

Eastern Illinois University

## The Keep

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The Post Amerikan (1972-2004)

The Post Amerikan Project

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2-1990

## Volume 18, Number 5

Post Amerikan

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Diet ★ Boycott ★ CIA ★ Art ★ Malls

Bloomington-Normal

February/March 1990

25c

# POST AMERICAN

Vol 18.  
No. 5

**Moon  
Turns Blue  
in Normal**  
700+ turn out for gay artist's  
impassioned reading/performance

# EXIT



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POST OFFICE BOX 3452  
BLOOMINGTON, IL 61702

# AMERIKAN

## About us

The Post Amerikan is an independent community newspaper providing information and analysis that is screened out of or down played by establishment news sources. We are a non-profit, worker-run collective that exists as an alternative to the corporate media.

We put out six issues a year. Staff members take turns as "coordinator." All writing, typing, editing, graphics, photography, pasteup, and distribution are done on a volunteer basis. You are invited to volunteer your talents.

Most of our material and inspiration for material comes from the community. The Post Amerikan welcomes stories, graphics, photos, letters, and news tips from our readers. If you'd like to join us, call 828-7232 and leave a message on our answering machine. We will get back to you as soon as we can. Don't worry if it takes a while--we don't meet every week.

An alternative newspaper depends very directly on a community of concerned people for existence. We believe it is very important to keep a newspaper like this around. If you think so too, then please support us by telling your friends about the paper, donating money to the printing of the paper, and telling our advertisers you saw their ad in the Post Amerikan.

The next deadline for submitting Post material is Sunday, March 25, 1990. Material submitted after the deadline will probably not get printed.

## Post sellers

### BLOOMINGTON

- Amtrak Station, 1200 W. Front
- The Back Porch, 402 N. Main
- Bakery Banc, 901 N. Main
- Bloomington Public Library (in front)
- Bus Depot, 533 N. East
- Common Ground, 516 N. Main
- Convenient Mart, Emerson and Main
- Front and Center Building
- Hit Shed, 606 N. Main
- Hungry House, 103 W. Jefferson
- Law and Justice Center, W. Front St. Lee St. (100 N.)
- Main and Miller Streets
- Medusa's Adult World, 420 N. Madison
- Mike's Market, 1013 N. Park
- Mr. Donut, 1310 N. Park
- Pantagraph (in front), 301 W. Washington
- The Park Store, Wood & Allin
- People's Drugs, Oakland & Morrissey
- Red Fox, 918 W. Market
- Susie's Cafe, 602 N. Main
- U.S. Post Office, 1511 E. Empire (at exit)
- U.S. Post Office, Center & Monroe
- Upper Cut, 409 N. Main
- Wash House, 609 N. Clinton
- Washing Well, E. Front St.

### NORMAL

- Avanti's, 407 S. Main
- Big Rudy's, 107 E. Beaufort
- ISU University Union, 2nd floor
- Hovey Hall, ISU (in front)
- Midstate Truck Plaza, U.S. 51 north
- Mother Murphy's, 111 North St.
- North & Broadway, southeast corner
- White Hen Pantry, 207 Broadway (in front)

Bloomington-Normal  
**POST**



## In this issue:

(mal) Contents

- 1- A huge crowd- standing room only- attended the opening of David Wojnarowicz' art show at Illinois State U.
- 3- A letter... to everyone. And a "choice" be-boppin' time.
- 2- Page 2 stuff- and a new cartoonist. Welcome Fred '89.
- 4- Community news; GPA spring happenings.
- 5- Jesse's done it again. And Gilly and the girls are pissed off.
- 6-7- A local angle on Panama. Still time to subscribe to the Post!
- 8-9- Soto Bito looks at Vietnam and a new film. Post Amerikan harasses racist furniture store.
- 10-11- David Wojnarowicz talks to the Post.
- 12-13- Skeet and the Balrog take a queer yet gay look at our language. Ms. Hippie discusses parking and housing.
- 14-15- Shadd takes the Feminist Primer past the halfway mark. Read all about M and N. Greenpeace action info sets you on the road to revolt.
- 16- A pro-choice candidate for State Rep. And you know, people really do read the Post!
- 17- Wait- is this the third article by Soto Bito? A dramatic reading of a Boston story.
- 18- News from Lambda- Sodomy, insurance for people with AIDS.
- 19- Uppers & Downers looks at queer dear, Bush, and the Star.
- 20- Isis writes about fat, feminism, and fur.

From a Fresh Point of View

This issue is brought to you thanks to Angela and Scott (Coordinators), Laurie, Shadd, Patrick, Vince, Pete, Sue, Susie, Bumper, and probably others whom we forgot to mention.

When you move, be sure to send us your new address so your subscription gets to you. Your Post Amerikan will not be forwarded (it's like junk mail--no kidding!). Fill out this handy form with your new address and return it to us, P.O. Box 3452, Bloomington, IL 61702.

