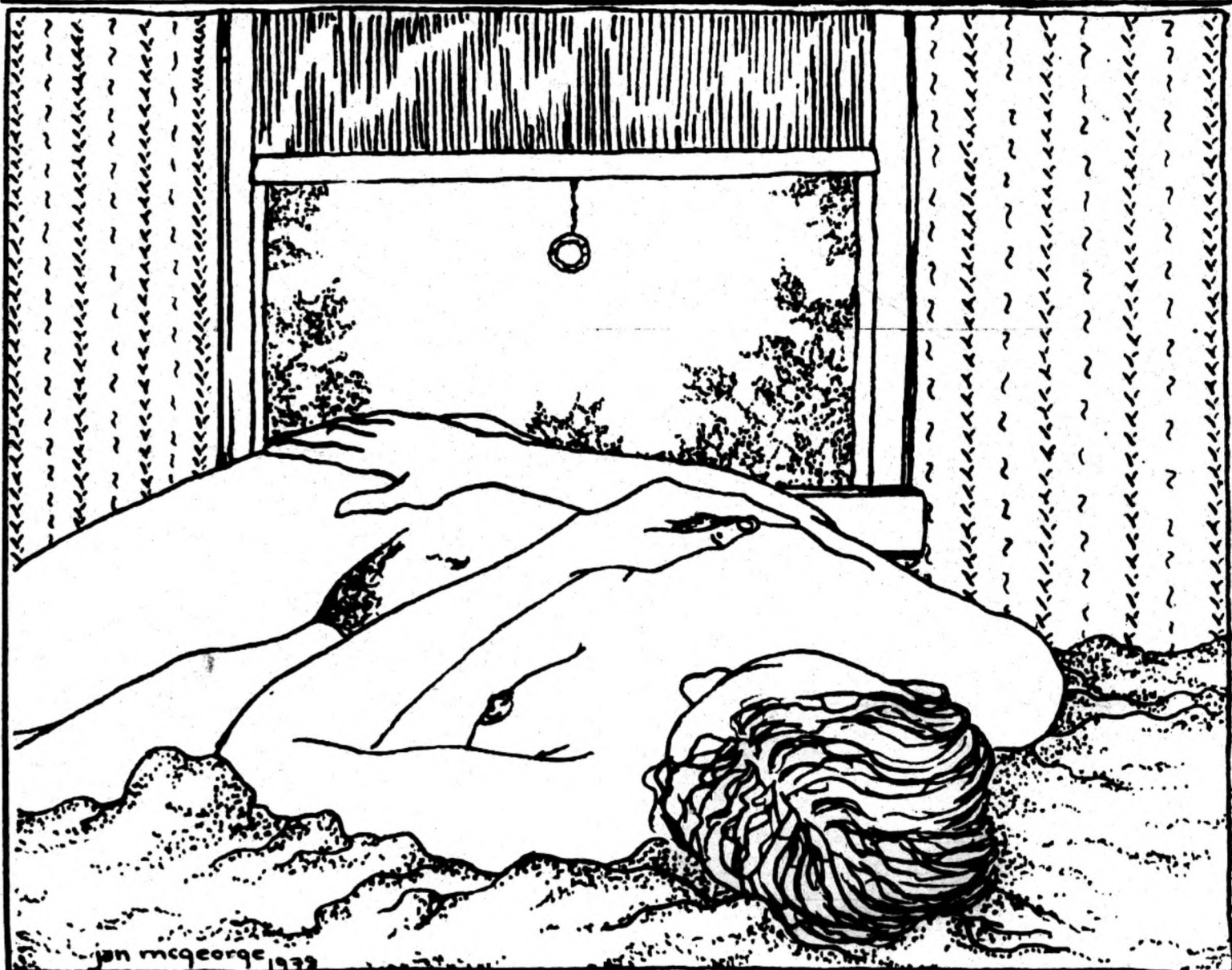


# Rubyfruit BOX 2386 SANTA CRUZ Reader



A LESBIAN COMMUNIQUE AUG-SEPT 1978 ISSUE 19



# to our read-hers:

## RUBY'S RAPS.....

Well, after much heated debate, the Rubyfruit collective has finally made the decision to open to new members. Yes, it's been a long, hard struggle, but one that we feel will be ultimately worthwhile in that now many more womyn will have a chance to learn the valuable skills associated with putting out a monthly publication. So, if you are one of the ones who's been just waiting for her chance to work with us, please send a brief resume to our P.O. box. We'll be screening applications at the beginning of September, so get yours together and send it in, if you don't want to miss the deadline.

## CONTRIBUTIONS

We always need contributions, both graphics and written materials. Graphics must be black ink on white paper and be either 3 or 6" wide. Written materials must have a signature, phone, & address, altho a pseudonym will be printed by request. We tend to give preference to materials submitted by Santa Cruz County lesbians altho we also appreciate articles that concern out-of-town events.

The Rubyfruit Reader is Santa Cruz's ONLY lesbian communique. She is published as often as possible (every 1-2 mths) by a small collective. Not all of us necessarily agree with everything that is printed but we take responsibility for choosing to print whatever appears in Ruby. We are open to taking in new members--call 426-DYKE for meeting times.

## DISTRIBUTION POINTS

Pick up Ruby at the following places and put yr 35¢ in the can: Rising Moon Q's ctr., S.C. Q's Health Ctr., You've Got Me Flying Kite Shop, UCSC Q's Studies; also on sale at Bookshop Santa Cruz. Please send us yr \$ if you pick Ruby up at Mona's or Cabrillo Q's Ctr.

Workers this issue: the usual crew... brenda, Catherine, Clytia, & Kater. Cover by Jan. Childcare, shopping, & other awful tasks by Joy.

P.S. Don't forget to start getting your costume together for the 2nd annual Rubyfruit Reader Hallowe'en Dance, even bigger & better than last year!

# open letter

3

Dear Ruby and the Women of Santa Cruz;

I have been working with the Rising Moon Women's Center since before it opened last January. The women working with the center have changed over the months. Many new women are working with the center all the time. There are also women who have needed time for themselves or have been overworked and needed a break. Our minutes have always been open, as well as our finances, policies and the discussions which led to those policies. We have encouraged all women who want to get involved or who have input to share, to come to our meetings and be part of any decision which is made. The women working with the center are of various ages, backgrounds, color, sexual preference and political persuasion. Our common bond is that we are women devoted to working for women, and that we have tried to create a center in which all women are supported and nurtured. I feel that the responses we have gotten to the center, and the fact that our workshops and events are well

attended, has shown that we are meeting a need for a safe place for women in Santa Cruz County.

For the most part the support from the community has been positive. However, we realize that we have a long way to go in trying to meet the needs of more women in this county. We have heard that there are women who won't come to the Center because of our women-only policy. We devoted two meetings in January to the intense discussion of this subject. The pro's and con's of this discussion, as well as how consensus was reached, including objections and how they were resolved, are recorded in the minutes. The decision was reached to have Rising Moon be women's-space for the safety and growth of all women. If a woman is in crisis or even if she isn't and needs the support of women and a safe place to be, she now has that place. We went around and around wondering if women that relate to men sexually or emotionally would not come to the center because their lovers, husbands or friends could →

#### 4 OPEN LETTER, (cont.)

not be there too. There were several women involved with men at those meetings and they all expressed a need for a space in which they could be with women and women only. We wondered if educating men around the issues of sexism and racism wouldn't be better facilitated if men be allowed in the Women's Center. We decided we could better educate people in the world at large by having a place where women could feel strong and loved together and thus not be so dependent on male approval and support. We also felt it would be educatory to show women giving strength to each other rather than always nurturing and educating men; that hopefully men would start getting together and supporting each other as well as calling each other on their sexism and racism. We discussed possible problems which might arise from our stance. We feared male retaliation in the form of physical violence. We feared that straight women might be leary of coming to the center with the misconception that our decision was born of "man-hating" rather than woman-loving. We decided to have

as broad a base as we could in trying to reach women and helping them feel welcome. Because there was no place in Santa Cruz County where women could be with women only (including our homes), we decided to try the women-only policy for six months and re-evaluate it in June. We received response from many women saying they felt safer in the Women's Center than anywhere else, and that it helped them in their daily lives. In May we sent out a newsletter, trying to reach as many women as we could, announcing future topics for discussion at the meetings. The first week in June was set for re-evaluation of the women-only policy. We encouraged all women to be a part of the discussion and a part of the decision. We again spent two meetings vocally, and at times strenuously, discussing the topic and the implications of women-only vs. 'open' space. Both meetings were well attended. After much discussion we again reached consensus that we would keep the Women's Center women's space.

