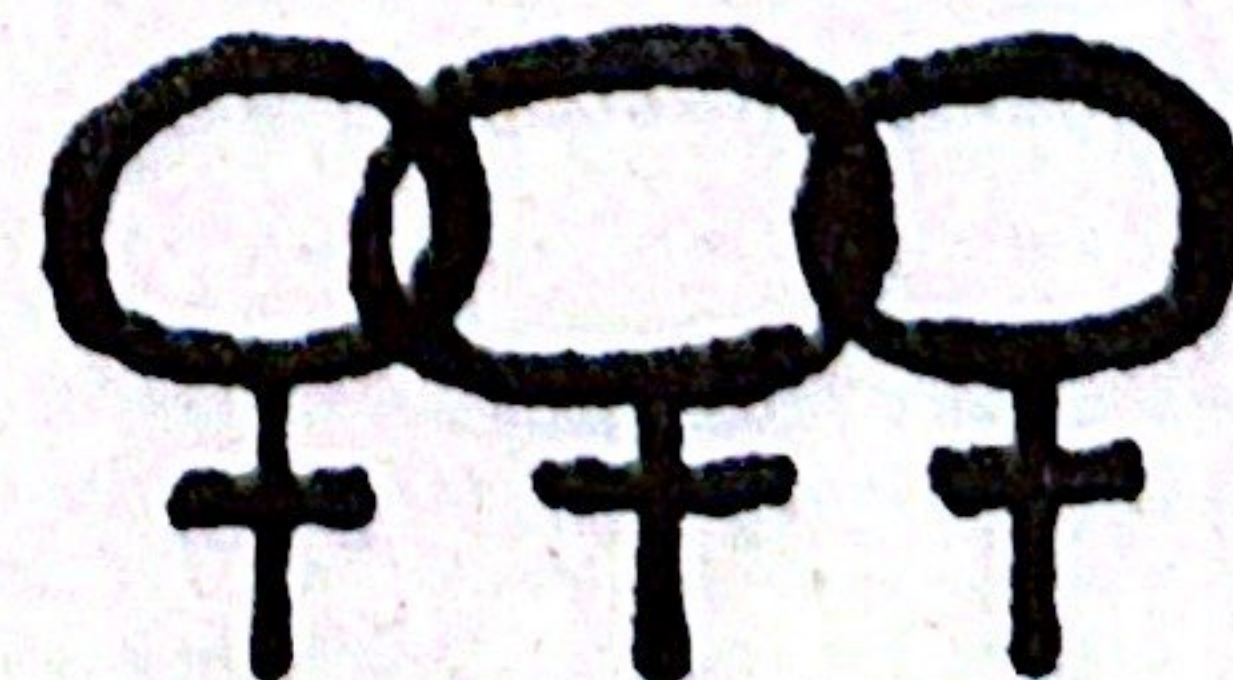


Across

1. Sappho's Israel
7. spiritual and political concerns
13. to oil
14. taken
15. the enemy
16. straight resort
17. emergency room: abbr.
18. followers of separatist revolution
20. _____ and feather
23. sixth letter
24. present system: abbr.
25. where it's _____
27. one before us
28. at unity: abbr.
29. quality: suff.
30. save our own: abbr.
32. too bad: abbr.
33. proceed
34. negative
35. direction
38. envision
41. same as 24 across
43. over
44. _____ to something
46. baby's first enemy
47. a sloth
48. us
49. reality of the sexes
50. wage
51. black & white, or colored
52. terror
54. us divided
55. form of sep. movement
59. sight
62. XY chromosome
63. looking

Down

1. deplore
2. solar _____
3. patriarchal relative
4. _____ sexual
5. see 43 across
6. separatists together: abbr.
7. postscript: abbr.
8. relating to ear
9. _____ man
10. twelfth letters
11. reiterate
12. situation normal, all fucked
up: pl.
18. followers of past revolution.
19. delirium tremens: abbr.
21. I _____ woman
22. fink
26. perform
30. continued crap: abbr.
31. united
35. in the direction of
36. singularly tiny: 2 wds.
37. women's org.: abbr.
39. exempli gratia: abbr.
40. state
41. lesbian _____
42. offering
45. informal answer
46. see 46 across
53. equal visionary feminist: abbr.
54. same as across
57. left center: abbr.
58. tuberculin tested: abbr.
59. valued separatist: abbr.
60. id est: abbr.
61. selenium: abbr.



LESBIAN SEPARATIST READINGS

*1. Morgan Murielchild, "Dyke Separatism" in COMING OUT RAGE
A Feminist Journal for Lesbians, (D.O.B.) Issue No. One, May
1973, p. 8.

*2. LESBIAN SEPARATISM: AN AMAZON ANALYSIS, Seattle Dykes,
1973.

*3. C.L.I.T. Statement # 1 by Collective Lesbian International
Terrors, Off Our Backs, May 1974.

*4. C.L.I.T. COLLECTION I, Statement # 2 in Off Our Backs,
July 1974.

*5. C.L.I.T. COLLECTION II, Statement # 3 in DYKE, Spring 1976.

