

# sonoma county lesbian & gay alliance NEWS FREE

Vol. 2 No. 1

February 1979

## AB 1: Job Protection For Gays

by Donna Canali

Although California law prohibits employment discrimination on the basis of a person's gender, there is no legal protection for those discriminated against because of sexual preference.

The passage of Assembly Bill 1 (AB 1), Senate Bill 3 or Senate Bill 18 (SB 3 and SB 18) would remedy this disparity and make California the first state to pass employment protection for Lesbians and Gay men.

These bills have been introduced into the State Legislature by Assemblyperson Art Agnos and Senator Milton Marks of San Francisco, and Senator David Roberti of Los Angeles, respectively. The bills, sponsored by the California Human Rights Advocates (CHRA), the statewide Lesbian/Gay lobbying organization, will all be worded exactly alike by the time they come up for a vote in the Legislature. The need for 3 identical bills is not clear.

If passed they would prohibit employers from firing or refusing to hire people because of (1) gender, (2) sexual preference, or (3) refusal to grant sexual favors.

These bills do not provide for affirmative action. They do not deal with the issues of transsexuality or transvestism. They do not pro-



Grassroots lobbyists from Humboldt County met with Northern California Democratic Assemblyman Doug Bosco during AB 1 Day.

—Photo by Donna Canali

hibit discrimination against people who cross-dress.

AB 1 Day, on January 15, was the second constituent lobby day organized by CHRA. Approximately 300 people from all over California traveled to the State Capitol to talk to legislators

from their individual districts in a show of support for AB 1, SB 3 and SB 18. People represented themselves as well as various groups including: Parents of Gays; Metropolitan Community Church; and SCRAP 6.

## SCRAP 6 Asks: Where Do We Go From Here ?

The establishment of a community center won the unanimous support of the approximately 40 Lesbians and Gay men who attended an open meeting called by SCRAP 6, Jan. 24 to chart the future direction of that group.

Although the steering committee of SCRAP 6 organized the agenda and format of this initial meeting, it was emphasized that future structure and function will be decided by the newly-formed group, which is open to all members of the Gay community.

Although close to 15 proposals for separate projects were introduced, it was decided that a central location was a priority to provide a focal point for organizing the variety of political, educational, social and service-oriented projects suggested. Fantasies of the center ranged from a modest storefront to an entire house.

A search committee was formed to begin investigating prices and availability of suitable rentals as well as other options.

Although a consensus was reached on the goal of a community center, the politics and interests of those in attendance appeared varied and the

importance of exploration of those differences within a political context was agreed upon.

The proposals presented fell roughly into three categories: political action, education and outreach, and direct Gay services. Specifically, they included a Gay switchboard, counseling and employment service, support groups, social activities, and outreach to Gays under 21; outreach to the straight community through a speakers' bureau, media campaign, and educational conferences and ongoing contact with clergy, mental health workers and the medical community; legislative lobbying, running candidates for local offices, hooking into a Gay computer system that monitors Gay-related legislation, and putting funds aside for future ballot battles; and statewide liason with other Lesbian and Gay political organizations.

The initial budget for the new organization will be the approximate \$1,200 surplus from the SCRAP 6 treasury. Although the SCRAP 6 steering committee has been meeting regularly since Nov. 7 to tie up the loose ends of the successful anti-Proposition 6 campaign and to put together

an evaluation report, SCRAP 6 as a political organization legally dissolved Jan. 31. An application has been filed to re-establish the group as a non-profit political organization with a tax-exempt status, the category which affords the broadest possible range of activities. The non-profit status makes it possible for the new group to apply for grants from private foundations and governmental agencies as well as engage in political activity.

A representative of the steering committee explained that the language in the application is broad enough to encompass practically anything the group might decide to pursue. It was also pointed out that if another anti-Gay initiative is placed on the 1980 ballot, the group would be in a legal position to work against it.

The newly-formed group plans to meet weekly on Wednesdays at 7:30 p.m. Childcare is provided. Interested persons are invited to attend general meetings or contact the following committee contact people: Community center search committee -- Richard, at 528-0647 or 528-2232 and fund-raising -- Georgia, at 527-7657.

1<sup>ST</sup>

# ANNIVERSARY ISSUE

Editorial

New Year, New Name

With this issue we mark our first year of publishing the NEWS. The Sonoma County Lesbian and Gay Alliance began publishing the paper to inform, educate, and offer support to the Gay community with articles that would help define ourselves and our community.

Nineteen hundred seventy-eight was a year that brought new attention to homosexuals as a group and as individuals. Gay people throughout the state formed groups to fight those who sought to take away our rights. In Sonoma County, a coalition of Lesbians and Gay men was formed. Sonoma County Residents Against Proposition Six (SCRAP 6) became a model for how a grass roots campaign should be run.

Now the election is over and the group that was SCRAP 6 will continue in another form. But some of the Lesbians and Gay men who worked in SCRAP 6 have banded together to form a collective which includes the three remaining staff members of the SCLGA NEWS.

Next month we will have a new format and a new name. One of our major goals is to expand circulation into the northern counties and the Bay Area. Other goals include more features, expanded local coverage and securing our own office space. We also have two paid staff people on a part time, three month trial basis. We plan to continue distribution of the paper free of cost.

We welcome suggestions from the readers about subjects for articles, places you would like to see the paper distributed, and a name for the paper. Address all correspondence to: SCLGA NEWS, P.O. Box 4801, Santa Rosa, CA. 95402.

Researchers Ask:

Have Your Rights Been Violated?

Have your civil liberties been violated because of your sexual orientation?

CHEER, the Center for Homosexual Education, Evaluation and Research wants to hear from you. The group has received a grant from the U.S. Department of Health, Education and Welfare to study possible violations of civil liberties of Lesbians and Gay men. The results of the study will be used to document the existence of such discrimination. Interviews are completely confidential.

CHEER is interested in conflicts in public or private institutions in which sexual orientation may have been an issue, including: employment, housing, public accomodation, freedom of speech and association, occupational licensing, criminal law, military and security clearance, marriage and incidental economic matters, custody rights, placement of Gay children, immigration and naturalization.

For an interview contact CHEER, Psychology Building, Room 503, San Francisco State University, S.F., 94132, or call (415) 333-6117.

THE NEWS is published monthly by the SONOMA COUNTY LESBIAN AND GAY ALLIANCE, an education, information and community action group of Gay people.

Mailing address: SCLGA NEWS/P.O. Box 4801 Santa Rosa, Ca/95402

This issue was assembled by Donna Canali, Sandy Lowe, Adrea-Anne McMurray, [Robert] Melvin Muller, J.P., Karen Ryce and Pat Urquhart.

Deadline for editorial material for the next issue is February 21.

In Canada:

Landmark Trial Ends

The obscenity trial against The Body Politic and the Pink Triangle Press, publishers of Canada's leading magazine for Gay Liberation, ended on January 16. Provincial Judge Syd Harris is expected to take two or three weeks before ruling on the case.

The case centers on an article in the December 1977 issue of the news magazine called "Men Loving Boys Loving Men." The issue of the paper was seized along with 12 boxes of material in a police raid in December 1977. The collective was then charged under Section 164 of the Canadian Criminal Code with making use of the mails "for the purpose of transmitting or delivering anything that is obscene, indecent, immoral or scurrilous matter."

Charged specifically in Her Majesty the Queen vs. Pink Triangle Press were collective members Gerald Hannon, who wrote the article on pedophilia, Ken Popert and Ed Jackson.

The trial began on Jan. 2 with the testimony of prosecution witnesses. The Rev. Ken Campbell, who sponsored a visit of Anita Bryant to Canada last year, warned the packed courtroom of the "evils of homosexuality." Defense attorney Clayton Ruby characterized Campbell's views as

should not have been charged with obscenity.

The first witness to appear for the defense was noted psychologist Dr. John Mondy of Baltimore's Johns Hopkins University. Dr. Mondy testified that the article in the newspaper was "non-judgmental and impartial and an accurate scientific document." He described pedophilia as an "unconventional love" which bears "no relation to cruel or violent sexual practices."

June Callwood, a noted Toronto journalist, appeared for the defense and told the packed courtroom that the article in question was "written with tenderness and love... we need this kind of information and we just can't get it."