We have heard rumors, which only recently have been upfront, that there are women who boycott the center

because they have labelled its workers "lesbian separatists." I feel these attacks are unjustified. In fact, there are non-lesbian, bisexual and asexual women who have worked and continue to work with the center since its beginnings. There are many lesbians who work with the center also. I feel there is a good blending of energies and that we all work well together--each woman giving a different perspective to the process of trying to run a women's center. We have tried to publicize that we are open to all women - that any woman can come and give a workshop, class, or event and make the center what she



5  
wants it to be. We have, on several occasions, stressed the need for more widespread community involvement. We have invited women to staff, we have put out the cry that we are overworked and would like to share some of the burden as well as the joy. We have received response and help from many women, women who have felt welcome, women who are needed.

My frustration comes in wondering why the women whose needs aren't being met haven't come and expressed themselves. I feel hurt and angry that women who feel alienated by the women-only policy haven't responsibly voiced their discontent to the collective. But that rather, months later, we hear rumors or remarks on the side, that we are a bunch of "man-hating, lesbian separatists" and that these women will never support the Center. How can the Women's Center meet your needs if you won't be upfront about making them known and working with us to fulfill them. I would like to say that at the July 29th workshop on racism was the first time, as far as I know, that this discontent was expressed openly. Prob→

# 6 OPEN LETTER (cont.)

lems and misconceptions were also aired the following Monday at the meeting. The women at that meeting decided to have an open dialogue as the discussion of the next meeting. I see this dialogue in the interest of communication and understanding, NOT in the interest of arguing or trashing.

The Women's Center is trying to bridge the gap between women, not make it larger. I feel the Women's Center has always tried to be accountable to the community for its' decisions as well as the process which led to those decisions. We welcome input, whether praise or criticism, in helping the collective process of the Women's Center. I, personally, don't welcome being trashed for Women's Center decisions from women who don't know what we have been through in struggling with these issues, and who are not willing to come and discuss these issues with the collective as a whole.

I feel this is the beginning of a series of open dialogues between the women of this community. I am excited and apprehensive. I want the outcome to be pos-



itive, to be a sharing of feelings rather than philosophies, and to have the interests of bridging the gap between women in mind. I feel this can only be a learning experience for us all, and only what we make it. In closing, I would like to say that in writing this I do not represent the Women's Center, only one woman who would like to see the Women's Center continue to grow to be a place that meets our needs as women.

In Solidarity, Joy

# Moon Watch

The new moon sliver is a western moon, a setting moon. It follows close behind the sun. The larger it grows, the later it sets, (nearly an hour later each night). As it sets, the right edge is the part alight. By "1st quarter", it is a half circle and doesn't set until around midnight. Sometimes we can see it in the dimmer light of the afternoon.

When it has grown full, it is opposite the sun. It rises in the east at sunset, and sets at dawn. We see it in the sky all night. (This is the "2nd quarter")

As the moon wanes, it rises later each night. By third quarter, it is again a half circle, the other half this time. It now rises around midnight, the left edge alight while in the east.

The old moon crescent is an eastern moon. We rarely see it, as it rises in the wee hours of the morning and disappears shortly after dawn as the sun brightens. On the day of the new moon, "4th quarter", the moon is invisible, rising and setting with the sun.

-KATER



## CLASSIFIED CLASSIFIED CLASSI

SISTERS: Yes, I'm still searching for that "perfect 00 household" with everything--friendship, support, low budget, sunny, yard, quiet, cat ok.... I am a Lesbian feminist writer, studying solar technology & architecture at Cabrillo; vegetarian non-smoker. Space needed by Sept. 1 (mid Aug ok) Pamela, Box 121, Elk, Calif. 95432, (707) 877-3470.

Rising Moon

Women's Center

538 SEABRIGHT AVE

information...

events... listeners...

call 426-9975

for open times

open to all women

## Sex, Sexual, Sexualness

Dear Ruby Readers,

How many of us have had the fortunate experience of feeling centered and peaceful because we weren't sexually involved? I am not saying that we can't feel good when we ARE sexually involved - goddess knows, as do I, sexual sharing feels real good! I want to stir up thoughts regarding the bullshit that we involve ourselves with when we are sexually relating with others. And to you enlightened lesbians who feel you have it all together over sexual matters, I gently recommend that you also look closely into yourselves. Sound a little angry? Yes indeed. It is difficult for me to believe that in our sexist and sexually oriented society that anyone can have it so together regarding sex and it's emotional surroundings that they don't need to do some work on the subject.

I am writing because I learn more about myself when I do, and I am sharing with you because it is important for me to share. I am presently going through the reality of being sexually rejected by a woman I love. Her reasons for not wanting to relate sexually are valid, yet from where I stand, rejection is rejection and it hurts.

Intellectually I understand that we are all free beings-free to come and go as we please, with whom we please, when we please. Intellectually I understand that expectations shouldn't be. Intellectually I understand that all relationships are different, similar but different, and that making comparisons between my relationship with her and her relationships with others also shouldn't be. I am trying to strengthen these lines of knowledge from my head to my heart but it is taking time, and meanwhile, I cry and feel angry.

I get angry with myself for giving her the power to cause me such pain. I get angry at myself because it's my ways that are causing my pain. I need not be afraid of my pigs. I need to conquer and change them.

I believe couplism, as we know it, is a patriarchal concept. Our parents, as models, taught us jealousy, possessiveness, belonging to and doing for. As lesbians we must undo that learning. We need to talk, discuss, argue all that surrounds sex. We also need to talk more about sex itself.

What about "I'd like to make love with her but I really like being her friend and sex changes things"? This does not hold true for all, but I would wager a guess that it is true for many - although not necessarily all the time. And what about the couple that decides to shift from monogamy to an "open relationship"? The struggle bears its mark. And what is CASUAL SEX? Why do we as lesbians feel that we should have it so together about all that surrounds sex? It is not easy and if we realize that there ARE problems, then we can work at solving them.

One reason this all seems so important to me is as lesbians we have to develop our own families of support and comfort. Having sexual-surrounding-problems somewhat hinders that development. Again, if we face these problems, our ties will be stronger. Another reason is that with the political climate as hot as it is presently, i.e., the Brigg's Initiative, we need energy to overcome these evil forces. If any of us don't go to meetings because "she" might be there, or stay away from celebrations because "they" might be together, we are only dividing ourselves. Staying home and feeling sorry for ourselves weakens, not strengthens. Facing "her" or "them" can be difficult and painful - this all lessens in time as we grow stronger.

In my times of celibacy, as a chosen style, I am more at peace with myself. I am more creative. The joy I feel with myself - alone - is different than the happiness I feel when I am with others. I can't explain the difference - you may know what I mean.

What I am trying to say is that it doesn't seem as though sex itself is the problem - far from it - but rather the surrounding emotionality caused by patriarchal programming. If we are to be "an army of lovers who cannot fail" then we must not fail to find our faults and free ourselves.

In Sisterhood with love,  
Judy O'



## <sup>10</sup> Why A Wimmin's Religion?

thru E.

Many women have asked me about my spirituality and how I feel it relates to wimmin's politics, so I decided to write an article and attempt to explain.

I feel that a womon-identified religion is very important for us. It's true that patriarchy has co-opted religion along with economics, health, family life, education, government... you name it and patriarchy probably has some hold on it. So much of what it has touched has become so unsavory that we've turned away from it in disgust. Especially religion. All those stuffy churches and boring sermons...those terrifying guilt trips...or the hierarchical guru systems where women are still on the bottom rung. Where are the priestesses - the wimmin healers and spiritual guides? Most of the ones I've noticed seem to be supporting a male deity and/or making it in a male commerciality. However - watch for the magical priestesses - they're coming out of the woodwork!

But why religion at all? Z. Budapest puts it very well:

"What people believe (fai-

th- religion) is political because it influences their actions and because it is the vehicle by which a religion perpetuates a social system. Every new social structure tries to come up with some kind of mythology of devine origin for its values and aims."

What I get from that quote is that what I believe in affects who I am and how I live and this in turn affects everybody else.

Some people believe in the great God Money and worship a corporation. Some believe in a bearded old man in the sky who throws lightning bolts when you're not "good." Some believe it's all a big machine and sort of meaningless. Enough people believing together and it becomes a social reality or tradition. This common belief turns out to have a lot of power, because it makes things happen.