Name: \_\_\_\_\_  
Street: \_\_\_\_\_  
City/State/Zip: \_\_\_\_\_

## Good numbers

- Alcoholics Anonymous.....828-5049
- American Civil Liberties Union.454-7223
- Bloomington Housing Authority..829-3360
- Childbirth And Parenting Information Exchange (CAPIE).....452-0310
- Clare House (Catholic Workers).828-4035
- Community for Social Action...452-4867
- Connection House.....829-5711
- Countering Domestic Violence...827-4005
- Dept. Children/Family Services.828-0022
- Draft Counseling.....452-5046
- Gay & Lesbian Resource Phoneline (11-4 M-R).....438-2429
- HELP transportation for senior citizens, handicapped).....828-8301
- Ill. Dept. of Public Aid.....827-4621
- Ill. Lawyer Referral.....800-252-8916
- Kaleidoscope.....828-7346
- McLean Co. Health Dept.....454-1161
- Mid Central Community Action..829-0691
- Mobile Meals.....828-8301

- McLean Co. Center for Human Services.....827-5351
- National Health Care Services-abortion assistance....1-800-322-1622
- Nuclear Freeze Coalition.....828-4195
- Occupational Development Center.....452-7324
- Operation Recycle.....829-0691
- Parents Anonymous.....827-4005
- PATH: Personal Assistance Telephone Help.....827-4005
- Or.....800-322-5015
- Phone Friends.....827-4008
- Planned Parenthood...medical..827-4014 bus/couns/educ...827-4368
- Post Amerikan.....828-7232
- Prairie State Legal Service...827-5021
- Prairie Alliance.....828-8249
- Project Oz.....827-0377
- Rape Crisis Center.....827-4005
- Sunnyside Neighborhood Center.827-5428
- TeleCare (senior citizens)....828-8301
- Unemployment comp/job service.827-6237
- United Farmworkers support....452-5046
- UPIC.....827-4026

# Dear Dad

[An open letter to both my parents, and all parents like them, on the occasion of my father's upcoming seventy fifth birthday.]

January 1990

Dear dad,

You're seventy five?! Hard to believe. Maybe that's just because I find it hard to believe that I'm going to be thirty eight. Or maybe it's because you and mom keep messing up my stereotypes about "elderly folk". (For which I thank you, of course.) Don't you know that you're *supposed* to be cranky, complainy, mean-spirited, and narrow-minded?!

First, dad, this is a birthday epistle to you. But it is more. Though I am here at work with the intention of finishing this letter to you, I could have done that later on this week and still have gotten it to you by the 29th. More pressing, however, is the quickly approaching layout of the *Post Amerikan*. I am trying to get involved again, after quite a long absence, and am here at work using the computer to try and type up some articles.

So you see? It's your collective fault, yours and mom's, to a large extent, that this is not merely a simple birthday letter. Because it is you and mom who must take most of the credit for my being the kind of person to want to get involved with the *Post Amerikan* in the first place, and for my current desire to get re-involved.

Though a lefty upbringing certainly has negative aspects endemic to it -- it has undoubtedly been part of the cause of some of the particular brand of "tsuris" that I now experience -- it also contains the seeds of its own beauty. The feeling of internationalism and brotherhood that it instilled in me is part of the reason that I have been able to foster the diverse friendships that I now have. I love you and mom for giving that to Marc and me. You could have chosen the same bullshit path that most of our holier-than-thou relatives did, and molded Marc and me into the good little white, middle-class, Jewish-American Princes that our relatives so admire. But you didn't.

## 1st Annual Women's Choice Prom

"If I can't dance, I don't want to be part of your revolution"

Safe space

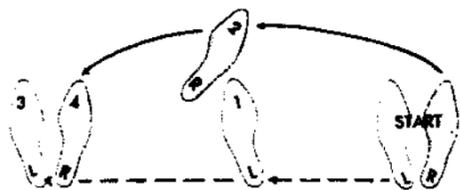
Friday, 9 February 1990  
7-10 p.m.

Unitarian Church  
1613 E. Emerson  
Bloomington, IL 61701

To benefit the McLean County  
Voice for Choice  
and the  
Rape Crisis Center

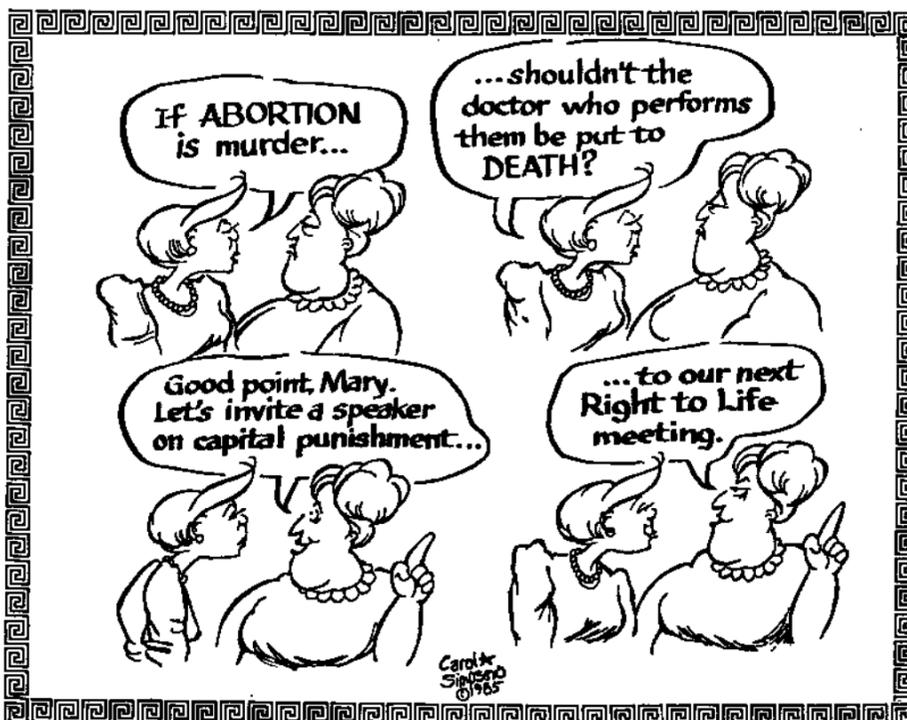
\$2 per person  
\$5 per couple  
Suggested donation

Safe space



Don't dance with your feet wide apart.  
That's only ducky for a duck.