Attorney Ruby did not call the three defendants Hannon, Jackson and Popert to appear before Provincial Judge Syd Harris. Hannon reported that Harris "appears to be fair and impartial" and noted that he seemed "not to pay much attention" to a number of witnesses for the prosecution. He added that media coverage throughout Canada has been "generally positive."

On Jan. 3, Toronto Mayor John Sewell became the subject of much of the coverage of the case when he appeared at a support rally for the collective. The mayor told the crowd of about 600

Body Politic
A MAGAZINE FOR GAY LIBERATION

"so extreme and right wing" that they should be ignored.

A prosecution psychiatrist, Jerry Cooper, testified that he had no doubt that "this behavior (boy-love) constitutes child abuse."

The third witness was Claire Hoy, a homophobic columnist for the Toronto Sun Times. Provocative articles by Hoy attacking Gay people led to the police raid on The Body Politic in December of 1977.

For the next three days, defense attorney Clayton Ruby presented a number of witness including doctors and journalists who testified that the newspaper and the collective press

that an alternative press was important. He also reminded people that "it is not illegal to be gay." Mayor Sewell, who came under criticism from most of the straight media for his appearance at the rally, also called for inclusion of sexual orientation in the human rights code of the province.

Defendant Hannon said that he did not believe the mayor's presence at the rally "will affect the case." "All the activity has galvanized the gay community here," Hannon said. "Homosexuality has probably not ever had such a high visibility in this city before."

Brazil Cops Harass Gay Press

Police investigations of Brazil's largest Gay publication and of staff members of another magazine are allegedly taking place in Rio de Janeiro and Sao Paulo.

Various members of the editorial committee of Lamplao, the principal Gay newspaper of Brazil, have already been interrogated, and it is reported that the government intends to prosecute the editors for "offending morals and good character" and trying to spread homosexuality.

Abzug Fired: Women Protest

Well over half of the National Advisory Committee for Women has resigned in protest of President Carter's dismissal of the panel's co-chairperson, Bella Abzug.

The former Manhattan Congresswoman was fired at The White House shortly after the first meeting of the advisory committee with the President. Carter reportedly arrived at the meeting already irritated by a press release distributed by the committee prior to their audience with him.

The highly critical, four-page press release,

expressed concern about the effect of The Administration's anti-inflation policies and budget cuts on women's programs. It especially assailed its increased defense spending at the expense of health and welfare programs.

Abzug, responding to questions about her future political activity, did not categorically rule out the possibility of supporting Carter in 1980, but stated that he can't win without including a strong pro-women statement in his platform. She urged women to intensify their struggle to gain political clout so that "Carter or any other candidate will have to solicit our support in 1980."

Feminist Faces Polyester Enemy

by Donna Canali

What's an angry radical Lesbian feminist like you doing in a white, male, middle-class reformist group such as this? I found that question self directed several times during the California Human Rights Advocates (CHRA) meetings the Sunday prior to AB 1 Day.

Fortunately, throughout the day Lesbian feminists from Eureka to San Diego found each other and discovered we had the same complaints and concerns about the functioning of CHRA, a statewide Gay and Lesbian lobbying organization. We were all there because we recognized the importance of legislative lobbying for AB 1 (see accompanying article) but we weren't prepared for the traditional male-dominated structure approach of CHRA.

The setting for the membership meeting was a large room with a platform at one end equipped with chairs, table, podium and microphones facing rows of seats. The co-chairs, flanked by other board members, directed the meeting from the platform. The guidelines for conducting the meeting were Roberts Rules of Order, or disorder as the case may be. The members seemed to have as much trouble agreeing on them as I had stomaching them.

The seeming lack of women's leadership in this organization became apparent during this meeting. Earlier, when CHRA's only paid staff member, lobbyist Steven Badeau, was questioned about the number of women in leadership positions he evaded the question, giving a response that "women do good work." At this meeting he was asked three times the number of male and female district managers. The first time he answered there were plenty of both; the second time he said he didn't know; and the third time the questioner would not back down and he finally agreed to make a tally. There are 17 male and 9 female district managers.

Another example of the male domination of CHRA was the delivery of the treasurer's report.



There are two co-treasurers, one female, one male, who presumably share responsibility for the position. The male sat up on the platform throughout the meeting and when it came time for the report he assumed a position at the mike and asked for his female counterpart to join him. She came up from the audience and stood off to the side and behind him as he proceeded to give the entire report and answer all questions. When this was completed he asked her if she had anything to add (she didn't) and they returned to their respective seating.

It became obvious during the limited discussion of the proposals presented by the women's caucus which originally had not been scheduled and had to be added to the agenda by a non-member Lesbian, that the group had little or no awareness of the connection between women's struggles and Gay struggles.

Although the affirmative action clause is included in the organization's by-laws there appeared to have been minimal or no efforts to recruit women, third world or working class people into active participation.

One example of the classist stance of CHRA was the emphasis placed on the need to "dress up" to do our lobbying. There apparently was an underlying assumption that all the women had

polyester skirts with matching platform shoes and the men brought along their three piece numbers from Brooks Brothers. There was no thought given to the fact that some people there didn't own (and probably didn't care to own) such oppressive clothing.

Another classist attitude promoted by the group is obvious in its "Champions Club." In order to become a Champion all you have to do is pledge \$10 or more a month for an entire year. Money is obviously more important to this group than energy, but the least CHRA could do is show some recognition of those members who can't afford to donate money by providing them with an appropriate club. One possibility would be that anyone who gave 10 hours a month of volunteer time would become a "Poor Slob Club" member.

Throughout the two days I spent in Sacramento, I heard the message repeatedly that to reform the enemy you must look and act like him. I, for one, do not feel that I would gain anything if I became like the enemy in order to beat him.

In spite of my negative criticisms of CHRA I do believe the work they are doing is essential if we are going to make gains in our civil rights through the legislative process. I also feel that the organization is open to learning and change, but I don't envision this happening unless there is increased participation by radical feminists.

Hayakawa: Ban Pot, Prevent Gayness

BERKELEY, CA — According to a study by a University of California medical physics professor, heavy use of marijuana over a period of years suppresses male hormone development, "thus encouraging the development of female characteristics in men."

Hardin Jones concluded that "the enormous rise in homosexuality is due to the rise in use of marijuana." The result of the study has moved Senator S.I. Hayakawa to urge that the drug never be legalized or decriminalized.

The outspoken Hayakawa has consistently opposed Gay rights and is also opposed to any national Gay rights legislation.

Valentine Special
\$3 off all framed pictures (8 by 10 or larger) till March 17th
My Daughter THE FRAMER
1677 Cerrore Way
Santa Rosa 95404
542-3599



Everything Must Change
Country Grounds Cafe, residing in this Cosmos, is changing and growing, too...
We are:
A warm place to have breakfast with friends on these cold, wet winter mornings. Sunday brunch features Huevos Rancheros, strawberry crepes.
A luncheon spot featuring a variety of creative sandwiches and now serving Walnut-Vegeburgers
A Dinner House with a selection of international vegetarian dishes and seafood. Special dinners Monday & Thursday nights \*2.50
A cultural center for the River Area: Poetry, live music, community events, plants for sale, local art
A friendly and happy community Cafe, serving healthy, fresh, home-style food at reasonable prices
Country Grounds Cafe A Healthy Change
Open every day 'til 8, Sat. 'til 10
Closed Sunday night
River Landing Bldg. 869-3776



# Pornography: A Celebration Of Hate

by Andrea Dworkin

**Demonstrating against pornography and violence against women, 3,000 women reclaimed San Francisco streets November 18th. Women Against Violence Against Women organized the Feminist Perspectives on Pornography Conference.**

I searched for something to say here today quite different from what I am going to say. I wanted to come here militant and proud and angry as hell. But more and more, I find that anger is a pale shadow next to the grief I feel. If a woman has any sense of her own intrinsic worth, seeing pornography in small bits and pieces can bring her to a useful rage. Studying porn ography in quantity and depth, as I have been doing for more months than I care to remember, will turn that same woman into a mourner.

