

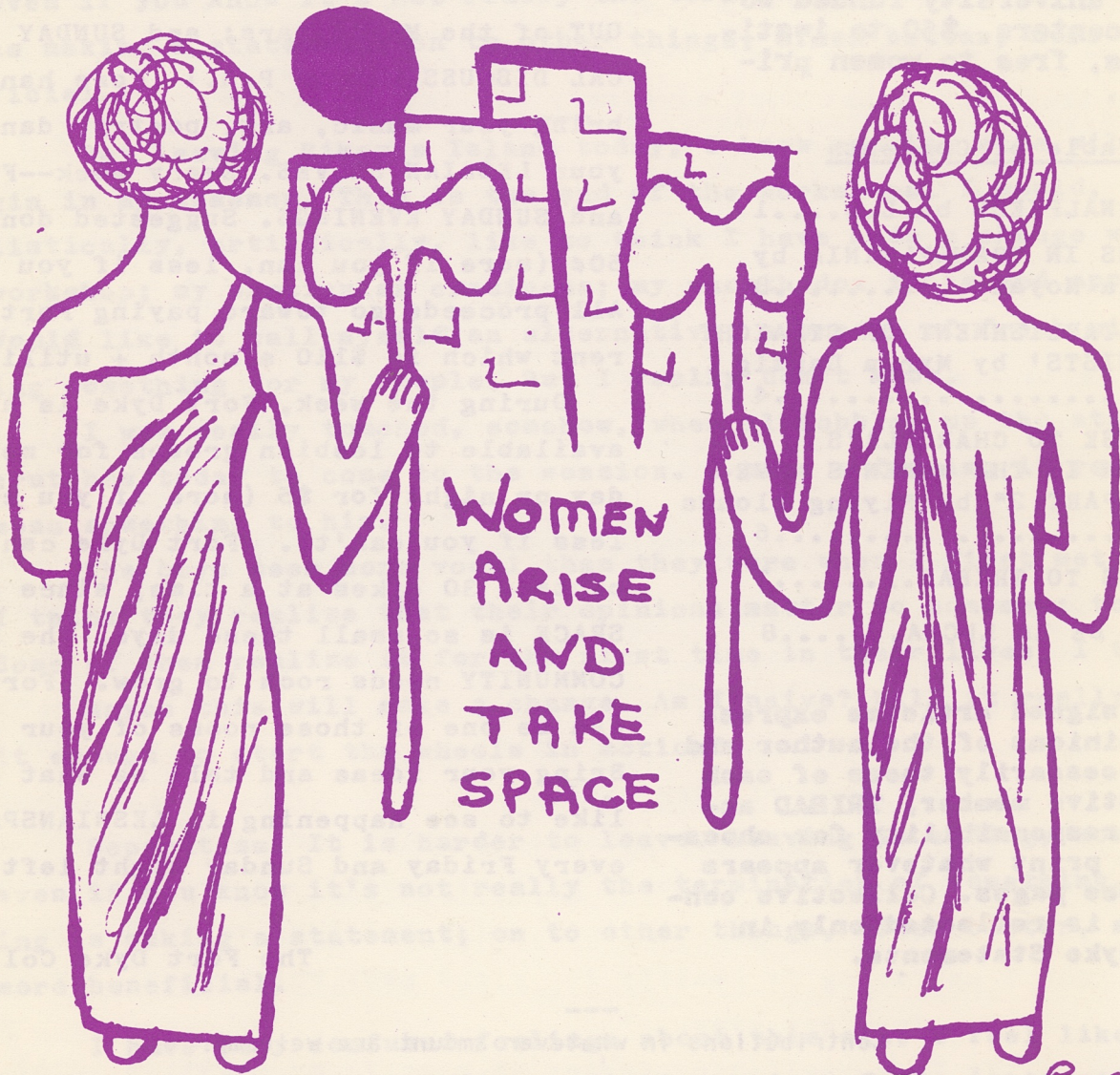
TRIBAD

a lesbian separatist newsjournal

VOL. II, NO. 2

JULY-AUGUST 1978

NEW YORK CITY



TO BE SOLD TO AND SHARED BY LESBIANS ONLY

BIMONTHLY

More if you can,
Less if you can't



Done at Come! Unity Press (13 E 17 Street, NYC 10003 (212) 675-3043), a cooperative where we learned to do this printing. The press does not demand \$ from us or other movement people who print materials that provide equal access to the poor. The press needs the broad support of many donations: monthly pledges of \$2, \$5, \$7, energy, food, skills, joint benefits, etc. to continue movement access to printing facilities. Don't let this be the last month! YOUR MOVE!ment.