Safe space



And so now I have almost no cousins with whom I speak. But what a trade! I have a more loving, wider reaching, braver, more thinking "family" than most of them will ever be able to know. And because you didn't teach us to be afraid of that myriad "Other," my family now extends from Asia to Africa, from Canada to Mexico, from New England to old England, from New York to Normal. My friends are old and young and straight and gay and black and white and...shit, that's how it should always be! That shouldn't be something weird! That should be the norm!

You two exposed Marc and me to the kinds of truths that, though hard to bear at times, have helped turn both of us into the kinds of people that you always were, people with arms open to embrace the world, people doing the dance of love and not the dance of hate. Most kids only get to be brown-diaper babies; Marc and I were lucky enough to get to be both brown and, in the best sense of the word, red diaper babies.

I remember the stories about before Marc and I were born, about how at the demonstration the police charged on horseback and tried to drive you through the plate glass windows, or how on the way back from the Robeson concert in Peekskill the mobs waited on the side roads to unleash their curses and rocks and bottles through the windows of the buses so you'd know better than to ever try any goddamned commie shit in their "God bless Amerika" again. But it didn't work. You didn't stop.

I remember how you took Marc and me to the early peace demonstrations -- the ones before peace demonstrations became "popular" -- where the pro-War patriots waited so eagerly on the sidelines so as to share with us their vulgarity and their virulence.

I remember how all we ever drove was the drab-green company car or van that the company lent dad, "for work use only." Even went to the theater in it, with its loud orange letters yelling to the crowds that this family didn't even have their own car! But there was always money for music lessons, and Marc and I spent every summer, all summer, in the country, because "city kids need to know the countryside, too."

I remember vividly how different our lives were from the lives of most of my friends' families. I remember in 1968, sitting together in front of the TV in the country, right near that very same Peekskill, and watching as the cops beat the shit out of people at the "democratic national contention," and I remember watching you and your friends cry and understanding that yes, it was horrible, but not understanding just how terrifying it really was for you all who remembered the Nazis and how many of your family they had taken from you.

I remember going to Paul Robeson's funeral with mom, and talking to the reporter from the mainstream newspaper who told us that his boss had made it clear how he wanted that article written.

And I'll never forget how you and mom have always been so supportive of all my friends (who became your friends, too), like Danny and Donna whose wedding turned out so crazy because Steve, who they loved so much and wanted to have at their wedding so much just couldn't make it because AIDS won't wait the two, measly, extra fucking days just so that you can go to a wedding. So Danny, who is executor, starts the funeral arrangements in his heart before he has even finished the wedding arrangements in his head, because he was Steve's family now, him and Donna and all the other friends who were there long after Steve's real family was no where to be found. So unlike you and mom who were always there to be found.

And I remember how we had Steve's memorial service later, and how we took his ashes to dump in the bay at night like he wanted, and how we couldn't get the fucking plastic box open, and how we all stood there freezing in the wind blowing in from the dark oh-so-cold New York Harbor, and I remember how sad I was seeing how sad Danny was, trying so desperately to get that damned box open to free his friend. And I remember how when the box finally did open no ashes scattered poetically into the windswept bay but plop goes the plastic bag, plopped into the water, and floats there laughing at us -- how the fuck were we supposed to know that everything these days -- no exceptions allowed -- gets wrapped in plastic. And I remember thinking how the harbor police would probably be so goddamned gleeful if they found it floating there the next day -- "Hey, Frank, some asshole ditched his coke overboard" -- and how I wished I could have seen their faces when they sniffed and tasted just a little and realized it wasn't coke, to see their faces when they found out from the boys down at Chemical Analysis just who they had been getting so intimate with the night before.

And I think that though I'll always remember the sadness of that night, I'll also always remember how I good I felt, how close to everyone because, you see, I felt like I was with my family, because they loved Danny and Donna, and I loved Danny and Donna, and we were all there together, helping each other. And, you see, dad, it's you and mom who taught Marc and me that richer meaning of family.

I really wish I could be with you on your birthday, dad, to sit around sharing our lives together, the friends all gathered, talking, laughing, crying (a little), eating bagels with lox and cream cheese, swapping stories...but I guess that won't be the case this year. At least this letter will be with you, though, to remind you that yes, though he has gone far off to the land of detassling corn and roqueing beans, you still do have a son who loves you on your birthday, long distance. See ya soon. Make sure to party hearty without me.

Love, Soto Bito

# Gay community

NEWS

## Gay People's Alliance Schedule of Events

### Weekly Meetings:

- Wednesdays, 8 pm, 112 Fairchild Hall, Illinois State U
- Everyone is welcome
- Jan. 17--Semester plans and officer elections
- Jan. 24--Gay Games
- Jan. 31--Movie Night
- Feb. 7--Discussion: How to Deal with Anti-Gay and Lesbian Violence
- Feb. 14--The Dating Game
- Feb. 21--Guest Speaker
- Feb. 28--Auction
- Mar. 7--Biannual Coffeehouse and Poetry Reading
- Mar. 14--Spring Break: No GPA meeting
- Mar. 21--Gay/Straight Rap
- Mar. 28--Discussion
- Apr. 4--Guest Speaker
- Apr. 11--Gay and Lesbian Literature Review
- Apr. 18--Road Trip to Springfield to see NAMES Project Quilt
- Apr. 25--Movie Night
- May 2--Ice Cream Social
- May 9--Finals (Good Luck!): No GPA meeting