The pornography itself is vile. To characterize it any other way would be to lie. No plague of male intellectualisms and sophistries can change or hide that simple fact. Georges Bataille, a philosopher of pornography (which he calls "eroticism"), puts it clearly: "In essence, the domain of eroticism is the domain of violence, of violation." Mr. Bataille, unlike so many of his peers, is good enough to make explicit that the whole idea is to violate the female. Using the language of grand euphemism so popular with male intellectuals who write on the subject of pornography, Bataille informs us that "(t)he passive, female side is essentially the one that is dissolved as a separate entity. To be "dissolved"--by any means necessary--is the role of women in pornography. The great male scientists and philosophers of sexuality, including Kinsey, Havelock Ellis, Wilhelm Reich, and Freud, uphold this view of our purpose and destiny. The great male writers use language more or less beautifully to create us in self-serving fragments, half-"dissolved" as it were, and then proceed to "dissolve" us all the way, by any means necessary. The biographers of the great male artists celebrate the real life atrocities those men have committed against us, as if those atrocities are central to the making of art. And in history, as men have lived it, they have "dissolved" us--by any means necessary. The slicing of our skins and the rattling of our bones are the energizing source of male-defined art and science, as they are the essential content of pornography. The visceral experience of a hatred of women that literally knows no bounds has put me beyond anger and beyond tears; I can only speak to you from grief.

**"I hate the pornographers most of all for depriving me of hope."**

We all expected the world to be different than it is, didn't we? No matter what material or emotional deprivation we have experienced as children or as adults, no matter what we understood from history or from the testimonies of living persons about how people suffer and why, we all believed, however privately, in human possibility. Some of us believed in art, or literature, or music, or religion, or revolution, or in children, or in the redeeming potential of eroticism or affection. No matter what we knew of cruelty, we all believed in kindness; no matter what we knew of hatred, we all believed in friendship or love. Not one of us could have imagined or would have believed the simple facts of life as we have come to know them: the rapacity of male greed for dominance; the malignancy of male supremacy; the virulent contempt for women that is the very foundation of the culture in which we live. The Women's

Movement has forced us all to face the facts, but no matter how brave and clear-sighted we are, no matter how far we are willing to go or are forced to go in viewing reality without romance or illusion, we are simply overwhelmed by the male hatred of our kind, its morbidity, its compulsiveness, its obsessiveness, its celebration of itself in every detail of life and culture. We think that we have grasped this hatred once and for all, seen it in its spectacular cruelty, learned its every secret, got used to it or risen above it or organized against it so as to be protected from its worst excesses. We think that we know all there is to know about what men do to women, even if we cannot imagine why they do what they do, when something happens that simply drives us mad, out of our minds, so that we are again imprisoned like caged animals in the numbing reality of male control, male revenge against no one knows what, male hatred of our very being.

**"The slicing of our skins and the rattling of our bones are the energizing source of male-defined art and science."**

One can know everything and still not imagine snuff films. One can know everything and still be shocked and terrified when a man who attempted to make snuff films is released, despite the testimony of the women undercover agents whom he wanted to torture, murder, and of course, film. One can know everything and still be stunned and paralyzed when one meets a child who is continuously being raped by her father or some close male relative. One can know everything and still be reduced to sputtering like an idiot when a woman is prosecuted for attempting to abort herself with knitting needles or when a woman is imprisoned for killing a man who has raped or tortured her or is raping and torturing her. One can know everything and still want to kill and be dead simultaneously when one sees a celebratory picture of a woman being ground up in a meat grinder on the cover of a national magazine, no matter how putrid the magazine. One can know everything and still somewhere inside refuse to believe that the personal, social, culturally sanctioned violence against women is unlimited, unpredictable, pervasive, constant, ruthless, and happily and unselfconsciously sadistic. One can know everything and still be unable to accept the

fact that sex and murder are fused in the male consciousness, so that the one without the imminent possibility of the other is unthinkable and impossible. One can know everything and still, at bottom, refuse to accept that the annihilation of women is the source of meaning and identity for men. One can know everything and still want desperately to know nothing because to face what we know is to question whether life is worth anything at all.

The pornographers, modern and ancient, visual and literary, vulgar and aristocratic, put forth one consistent proposition: erotic pleasure for men is derived from and predicated on the savage destruction of women. As the world's most honored-pornographer, the Marquis de Sade (called by male scholars, "The Divine Marquis"), wrote in one of his more restrained and civil moments; "There's not a woman on earth who'd ever have had cause to complain of my services if I'd been sure of being able to kill her afterward." The eroticization of murder is the essence of pornography, as it is the essence of life. The torturer may be a policeman tearing the fingernails off a victim in a prison cell or a so-called normal man engaged in the project of attempting to fuck a woman to death. The fact is that the process of killing--and both rape and battery are

steps in that process--is the prime sexual act for men in reality and/or in imagination. Women as a class must remain in bondage, subject to the sexual will of men, because the knowledge of an imperial right to kill, whether exercised to the fullest extent or just part way, is necessary to fuel sexual appetite and behavior. Without women as potential or actual victims, men are, in the current sanitized jargon, "sexually dysfunctional." This same motif also operates among male homosexuals, where force and/or convention designate some males as female or feminized. The plethora of leather and chains among male homosexuals, and the newly fashionable defenses of organized rings of boy prostitution by supposedly radical Gay men, are testimony to the fixedness of the male compulsion to dominate and destroy that is the source of sexual pleasure for men.

The most terrible thing about pornography is that it tells male truth. The most insidious thing about pornography is that it tells male truth as if it were universal truth. Those depictions of women chains being tortured are supposed to represent our deepest erotic aspirations. And some of us believe it, don't we? The most important thing about pornography is that the values in it are the common values of men. This is the crucial fact that both the male Right and the male Left, in their differing but--mutually reinforcing ways, want to keep hidden from women. The male Right

wants to hide the pornography, and the male Left wants public access. But whether we see the pornography or not, the values expressed in the acts of rape and wife-beating, in the legal system, in religion, in art and in literature, in systematic economic discrimination against women, in the moribund academies, and by the good and wise and kind and enlightened in all of these fields and areas. Pornography is not a genre of expression separate and different from the rest of life; it is a genre of expression fully in harmony with any culture in which it flourishes. This is so whether it

is legal or illegal. And, in either case, pornography functions to perpetuate male supremacy and crimes of violence against women because it conditions, trains, educates, and inspires men to despise women, and men despise women in part because pornography exists.

For myself, pornography has defeated me in a way that, at least so far, life has not. Whatever struggles and difficulties I have had in my life, I have always wanted to find a way to go on even if I did not know how, to live through one more day, to learn one more thing, to take one more walk, to

# A Commentary On Andrea Dworkin's Speech

by Karen Rye

We print Andrea Dworkin's Take Back the Night speech on pornography because we feel some of what she has said is important for everyone to hear. In printing her speech, however, which is potentially inflammatory, we feel it is crucial to offer a context and commentary that might serve as a balance.

Dworkin's speech was given in the hour preceding the Take Back the Night March in San Francisco the night of November 18. Fifteen hundred women and men were packed into Galileo High School Auditorium, waiting, with incredibly charged energy, for the march to begin. Many of the people in the audience had spent the entire day in total exposure to pornography and the issues surrounding it. Dworkin's presence, delivery, and words all played on and reflected that charged energy and the excitement

of the march. Much of the audience responded wildly to what Dworkin was saying, stopping to clap over and over again. One effect of her speech was to make everyone who wasn't already totally enraged, very angry about pornography and to turn that anger into useful energy for the march. Another effect was to separate men from women in general, and the supportive men in the audience from the women, and to hook strongly into the separatist feelings that some women already felt.

By the end of the speech, there was almost a

frenzy in the room; a combination of excitement for the march, and anger, some of which had turned toward all men. Dworkin's own personal philosophy of separatism had fused with the renewed anger around the realities of pornography to turn some of the energy into intense negativity towards the men in the room. This negativity was fed by the fact that some of the less considerate media people were men who persisted in filming her in bright lights despite her several requests to have them turned off. At some point, the interaction between Dworkin and those male photographers took on the feeling of the very conflict that Dworkin was describing.

Dworkin's basic assumption, though never stated clearly, was that the main political/personal conflict is between men and women, that biologically and culturally men hate women and pornography is a result of that hatred. While there certainly is woman-hatred in almost every facet of our culture, this separatist perspective ignores the realities of a society that is conditioned, molded and warped by an economic system that hurts practically everybody. To separate sexism and woman-hatred from the reality of the profit motive is to miss half the story. An article in January 1979 *Off Our Backs* points out that Forbes Magazine says, "annual profits from pornography now exceed the combined profits from the movie and record industries in this country." This is significant in terms of the dollar amount and why pornography exists and

how difficult it would be to cut it off without changing everything else in this culture. It is also significant in terms of its pervasiveness in our culture, why we see and feel it everywhere we go.