50¢

copyright © 1978 Tribad
A Lesbian Separatist News-
journal. All rights reserved.
Published 6 times a year by
Tribad, 49-51 Prince St., New
York, N.Y. 10012.

A LESBIAN WAY OUT

FORT DYKE, the lavender storefront lo-
cated at 49-51 Prince Street, also home
of Tribad, opens its doors to the entire
LESBIAN COMMUNITY for FRIDAY SOCIALS
(after eight P.M. music, dancing, chess,
conversation, fortune telling, juices,
and teas), a NON-ALCOHOLIC LESBIAN WAY
OUT of the Mafia bars; and SUNDAY POLITI-
CAL DISCUSSIONS (8 P.M.) Come hang out,
bring your music, art, poetry, dance and
your LESBIAN SELVES. Every week--FRIDAY
and SUNDAY EVENINGS. Suggested donation:
50¢ (more if you can, less if you can't).
All proceeds go toward paying Fort Dyke
rent which is \$110 a month + utilities.

During the week, Fort Dyke is also
available to lesbian groups for meetings;
day or night for \$5 (more if you can,
less if you can't). Fort Dyke can only
contain 30 dykes at a time, since LESBIAN
SPACE is so small these days. The LESBIAN
COMMUNITY needs room to grow. Fort Dyke
can be one of those rooms of your own.
Bring your ideas and tell us what you'd
like to see happening in LESBIANSPACE,
every Friday and Sunday night left in 1978.

The Fort Dyke Collective

Contributions in whatever amount are welcome!

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

Subscription rates: \$3 per
year to lesbians and move-
ment community centers; more
if you can, less if you can't
\$15 to university funded wo-
men's centers, \$50 to insti-
tutions, free to women pri-
soners.

Table of Contents

A JOURNALPIECE by L.B.....	1
AMAZONS IN PENNSYLVANIA by Maricla Moyano.....	3
THE ESTABLISHMENT OF STRAIGHT 'FEMINISTS' by Myrna Danzig	4
RESPONSE TO CHAROULA'S "RACISM IN THE WOMEN'S MOVE- MENT--PART 2" by Flying Clouds	6
LETTERS TO TRIBAD.....	7
LA LUZ DE LA LUCHA.....	8

While signed articles express
the opinions of the author and
not necessarily those of each
collective member, TRIBAD ac-
cepts responsibility for choos-
ing to print whatever appears
on these pages. Collective con-
sensus is reflected only in
Fort Dyke Statements.

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

TRIBAD EDITORS: Charoula, Irene,
Karen, Maricla Moyano, Robin, and
Susan Cavin.

A JOURNAL PIECE

by L.B.

I would like to share this journal piece of mine with sisters. It raises some questions on third world wimmin and separatism. I have been wrestling with this issue in my personal life for a long, long time. Finally, I have come to a place where I can feel some positive direction.

I.

Separatism. It is harder to leave. Leaving is ending, somehow, even if you know it's not really the termination of something. Leaving is making a statement; on to other things, often better, more beneficial.

But leaving Riker's Island today, I know nothing else will begin in my absence. This is the end of the workshops. I would, idealistically, artistically, like to think I have made a change with my workshop; my particular craziness; my unorthodox ideas and approaches. Would like to call myself an alternative, a breath of fresh air. Doing something for my people. But I really don't know.

I was really touched, somehow, when Al hobbled up the stairs on crutches today to come to the session. I have a feeling it really did mean something to him.

The boys seem more vocal than they were when I first met them. I think they realize that their opinions matter to someone; to me. Some of them realize it for the first time in their lives, I think.

Maybe this will make a change. Am I naive? Will it really? Was it enough to start the wheels in motion?

II.

Separatism. It is harder to leave. Leaving is ending, somehow, even if you know it's not really the termination of something. Leaving is making a statement; on to other things, often better, much more beneficial.

I have very confused feelings about this all. I feel like "mommy". They were all young boys (the definite choice of the institution, not my own). I desperately wanted and wished they'd been young wimmin. I know I would've given much more to young wimmin.