### Weekly Events:

- Sundays--12 noon to 2 pm--Support Group
- 2 pm to 4 pm--Coffeehouse
- Wednesdays--8 pm--GPA Meetings, 112 Fairchild Hall
- Thursdays--8 pm--Happy Hour

### Special Events:

- Sat., Feb. 10--Valentine's Day Party, 8 pm.
- Weds., Feb. 14--Carnation Sales
- Mon, Mar. 19 to Sun., Mar. 25--Gay and Lesbian Awareness Week
  - 3/19--Movie: *An Early Frost*
  - 3/20--Guest Speaker to discuss legal issues
  - 3/21--Gay Blue Jeans Day
  - 3/22--Guest Speaker
  - 3/24--"The Gay 90s Are Back" Party
  - 3/25--Metropolitan Community Church Service in Peoria, 6pm
- Weds., Apr. 18 to Sun., Apr. 22--NAMES Project Quilt Display in Springfield IL
- Sat., Apr. 21--Romonovsky & Phillips Concert (tentative date): PARTY afterwards

### Important Information:

Gay and Lesbian Resource Phonenumber--(309) 438-2GAY

\*This schedule of events is tentative, and therefore, is subject to change. Call the Phonenumber for the latest information.

## Agency Seeks Volunteers

Planned Parenthood of Mid Central Illinois, a not-for-profit family planning agency in Bloomington, is seeking volunteers for counseling and educational programs. Planned Parenthood provides family planning, education, counseling and medical services to the residents of McLean, LaSalle, and Logan counties. Volunteers are needed in all areas, including clinic and administrative support, counseling, and community education. Two programs in particular rely heavily on volunteer service to meet their service goals: The Pregnancy Options Counseling Program, and the OK/Not OK Touches Sexual Abuse Prevention Program. The counseling program offers pregnancy counseling to any person wanting to discuss all options to her pregnancy in a caring, professional, and nonjudgmental manner. The OK/Not OK Touches Program was developed in 1983 to give parents and children information and coping skills to deal with sexual abuse. Volunteer facilitators are used in the children's portion of the program. In the presentations to children, program facilitators, using the "OK Bears," Ori and Kory, talk to small groups of children about different kinds of touching. Through a variety of "What if" stories, the children are encouraged to

generate some of the options they might have if someone tried to touch them in a "not okay" way. All Planned Parenthood volunteers are required to attend a one-day agency orientation and specific program training, and are asked for a minimum commitment to service of one year. Student volunteers can use service for class credit or may arrange an internship, practicum, or fieldwork for ISU or IWU. An interview is required for all volunteers prior to attendance at the January training. For information or to schedule an interview, please contact Kim Smith or Patrick Gaik at the Planned Parenthood office, 318 West Washington, Bloomington, or call (309) 827-4368.



P.O. Box 304  
Bloomington, IL  
61702

309-827-4005  
24 hours a day

HOTLINES  
National: 1-800-AID-AIDS  
Illinois: 1-800-243-2437

## AIDS Task Force announces training

The McLean County AIDS Task Force will hold a training for persons interested in becoming Task Force phonenumber volunteers. The Task Force offers callers information and support concerning AIDS and AIDS related issues through its 24 hour phonenumber. All calls are answered by trained peer counselors and are completely confidential. The training will be held on Saturday, February 17 and Saturday, February 24 from 9am to 5pm in Fairchild Hall lounge at Illinois State University. Persons interested in participating in the training should call the Task Force at 827-4005 to request an application and further information.

# Community News

## Farce A La Marx (and we don't mean Groucho!)

Illinois State Theatre will present *We Won't Pay, We Won't Pay* by one of Italy's foremost playwrights, Dario Fo. Performances take place from March 23 through April 1 in the Allen Theatre of Centennial East on the ISU campus. MFA candidate Scott Heckman will direct.

Dario Fo was born in Lombardy, Italy in 1926. He began comic and mime work in the theatre in 1951, becoming a successful actor, director and writer in satirical conventional theatre along with his wife, Franca Rame. In the 1960s he abandoned the conventional theatre and in 1970 he and his wife founded "La Comune" in Milan. Fo's popularity in Italy and Europe is widespread, on television and the stage. But because of his political views (communist) his plays are rarely done in the U.S. He was not allowed to enter the U.S. for the same reasons.

Dario Fo and Franca Rame had belonged to the Communist party Cultural Program, but were forced out due to the fact that they take comic shots at everyone and everything. Nothing is sacred to them, including themselves and the Communist Party. Thus, La Comune's theatres had constant bomb and death threats.

"The point of this play [*We Won't Pay* ]," says director Scott Heckman, "is Marxist, not Stalinist. There's a big difference there. And more important to Dario Fo than Marxism, is the power of the people and the questioning of values."

Dario Fo's plays come from real incidents which demonstrate basic human needs and desires. For example, La Comune begin their work from newspaper articles. Fo's comedy *We Won't Pay, We Won't Pay!* was written in 1974. (The script used in the ISU production is from a 1980 translation.) The play's central situational element is based upon actual food riots and strikes that occurred in a suburb of Milan in 1974. In addition, the play deals with the subjects of illegal contraband, usurping of authority, inability to pay bills, change of values and different approaches to authority--subjects which are treated with extreme humor! However, an important line must be drawn between the authorities (who are not concerned with the people) and the people (who don't have authority). Although, to top it all off, the most important idea put forth by *We Won't Pay, We Won't Pay!* is--survival! Food is the basic need which motivates this comedy.