Overall, although powerful and insightful, Dworkin's analysis seems too simplistic. Her few comments about Gay men were fast and absolute, leaving no room for doubt or understanding. At that point, she seemed almost eager to fit every aspect of male existence into the simple terms of separatism, even if they didn't all fit under that umbrella.

Yet, her clear anger and feelings of grief that came out over and over in her speech were real and honest. Her outrage at the degradation, humiliation and dehumanization of women at the hands of pornographers seemed a universal expression for all women. And all of it was underscored by the realities of the North Beach porno shops and theaters that we filed past on the march.

Her references to male intellectuals and to the male refusal to give up pornography were accurate and incisive. The defense of pornography from a free-speech angle is a particularly male intellectual tool that seems to come from not experiencing that gut-level ripoff and humiliation that women feel in seeing pornography. Hopefully, men who read this speech will hear, rather than the separatism, more the anger and the grief, and will understand some of what that experience is like.

read one more book, to write one more paragraph, to see one more friend, to love one more time. When I read or see pornography, I want everything to stop. Why, I ask, why are they so damned cruel and so damned proud of it? Sometimes, a detail drives me mad. There is a series of photographs: a woman slicing her breasts with a knife, smearing her own blood on her own body, sticking a sword up her vagina. And she is smiling. And it is the smile that drives me mad. There's a record album plastered over a huge display window. The picture on the album is a profile view of a woman's thighs. Her crotch is suggested because we know it is there; it is not shown. The title of the album is "Plug Me to Death." And it is the use of the first person that drives me mad. "Plug Me to Death." The arrogance. The cold-blooded arrogance. And how can it go on like this, senseless, entirely brutal, inane, day after day and year after year, these images and ideas and values pouring out, packaged, bought and sold, promoted, enduring on and on, and no one stops it, and our darling boy

intellectuals defend it, and elegant radical lawyers argue for it, and men of every sort cannot and will not live without it." And life, which means everything to me, becomes meaningless, because these celebrations of cruelty destroy my very capacity to feel and to care and to hope. I hate the pornographers most of all for depriving me of hope.

**"We are again imprisoned like caged animals in the numbing reality of male control."**

The psychic violence in pornography is unbearable in and of itself. It acts on one like a bludgeon until one's sensibility is pummelled flat and one's heart goes dead. One becomes numb. Everything stops, and one looks at the pages or pictures and knows: this is what men want, and this is what men have had, and this is what men will not give up. As lesbian-feminist Karla Jay pointed out in an article called "Pot, Porn, and the Politics of Pleasure," men will give up grapes and lettuce and orange juice and Portuguese wine and tuna fish, but men will not give up pornography. And yes, one wants to take it from them, to burn it, to rip it up, bomb it, raze their theaters and publishing houses to the ground. One can be part of a revolutionary movement or one can mourn. Perhaps I have found the real source of my grief--we have not yet become a revolutionary movement.

Tonight we are going to walk together, all of us, to take back the night, as women have in cities all over the world, because in every sense none of us can walk alone. Every woman walking alone is a target. Every woman walking alone is hunted, harassed, time after time harmed by psychic or physical violence. Only by walking together can we walk at all with any sense of safety, dignity, or freedom. Tonight, walking together, we will proclaim to the rapists and pornographers and woman-batterers that their days are numbered and our time has come. And tomorrow, what will

we do tomorrow? Because, sisters, the truth is that we have to take back the night every night, of the night will never be ours. And once we have conquered the dark, we have to reach for the light, to take the day and make it ours. This is our choice, and this is our necessity. For us, the two are indivisible in our fight for freedom. Many of us have walked many miles (but) have not gone far enough. Tonight, with every breath and every step, we must commit ourselves to going the distance: to transforming this earth on which we walk from prison and tomb into our rightful and joyous home. This we must do and this we will do, for our own sakes and for the sake of every woman who has ever lived.



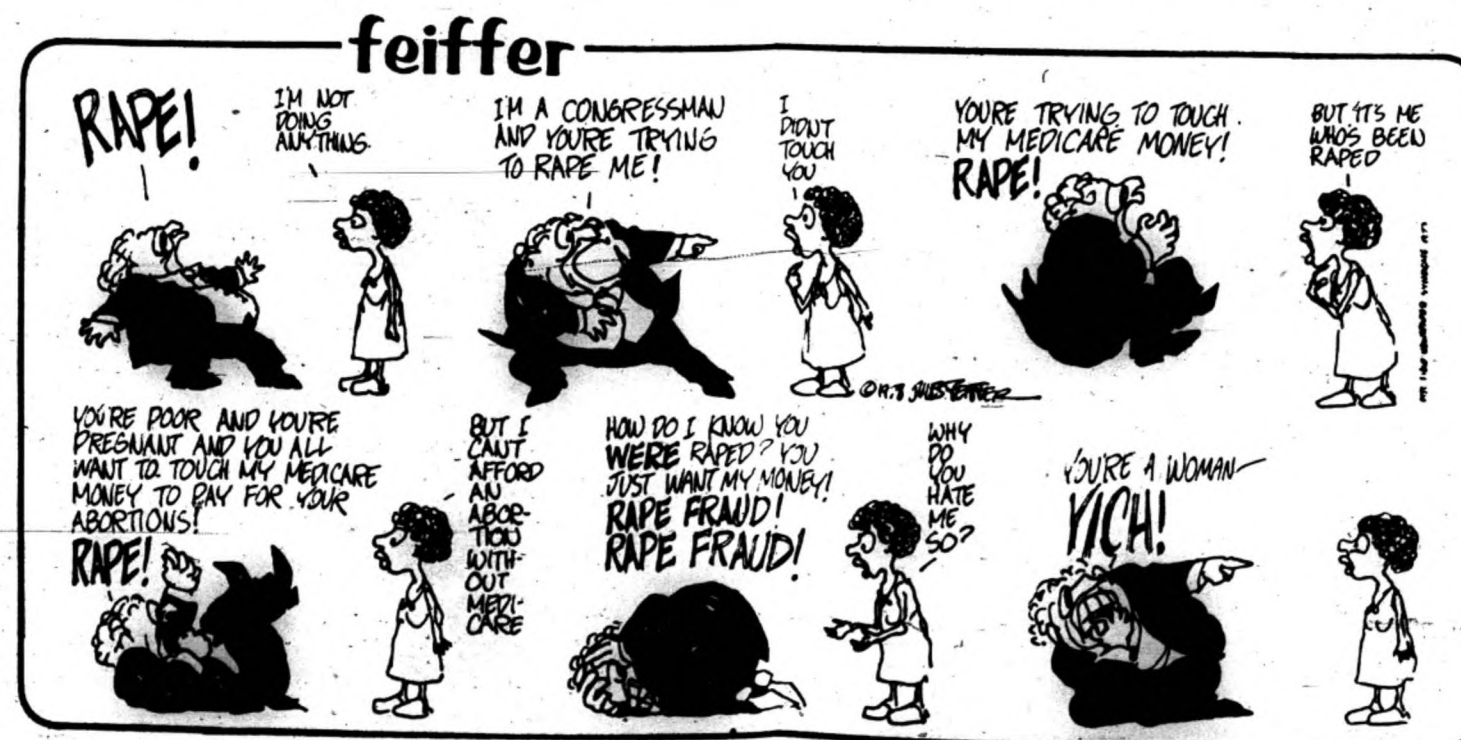
## What Is Pornography?

One of the workshops at the Feminist Perspectives on Pornography Conference had as its theme the definition of pornography. "What is Pornography?" was led by Helen Longino, and women in this workshop attempted to develop a definition of pornography to "say what is wrong with pornography in and of itself." Two similar definitions were developed by two separate groups of women.

One of the definitions was: "material which represents or describes sexual behavior degrading and abusive to women in such a way as to endorse and/or recommend the behavior described." This endorsement/recommendation is communicated by contextual features which are intrinsic to the material."