I am felling frustrated because my nurturing need is reading wrong; misdirected. Wimmin are natural nurturers. I realize that our nurturing should be of other wimmin ; not men. The boys were pitiful when I first saw them; stripped of even basic dignity; all dressed alike in prison navy blue; nobody speaking above a whisper. They were

all black like I am. They are being fucked over--oppressed--in terrible ways, too. But, ultimately, they are men; will be chosen over me (wimmin) when it comes to who to keep alive; will be shown exactly how to oppress me. They will, given any semblance of power, gladly (or necessarily, depending on what I want to see on any given day) pick up the hammer of power and beat my head bloody with it.

So, I've learned to make sensible choices; life supporting ones. I've learned that my strength and life is wimmin - not men. I've learned to move away from my fathers and husbands, and brothers and sons; just move away and let myself be.

I know myself as a compassionate person; a saver, if I can call me that. I know you can't save everyone. Some people will destroy you if you try to do what you think is salvation work. Men will forever take care of their own. It's like a father with his son, who holds the child high above his head; threatening to drop him. To teach him bravery. To teach him to be a man. Or who regularly whips the child to make him tough. He may grow to despise the son, if the boy is too weak, too strong. But he will not let him die; or fall; or bleed too much.

Survival instinct dictates taking care of your own. Men can be entrusted to men. I can STOP worrying over "my black brothers". They can stop using my nurturing power against me. They are all right; will be all right. Just fine. It is my sisters and me who are on the run from the patriarchies. And it is we who have to nurture and support each other.

I want to be more radical; to write here what I sometimes, freely think...."Men should be destroyed. They are of no good to anyone, certainly not wimmin!"...for all they have done to us. But I am facing my reality for right now, which is milder -

"...Just get away..."

It is a realistic viewing of myself; my politics. Just as learning to let go is necessary, vital.

I am a proud woman. I hate to admit I'm having a difficult time. I hate to admit I have special problems; can be set apart from the mainstream, for any reason. It is my fierce necessity to be like everyone else - be no different. It is because, all my life, my differences have been ridiculed; accented.

Some separatist sisters wrote about the special, complicated problems of black wimmin, learning to be free of men. How it is doubly hard for black wimmin to break away from the double patri-archies, I call white and black men's societies. I balked at their words. Bullshit, I said. We have no special problems. But from work- ing through these feelings here...others...I realize we do, indeed. Black wimmin are the most manipulated, oppressed in society. We have been forced, cajoled, tricked into alliances with all men; regardless of color. It may take longer to come to grips with iso- lating ourselves from them. It is alright to struggle to get there. It is alright to take our time. But, it is work, struggle, that must be surely, steadily done.

Slowly, steadily, surely, like our great-grandmothers, grand- mothers, mothers, held us together for all our lives. They kept families together; still do. They kept my head above water: Matri- archists, although in white and black men's societies, this word has come to have negative connotations.

Without these wimmin behind me - watching over my every step - loving, I couldn't freely call myself my names today: black, lesbian, feminist, separatist. Couldn't hold up my head and walk down the road.

Amazons in Transylvania

by Maricla Moyano

There are three stage productions on the theme of Dracula and vampires currently running in New York. Vampire films are a staple of late-night television. I became intrigued by this national obsession and determined to figure out what it meant. How had the myth developed? What was the historical basis for the evil, bloodsucking women in filmy gowns? They all inhabited a region called Transylvania. Where was Transylvania? In ancient times it was called Thrace, now it is Rumania, Bulgaria. The Amazons inhabited Thrace. The Amazons cut open veins in their horses' necks and drank their blood. Why wouldn't an Amazon, or one of her descendants, defend herself from rape or murder by going for a man's jugular vein?

I think that is what happened in "Transylvania." Scratch a male myth of an evil woman and you find a woman defending herself. Dracula is the harem sheik, a super- imposition, a male fantasy. 2

The Establishment Of Straight Feminists

by Myrna Danzig

The gay-straight split in the women's movement is of course nothing new. It has been around for a long time even though lesbian feminists spearheaded the attack on restrictive abortion legislation, fought for day care, organized support for women like Joan Little and Inez Garcia who killed their rapists, opened shelters for battered women and in general fought for better conditions for their straight sisters. Nevertheless, we lesbians have had to fight for recognition within the movement. So recently as the Houston conference our status has been challenged.

My own recent personal experiences, what I hear and read, and national events lead me to believe that far from gaining a secure place in the movement, we are and will be under increasing attack. The subversive assault of the Spring and Summer of '78, although subtle, could be strong enough to purge lesbians from the movement altogether. This will be accomplished by the modern invention used so successfully against other revolutionary groups in the past: co-optation.