The box office is open for ticket sales from 10 a.m. to 5 p.m., Monday through Friday. The spring season opens with Ibsen's *An Enemy of the People*, a classic about the fight for truth against compromise, which runs February 23 through March 4. Dario Fo's *We Won't Pay, We Won't Pay* runs March 23 through April first, followed by the Stephen Sondheim musical *A Little Night Music* April 12 through April 23. Finally, a world premier by Michael N. Robinson, *The Thirteenth Thorn*, will be on stage April 27 through May 6. For tickets and information, call 438-2535.

## Annual Dance Party

Teens Care Too, the teen advisory committee to Planned Parenthood of Mid Central Illinois, is planning its annual dance party. This year's theme is "Get Smart," and the event will take place from 7:00 to 10:00 p.m. on Saturday, February 10 at the Miller Park Pavilion in Bloomington. Admission will be free, and there will be free food and door prizes. An information table will be set up with pamphlets on a variety of teen health topics: abstinence, responsibility, sexually transmitted diseases and AIDS, contraception, teen pregnancy, and family communication. The event will give teens a chance to have a fun, safe evening while at the same time getting valuable information that will help them to make life-affirming choices. The dance will once again feature local disc jockey Jon Norton. For information, call Planned Parenthood at (309) 827-4368.



NEWS



# Just who are they trying to kid?

I'm not going to start listing everything in life that's frightening, I'm not going to start listing all the scary things that could happen to me every day. As a woman I grew up learning that fear was a part of every day life. I also grew up watching a tv which showed me that criminals were brought to 'justice.' I watched the evening news and I saw criminals being led handcuffed out of courtrooms for crimes of murder and occasionally for rape. My learning taught me to believe in my rights. What a fucking joke!

Having spent my entire life listening to reasons why I should lock my door at night against masked male intruders I have suddenly realised that the fucking masked intruders don't hide their faces any more, they don't sneak around and loiter in back yards waiting 'til the lights go out.

## And these are our elected representatives.

Instead they stretch grins on prime time tv news, they get jobs as state representatives of the people and somehow figure that this gives them the right to dictate that any pregnant women has no rights once her body has been taken hostage by a child she may never have wanted in the first place, and somehow figure that they have the right to walk into the private lives of any woman and mark her with the branding iron of state property.



A couple of nights ago I connected with others who believe that women will rest control over their own bodies and will refuse to be reduced to reproductive fucking machines. In yet another brilliantly uplifting demonstration organised by Bloomington/Normal's 'Voice for Choice' myself and over one hundred queer, lesbian, straight women, and men reminded a small mid-Western city and its ELECTED representative Mayor Jesse Smart (if only he'd live up to the expectations his last name misleadingly implies) of what seems like such a basic human right - "My body, my choice." But then who said we lived in a society which upholds such rights.

We joined in solidarity outside the Bloomington Boys Club, more subtly known as the Courthouse, on the 17th Anniversary of Roe v Wade. The local student activist group, Reproductive Rights Action Network, brought home the reality of a future with illegal abortions and its implications for women born outside of wealthy families. In a piece of street theater performed on the steps of the courthouse, four women and one man wearing a grotesque mask-bearing close resemblance to the supreme court judges who want to overturn Roe v Wade—enacted a series backstreet abortion cellar horror stories. It was a cliched overly dramatic rendition, and undeniably bore

close resemblance to the Anti-Choice, Pro-Oppression tactics of emotional tugs at the heart. But it was nevertheless effective, and if anything pointed out a clear distinction between the two movements.

## My Body, My Choice, not his or hers . . . MINE.

Choice is not about sentimentality. It's not about cutesy pictures of "what your feet looked like when you were only 10 weeks old." It's not about photographs of aborted fetus'. It's not about when human life begins. It's not about telling incest victims that abortion is not an option because "there is no scientific evidence to justify killing the child." It is not about telling "victims of forcible rape" that "[t]he child has a right to his own life, and the circumstances of his conception do not modify that right."

Pro-Choice is about rights to privacy in a heterosexual world which does not revolve around some bullshit sentimental notions of the blessed and sacred institution of the family.

It's about basic human rights.

It's about recognising that if a government can force you to have a child it can also stop you from having one.

It's about the right to choose. It's about the right to a say in what you can do with your own body . . . a right which most straight white men have never had to demonstrate for . . . a right which most straight men have never, ever had to live without . . . a right which most fucking straight men don't think about when fucking.

## One way ticket, baby!

We won't go back to a time before Roe v Wade no matter how rampant and frustrated and fundamentalist the voice of pro-oppression, anti-Choice becomes. We will not go back.

We will not go back to coathangers and scalding baths and gin bottles. We will not turn back the clock of medical advancement. What kind of a apartheid society is this when a woman's right to safe medical treatment is denied on grounds of gender . . . when safe abortion is withdrawn with presidential legislative reinforcement in the full knowledge that such withdrawals will force the low income members of a sexual race to seek inferior and inadequate and unsafe medical treatment?

As long as women who believe in the rights of all women to control their own bodies are prepared to publicly voice that right of choice. . .



as long as women are prepared to prioritise that belief over the dictates of a racist, sexist, patriarchal system of apartheid we will never be silenced and we will never give up our rights to voice those rights. We will never give up the fight . . . speaking of which . . .

## Public Boycott

On January 21, 1990 the local B/N anti-choice group placed an ad in the Daily Pantagraph. The ad called for the elimination of women's rights by making abortions once again illegal and unsafe. In response to those individuals who would deny a woman her right to choice, the McLean County Voice for Choice is decalring a boycott on businessesrun by anti-choice individuals.