A similar definition was: "sexual material depicting or supporting violent or coercive or non-consensual acts where an imbalance of power is implied or explicit in such a way as to endorse/recommend the behavior."

In both cases, it is the non-sexual elements of the material that makes it pornography.



# Pornography: A Celebration Of Hate

by Andrea Dworkin

**Demonstrating against pornography and violence against women, 3,000 women reclaimed San Francisco streets November 18th. Women Against Violence Against Women organized the Feminist Perspectives on Pornography Conference.**

I searched for something to say here today quite different from what I am going to say. I wanted to come here militant and proud and angry as hell. But more and more, I find that anger is a pale shadow next to the grief I feel. If a woman has any sense of her own intrinsic worth, seeing pornography in small bits and pieces can bring her to a useful rage. Studying porn ography in quantity and depth, as I have been doing for more months than I care to remember, will turn that same woman into a mourner.

The pornography itself is vile. To characterize it any other way would be to lie. No plague of male intellectualisms and sophistries can change or hide that simple fact. Georges Bataille, a philosopher of pornography (which, he calls "eroticism"), puts it clearly: "In essence, the domain of eroticism is the domain of violence, of violation." Mr. Bataille, unlike so many of his peers, is good enough to make explicit that the whole idea is to violate the female. Using the language of grand euphemism so popular with male intellectuals who write on the subject of pornography, Bataille informs us that "(t)he passive, female side is essentially the one that is dissolved as a separate entity. To be "dissolved"-by any means necessary--is the role of women in pornography. The great male scientists and philosophers of sexuality, including Kinsey, Havelock Ellis, Wilhelm Reich, and Freud, uphold this view of our purpose and destiny. The great male writers use language more or less beautifully to create us in self-serving fragments, half-"dissolved" as it were,

and then proceed to "dissolve" us all the way, by any means necessary. The biographers of the great male artists celebrate the real life atrocities those men have committed against us, as if those atrocities are central to the making of art. And in history, as men have lived it, they have "dissolved" us--by any means necessary. The slicing of our skins and the rattling of our bones are the energizing source of male-defined art and science, as they are the essential content of pornography. The visceral experience of a hatred of women that literally knows no bounds has put me beyond anger and beyond tears; I can only speak to you from grief.

## "I hate the pornographers most of all for depriving me of hope."

We all expected the world to be different than it is, didn't we? No matter what material or emotional deprivation we have experienced as children or as adults, no matter what we understood from history or from the testimonies of living persons about how people suffer and why, we all believed, however privately, in human possibility. Some of us believed in art, or literature, or music, or religion, or revolution, or in children, or in the redeeming potential of eroticism or affection. No matter what we knew of cruelty, we all believed in kindness; no matter what we knew of hatred, we all believed in friendship or love. Not one of us could have imagined or would have believed the simple facts of life as we have come to know them: the rapacity of male greed for dominance; the malignancy of male supremacy; the virulent contempt for women that is the very foundation of the culture in which we live. The Women's

Movement has forced us all to face the facts, but no matter how brave and clear-sighted we are, no matter how far we are willing to go or are forced to go in viewing reality without romance or illusion, we are simply overwhelmed by the male hatred of our kind, its morbidity, its compulsiveness, its obsessiveness, its celebration of itself in every detail of life and culture. We think that we have grasped this hatred once and for all, seen it in its spectacular cruelty, learned its every secret, got used to it or risen above it or organized against it so as to be protected from its worst excesses. We think that we know all there is to know about what men do to women, even if we cannot imagine why they do what they do, when something happens that simply drives us mad, out of our minds, so that we are again imprisoned like caged animals in the numbing reality of male control, male revenge against no one knows what, male hatred of our very being.

## "The slicing of our skins and the rattling of our bones are the energizing source of male-defined art and science."

One can know everything and still not imagine snuff films. One can know everything and still be shocked and terrified when a man who attempted to make snuff films is released, despite the testimony of the women undercover agents whom he wanted to torture, murder, and of course, film. One can know everything and still be stunned and paralyzed when one meets a child who is continuously being raped by her father or some close male relative. One can know everything and still be reduced to sputtering like an idiot when a woman is prosecuted for attempting to abort herself with knitting needles or when a woman is imprisoned for killing a man who has raped or tortured her or is raping and torturing her. One can know everything and still want to kill and be dead simultaneously when one sees a celebratory picture of a woman being ground up in a meat grinder on the cover of a national magazine, no matter how putrid the magazine. One can know everything and still somewhere inside refuse to believe that the personal, social, culturally sanctioned violence against women is unlimited, unpredictable, pervasive, constant, ruthless, and happily and unselfconsciously sadistic. One can know everything and still be unable to accept the

fact that sex and murder are fused in the male consciousness, so that the one without the imminent possibility of the other is unthinkable and impossible. One can know everything and still, at bottom, refuse to accept that the annihilation of women is the source of meaning and identity for men. One can know everything and still want desperately to know nothing because to face what we know is to question whether life is worth anything at all.

The pornographers, modern and ancient, visual and literary, vulgar and aristocratic, put forth one consistent proposition: erotic pleasure for men is derived from and predicated on the savage destruction of women. As the world's most honored pornographer, the Marquis de Sade (called by male scholars, "The Divine Marquis"), wrote in one of his more restrained and civil moments: "There's not a woman on earth who'd ever have had cause to complain of my services if I'd been sure of being able to kill her afterward." The eroticization of murder is the essence of pornography, as it is the essence of life. The torturer may be a policeman tearing the fingernails off a victim in a prison cell or a so-called normal man engaged in the project of attempting to fuck a woman to death. The fact is that the process of killing--and both rape and battery are

steps in that process--is the prime sexual act for men in reality and/or in imagination. Women as a class must remain in bondage, subject to the sexual will of men, because the knowledge of an imperial right to kill, whether exercised to the fullest extent or just part way, is necessary to fuel sexual appetite and behavior. Without women as potential or actual victims, men are, in the current sanitized jargon, "sexually-dysfunctional." This same motif also operates among male homosexuals, where force and/or convention designate some males as female or feminized. The plethora of leather and chains among male homosexuals, and the newly fashionable defenses of organized rings of boy prostitution by supposedly radical Gay men, are testimony to the fixedness of the male compulsion to dominate and destroy that is the source of sexual pleasure for men.

The most terrible thing about pornography is that it tells male truth. The most insidious thing about pornography is that it tells male truth as if it were universal truth. Those depictions of women chains being tortured are supposed to represent our deepest erotic aspirations. And some of us believe it, don't we? The most important thing about pornography is that the values in it are the common values of men. This is the crucial fact that both the male Right and the male Left, in their differing but mutually reinforcing ways, want to keep hidden from women. The male Right

wants to hide the pornography, and the male Left wants public access. But whether we see the pornography or not, the values expressed in the acts of rape and wife-beating, in the legal system, in religion, in art and in literature, in systematic economic discrimination against women, in the moribund academies, and by the good and wise and kind and enlightened in all of these fields and areas. Pornography is not a genre of expression separate and different from the rest of life; it is a genre of expression fully in harmony with any culture in which it flourishes. This is so whether it

is legal or illegal. And, in either case, pornography functions to perpetuate male supremacy and crimes of violence against women because it conditions, trains, educates, and inspires men to despise women, and men despise women in part because pornography exists.

For myself, pornography has defeated me in a way that, at least so far, life has not. Whatever struggles and difficulties I have had in my life, I have always wanted to find a way to go on even if I did not know how, to live through one more day, to learn one more thing, to take one more walk, to

# A Commentary On Andrea Dworkin's Speech

by Karen Rycie

We print Andrea Dworkin's Take Back the Night speech on pornography because we feel some of what she has said is important for everyone to hear. In printing her speech, however, which is potentially inflammatory, we feel it is crucial to offer a context and commentary that might serve as a balance.

Dworkin's speech was given in the hour preceding the Take Back the Night March in San Francisco the night of November 18. Fifteen hundred women and men were packed into Galileo High School Auditorium, waiting, with incredibly charged energy, for the march to begin. Many of the people in the audience had spent the entire day in total exposure to pornography and the issues surrounding it. Dworkin's presence, delivery, and words all played on and reflected that charged energy and the excitement

of the march. Much of the audience responded wildly to what Dworkin was saying, stopping to clap over and over again. One effect of her speech was to make everyone who wasn't already totally enraged, very angry about pornography and to turn that anger into useful energy for the march. Another effect was to separate men from women in general, and the supportive men in the audience from the women, and to hook strongly into the separatist feelings that some women already felt.