So why believe in deities at all? you're probably asking. Why not just believe in cooperation, love, truth, honesty, etc. A good moral code that preserves life, in other words. "Yes, yes," I exclaim (getting a little carried away), "I agree to-

tally, because I do support these things..." because I love life! I feel they are essential keys to survival in mental, emotional and physical areas.

But what about the psychic realm? "o pooh, there's no such thing," say the skeptical...Then how do you explain your dreams? Telepathic experiences, past life recall, geniuses, telekinesis, etc., etc. Say what you will, there are many humans who are convinced that there are forces and powers within us that move out and past our bodies and ordinary thinking.

I suggest that the patriarchy has co-opted our psychic aspects along with our bodies. It's just another stolen treasure that we must reclaim. Perhaps the most essential one, because power\* in the psychic plane could give us power in all the others. (\*power of, not power over.)

Another power that religion seems to give is the ability to feel ecstatic awe or a sense of the miraculous. This society is notoriously lacking in the experience of wonder. We have become jaded - only fools and very young children (who haven't been program-

med yet) feel such things. <sup>11</sup> "Growing up" is seen as no longer believing in them, but becoming "sensible" or conforming to a kind of cement-pavement-long-hall-cash-register reality where everything can be expained "scientifically" and there are no more mysteries. A cynicism results that makes life empty - blah.

The ecstatic fervor of being blown out by how incredible it all is - is a healing and replenishing experience. It recharges the batteries, so to speak.

have you BEEN...  
• Raped?  
• hassled?  
• Assaulted?  
haven't we all?  
You can talk to a sister by calling... **426-RAPE**

**WOMEN AGAINST RAPE**  
P.O. BOX 711 SANTA CRUZ

CALL for info RE: **FREE SELF DEFENSE CLASSES**

12 WIMMIN'S RELIGION, (cont.)

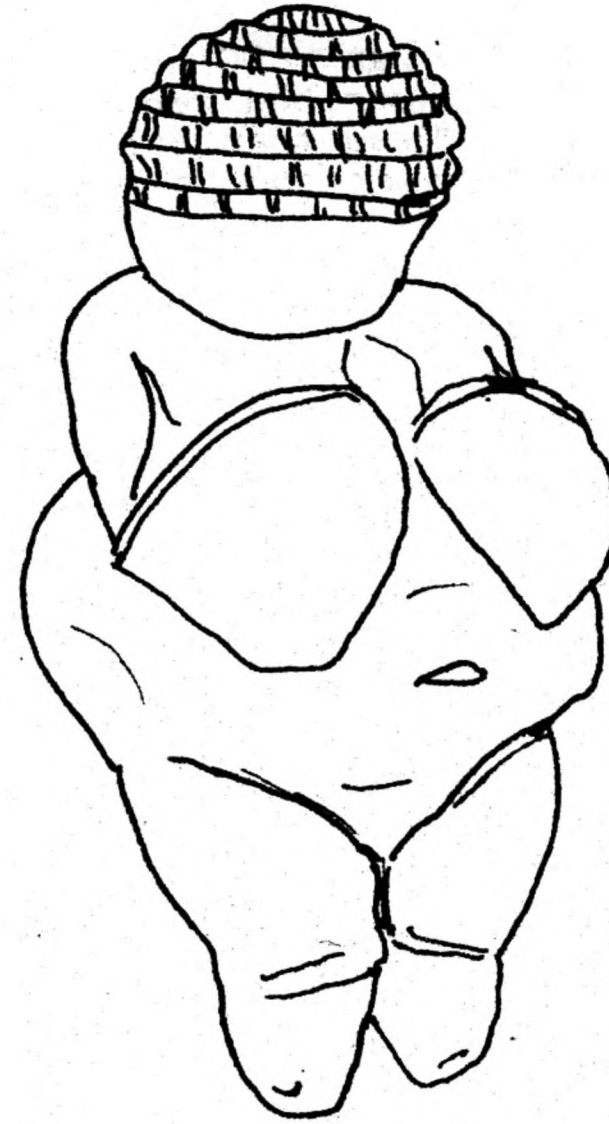
The ancients seemed to have understood this better than us. Many groups celebrated together - conducted rituals that were designed to produce ecstatic release. They also knew about mysteries or life forces, and priestesses (and priests later) had the responsibility to study and teach them. Nowadays some of this function has been taken over by psychiatrists and scientists.

But the ancient religion never really went away. Underground, yes, or into disguises, but nevertheless here. Somehow it has survived the witch hunts, the missionaries, the pollution, and the machine consciousness. You can see its earmarks in solstice and equinox gatherings, in Native American lore, in Wicca, in Eastern-style chanting, etc. All seem to agree that Nature is our common source of life sustenance, and tuning into her cycles is important for survival. Many of them have a myth or symbolic story to explain how things come to be. Having such a story gives us something to go on - a way of "explaining the unexplainable."

I experience many other benefits from being religious, but I won't go into them all right now. The point is we do have the option of practising a religion - and any one we like! In fact it's even mentioned in the Bill of Rights. I want to support women in doing this.

Two of the qualities I've noticed in wimmin's religions is the lack of hierarchy and the lack of rigid doctrine. No one is set above anyone else and no one is foisting their beliefs on anyone else. It's an individual matter and very personal process. But a unity appears through the diversity - an acknowledgment of oneness. This makes us "politically correct" as we say, and frees us to experience the delights of religious fervor without selling out our individuality.

The next question, of course, is what religion to follow. This too is a personal choice, but many wimmin have found strength in the old Goddess - mainly because of her female-ness. It's worshipping the source of life "in our own image" - literally. (\* MOONHAWK)



Patriarchy tends to scoff at images. Judaism even made them sinful - probably around the same time they removed the feminine principle from their pantheon - leaving a single autocratic Father God who is decidedly male.\*\* (Read "When God Was A Woman" by Merlin Stone) But we still make pictures

in our dreams, and they 13 still affect us. Why not deliberately choose images that inspire us with their power and beauty, that we may become like them? The psychiatric world is finding this out (Carl Jung and followers). And wimmin as well, in our investigation of role models and how they affect us.

For me, loving myself as Goddess, the Goddess as Self, and life-source, and all the shimmering web of life's realness spinning out from Her - is creating a reality that nurtures and supports me. For you She may appear differently. There are many alternatives. What do you believe?

AFTERTHOUGHT: Another question that seems to arise naturally is what about men - is it appropriate for them to identify with a female archetype? I feel that it is - that men need the softness and sensitivity, the deeper intuitive powers that are usually seen as "feminine." I believe that lack of communion with the feminine principle has been damaging for everyone. When the Goddess was worshipped widely she smiled on her sons as well as her daughters.

## DEMOS SNUB SAN JOSE BECAUSE OF GAY ISSUE

The liberal California Democratic Council has canceled plans to hold its 1979 convention in San Jose because city officials there repealed a proclamation for Gay Human Rights Week. Instead, the big volunteer political group will hold its next convention in Fresno.

It was explained in a letter to San Jose Mayor Janet Gray Hayes that the convention, usually attended by about 1200 CDC members, was being moved because "we could not in all good conscience, hold a convention in a community that deems lesbians and gay men second class citizens."

Earlier this year, the S.J. city council proclaimed Gay Pride Week, then changed the name to Gay Human Rights Week, then under pressure from anti-gay groups, dropped the whole idea.

Mayor Hayes was in Hawaii yesterday, and not available for comment, but an aide was shocked by the CDC's decision. "Oh, no!" said Barbara Krause the mayor's executive assistant. "I don't know what we can say."

Meanwhile, a gay CDC activist in Fresno described her community as "less than tolerant toward gays Fresno is about ten years behind the rest of the world on issues such as gay rights," said Marsha Conant, president of the Wilde-Stein Democratic Club, one of the gay clubs in the CDC. "We wouldn't even think of asking the City Council here for a gay rights week. We get a lot of negative reaction to gay activities."

--S.F. Chronicle



### WOMEN IN TRANSITION, INC.

presents

3 new Fall groups:

- \*Feminist Therapy Group
- \*Dance/Movement Therapy Group
- \*Lesbian Therapy Group

co-led by Lauren Crux,  
M.A. L.M.F.C.C.  
& Sybil Meyer M.A.

groups begin in late  
Sept., registration  
limited, call 336-  
2771 for info and  
signups.