6. SINISTER WISDOM, Issue # 1, Vol. 1, Charlotte, N.C. (1976).

7. Complete Collection of The Furies; *LESBIANISM AND THE
WOMEN'S MOVEMENT (1975).

(to be continued next issue) * Available at Fort Dyke



by DONNA GRAY

FORT DYKE SCHEDULE OF JUNE EVENTS

June 5: Open workshop to all lesbians (who do not work in groups politically with men). 2 pm. FREE

June 12: New Members Meeting for lesbian separatists interested in joining Fort Dyke. 2 pm. FREE

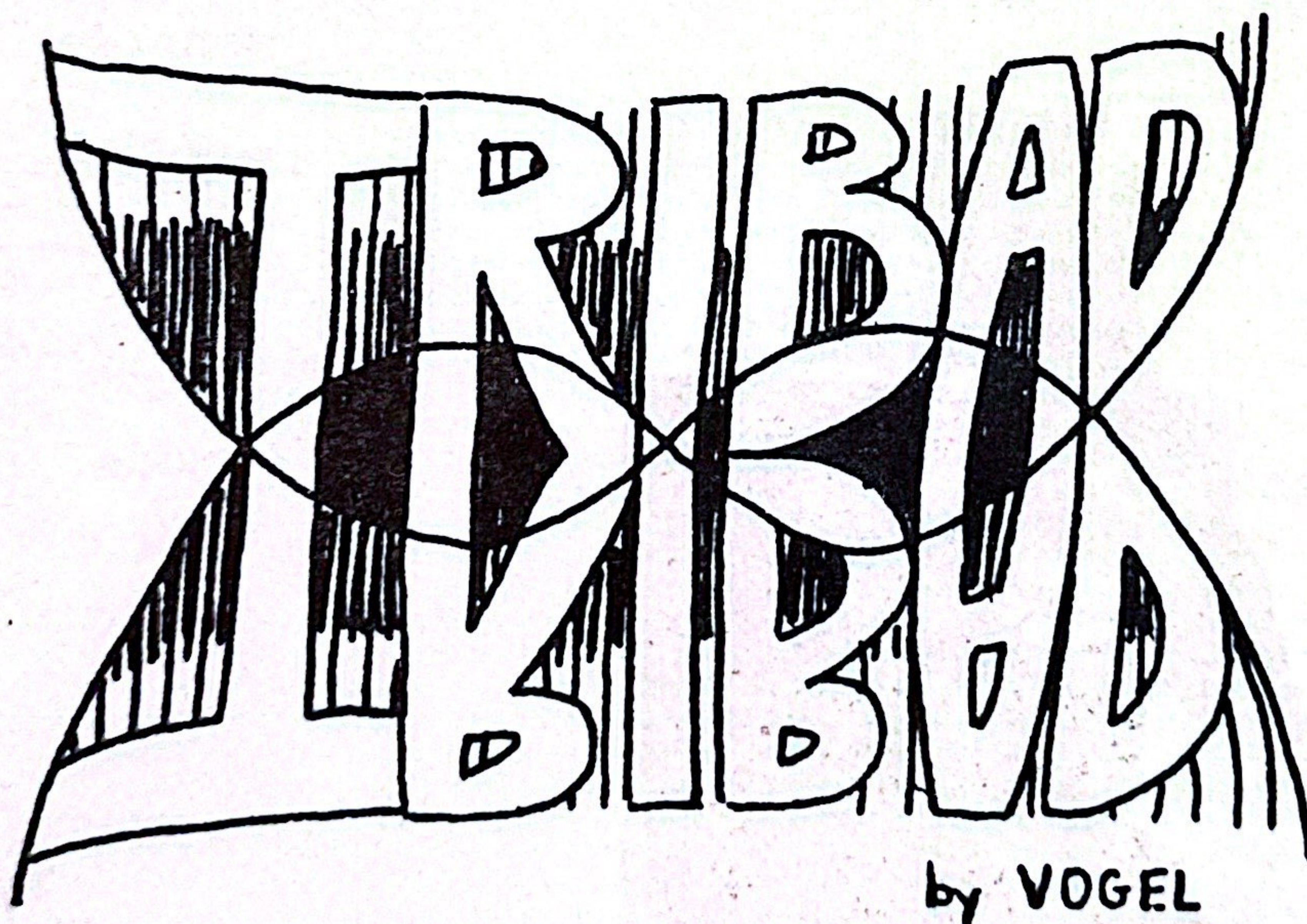
June 18: New Members Meeting for lesbian separatists interested in joining Fort Dyke. 2 pm. FREE

SEPARATIST CELEBRATION OF LESBIAN PRIDE WEEK

June 22, Wednesday: Fort Dyke speaker on the Politics of Dyke Separatism at the LFL Panel Discussion, Women's Center, 8 pm.

June 26, Sunday afternoon: Fort Dyke participation in Lesbian Pride Rally.

June 26, Sunday: Benefit for Fort Dyke: An Evening of Lesbian Separatist Culture, Women's Coffee House, 54 Seventh Avenue South 8:30 pm. \$2.50 donation, more if you can, less if you can't.



INVITES

ALL LESBIAN SEPARATISTS TO SUBMIT
THEIR WRITINGS FOR POSSIBLE PUBLICATION

BIMONTHLY

50¢

More if you can
less if you can't

TO BE SOLD TO AND SHARED BY WOMEN ONLY