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 transexuality or transvestism. They do not pro-

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, looking into a Gay computer system that monitors Gay-related legislation, and putting funds aside for future ballot battles; and statewide liaison 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 528-6847 or 528-2232 and fund-raising -- Georgia, at 527-7657.
In Canada: Landmark Trial Ends

The obscenity trial against The Body Politic and its publisher, the New York City edition of The Body Politic, a leading magazine for Gay Liberation, ended on January 16 in Toronto, Canada. The trial judge, Justice J. H. McEvoy, who heard the case during the latter part of 1977, ruled that the publication of the magazine did not constitute obscenity.

Editorial
New Year, New Name

The Oracle, the weekly newspaper of the University of California at Berkeley, is undergoing a name change. The newspaper will now be known as Berkeley Voices. The change is part of a larger effort to update the newspaper's image and to better reflect the diversity of the university's student body.

Researchers Ask: Have Your Rights Been Violated?

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

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**Pornography: A Celebration Of Hate**

by Andrea Dworkin

**A Commentary On Andrea Dworkin's Speech**

by Karen Rye

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**Pomogrophy: A Celebration Of Hate**

Demonstrating against pornography and violence against women, 3,000 women took to the streets of San Francisco to protest. They marched down Market Street and ended their action with a rally at the War Memorial Opera House. The event was part of the Feminist Perspectives on Pornography Conference.

We print Andrea Dworkin's Take Back the Night speech on pornography because we feel some of what she has said is important. Although the 1976 speech may be considered inflammatory, we feel it is crucial to offer a context and commentary that might serve as a balance.

We are again imprisoned like caged animals that we are again imprisoned for killing a man who has raped or tortured 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 pictures. The only way to redress this violence is to redress the department that enforces this violence, the police and the courts.

The psychic violence in pornography is unbearable in and of itself. It acts on one like a blowtorch, razing the mind, the heart, the soul. The hatred is a thing that haunts and haunts and haunts one, and one can never escape it. One can never breathe easily. One can never rest. One can never laugh. One can never have joy.

This draft was submitted by Karen Rye.
**Pornography: A Celebration Of Hate**

*by Karen Rye*

We print Andrea Dworkin's Take Back the Night speech on pornography because we feel...
WITCHCRAFT and the Gay Contenare by Arthur Evans
FAG RAG BooKs, Boston, 1978. 170 pp., $5.50

and why not I At long last the faeries and the witches are recovered from the realm pf make- believe and set into the conteYt nf 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 ^ast and committed to the integrity' of Nature Religion, and Witchcraft. This commit­
vale 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 as custodian of private prop­pery, urban living, manacled military; asceticism, and man's rejection of women's bodies. Many witches were shrews, and the witch-hunts were a social phenomenon. At one point in the discussion, Evans concludes, in the classic agile of the fable tales: "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. for the urban ruling classes. The rural peasantry, however, 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.") and the masses are not likely to sign up for it very soon.

For those who are disturbed by the "cult of the family" and the restrictive beliefs of the Establishment, it may be comforting to remember that the book is an outline for historical research and understanding, and not an authoritative history itself. It is an intelligent and informed opinion infused with clever Faery vision and the poetic understanding of the outcast. Evans has been compared to a great Gay ma in his insights and his commitment to the esoteric conceptions 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 authorita­

the 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. The special perspective of Evans' Gay, pro­pagan vision helps us see history as we've never seen it before. Of course, for the serious student, some modern readers may experience problems with Evans' exuberant and expressive approach. Some examples: Evans has a tendency to regard antiquity as the repository of all things "matriarchal" and well-integrated Gay realities and to pretend that it is somehow "more natural." He has an unquenchable yearning to return to some distant and now-lost time of harmony and peace.

affairs with men, hoping they would smother her true feelings. Deciding she could no longer endure "the nightmare of the husband-wife relationship" and "the dream of marriage," M"r Crisp finally came out last month, saying she would be with the woman she loved.

"Women, Bugs and Free Spirits"

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

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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 a child with her lover. She says she tried not to fall in love with Dusty, even having a child with her lover.

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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, he 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... (the ones that vote), and often conclude what their constituents want from those that take the time to let them know.

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 harassment 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 94114.

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Sonoma County Community Services

- Rape Crisis Center: Hot Line/545-7273, Office/545-7270
- Women's Emergency Shelter Program: YWCA
- Parental Stress Service: (24 hour counseling dealing with the stresses and frustrations of childbearing)
- Sonoma County Men's Center: Drop-In Group 542-5042 (Open to all men) 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