## On Refusing To Pay . . .

Would you in daily life give money to men you knew to be dishonest and destructive? To someone who locks our sisters away in prisons, nursing homes and juvenile halls, who sterilizes them, who refuses them pre-natal care or abortions? To someone who takes children away from their lesbian mothers, prosecutes womyn who defend themselves and their children, and pay men to kill womyn on reservations and in countries where "life is cheap"? Would you give money to someone who can afford \$2200 for a tax free personal allowance for a four star general, but who never seems to have enough money for day care centers? To someone who spends \$27 million for one F-14 Navy fighter plane but cannot even find enough loose change for adequate nutrition for womyn and children on welfare? Would you willingly give \$25 million to develop the Hobo, a "smart" bomb used extensively in Vietnam and then give only a few pennies to buy adaptive equipment for physically disabled people? Of course not.

Yet this is exactly what we do when we pay income and telephone taxes. Our taxes support the military, Bureau of Indian Affairs, federal and state prisons, the "justice" system, the "welfare" system, the FBI, the CIA - all part of a destructive, womyn-hating government - to the exclusion of affirming, life-giving programs.

We do not have to turn over our hard earned money to be used against us and our sisters. We can regain control of our money; we can refuse to pay these taxes.

There are many ways to refuse the payment of income and telephone taxes, some of them with very little risk to the person refusing to pay, all of them causing headaches for IRS. For information, write: Tax Resistance, 331 - 17 Avenue East, Seattle, WA. 98112. 25¢ for postage would be nice, but is not necessary.

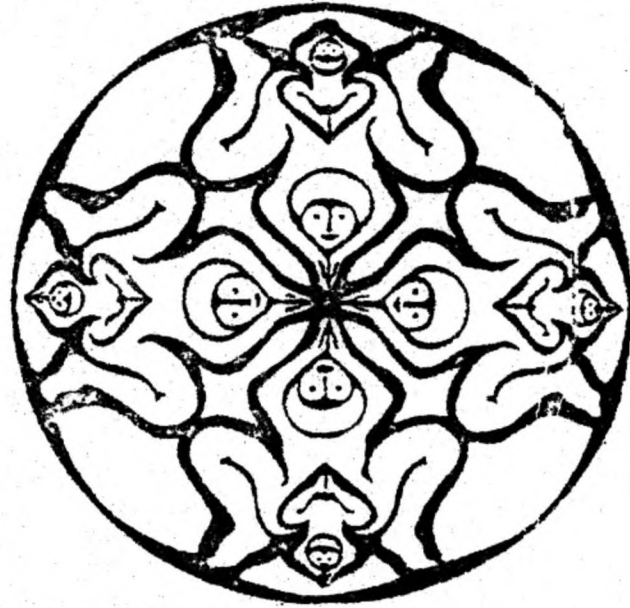
Betty Johanna (reprinted from Out And About, 4/78)

## MIDWIVES HASSLED AGAIN

Marianne Doshi, a San Luis Obispo midwife is being charged with murder. On June 3, 1978, Marianne assisted Christine and Robert Gannage with the birth of their baby girl, Amy, in Los Osos. Amy was born with a "true knot" in her cord which had tightened during her passage down the birth canal, thereby preventing oxygen from coming to her until she was totally born. She was born without breath and without a heartbeat. Marianne administered mouth-to-mouth and cardio-pulmonary resuscitation until the ambulance they had summoned arrived. Amy was taken to Mt. Zion Hospital in San Francisco where her life was sustained by mechanical means. She died on the fifth day following her birth. Marianne Doshi, the midwife who breathed her breath into Amy's lungs and who stimulated her heart with massage, is now being charged with her murder by the San Luis Obispo County district attorney's office. The parents of the infant feel that such a charge "is a great injustice".

For more info, contact The Santa Cruz Birth Collective,

a group of mothers, midwives and student midwives concerned with preserving the rights of families in a technological society increasingly hostile to the individual experience of pleasure and pain. (408) 335-2540/P.O. Box 710 Felton, Ca. 95018



### Inside Bone

inside bone  
a fetus weaves  
her wet nest of blood.  
dreams pulse across  
her soft skull,  
delicate as spider's web.

in her own belly  
bone forms  
fragile  
as the shell of an egg.

by jan

## ***national lesbian arts festival***

The Eureka/Noe Valley Artists Coalition is calling for visual arts (drawing, graphics, mixed media, painting, photography, printing, sculpture, textiles) and performing arts (dance, theatre, conceptual artists, entertainment) for the National Lesbian Arts Festival to be held at the Top Floor Gallery, 330 Grove Street, San Francisco Sept. 1 thru Oct. 8, 1978.

This exhibit is not an attempt to define or categorize "Lesbian Art", but will be an expression of "art" primarily. It is intended to illustrate the diversity of creative vision within this category. It is not intended this will be a political or social statement. The Coalition will sponsor special events and performances throughout the six week festival, and the schedule for these events will be released at a later date.

The Top Floor Gallery is a non-profit joint project of the Eureka/Noe Valley Artists Coalition, the Pride Foundation/Gay Community Center,


and the San Francisco Art Commission's Neighborhood Arts Program.

For further information please contact Nikki Schrager at (415) 431-3356 or send a SASE to 330 Grove Street, San Francisco 94102 for entry form.

**the Wizard of Aud!** 1516 PACIFIC 423-9377

Recycled Stereo & Stereo Repair  
By Outstanding Women Technicians

Come By & See Us  
Mon-Sat. noon-5pm  
COLLECTIVELY RUN BY

**TRANSISTERS** 

### CLASSIFIED CLASSIFIED

**WOMEN'S COUNSELING:** Low-cost, short-term counseling by lay counselors of the Santa Cruz Women's Health Collective. For appointments call 427-3500.

## Was King Tut A Woman?

Many secrets remained hidden behind the mask of Tutankhamun. They were never intended to be revealed during his lifetime or following his death. There was good reason for the secrecy that surrounded King Tutankhamun's birth, life and death, and the great efforts that were made to keep forever hidden the location of his tomb.

Tutankhamun, the now famous and celebrated King of Egypt of the Eighteenth Dynasty was a woman! Tutankhamun was the second daughter of Akhenaton and Nefertiti. The mummified remains of Tutankhamun are the remains of a female who was pregnant with twins at the time of death. Death was caused by complications of pregnancy and childbirth.

At the time of Akhenaton's death, there was no male heir apparent to the throne of Egypt. Akhenaton and Nefertiti had three daughters. There were no male children born of their union. Smenkhkara, the husband of Meritaton, the eldest daughter of Akhenaton and Nefertiti died at about the same time as Akhenaton. To avert a crisis in the desperate situation existing by a vacant throne, without a successor to Akhenaton, Nefertiti adopted the name of Smenkhkara and assumed the role of King Smenkhkara, King of the Egyptian Empire. The name Nefertiti thereafter became obscured in Egyptian history.

The masquerade was not difficult for Nefertiti to maintain so long as the capitol remained at Tell El Amarna. She was assisted by her father Ay, who had been grand vizier and general overseer of all the affairs of Akhenaton's court, except for those divinations, which endowments were exclusively within the province of the god-king concept of Akhenaton's being. Ay's wife, Tyi, was nurse to Nefertiti's household and probably played no minor role in aiding Nefertiti in maintaining her disguise.

The Egyptian Empire became stagnant and had fallen into a state of decline under the rulership of Akhenaton. This was especially true after the capitol was moved from Thebes to Tell El Amarna.

The priesthoods of Thebes had lost much of their power and 19 had become impoverished without the patronage of the king and official worship and recognition of Amun. The situation did not improve under the brief reign of King Smenkhkara. It soon became necessary to move the capitol back to Thebes in an attempt to strengthen the empire. A part of this plan included the return of the religious worship of Amun and the re-establishment and strengthening of the priesthoods. Nefertiti's beauty had been too well-known and her popularity too well-established throughout Thebes during the earlier years, to risk continuing with the masquerade; she was well known to older members of the priesthoods and could not deceive them in playing the role of King Smenkhkara.