The primary maneuver will be the complete replacement of lesbian feminists with token feminists. In this case the tokens are straight women who consider themselves feminists because they want equal pay for equal work, job opportunities, and other benefits, but who have no basic disagreement with the way society is organized. These women who have gained a sense of personal worth as a result of inroads made by lesbian leadership of the movement on the consciousness of the public are not however rebellious or antagonistic. They still aim to please thinking in that way they will get ahead. They are therefore more palatable to the male power structure, college administrators, bank presidents, middle management, etc. And they are hired for the token jobs that have become essential to all corporations and institutions which have federal contracts.

Do not be misled, however, tokenism cannot take place on a large scale, for then it would cease to be tokenism. A few jobs are made available to women and then we all know what happens. The firm or institution gets touted as progressive and the women who hold such jobs quickly disassociate from the radical nucleus of the movement (read lesbians) and tell us that there is nothing wrong with men, and that oppression is in the heads of women. And those of us who have highly developed lesbian consciousness are pushed out, if we were ever there, or are not hired, not admitted or not allowed to do whatever it is we might wish.

I used to think that lesbians got into trouble because they came out on the job. What I am finding out, however, is that lesbians get into trouble because of their beliefs and their attitudes, and that this has nothing to do with being out.

I was recently kicked out of Rutgers University where I have been a graduate student off and on for ten years. In my attempt to get back in I spoke with various teachers and administrators. I tried to tell my story with honesty and feeling. It was as if I were speaking to robots. The more I talked, the more I realized that my attitude was offensive. I can no longer shuffle. I demand to be treated as an equal, I expect it.

Having developed such a personality I become labeled the angry feminist. I am no longer considered reasonable, I have become too difficult to deal with. But not my straight sisters. They still know their place. They dress for the most part as women have been dressing for 50 years: their walk, their manner, their way of interacting with men, all show their acceptance of secondary status. And they become labeled reasonable, cooperative, sensible. They will be dealt with and they will become the established representatives of the women's movement.

Along side this development something new is happening with men. They are trying to act as if they are different. They have heard in the media that women are discontented with men, with their inhumanity, coldness, competitiveness and selfishness. Those who have gotten the message are trying to appear softer, more humane, more capable of sharing and emoting. That this change is only superficial is obvious to anyone with a lesbian feminist consciousness. I hear men talking to women, my ex-husband is active in the men's liberation movement. I know what he thinks of women.

Men are no different; do not be deceived by appearances, by another example of wolves in sheeps clothing. The clothing doesn't fit or cover up the fangs. They are not giving up power, nor are they supporting legislation that would benefit women. Look at what is happening with abortion, enforced sterilization, and affirmative action.

The whole country as a matter of fact is going through a period of reaction. The Bakke decision is a case in point. That men could try to fool us into believing that this decision is in any way positive for women or Blacks reveals the arrogance that comes from power. Anyone with her head on straight must realize that the individual decision is more important than any legal generalizations coming from the court. If Bakke is entitled to two chances at a professional education (one as an engineer, and one to be a doctor) in the face of the difficulties women and Blacks have in gaining professional skills, it is clear that America is still firmly in the hands of white males for their own benefit. The beneficiary here a blonde, blue-eyed aryan at that.

Times are tough, there is no question. We must watch this new alliance between token feminists and "feminist" males. Soon the performance will be over and everything will be right back where it was twenty years ago. And what will happen to the lesbians? My Cassandra like prophecy is that they will be running for their lives.

RESPONSE TO CHAROULA'S "RACISM IN THE WOMEN'S MOVEMENT-PART 2"

by FLYING CLOUDS

Besides saying it feels good to hear white lesbians actually discussing the issue of racism--as opposed to throwing in something about "Third World" women when they think it'll strengthen some other point they're making which is the extend of it usually--besides this, my comments are negative.

1. When are we going to exist as far as white lesbians are concerned? The whole article was "us" and "them" as though absolutely no lesbian of color reads Tribad.

2. "more effort into the fight against racism than in the fight for feminism"--unless white lesbians open their eyes and see that the fight for feminism must also be the fight against racism then what you are calling a fight for feminism is really a fight for white women supremacy.

3. If I put any energy at all into male-dominated sexist color movements it is because I have to fight against racism and the space to do this within a lesbian separatists context has not existed. When will it? Certainly not until either: a) lesbian separatists of color ourselves organize sufficiently or, b) white lesbian separatists decide whose side they're really on and can identify with us rather than with white men and racist women and the fight against racism becomes as necessary to white lesbians as it is to lesbians of color. I'm not waiting for b. LESBIANS OF COLOR UNITE!!