By the end of the speech, there was almost a

frenzy in the room; a combination of excitement for the march, and anger, some of which had turned toward all men. Dworkin's own personal philosophy of separatism had fused with the renewed anger around the realities of porno-

graphy to turn some of the energy into intense negativity towards the men in the room. This negativity was fed by the fact that some of the less considerate media people were men who persisted in filming her in bright lights despite her several requests to have them turned off. At some point, the interaction between Dworkin and those male photographers took on the feeling of the very conflict that Dworkin was describing.

Dworkin's basic assumption, though never stated clearly, was that the main political/personal conflict is between men and women, that biologically and culturally men hate women and pornography is a result of that hatred. While there certainly is woman-hatred in almost every facet of our culture, this separatist perspective ignores the realities of a society that is conditioned, molded and warped by an economic system that hurts practically everybody. To separate sexism and woman-hatred from the reality of the profit motive is to miss half the story. An article in January 1979 *Off Our Backs* points out that Forbes Magazine says, "annual profits from pornography now exceed the combined profits from the movie and record industries in this country." This is significant in terms of the dollar amount and why pornography exists and

how difficult it would be to cut it off without changing everything else in this culture. It is also significant in terms of its pervasiveness in our culture, why we see and feel it everywhere we go.

Overall, although powerful and insightful, Dworkin's analysis seems too simplistic. Her few comments about Gay men were fast and absolute, leaving no room for doubt or understanding. At that point, she seemed almost eager to fit every aspect of male existence into the simple terms of separatism, even if they didn't all fit under that umbrella.

Yet, her clear anger and feelings of grief that came out over and over in her speech were real and honest. Her outrage at the degradation, humiliation and dehumanization of women at the hands of pornographers seemed a universal expression for all women. And all of it was underscored by the realities of the North Beach porno shops and theaters that we filed past on the march.

Her references to male intellectuals and to the male refusal to give up pornography were accurate and incisive. The defense of pornography from a free-speech angle is a particularly male intellectual tool that seems to come from not experiencing that gut-level ripoff and humiliation that women feel in seeing pornography. Hopefully, men who read this speech will hear, rather than the separatism, more the anger and the grief, and will understand some of what that experience is like.

read one more book, to write one more paragraph, to see one more friend, to love one more time. When I read or see pornography, I want everything to stop. Why, I ask, why are they so damned cruel and so damned proud of it? Sometimes, a detail drives me mad. There is a series of photographs: a woman slicing her breasts with a knife, smearing her own blood on her own body, sticking a sword up her vagina. And she is smiling. And it is the smile that drives me mad. There's a record album plastered over a huge display window. The picture on the album is a profile view of a woman's thighs. Her crotch is suggested because we know it is there; it is not shown. The title of the album is "Plug Me to Death." And it is the use of the first person that drives me mad. "Plug Me to Death." The arrogance. The cold-blooded arrogance. And how can it go on like this, senseless, entirely brutal, inane, day after day and year after year, these images and ideas and values pouring out, packaged, bright and sold, promoted, enduring on and on, and no one stops it, and our darling boy

intellectuals defend it, and elegant radical lawyers argue for it, and men of every sort cannot and will not live without it." And life, which means everything to me, becomes meaningless, because these celebrations of cruelty destroy my very capacity to feel and to care and to hope. I hate the pornographers most of all for depriving me of hope.

## "We are again imprisoned like caged animals in the numbing reality of male control."

The psychic violence in pornography is unbearable in and of itself. It acts on one like a bludgeon until one's sensibility is pummelled flat and one's heart goes dead. One becomes numb. Everything stops, and one looks at the pages or pictures and knows: this is what men want, and this is what men have had, and this is what men will not give up. As lesbian-feminist Karla Jay pointed out in an article called "Pot, Porn, and the Politics of Pleasure," men will give up grapes and lettuce and orange juice and Portugese wine and tuna fish, but men will not give up pornography. And yes, one wants to take it from them, to burn it, to rip it up, bomb it, raze their theaters and publishing houses to the ground. One can be part of a revolutionary movement or one can mourn. Perhaps I have found the real source of my grief--we have not yet become a revolutionary movement.

Tonight we are going to walk together, all of us, to take back the night, as women have in cities all over the world, because in every sense none of us can walk alone. Every woman walking alone is a target. Every woman walking alone is hunted, harassed, time after time harmed by psychic or physical violence. Only by walking together can we walk at all with any sense of safety, dignity, or freedom. Tonight, walking together, we will proclaim to the rapists and pornographers and woman-batterers that their days are numbered and our time has come. And tomorrow, what will

we do tomorrow? Because, sisters, the truth is that we have to take back the night every night, or the night will never be ours. And once we have conquered the dark, we have to reach for the light, to take the day and make it ours. This is our choice, and this is our necessity. For us, the two are indivisible in our fight for freedom. Many of us have walked many miles (but) have not gone far enough. Tonight, with every breath and every step, we must commit ourselves to going the distance: to transforming this earth on which we walk from prison and tomb into our rightful and joyous home. This we must do and this we will do, for our own sakes and for the sake of every woman who has ever lived.



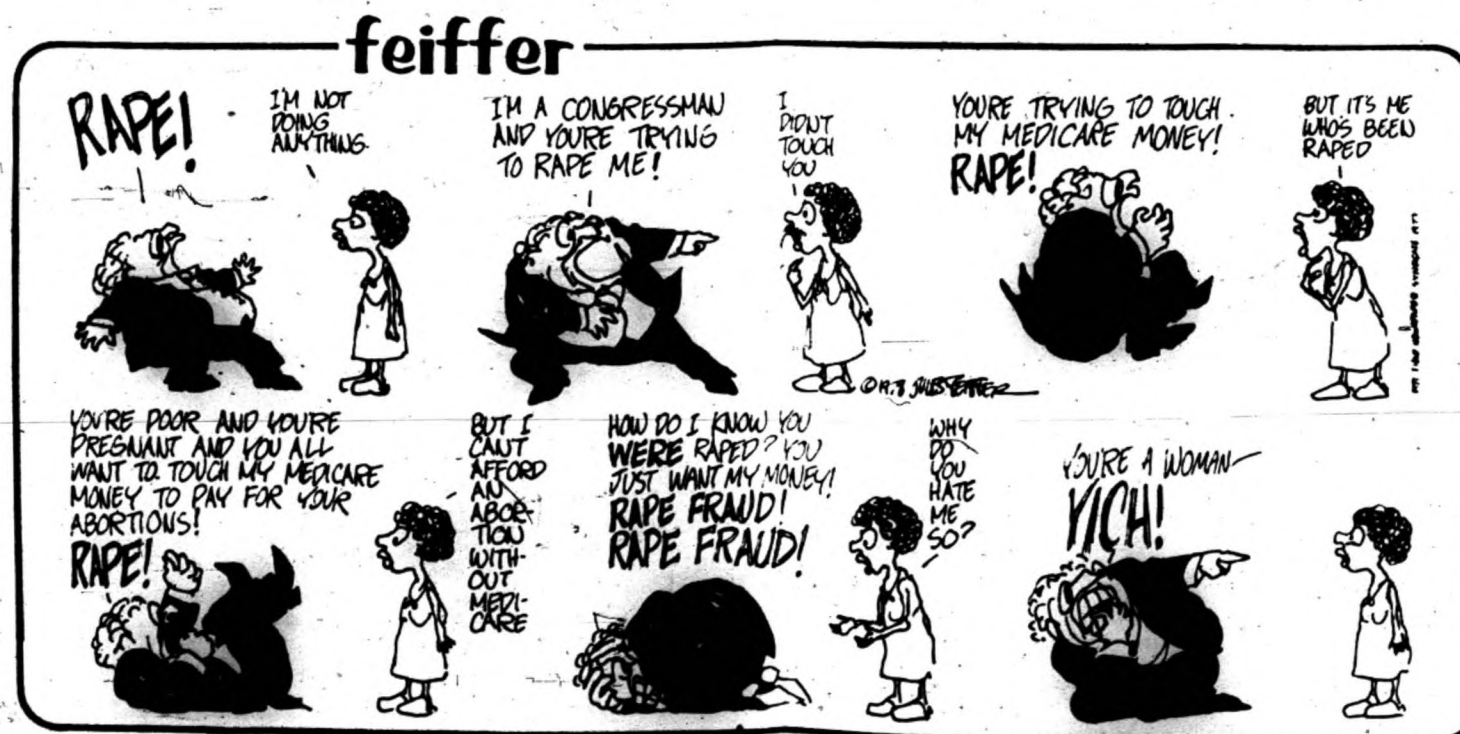
# What Is Pornography?