The situation was desperate, but did not present such crisis as did the deaths of Smenkhkara and Akhenaton. There was still no male heir to assume the throne, but the ever resourceful Nefertiti found a solution in the form of her nine year old daughter Maktaten, the second child of Akhenaton and Nefertiti. It would be relatively easy to pass off a flat-chested nine year old girl as a nine year old boy. Maktaten was unknown to the Court of Thebes, having been born at Tell El Amarna. With the aid of her father Ay and His wife Tyi, the scheme was put into action. Maktaten's name was changed to Tutankhaton and she was cast into the role of a male, endowed with all the vestiges of kingship. To complete the disguise, a marriage was announced between Tutankhaton and Ankhesenpaaton, a younger sister, the third daughter of Akhenaton and Nefertiti. Their names were later changed to Tutankhamun and Ankhesenamun to enhance their reception as King and Queen of Egypt upon the removal of the capitol back to Thebes, and the return to the worship of Amun.

continued page 22 →



# REGISTER TO VOTE . . . . . VOTE NO ON 6!!!

## The Locked Ward

he has the keys  
the keys unlock the door  
to the music.  
outside the door  
a woman is singing her own song.  
by jan

6/1/78 - - 6/1/43 = 35 Yrs. Old

Today I am 35 yrs. old

Today I worked 8 hrs. at the County of Santa Cruz

Today I "came out" to a ♀ worker over creamed asparagus  
soup for lunch

Today I feel tired after work

Today I'm going to The Word Is Out with Betsy.

Tonight I may go dancing

Today I am 35 yrs. old & in a place I've never been before

Today I feel love in my heart for myself

Today I feel respect for myself

Today I know I'm liked

Today I know I'm alive

I like that -----

Being Alive at 35

I like that

--Mecca



## WALLS

I hear people saying, "build bridges, not walls."  
"Bridges or windows, not closets and halls."  
And so I try, a bridge, a window or two,  
And the roof, yes the roof falls  
without walls.

-Diane Ramsey

## Lullaby

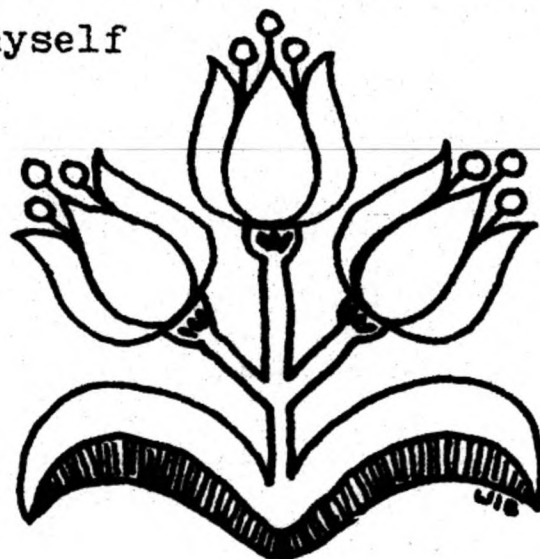
You walk like an African princess, like a winning player,  
Hard and swinging, hands in pockets, your gold hair  
Pouring over your shoulders, your lips thoughtful  
My amazon

Your weapons turn, your shield shatters, why go to war  
While your wounds are open, I can hold you  
Your breasts are flattened against my ribs  
Like the sleeping face of a child against the mattress  
My amazon

The cat is curled up with her paws on your face  
Only you and me and this small striped warrior  
No one to fight off until morning  
My amazon

Your bed a white boat on the nighttime sea  
Let them call and knock on the window, we will sail away  
Let it rain on our sails until morning  
Your round window will look out on the rising day  
My amazon

-Sylvia



The hoax was carried out successfully. Maktaten, with the adopted name of Tutankhamun, ruled Egypt without any suspicion of her true identity for the next ten years under the ever watchful supervision of Nefertiti with the assistance of Ay and his wife Tyi. But, even so, as frequently happens, young ladies manage to become pregnant.

The fact that Tutankhamun was pregnant did not present a great problem. The kings of Egypt were living gods and were not limited to a totally definable masculine gender in every respect. The god Osiris was considered both male and female, capable of rebirth. Osiris was the sovereign over death and the promise of life renewed, immortality.

The twin fetuses were removed from the body of Tutankhamun upon her death, mummified and placed in separate coffins within the tomb. The name Tutankhamun was inscribed upon each of these small coffins.

There are several other elements that lend support to the theory that Tutankhamun was a female, and that she was the second daughter of Nefertiti. There was a great similarity of physical features, including body size and structure, and the elongated head of Tutankhamun, compared to that of Akhenaton. If Tutankhamun had given birth to a male child, the child would have been the natural successor to the throne upon Tutankhamun's death. The birth of a male child to Tutankhamun would have perpetuated the belief in the divine origin of the kings of Egypt. But, it was not meant to be; Tutankhamun died in labor, due to complications in trying to give birth to twins.

There is a total lack of records of birth of Tutankhamun and her early life prior to her assuming the kingship of Egypt. The fact that there were no male off-spring born to Akhenaton and Nefertiti to inherit the throne, and with the great concern over a royal successor to Akhenaton, it is highly unlikely that Tutankhamun's birth would have gone unnoticed and unrecorded. There would have been such jubilation and fanfare over the birth of a male heir to the throne; that fact would have been recorded in detail, in paintings and monuments to the new prince of Egypt. Many statues and monuments would have been constructed in his honor illustrating a robust in-

fant and young boy growing into manhood. No such records are known to exist. More convincing evidence of Tutankhamun's sex and cause of death is revealed by the mummy itself. The unusual character and length of the incision on the left side of the abdomen gives the impression that an attempt was made to save the lives of the unborn fetuses upon the death of Tutankhamun.

Iron objects found in the tomb were probably medical instruments used in an operation to remove the unborn infants from the body of the mother immediately following death. Death came slowly and the decision to try and save the infants was made too late.

The distension of the abdominal wall which is readily apparent on the right side of the mummy, and the presence of the mummified remains of two fetuses placed in separate coffins within the tomb, lend strong support to the theory of pregnancy and the cause of death.

A large oblong box found in the room with the mummy containing a germinated figure of Osiris filled with silt from the Nile River bed and planted with corn, was symbolic of a pregnant Tutankhamun from whom life would spring forth in the unborn fetuses upon the advent of Tutankhamun's rebirth, or renewed life.

There was great secrecy in the manner in which Tutankhamun's entombment was carried out and the pains taken to prevent discovery of its location. The efforts proved successful, for more than 3,000 years passed before its discovery and its secrets revealed.

Thus was the great mystery and secrecy surrounding the birth, life and death of King Tutankhamun.

R.Reid, reprint from She and Out and About



## 24 NATIONAL PORN CONFERENCE

Women Against Violence in Pornography and Media is gearing up for the first National Feminist Conference on Pornography. The WAVPM-sponsored conference, "Feminist Perspectives on Pornography", is set to take place in San Francisco during the weekend of Nov. 17-19, bringing together feminist activists from across the country who are concerned about the misogynist message of pornography.

This working conference will combine informational and strategy workshops, speeches, and a panel discussion on the issue of pornography and the First Amendment. The focus will be on deepening our feminist analysis of pornography and on developing strategies to fight it, and we hope that activism against pornography will spring from the energies and information shared at the conference. Clearly the Conference will provide an exciting opportunity for all of us to exchange ideas, research, strategies, and to formulate thoughtful and effective plans for actions.

All women are encouraged to join us for the panel disc,

speeches, and a big "Take Back The Night" march and rally thru S.F. on Saturday. If you want more info, or have a contribution to make, call Lynn Campbell at (415) 653-9591 or 552-2709.

--WAVFM Newspaper



## WAVAW PROTESTS POSSIBLE FILM

Women Against Violence Against Women has launched a campaign against the American Broadcasting Company for offering a convicted rapist \$100,000 for the screen rights to his life story in order to turn it into a TV movie. The rapist, Oscar Kendall, was convicted recently for impersonating fashion photographer Richard Avedon and luring women to pose for him and then raping them. WAVAW charges that ABC is seeking to sensationalize and make profits off the rapes of women.

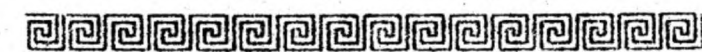
--Gaysweek

## !!ANNOUNCEMENT!!

Patricia Schroeder and Peg Flynn announce the opening of Interconnections: A Women's Literary and Cultural Center (formerly Mother Right Feminist Bookstore).

Marie Henley of You've Got Me Flying Kite Store and Patricia and Peg are jointly operating the Interconnections Art Gallery. Put the word out! Women's art is in a special place in Santa Cruz--- Interconnections, 123 Pearl Alley! We want women's art to be seen by many and to connect with other women's art and art galleries throughout California and....the world!

For info call 426-1317.



A study at a university in Los Angeles has found that women who are vegetarians are less likely to contract breast cancer than are their meat-eating counterparts. During an 8 year period, the study showed that deaths from breast cancer in Calif. were 28% less for vegetarians than for other women in the state who ate a traditional western diet.