We ask all pro-choice people to exercise another choice, that of the consumer. It is time that we stopped being fearful of our beliefs and merely reacting to those who seek to strip us of our rights as women and individuals. We ask that you NOT PATRONIZE the businesses or Doctors found on the list below.

We have chosen the medical profession as the appropriate place to begin our boycott, after all one must question the quality of care that can be received from an individual who believes that they should be able to force their beliefs on others.

Below are the names of PHYSICIANS, DENTISTS, AND CHIROPRACTORS from this community who signed the anti-choice ad:

- |                        |                      |
|------------------------|----------------------|
| Dr. John Wittington    | Dr. Harold McGinnes  |
| Dr. William Rademacher | Dr. Michael Milligan |
| Dr. Witoon Wera        | Dr. Robert Horenkamp |
| Dr. Bradley Barnes     | Dr. Dan Milligan     |
| Dr. Edmund Ligman      | Dr. Richard Stephey  |
| Dr. Richard Lohr       | Dr. Mark Yontz       |
| Dr. Richard Sikora     | Dr. Richard Martin   |
| Dr. D. Scott Hume      | Dr. Owen Deneen      |
| Dr. Lawrence Dowden    | Dr. James Seehafer   |
| Dr. Robert McEntyre    | Dr. Bachir Ahmed     |
| Dr. Larry Kneezel      | Dr. David Hume       |
| Dr. Gerome Gehl        | Dr. Sharon Weaver    |
| Dr. Richard Leese      | Dr. Curtis Lowry     |
| Dr. Bruce Anderson     |                      |

St. Josephs Hospital and all related programs.

For a complete list of businesses to be boycotted please send a SASE to

McLean County Voice for Choice  
PO Box 905  
Bloomington  
IL 61701

Thanks to B/N Voice for Choice for putting together this boycott list. Special thanks to Linda Ketchum for getting it to us in time.

There ain't no way we're going anyway but forward!

--Virginia Girly



Luis, a very Americanized man, told me that he supported the US' move, but wished that it wasn't necessary.

My Colombian friends were a bit worried about the invasion. They said that they were afraid the US would take its 'War on Drugs' a bit too seriously, and next invade Colombia. A friend from Medellín was especially concerned.

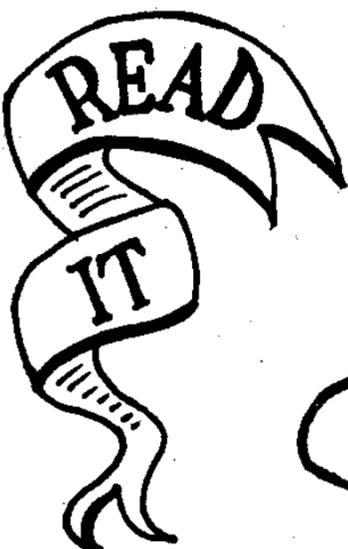
An amusing situation that occurred during this all was when one of our Saudi Arabian friends and I decided to offer the chance of a lifetime to our local press. We called Channel 20 in Springfield the night that they had local comment on the invasion and told them that we had 5 friends from Panamá with us, and would they be interested in an interview. They said that they would get back to us on it.

When Noriega turned himself in to the Papal Nunciature, the Panamanians were beside themselves with joy and in hysterics. It seems that in Panamá, after Noriega had escaped and was eluding capture by US troops, the locals were saying that it would take the Arcibispo (Archbishop) to find him. Well, from the mouths of babes...

Vielka jumped up and screamed when the news of Noriega's surrender came on. 'No! No! No! No!' She yelled that she wanted him to be shot in her/his own country by Panamanians, not tried in the US by people who didn't have to suffer under his

dictatorship.

That's when I grasped most of their complaint about the US invading. They wanted to clean up their own country, not have the US move in and do it. Not only does it undermine their self-worth and integrity, it ties more strings from the US to Panamá. 'Remember when we took that dictator for you...?' It wasn't the fact that we invaded, it was the fact that we invaded.









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The tension level about the whole deal lessened, and they were amused to discover that if convicted, Noriega would be sent to Marion, IL. Many of them go to SIU, which is not far from Marion. 'Can we visit, Diego?' They asked. 'Sure,' I responded. 'But you'd better have a good reason.'

The last night we went out before I came back to Normal, we talked casually about the entire process. They asked me a lot of questions that I had not really considered before.

The US has never been invaded, so how can we say we know how they feel? Our homeland is sacred to us, and has never known the feeling of outsiders moving in and taking over (from the point of

view of all but the Amerind population). Latin America has been tortured by this plague since 1492, Chris Columbus.

If the Canal weren't there, would we be so concerned with the country? How would we feel if Chicago, Los Angeles, and New York all belonged to a foreign power who continued to meddle in our internal affairs because they had 'vested interest'? We all know how people in the US react to Japanese purchases of major tracts of land. What if Japan suddenly moved in and said that it was necessary to depose Bush because he was ruining the country?

Why did we need to send 24,000 troops? It was obviously not a very secret or quiet operation with that many people moving in at once.

When the military told the press to report that all was quiet, how come anyone who called the City heard shelling and guns in the background?

Why did it take so long to 'mop up'? And why did George Bush watch CNN for updates on the situation?

Finally, the Latin Americans all had in question that they asked many times. ¿Dónde estaba Jorge? They don't call him President Bush, nor do they call him George. They call him Jorge.

After thinking about it, I realized that one of the most interesting facets of the entire operation was George Bush's inaccessibility. He would dart out in front of the press, make a statement, then rush away. He had many conferences that began with the White House Spokesman saying that the President was not going to take any questions. He went on vacation during part of the invasion, right after it began! I have the same question: Where was George? --- ¿Dónde estaba Jorge?