4. Instead of "making allowances" for us--why don't you make room! And where all of a sudden did your separatism go that you can speak of "a unifying vital bond with men of color"--don't give me that when they're raping, beating, degrading us every minute of the day and night.

5. If our fight does not as you say "closely adhere to the feminist principles"--then you'd better get busy and change some principles.

6. Neither do we need the condescension of your reassuring each other you can support us without it meaning you "betray our principles and goals"--are our principles and goals that different? Are you against racism or aren't you?

After the next to last paragraph of your article, the last paragraph is just so much hot air. I'd like to hear from other Lesbians of color, especially Lesbian Separatists of color. Write: Flying Clouds, LOC, Box 149, Pasadena, California 91102.

LETTERS TO TRIBAD

Dear Charoula and Women of Tribad:

In your March-April issue of Tribad there is a drawing on the cover that I find personally offensive and oppressive and want to criticize. The drawing is of a woman (goddess-type); her arms outstretched, with the words: Come to Me Women and Be Saved printed across the page. This kind of message clicks me right back to the dominant Christian culture that tells us a

saviour (God/Jesus) is out there who is going to save us if we will only be good and worship him. Being saved is an oppressive concept that is part of Christianity. It promotes the concept of hierarchy: The One, in this case a woman. It is a Christian value (along with many others) I repudiate. No one is going to save us except ourselves. This whole concept of the "female principle" in spirituality which this cover drawing depicts, is one I want to criticize. The drawing is placing a female emphasis on ideas and values (such as being saved) that come directly from patriarchal religion. It is merely substituting the feminine for the masculine. For all of these reasons, I find this drawing oppressive to me as a Jewish lesbian separatist. As a lesbian separatist, I disagree with this form of spiritualism and any association it may have with lesbian separatism.

In sisterhood,

Katherine
Seattle, Washington



Biya

by JUANA MARIA GONZALEZ
FULL MOON, June 20, 1978

Tribad,

We were much pleased to read your words. We include the June 20th entry to our La Luz Journal, VAGINA. We are a matriarchal tribe of Native American, Black Latina, and Asian women and children. More women and children of color are needed, especially elder wise women who can teach us wisdom and the old ways.

Tonight is the full moon. The peace and serenity that I feel fills me and the energy, not scattered, desperate like before, but with a purpose now. I am creating a new age. I am reading The First Sex by Elizabeth Gould Davis and I feel that at last I have come home. I have found myself in women who lived 50,000 y perhaps one hundred thousand years ago. So, at last, we do not have to build a whole new culture. We can merely reclaim the old.

I see how the women's movement has taken so many wrong turns trying to integrate ourselves into men's society, playing their games and trying to correct their mistakes. Western civilization has failed. The cities of today are the ruins of tomorrow. Men's buildings and possessions will be their tombs. Let us leave them to their destiny, reclaim ours. They are not our equals. They sold our temples with their phalluses when we ruled the world. They sat idly by while we invented science and music, built cities, grew food and gave birth to civilization.

We are their mothers but they are a mistake because each man born is merely half a woman. We must stop producing halves of ourselves. The year 2,000 will mark the end of the age of the Ram. By that time I am certain we will have reclaimed the earth.

I think lately of having more daughters. Think of it, ten or twelve more daughters for the matriarchy. What a gift and what a privilege. To think of the things we almost gave up in the name of liberation--beauty and motherhood...

I feel I am giving birth to a new world here, the world of women, the last and final eternal matriarchy...

And where are the warriors now, my brave beautiful warrior women whose bodies are strong and whose words are stronger? Where are you, warrior women? ...Flying Thunder Woman, where are you?



TRIBAD INVITES ALL LESBIAN SEPARATISTS TO SUBMIT NEWS, ARTWORK
(in black and white, india ink), POETRY, AND ARTICLES FOR POSSIBLE
PUBLICATION