--Lesbian Connection

# news

25

The NY Times reports recent studies have revealed that about 30 % of the women involved in heavy training for competitive sports experience either irregular periods, or none at all. The Times says most gynecologists and sports medicine speculate that cessation of menstrual periods occurs when the percentage of women's body fat drops below 13%. While the average women's body fat is about 25 to 28%, the body fat of female athletes and dancers can drop to 15% or lower. According to Dr. Joan Ulliot, author of WOMEN'S RUNNING, "It's as if the body were saying it didn't have enough fat to support a pregnancy, so it would be better not to produce any eggs at all." Most of the women who report irregularities with their periods say that as soon as they stop training strenuously, their periods begin again. However, other gyns are worrying that the cessation of menstrual periods may be related to stress, posing a possible health problem for the women who participate in competitive sports.

--Her Say



# TranSisters

by brenda

TranSisters is a newly formed collective dedicated to the idea that women can and should have access to and control over technology and the media, while earning enough money to live on comfortably. With these as our basic premises, we've all jumped with both feet (actually that equals 14 feet..) into several simultaneous high-energy projects, and we are continuously coming up with new ideas for things to do next. We're all extremely **excited** by what we're up to (...five out of seven of us are fire signs, how could we not be?) and haven't yet set any limits to how far we can take our projects. (venus? saturn??)

We began, a little over a month ago, with an original plan to learn as much as we could about electronic theory, and to put what we learned into practice. Our structure has been to meet three mornings a week to study the theory, and five afternoons a week to work on actual audio equipment (trouble-shooting, diagnosing, & repairing) at the "wizard of aud" on the mall.

Recently we started including some theory of recording engineering in our morning classes, and have just begun engineering work on an album with the Berkeley Women's Music Collective.

All of these activities are leading us in the general direction of our next large project, which is construction of a sixteen-track recording studio here in santa cruz. We'll begin work on the studio sometime in october. It is extremely important to point out that this will be the first woman-built professional studio. ever. This is important because it will be possible for technical excellence, as well as everything else involved in running a recording company, to be controlled by women. Women are branching out into a whole new area of experience and the more knowledge women can acquire about technology, the better for all of us.

Because we believe very strongly in women gaining control of technology, we plan on sharing what we learn with other women. We have a series of workshops in mind,

each dealing with a specific aspect of electronics theory and/or practice. The first one, to be scheduled soon as a day-long saturday workshop at the women's center, will focus on "sound reinforcement" --how to do sound for a live performance from beginning to end. If you're interested in coming, call TranSisters at 423-9378, mon-fri, noon-five pm, to find out about date, time, cost, and child-care. We'd like to begin sharing information and skills with a lot of women, and we'd love to hear women's

responses to the workshop. 27 We plan on taking it to other cities as well as santa cruz and would like to improve it as we go.

It's obvious that the TranSisters have big dreams for the future. That's the idea: for women to have big, powerful dreams, and create them as reality in our lives. We're taking steps towards actualizing some of our dreams, and we hope to inspire other women to give their dreams the same validity and power.



## CLASSIFIED CLASSIFIED CLASSI

Sisters: I'm the only woman I've ever heard of fixing guitars, banjos, etc. I'm real good at it, but as a mother working from home it's slim pickings. Please let me repair your instrument. I specialize in antique restoration, inlaying, lowering action. I'm reasonable \$-wise. In Berkeley, Jane 415-845-1364

FREE ESTIMATES

### LAVENDER LABOUR

- GARDENING
- HAULING
- ODD JOBS

CALL  
426-9366

BEFORE 9:30 AM  
OR AFTER 5:30 PM

### 3 Aspects of Sacred Space

28

by Rosanne Stone  
-or-how i spent my summer-

can

I've heard it said that every woman is a witch. That's true, and some women seem witchier than others. Those are the women who are consciously engaged in the business of witchcraft, the cleaning and gathering and sharpening of their personal power, the conscious creation of their own sacred space.

Now what does she mean by that?--you may be saying. Everybody does what kind of work she can...let me see if I can make it a little clearer, or perhaps hopelessly muddier, in a few pages.

In the work we all do upon ourselves, with ourselves, in our lives, we can choose whatever direction we wish. We can choose to gather and use our personal power, or we can choose anything else. For some people, for whatever reason, there is never any doubt about the choice, although they may not be aware of that consciously. Those are the witches. Some of them are waiting, to this day, to realize that that's their choice and they'd better get on with it. Those who are getting on with it are doing two kinds of work... that which goes on inside, invisibly, and outer work which you can see. Of course, the two are linked, but they proceed along totally different lines. It's not my place here to talk about inner work at all--I couldn't begin to make it intelligible on a printed page, but I have this idea that I can do better with outer work, so let's lurch ahead.

Part of the outer work we do is the creation of sacred space. Sacred space is that space with which we surround ourselves when we are at our best, when we are most fully in possession of our own sacred selves, when the Goddess moves most freely through us; those moments in which we realize our own sacred selves most fully. Mundane ritual--the ritual habits of hearth and kitchen--is a means to access that awareness in ourselves. It seems peculiar, pointless, at first. When our foremothers performed mundane ritual acts, something as minor as stirring something in a clockwise direction, sociologists looked on and muttered "Superstition". This is a demonstration of the saying: "When a pickpocket meets a priest-

ess, all the pickpocket sees are the priestess's pockets." 29 If you want to find superstition, you are going to find superstition.

So what was really going on? Let's ignore, for the moment, the raising of power--that's a whole other story. Think of ritual as mnemonics--a device to remind you of something. On the simplest possible level. That's what mundane ritual is, in part. Ah, this string around my finger reminds me to phone Ebony. This note in my notebook reminds me to pick up the milk this afternoon. And, oh yeah, this peculiar stirring motion reminds me that I'm the Goddess, right. It has to be either an extraordinary thing or a mental pattern, or I won't notice it, it won't catch my attention; I don't wear strings around my finger so one there will catch my attention when I do. Got that? Isn't that crazy? Or is it? Why shouldn't the neophyte witch have to be reminded of her personal sacredness, her dietyhood, just like anything else? Who could walk around in 1978 at the beginning of self-awareness and not need to be reminded that she is holy?

Achieving sacred space is a process, and takes time, unless you are one of the lucky women within whom the Goddess erupts in sudden explosion of power. Rather than run around with strings on their fingers, somewhere back there our foremothers came up with the idea of mnemonics, building things into daily life that would serve the specific function of reminding us of the fact that we are holy. Mundane ritual has been largely the same cross-culturally down through the ages. Relating oneself to one's sacred self in that way is synchrony. Synchrony is a term that I'd like everybody to run out and write down on your palm or wherever you write stuff you want to remember. It means aligning yourself with something--with power, say--in a way that is not dependent upon time or space. If you have ever dreamed of someone while they were dreaming of you, and then awoke and compared the experiences and found them identical, that's synchrony. Synchronous dreaming and synchronous meditation are part of accessing power. When you start on the path to sacred space, the whole thing looks arcane, wierd. You may know someone around whom "things happen" that may not quite fit into your experience. The heavens don't have to open and cherubim

### 30 "ASPECTS" (cont'd.)

come down and hand you an invitation. Sometimes things start in simpler ways, truly absurd ways.

You may be waiting for me to mention one, but believe me, they are absurd and I won't. The thing is that most people see "power" as something crazy, something impossible--nobody, after all, can change the laws of the universe. Things happen according to known laws and every scientist knows that, and the universe works in its clumsy fashion for them. We're the primitives. But synchrony refers to aligning oneself with the natural course of the universe--for which read "what power is doing when you overhear it unexpectedly"--in such a perfect way that you and the universe are one flow. Then the next thing that happens, purely by the laws of chance, is that thing which you willed. You had to will it. Got that?

After a while you may find that things seem to happen more than just by chance, and that's an event that you may have heard yourself mutter "synchrony" about previously. It is important to pay very close attention to everything happening within your space, no matter how trivial, so you begin to notice the patterns of your individual access to your power. This may sound like a monstrous job, and it is. I never said that becoming the Goddess was easy. Anyway, people are inclined to let opportunity slip by simply by not being aware that it is happening to them. That's where most people's power goes--right through their fingers. Every woman has access to the same power--it's the same power. But most women let it dribble away. That's a fair choice, and I honor it--sacred space isn't for everybody. And those women can become every bit as powerful, on the mundane level, as anybody else. What they don't do is become holy in the process, and what they don't do is access other power that the witch may have. You choose sacred space because you want it--not because it offers you layer cake every Thursday. And the "other power" is totally useless to you until you are "clean" enough to be able to reach it. That's why there are no "black magicians" in the linear sense of evil wielders of power--when you are clean enough to touch it, you are clean enough to use it.