-- El Gringo



# Prick's at College Hills Mall

You know, Bloomington/Normal, Illinois is not such a boring place. There is plenty for the active and willing lefty-types to do on a weekday afternoon. Take a couple weeks ago, for example. Cruising College Hills Mall, we followed some nice butt into a store and found ourselves surrounded by "traditional reproductions": oak furniture, figurines, wall hangings.

Peter D. was the first to notice. He was in the back of the store while Girly and Skeet were still looking for the nice butt. "You've got to come back here."

There, standing in front of us, was a fake oak china cabinet—with 40 mammy and 20 sambo figurines. They were organized according to their size and their purpose. There were small ones and medium size ones and big ones. Some held utensils and toothpicks. All lined up ready to be bought and put to use on some nice clean and white kitchen surface. It was too weird.

We were in Pick's. That's Pick's with a silent "r."

**No thanks. We're just looking.**

Mammy and sambo kitchenware was only a starter. This place was a haven to the colonial south. The walls proudly propped up plates and pictures, and decorated wallhangings depicting various caricatures of that loveable, harmless figure.

"O'Baby Chocolate Dairy Drink" used a small black boy with big, bright red lips saying "Aint dat sumptin!" The "n" in "aint" and the "s" in "sumptin" were written backwards.

"Carter's Inky Racer (with 'Made in the USA' printed neatly below 'Carter's'), for removing ink spots" depicts a black man, again with the lips and large white eyes, running around a race track.

Robertson's Golden Shred Marmalade displayed their own copyrighted version of the black stereotype. Their comic picture declared, "Golly, it's good."

"Hey, wait just a minute," said Girly "they banned those in Britain years ago... for being racist"

Now they were really beginning to close in on us. J.P Alley's Hambone sweets zoomed by, thrusting in our faces a black man in a plane smoking a cigar yelling "finest 5 cent around." Frantically turning away we knocked into the the black statue relic of a black man immortalized and held fast in his color sporting the words "Give me a penny" across his pot bellied midriff.

"Don't look now," said Girly, "but we are about to meet Mr. Prick himself."

And he was quite eager to help. Skeet began to point to a few of the items he was "curious" about. "This one, and that one over there, and . . ."

By the third item, Allen Edwards, one of the store's owners, interrupted. "Now, lots of colored people shop here." He was well aware of why these particular items were being pointed out to him. He began to explain that he remove these items out of the store when a white person told him to. But then a black man, "who buys the stuff," told him that "it was time you put that back up."

# The Road Less

## The Call of the Wild

Most people hear only one call in their lives, and it is the Voice of the Pack. Though it may take on different aspects, it is always the same in substance.

Sometimes you can sense it as the oh-so-subtle Nod of the Stupefied as they sit in the Holy-House semidarkness whispering words they do not understand.

Sometimes you can see it as the Glazed Eye of the Mesmerized, begging for blood at a boxing bout.

At other times, still, you can hear it as the Star-spangled Moan of the Meaningless Monotone, cawed by its collective headpiece filled with straw, swaying in the baseball breeze.

Whatever the form, it scares the shit out of me.



## The call to action

Luckily for us all, some people eventually hear a second call. And I don't mean the call to Jesus; I mean the call to action. More often than not they are people whose desperation pushes them to take great risks.

And that makes sense to us, somehow. It does not seem hard to understand why a person who

has little or nothing to lose will risk what little is left. The anti-slavery movement, the women's movement, the organization of the unions, all these were struggles mainly of people forced into action.

For privileged groups, on the other hand, there is no urgency to take any action. They learn early on to justify not only their own advantages, but also the disadvantages of others: "let 'em pull 'emselves up by their bootstraps," they howl. The group to which I belong — white, middle-class males — is no exception. After all, in most respects it ranks in privilege behind only one other: upper-class, white males.

## Going for a dip

Yet even my group has its ideological divorcees, members like myself who can no longer live with the contradictions.

There are, however, greatly varying degrees of what to do with one's life after the divorce. Though I, for example, have participated in all types of demonstrations — Civil Rights, women's rights, anti-Vietnam War, anti-intervention in South America — I have never felt I was in danger of losing my life. And, after all, that makes demonstrating a hell of a lot more comfortable. It's easier when it is rocks that come flying and not bullets, and easier still when it is only eggs.

## Taking the plunge

Yet there are divorcees such as Ron Kovic — upon whose book of the same name the movie Born on the Fourth of July is based — who have chosen to face a lot more than just eggs. There is a frightening scene in the film, now showing in Normal, where, as a parapalegic back from Vietnam, Kovic takes part in a political demonstration. I can not imagine the fear of knowing you will not be able to outdistance the irate club-wielding police in your wheelchair. And that if you do not, being in a wheelchair will not spare you their wrath. And, indeed, it



does not, to which the blood pouring from his head gives graphic evidence.

## Making the leap

John Stockwell, ex-CIA officer and author of In Search of Enemies, shares with Ron Kovic the common experience of Vietnam. Maybe this is not strange. This war was, after all, probably the only major horror of the last twenty five years to which mainstream middle-class white males allowed themselves to be subjected enmasse.

And I guess that it is just such reasons that make me respect such a person so highly: the decision to take the hard road though the easy one is proffered, and the choice to face the bullets, not just the eggs. The movie is replete with forked roads to choose from, and Kovic seems to constantly choose the difficult ones. He faces physical danger, emotional crisis, ostracism from his family, belittling from those around him...it is endless. Born on the Fourth of July is a terrifying, powerful movie. I recommend it without hesitation to those who are not afraid to shed tears in public.