One of the workshops at the Feminist Perspectives on Pornography Conference had as its theme the definition of pornography. "What is Pornography?" was led by Helen Longino, and women in this workshop attempted to develop a definition of pornography to "say what is wrong with pornography in and of itself." Two similar definitions were developed by two separate groups of women.

One of the definitions was: "material which represents or describes sexual behavior degrading and abusive to women in such a way as to endorse and/or recommend the behavior described. This endorsement/recommendation is communicated by contextual features which are intrinsic to the material."

A similar definition was: "sexual material depicting or supporting violent or coercive or non-consensual acts where an imbalance of power is implied or explicit in such a way as to endorse/recommend the behavior."

In both cases, it is the non-sexual elements of the material that makes it pornography.



# More Than Faeries And Witches:

by Sandy Lowe

**WITCHCRAFT and the Gay Counter-culture** by Arthur Evans  
FAG RAG Books, Boston, 1978. 170 pp., \$5.50

Arthur Evans' new book, *Witchcraft and the Gay Counter-culture* is a faery's view of history -- and why not! At long last the faeries and the witches are recovered from the realm of make-believe and set into the context of Western history. And who is better suited to search out the facts and recount the tale than one of us, a contemporary Faery; a Gay man in touch with the pagan past and committed to the integrity of Nature Religion, and Witchcraft. This commitment is, at once, the strength and the weakness of this exciting new work.

There can be no question that Gay people have long been victimized in Western civilization and that the lives and struggles of women, Lesbians and Gay men have been deliberately ignored by straight historians. Evans tries to correct this distortion. In the introduction to the book, he states his goals and purposes clearly: "This book is an attempt to record some of the things that professional historians usually leave out. It is one-sided, in that it is mostly concerned with the victims of Western civilization, rather than their rulers. It is subjective, in that it reflects my own personal value judgments and emotions. It is arbitrary, in that it picks and chooses among all the source material, accepting a few things here and there, but rejecting most as biased or unreliable.

"The book, however, is as true as any other historical work. It is true because all historical



works are one-sided, subjective and arbitrary. Every historian works this way. The real falsehood occurs when historians hide their values, emotions and choices under a veneer of 'objectivity.' A work of history cannot be assessed apart from the values of the person who wrote it."

The book, available in an attractive paperback edition and replete with fascinating drawings, woodcuts and photos, is presented as "A Radical View of Western Civilization and Some of the People It Has Tried to Destroy." Evans writes his history as a partisan in the struggle, openly identifying as a Gay man in league with the Faeries and the Witches of the past.

The exhilarating thesis is that Lesbian and Gay sexuality once existed openly as a natural and

valuable human expression in the ancient Stone Age society of Matriarchal culture and religion. This "Old Religion," which was rooted in peasant life and direct connection with nature, extended high status to the Great Mother Goddess, "the mistress of all the elements . . . chief of the deities, the manifestation in one of all the gods and goddesses," and to women and to the open celebration of all kinds of human sexuality. Problems of oppression began and continued with the rise of Patriarchal dominance characterized by such institutions of civilization as private property, urban living, masculine militarism; ascetic life-denying Christianity, and the modern industrial state. At one point in the discourse, Evans concludes, in the classic style of the faery tale: "And that's how it happened that straight white males got control of our lives."

By the Middle Ages, the Christian Church had become the primary instrument of social control for the urban ruling classes. The rural peasantry, however, remained unsaved and undisciplined and still attached to pagan ways ("the word 'pagan' comes from the Latin *paganus*, which means country dweller.") The celebration of sexuality, a central aspect of pagan nature religion was feared and condemned by the medieval Church. Strong women who identified with the Old Religion were called Witches. Any non-creative sexual practice, and especially homosexuality, was labelled a heresy. Before long, both witchcraft and homosexual heresy became the target of the bloody purges of the Inquisition. Evans claims that witches did indeed exist but that they "were simply remnant practitioners of broken-down strains of the old paganism. They healed, went into trances, had visions, and celebrated bawdy rites in honor of the magical

# Women, Buggers And Free Spirits

powers of sex and nature. Like the pagans of antiquity, they did not make a distinction between sex and religion. For them, sex was one manifestation of religious power. In the eyes of patriarchal Christians, that was heresy and the same thing as worshipping the Devil."

In an exciting and informative chapter entitled "Heretics: Women, Buggers and Free Spirits," Evans outlines numerous movements, religions and native insurrections through the Middle Ages: Gnosticism, Manichaeism, Massalianism, Bogomilism (Buggers), Catharism and Free Spirits.

## "A Radical View of Western History and Some of the People It Has Tried to Destroy"

"In many cases where they appeared, these movements displayed five important features: 1) belief in more than one deity; 2) a prominent leadership role for women; 3) a pagan sense of asceticism, including both self-denial and self-indulgence; 4) hostility to the wealth and power of the church; and 5) a tolerance for Gay sex. The underlying force that nourished these heresies was the surviving paganism of the lower classes. Soon the church would move against this paganism and call it 'withcraft.'"

The scope of Evan's book, however, stretches far beyond the Middle Ages -- and in both directions. We are taken far into the Stone Age world of "Matriarchal Europe." We learn of the Celtic conquest and religion. We are led through Mesopotamia and Greece stopping along the way to peek into the homosexual world of Sparta and to reconsider the noble struggle of the pederast shaman/philosopher Socrates. We watch the increasing suppression of open homosexual institutions and relationships with the rise of military, male-dominated city-states; the onset of Christianity and the ascendance of the patriarchal Roman and Holy Roman Empire. We are guided further through the Middle Ages, pausing at length to get a much clearer look at Joan of Arc, "Transvestite and Heretic." We continue on to the repressive Puritan period of the Reformation and the rise of capitalism and the modern industrial state. The repressive nature of Western civilization is further illustrated in a fascinating chapter on Sex Magic in the Third World where we are shown how missionary Christianity to-



gether with European and American imperialism crushed the cultures and nature religions of Black people and Native Americans.

The special perspective of Evans' Gay, propagandist vision helps us see history as we've never seen it before. Of course, for the same reason, some modern readers may experience problems with Evans' exuberant and aggressive approach. Some examples: Evans has a tendency to regard antiquity as the repository of some pure and well-integrated Gay milieu and to pretend that it is somehow recoverable. He has an undisguised romantic attachment for the pre-industrial past. Yet he often projects both the language, the class concepts and the categories of the twentieth century onto the past. It seems to help and clarify while at the same time it can be misleading. For example, Evans uses the word "Gay" in his book to characterize homosexual people throughout history, and while this is sensible and justifiable, there is a problem. "Gay" lifestyle is a development of the twentieth century urban ghetto and not clearly related to the pagan past at all. Being Gay has come to imply much more than a shopping list of sexual activities. People have engaged in homosexual acts since the beginnings of humanity and, at times, even such repressive institutions as the church and its medieval priesthood and holy orders were filled with homosexual people (all cloistered, of course.) But it was not until the twentieth century that an independent, self-conscious and identifiable Gay culture and lifestyle becomes visible.

A second, and related problem, is that for Evans the word "civilization" is an obscenity in itself, conjuring up visions of all the repressive institutions of male supremacy, i.e., woman

hatred, homophobia, war, cities, class exploitation, pollution, and industrial technology -- both capitalist and socialist. The sentiment is valid and the vision may well be true. In the concluding chapter of the book, Evans suggests a direction for the future; a "new socialism," a "post-industrial communist nature-society where Gay culture can flourish free from repression and exploitation," "the rebirth of the tribe and tribal communism." The techniques suggested for how we create this new society are at best visionary and at worst, ludicrous. In either case, the masses are not likely to sign up for it very soon.