31  
Once you are paying close enough attention to your own space to begin to perceive your own personal pattern, random events stop being so random. You notice, you pay attention, you begin to believe in your own ability--that's important, believing in your own ability. It gives you the confidence to get control instead of letting it dribble away. Remember, it's there--for all of your life you may have been watching it run by and down the drain, but it's there--now you have to catch it. There are ways of doing that--the simplest, and maybe the most effective, is to learn to control your own space totally. Many women reading this are already on the road to that, and to those who haven't started yet, the nuts-and-bolts way of getting going is to state to yourself your goal. It's the same as in many kinds of therapy, coping exercises, that stuff. The difference is that, in the search for sacred space, stating something in that fashion is a tool, a tool that, when properly sharpened, is extremely useful. In practical magic you define goals by stating them. Psychologists are fond of equating this aspect of witchcraft with infantilism, the belief that saying something is the same as creating it physically. Not quite, but close. Saying something doesn't create it, otherwise we'd all be spinning out our universes continually, and things would be very messy stumbling from reality into reality (well, they are sometimes anyway). Saying something in a context of power is something else, but then "saying" doesn't properly define the process. "Saying" something is part of the discipline known as utterance. I can't define it for you in ten words or less. Briefly and inexactly, utterance means creating sacred space, but it also means any act of personal creation. It is that discipline which you learn ever more perfectly on the road to the sacred, first within, then without. Remember that in a context of power you utter that which is the same as that which the universe is uttering...got that? Remember what I said about synchrony back a ways. So synchrony and utterance are interlocked, bound up together.

There is an epistemological problem with all of this. You can't teach witchcraft, you can't teach reaching for sacred space, on a page like this in any form. As soon as you try, the thing about which you are speaking changes, slips away, →

It shares the character of all life, being in essence quintessential life, of continually changing, appearing in new and fresh forms. And only so long as it does is it alive. Life is change--that's virtually a definition. And sacred space is change, although change doesn't define it. The continual interplay of forms, the liquidity of ideas, one's personal ambiguity, can be expressed by the term mutability. It's the third aspect of sacred space--the perpetual I-don't-know-what-that-is of something which you have known exceedingly well. When you realize that it has slipped away again, then you can celebrate it truly, because you know it is still dynamic, still alive. Then it's time to start searching again...only be careful that it doesn't bite you. Preserving sacred space is a quixotic enterprise, because as soon as you really see what you are after, it's gone. You can only allude to it, cast nets for it but never pin it down. You know it's in there--you can see the water boiling, feel the boat rock with the force of it. But try to haul it in, and you may not even get the net back.

So in this primer of sacred space I told you all about it, then took it all away again. That's the nature of the search for power--above all else, humor. You see, every word I have told you is true, literally true. But as soon as you try to look for it, none of it is true. Get through that one, and come join me in the search for sacred space. All it takes is synchrony, utterance, mutability--and your tongue stuck firmly in your cheek. Or maybe it doesn't. I'm not telling--you'll have to find out. See you around, a round...



## PROPOSITION 6 . . . . What's behind it?

BY 33  
MARE  
& KATER

During the past two years, vicious campaigns have been mounted in various cities throughout the U.S. against lesbians and gay men. One of the key issues played on in these campaigns is that of "preserving the family unit". The opening statement of Prop. 6 (the Briggs initiative to be voted on by Calif. in Nov.) alleges: "One of the most fundamental interests of the State is the....preservation of the family unit." It goes on to say that because of this interest, homosexuals (as well as those who even speak favorably of homosexuals) should not be allowed to work in the schools. It is important to look at whose family they are talking about, why they are afraid of the family falling apart, and why now is the time the right wing chooses to focus on this issue.

### Preserving whose family?

Clearly when those in power talk about "preserving the family" they mean middle and upper class white families. The incredible amount of forced sterilization of women of color--Native Americans, Blacks, Chicanas, and others--demonstrates that their families are not considered worth preserving. Likewise outside of the US: 1/3 of all women of childbearing age in Puerto Rico have been sterilized. Families are not preserved when Black children are insulted and stoned with rocks in racist riots over school integration. Failure to provide free childcare indicates disinterest in protecting families of low income single women. And they're certainly not concerned about poor families--witness the atrociously low welfare aide and high rates of unemployment. U.S. corporations in 3rd World countries notoriously disrupt native economics, forcing men to seek factory jobs in the cities while leaving their families behind on the farms; in South Africa, the Black women and children must remain in the wastelands. We must wonder if those in power even care about the quality of life in any of the families they wish to preserve, when we see how little protection is given to the numerous battered women beaten by husbands and lovers →

34 PROP. 6 (cont'd)

who come equally from all racial and class backgrounds. And they certainly aren't protecting my family of friends and lovers that I have chosen as a lesbian.

#### Why the family?

With all these contradictions abounding, why is it so important for the state and the corporate right-wing to preserve its precious families, or at least to perpetuate this myth? It becomes apparent that sex-role-typing is an ideological control system crucial to the present power structure and economy of our government. Men are taught to be dominant, ego-centered and competitive; this is useful in preventing solidarity at the workplace. Women, on the other hand, are taught to be submissive, self-less and all-giving. When bosses harass their workers, these men, rather than joining together and fighting back, are more likely to simply go home and harass their women who have learned to take this shit. Thus the workers are kept from making trouble for those who profit from mistreating them.

An even more insidious part of sex-role-typing is the sexual division of labor in which women work at home for no pay (while providing human services essential to the functioning of any society), or work at "women's jobs" for less pay than men. And underpaying or not paying women creates higher profit margins for capitalists.

The family--that is, the authoritarian, male-dominated, nuclear family--is then essential for indoctrinating us with this bizarre concept of how human beings should relate. Children learn by watching, and if they see Daddy oppressing Mommy, they learn that oppression is a routine, acceptable (even desirable) part of life. Thus while learning sex-role-typing, they also learn how to oppress and are able to easily transfer this concept to anyone different than themselves, whether the difference is sexual, racial, cultural or based on lifestyle.

#### Why now?

To understand why now is the time chosen to "preserve the family" through anti-lesbian-and-gay-men propaganda, we need to step back to see the larger picture in the US today. Our

country's economy is truly in serious trouble. People's 35 standard of living is being threatened. Inflation is raising the costs of food, healthcare, rent and land; at the same time, unemployment is up.

In order to understand why this is happening we need to remember how capitalism works. Capitalism/Imperialism depends on profit. Profits depends on expanding markets, plentiful resources, and exploited workers--including both those in the workplace and women whose work is at home. Since the demands of US labor have cut sharply into company profits, and since both resources and marketplace need replenishing, US corporations have sought cheap labor, new markets, and cheap resources in moneypoor 3rd World Countries. But as these countries, first in Southeast Asia (like Vietnam) and now in Africa, fight to take control of their own resources and lives, the profits of the multinational corporations are diminishing. These 3rd World revolutions affect the amount of money available to the US; since the corporations don't part easily with their profits, the loss is passed on to the people in the US and affects our standard of living.

So the US share of the world pie is growing smaller and people are feeling crunched. We want to know what the source of the problem is, who's to blame. The giant corporations and land interest people certainly don't want us pointing the finger at them and their profits. They are frantic to create diversions, to find someone they can dump this mess on.



from *in the struggle for liberation*

#### Why choose lesbians and gay men?

The right-wing powers have long been selecting scapegoats to blame for economic problems. People of color, low-income people and women have all had their turn and continue to be abused. These scapegoats are no longer quite so satisfactory, however, since people have responded with righteous resistance →



You've Got Me Flying

Kite Shop

123 Pearl Alley

Santa Cruz

426-4444

MARIE HENLEY



#### PROP. 6 (contd.)

to racism, social welfare cuts and discrimination against women. While these struggles continue, the right-wing searches for a scapegoat that will appeal to more working-class people (those who suffer most in an economic crunch) and will create someone "lower on the pecking order" for other scapegoats to blame.

Lesbians and gay men are a good choice, partly because this group hasn't been used yet in an organized way and partly because we tie in so well with the great new focus on "preservation of the family". By playing on people's ignorance, fear and prejudice toward homosexuals, the corporate powers have successfully developed a growing New Right which can take over the job of diverting people's attention from the real problem of excessive profits. The fears of an uncertain future and the frustrations inherent in a collapsing economy can be blamed on the "disintegration of the family". This is a most effective tactic in an alienated society where what little emotional support people find comes almost exclusively from their nuclear family.