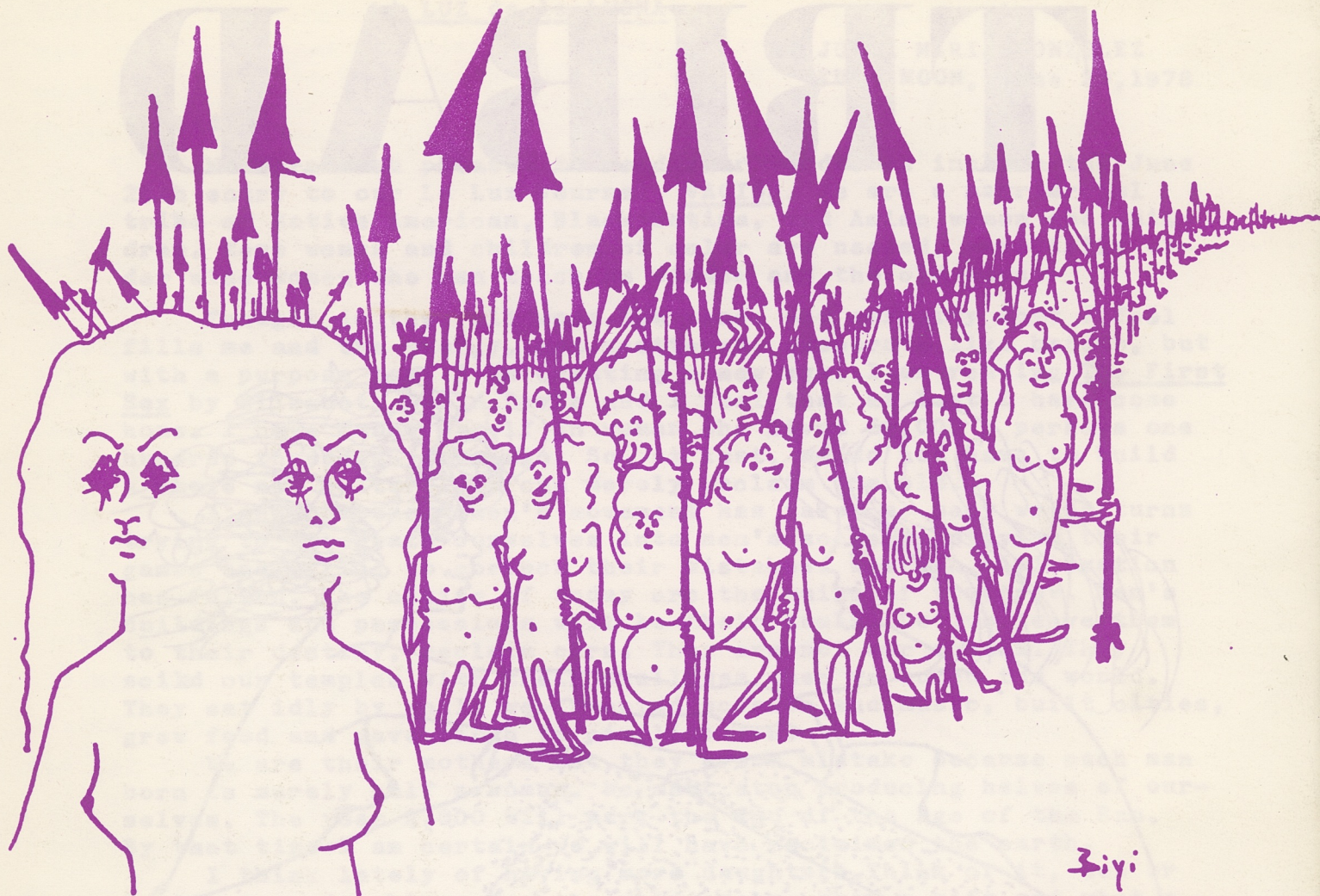
TRIBAD



TRIBADISM

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





3yi

YES HYSTORY CAN BE RECOVERED

Send for Back Issues of TRIBAD.

- VOL. I, No. 1.....MERMAID CIRCLE, May-June 1977 SOLD OUT
VOL. I, No. 2.....WINGED BREAST, July-August 1977 AVAILABLE
VOL. I, No. 3.....ANAZONS WITH LABYRIS, Sept.-Oct., 1977 AVAILABLE
VOL. I, No. 4.....WE WANT THE WORLD EGG, Nov.-Dec., 1977 AVAILABLE
VOL. I, No. 5.....THE DANCE OF THE XX'S, Jan.-Feb. 1978 AVAILABLE
VOL. I, No. 6.....WOMON-TREE, March-April, 1978 AVAILABLE
VOL. II, No. 1.....ANNIVERSARY MOONS, LESBIAN PRIDE WEEK AVAILABLE
May-June, 1978

Each issue is 50¢ (more if you can, less if you can't.)

A complete volume set of six issues is \$3. Write: TRIBAD,
49-51 Prince Street, New York, New York 10012

TO BE SOLD TO AND SHARED BY LESBIANS ONLY

More if you can
Less if you can't

BIMONTHLY

50¢