For those who are disturbed by Evans' plans for the future, I would urge them to remember that the book is an outline for historical research and understanding, and not an authoritative history in itself. It is an intelligent and informed opinion infused with clever Faery vision and the poetic understanding of the outcast. Evans has been able to use faggot sensibility to perceive connections that straight historians cannot seem to see at all. And he's done it very well. To quote Evans himself: "There is no such thing as the authoritative Gay history, but as many Gay histories can exist as there are Gay visions. May they all be written."

This book may be purchased locally at Rising Woman Books in Santa Rosa. The publisher is FAG RAG Books, Box 331, Kenmore Station, Boston, Mass. 02215.

## Dyke Dumps Cop

Margaret Crisp, mother of three and wife of London Police Chief, Metropolitan Deputy Commissioner John Crisp, is asking for a divorce in order to live with her lover, deaconess Maureen "Dusty" Miller. Ms. Crisp, 50, says she tried not to fall in love with Dusty, even having affairs with men, hoping they would smother her true feelings.

Deciding she could no longer endure "the nightmare of presenting the image of dutiful wife to a high ranking police officer," Ms. Crisp finally came out last month, "so I could be with the woman I love."

## Blacks, Hispanics Lean Toward Gays

An Election Day poll conducted by Associate Press and NBC News showed blacks and Hispanics less opposed than the general population to extending fair housing and employment laws to homosexuals. Fifty-two percent of the blacks thought Gay people should be covered, while 31 percent thought they should not. Among Hispanics, 41 percent were in favor and 44 percent against. The overall sample was 41 percent favorable and 46 percent unfavorable.

Analysis of data gathered from voters leaving polling places on election day shows that blacks and young people were the two groups that voted most heavily against Prop. 6. Blacks opposed the measure by a 74-26 percent margin, and voters aged 18 to 30 opposed it 71-29. The statewide results were 58-42 percent against. Other results showed that women opposed Prop. 6 more often than men (64 compared to 58 percent), and Democrats more often than Republicans (69 compared to 48 percent).

Judy Freespirit  
Radical Feminist Therapist

Groups Individuals Couples Workshops  
Mediations

Sliding Scale  
538-0376

R<sub>x</sub>: p.r.n. transcription

General Typing Student Papers, Reports  
Specializing in Medical and Hospital  
Transcription

tabi boston (707) 528-2232  
2612 iroquois street  
sanfa rosa, ca 95401

mandala

630 fifth st. Santa Rosa 527-9797

Natural Foods Cafe

Live Music nightly 7:00 - 9:30

Grayslone Press

is proud to announce the publication of the first lithograph by Noreen Scully "Sunday Afternoon"

is a single color lithograph, hand printed from stone on Arches paper. This edition contains 32 prints at \$125.00 each and 5 artist proofs at \$150.00 each. All prints are signed and numbered by the artist.

Available thru:  
Michelle Lunsford P.O. Box 496 Forestville, Ca. 94536 707-887-2473  
Del Kinavey Lithographer 445-386-8194

REVELATION

A Refreshing Experience!

Revelation is cool, delicious smoothies, fresh fruit salads and the most expertly prepared vegetarian sandwiches and salads in town! Enjoy your meal in the air conditioned restaurant or outdoors in our picnic area.

1446 Mendocino Ave. 542-9766  
Santa Rosa  
Located across from SRJC behind Malvino Interiors

Mon-Fri 11-7 pm

MOONRISE CAFE

W's Community Center  
250 Sebastopol Road  
Santa Rosa, California 95401  
(707) 526-4207

SUNDAY BRUNCH 10AM - 2PM  
closed on Mondays

TUES., WED., THURS. 11AM - 11PM  
FRIDAY & SATURDAY 11AM - 1AM

Lunches & Dinners  
Cafes & Entertainment

WHY 12  
DINING ROOM  
101 PARK  
SEBASTOPOL CA 95

[Continued from Page 1]

When all the constituent lobbyists gathered into Gov. Brown's office, along with TV cameras and numerous reporters and photographers, his administrative assistant, Diana Dooley, received us since the man of the hour couldn't be there himself. However, she expressed the Governor's support and assured those present that he would actively lobby for passage of the bills. She also stated that the CHRA sponsored gathering was the largest constituent group to visit the Capitol that she has ever seen.

My own experience with lobbying on AB 1 Day led me to the conclusion that letters, phone calls, and visits with our legislators may very well be the deciding factor on whether or not these bills are passed. All the legislators I visited knew little or nothing about the bills. One had received two letters opposing AB 1 for fear it would mean affirmative action for Gays (it doesn't).

Traditionally, the conservatives are the ones who engage in such "establishment" activities as writing letters to and visiting legislators. Since these "public servants" are always concerned with re-election they want to please their constituents (the ones that vote), and often conclude what their constituents want from those that take the time to let them know.

In order for these bills to be passed, Lesbians, Gay men and our supporters must put more pressure on our legislators than the homophobes do. Their passage will not solve the problem of job discrimination but it is a step in the right direction. There is not yet a date set for when these bills will come before the legislator for a vote. The time to act is Now.

All legislators have district offices. You can find out who your senator or assemblyperson is and how to reach them by contacting the reference

desk of your local library.

Give your legislator a call, set up a visit (bring a friend), and/or write a letter. If you write a letter make a copy and send it to your local newspaper. Important guidelines to remember are: be as brief as possible; come to the point quickly; use the bill numbers; when writing, spell names correctly and write about only one subject. Find out if your legislator is familiar with the bills, ask her/his position on the issue and give reasons for your stand.

Listed below are some of the common arguments against the bills and responses.

Argument: The bill is not necessary.

Response: Give examples of discrimination that you or friends have experienced because of your sexual preference and/or sexual harrasment on the job.

Argument: My constituents won't go for it.

Response: You are their constituents. Remind her/him that all legislators that voted for Willie Brown's consensual sex bill were re-elected. Mention the recent defeat of Proposition Six. In Sonoma County 62 percent of the voters opposed it.

Argument: I must consider the cost of the bill.  
Response: The cost will only be about \$150,000 that will be used to add 6 or 7 positions to the Fair Employment Practices Commission (FEPC). The purpose of FEPC is to deal with complaints of job discrimination. Presently there is a backlog of two years. In the long run it may save money by lessening job discrimination and therefore the payment of unemployment benefits.

California Human Rights Advocates would appreciate any feedback you give them on the responses of legislators in order to assist them in planning their lobbying efforts. The CHRA address is P.O. Box 14127, San Francisco, CA

## Sonoma County Community Services

Rape Crisis Center of Sonoma County	Hot Line/545-7273 Office/545-7270
Women's Emergency Shelter Program—YWCA	546-1234
Parental Stress Service (24 hour counseling dealing with the stresses and frustrations of childbearing)	528-6223
SRJC Women's Center	527-4375
Sonoma County Men's Center Drop-In Group (Open to all men)	795-8060(days) 542-5042 523-4172(eves)
Men's Center Childcare Network (Childcare for events)	542-5042(eves)
V.D. Clinic 3313 Chanate Rd., Santa Rosa	527-2533
Sonoma County Men Against Rape	545-7273
Commission on the Status of Women	527-2161 527-2017
Rising Woman Books	545-6590
MoonRise Cafe	526-4207
Sonoma State Women's Studies	664-2840

SCLGA NEWS/P.O. Box 4801/Santa Rosa CA/95402

BULK RATE  
Permit No. 358  
SANTA ROSA, CA.



SILVER SUNBEAM SUPPLY

Art and Photographic Supplies and Services

**Palms & Card Reading**

Help and Advice in All Problems  
Will reunite the separated

Tells Past, Present & Future

1/2 OFF  
with this ad

Along side of Hwy. 101, Wilfred Ave. exit, Rohnart Park

Call Group & Party Rates  
Sister Anne 584-9383

545-9910

Santa Rosa Community Market

1215 Morgan Street  
Santa Rosa 95404  
707-546-1806

Large Selection - Lowest Prices  
herbs... nuts... organic grains and  
produce... dried fruit... legumes...  
dairy products... fresh fish

WORKER OWNED & OPERATED  
MEMBER RED CLOVER WOMEN'S DRIVE

**TATTOO**  
BERT'S TATTOO SHOP  
Artist - Bert Rodriguez  
584-7384

780 Todd Rd. at Stony Point/Santa Rosa