"Preservation of the family" is not limited to the attack on lesbians and gay men. Part and parcel of this campaign are the fight against the Equal Rights Amendment (which will prohibit discrimination against women) and the anti-abortion movement (women are kept more submissive if they can't control their own bodies). And attacks on other scapegoats continue by means of the recent Bakke decision and the passage of Prop. 13 which hits hardest on poor people and social welfare programs. We must recognize the unified front behind all these oppressive tactics.

#### What is Proposition 6?

While seemingly limited to being anti-gay, Prop. 6 (The Briggs Initiative) is in reality much broader in scope and can be used in many ways that are not at first apparent. It is: \*\*an abridgement of the right to free speech and democratic rights; \*\*an attack on teachers and the teachers' union (It's a pretty heavy coincidence that Prop 13, passed in June, calls for cutting back funds to schools, and that in Nov, Prop 6 may provide an easy way to determine which teachers will be cut); \*\* a pretext for discriminating against any schoolworker that the School Board might want to get rid of because of that person's race, background, religion or politics; \*\*a threat to women schoolworkers who don't fit stereotypical sex roles (a straight woman might be accused of being a lesbian and fired for being single, assertive, etc.)

Prop 6 could also set a precedent for future discrimination against lesbians and gay men in other public-related jobs such as medicine and therapy.

#### What can you do?

The local organization fighting this potential law is Community United to Defeat the Briggs Initiative (CUDBI)-- No on 6. It is divided into 3 task groups which meet weekly on Thursday nights--Publicity (media), Fundraising and Education. In addition, there are monthly community meetings with potlucks (next one is Aug 13, 6pm at the YWCA, on Chestnut and Walnut, in Santa Cruz). More energy is desperately needed to defeat this outrageous proposition. Call 426-9182 for more information.

dyke

cuts

by catherine  
call for  
appointment

427-3776

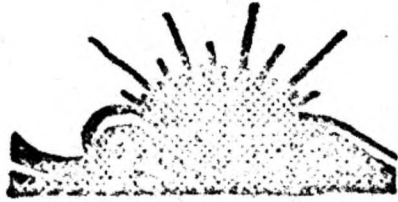


PHOTOGRAPHY  
for women  
by CLYTIA

#postcards by/for women  
available at Interconnections  
#portraits  
#whatever

426-DYKE





### MORE ON BRIGGS AND GAY TEACHERS

The results of two recent surveys, one in California and one across the country, show Briggs' anti-Gay teacher initiative may have an uphill battle being passed.

The results of a questionnaire sent out by Assemblyman Herschel Rosenthal indicated only 31% would vote "yes" on the initiative, whereas 62% said they would vote against it and 7% were undecided.

Additionally, McCall's magazine surveyed 4000 elementary and high school teachers selected at random across the U.S. and asked them if homosexuals should be allowed to teach? Of those returning the questionnaire, 7% reported complaints of homosexual contact between teachers and students. However, 13% or nearly twice as many, reported complaints of heterosexual contact between teachers and students. 51% of the principals responding indicated that they would not automatically dismiss a teacher for being homosexual.

--ACLU Gay Rights News

## Women's health CENTER

205 LOCUST ST  
10-4 AM-F 7-9 PM WED.

427-3500

24 HOUR PHONELINE

DR. REFERRALS ~ MED. LIBRARY  
MEDICAL SERVICES BY APPOINTMENT  
LESBIAN COUNSELORS  
SELF-HELP MONTHLY WORKSHOP  
HEALTH INFORMATION

sliding scale



### Gibbous RISING

- a feminist news collective •
- Gibbous RISING is not only the description of a partial moon becoming whole, but signifies the growth of women and the rising recognition of feminism and liberation.
- Women's news: art, events, and poetry — a year for \$5.00.
- Gibbous RISING — 1230 H St. Sacramento, California 95814



SUN 13	MON 14	TUE 15	WED 16	THU 17	FRI 18	SAT 19
CUDBI COMMUNITY POTLUCK MEETING 6PM YWCA CALL 426-9182 FOR INFO.	Q's CTR. MEETING 7PM 538 SEABRIGHT Q's RADIO KZSC 7PM	WOMANKIND HEALTH SERVICES NOON-6PM Q's HEALTH CENTER APPT. 427-3500		WOMEN'S WAVES KUSP 4PM WOMANKIND HEALTH SERVICES 9-3 Q's HEALTH CENTER APPT. 427-3500	THE CLASSICAL GEZAXTAHAGEN RADIO SHOW BY SANDY STONE KUSP 9am FULL MOON ☾ IN AQUARIUS	CUDBI POTLUCK PICNIC - PINTO LAKE NOON BRING YR OWN FOOD & A DONATION
	20 Q's CTR. MEETING 7PM Q's RADIO KZSC 7:30	21 WOMANKIND HEALTH SERVICES SUN ENTERS VIRGO ♍	22	23 WOMEN'S WAVES KUSP 4PM WOMANKIND HEALTH SERVICES 9-3	24 CLASSICAL GEZAXTAHAGEN KUSP 9am-1pm	25 TRANSISTERS SOUND REINFORCEMENT WORKSHOP CALL 423-9378 FOR INFO.
8:30 pm. 27 Q's DANCE VETS HALL 8PM MUSIC BY SWEET FIRE Q's CTR. BENEFIT	28 Q's CTR. MTG. 7PM Q's RADIO KZSC 7:30	29 WOMANKIND HEALTH SERVICES 12-6	30	31 WOMEN'S WAVES KUSP 4PM WOMANKIND HEALTH SERVICES 9-3	1 CLASSICAL GEZAXTAHAGEN KUSP 9am-1pm SEPT. NEW MOON ☾ IN VIRGO ♍	2
3	4 Q's CTR. MTG. 7PM Q's RADIO KZSC 7:30	5 WOMANKIND HEALTH SERVICES 12-6	6	7 WOMEN'S WAVES KUSP 4PM WOMANKIND HEALTH SERVICES 9-3	8 CLASSICAL GEZAXTAHAGEN KUSP 9am-1pm	9
10	11 Q's CTR. MTG. 7PM Q's RADIO KZSC 7:30	12 WOMANKIND HEALTH SERVICES 12-6	13	14 WOMEN'S WAVES KUSP 4PM WOMANKIND HEALTH SERVICES 9-3	15 CLASSICAL GEZAXTAHAGEN KUSP 9am-1pm	16 FULL HARVEST MOON IN PISCES ♉
17	18 Q's CTR. MTG. 7PM Q's RADIO KZSC 7:30	19 WOMANKIND HEALTH SERVICES 12-6	20 SUN ENTERS LIBRA ♎	21 WOMEN'S WAVES KUSP 4PM WOMANKIND HEALTH SERVICES 9-3	22 CLASSICAL GEZAXTAHAGEN KUSP 9am-1pm	23 CUDBI BENEFIT DANCE/CONCERT CALL 426-9182 FOR INFO. AUTUMN EQUINOX ♏
24	25 Q's CTR. MTG. 7PM Q's RADIO KZSC 7:30	26 WOMANKIND HEALTH SERVICES 12-6	27	28 WOMEN'S WAVES KUSP 4PM WOMANKIND HEALTH SERVICES 9-3	29 CLASSICAL GEZAXTAHAGEN KUSP 9am-1pm	30

## RUBY'S ADVERTISING RATES

We want to support more of the cost of our production through ads. We also hope to raise enough to start printing, (instead of mimeo).

So, if you would like to place an ad with us, please send camera ready copy (black ink and graphics on white paper to size) and payment by the 15th of the month.

Our rates are as follow:

### CLASSIFIED:

- will be typed, single spaced
- \$1.00 for first 25 words
- \$ .50 for each additional 10 words

### DISPLAY:

- \$2.00 per column inch (2 3/4 inches wide)
- OR--

	high	wide	
-1/4 page	3 1/4"	x 2 3/4"	\$ 6.00
-1/2 page	6 1/2"	x 2 3/4"	\$12.00
-or	3 1/4"	x 6"	\$12.00
-full page	6 1/2"	x 6"	\$24.00

Feel free to write or call about trades.



CLIP IT OUT  
FILL IT OUT...



AND  
Send it in !!!

**Rubyfruit Reader**  
**SUBSCRIPTION**  
**( 3 BUCKS for 6 TIMES )**

name .....  
Address .....

Zip .....

box 2386, santa cruz, 95063