## The great white wall

The pricks at Pick's take great care in arranging the items in their store. You see, when you walk by the store in the mall, or even when you are in the front of the store, you really can't see the racist reproductions. That's because there is a wall of dressers and china cabinets strategically dividing the store.

On another visit to Pricks R Us, we met Brian, not to be confused with Brain, the store manager. Our favorite quote? "I'm in the business to make money, not to worry about people's feelings."

Capitalism with a conscience.

Rather than ask if the store's current sales theme was racist, "We deal in traditional reproductions," we posed the question directly at him. No, he was quite sure of his position: "I wouldn't consider myself racist." He was only representing the past. "It's kinda hard to change the past." But don't the pictures maintain a negative past? "Actually, I think they're kinda cute." And what would it take to get you to remove these things from your store? It was clear that such plans didn't come into the picture.

Brian couldn't see (or understand) the contradiction about the "cute" pictures and his non-racist code of ethics. But he was nice about the whole thing. He hardly minded at all when we used his pen and company cards to jot down some of his catchy lines. And the only acts of

violence he would take against us would be if we tried to take pictures in the store in which case he would have to confiscate our film.

And then he asked us to leave, and we politely thanked him for all his self-condemning comments. We reminded them firmly to prick up their ears because the Post could be a real prick up their ass.

## Can we really change the world?

Up until a few hours ago, this article would have ended with a savage picking apart of the racist politics of Pick's and a call for demonstration. However, Peter Doubt's trip over to Pick's to take some pics resulted in a startling revelation which woke Girly up from a



nap and had Skeet jumping through the hallway.

The pricks at Pick's had reformed. The mummies were no longer on the shelves, the cute, little, wide-eyed black boys no longer on the walls. The relics in question were not to be found. But somewhere in a box, somewhere in the back room, are those traditional reproductions.

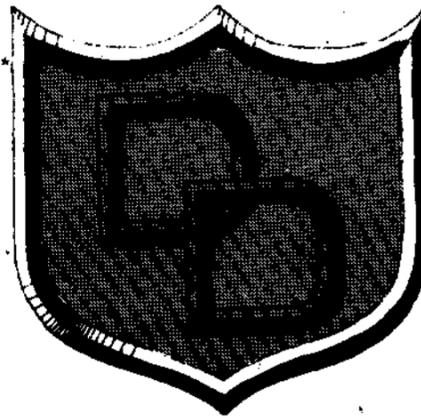
Pick's had obviously had a change of heart. Or maybe the past just wasn't selling well enough.

--Skeet Floyd  
--Virginia Girly

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# Traveled

In one sense, Stockwell is to be even more commended than Kovic, if such comparisons can even be made. As a CIA officer with a rank equivalent to that of a colonel in the army, he had even more to lose, and less to gain by his protests. If he had remained in the CIA, he could have retired with a good salary and easy sailing ahead. But he did not.

I remember Gil Noble interviewing him on television, asking him if he wasn't worried that exposing the CIA as he was doing could be extremely dangerous. Stockwell -- who had been quiet, almost despondent throughout the interview -- looked at his host and said, "Mr. Noble, I am not a naive man. I do not expect to die of old age." My whole body shivered. If it was if he had not only given up a life of relative ease, but had signed his own death sentence as well.

## "Truth, justice, and the American way"?

The tales of the CIA's ignominy on the international level are horrific. Stockwell, too, relates countless examples, and yet I would like to pass over them completely. For Stockwell takes on the CIA on many other issues as well and these are less publicized.

The CIA, as one might expect, is not exempt from the arena of domestic social issues either. For example, Stockwell states "Most minority groups in the agency are subjected to subtle but firm discriminatory barriers." He cites an example from his assignment in Vietnam:

[A] competent GS13 black officer volunteered to come up to my post when we were being shelled frequently and two whites had broken under the strain. He too had a family and kids back in the States, but he ignored the danger and worked hard. When awards were given months later he received a Certificate of Distinction--a piece of paper. The rest of us got medals.

Another example comes from later in his career, when he became Chief of the CIA Angola Task Force. One of the men he wanted to recruit was Andy Anderson:

[H]e would have been a good man for Angola. But he was black. His loyalty should have been far beyond question, since he had originally been recruited to surveil and report on American black radicals as they traveled in North Africa, in one of the agency's most explosively sensitive and closely held operations against Americans. But [my superior] felt we had to be very careful about letting blacks into the program, because of the South African involvement.

Stockwell is also well aware of the agency's sexism. During the same Angola affair he met a woman officer who he describes as "very good. She produced confident, detailed answers to every question I could think to ask. But, as he is quick to point out, "though she had come to the agency eight years before with a solid academic background" this was not enough to get her ahead:

She was typical of a number of CIA women....[S]he wasn't given any encouragement for a field assignment and was instead stuck in one of the headquarters staffs, where her abilities were temporarily stymied. After two years of this she took leave without pay from the agency to resume work on her doctorate. She came back onboard in the hopes that she would be given a real chance in operations, in Africa Division.

Needless to say, she was again refused. Yet, as Stockwell points out, getting the assignment "would have been routine for a man with comparable qualifications."

As to why this is, Stockwell is matter of fact and blunt. "It could not be otherwise. The men who

control the CIA are of an older, conservative generation."

This would not be quite so insidious if there were a likelihood of real change. But the CIA is too inbred, too mentally incestuous to allow that. How, after all, could a new way of thinking develop when

CIA case officers are...almost entirely dependent on CIA material for knowledge of their areas of operation, perpetuating CIA biases and superficial observations. It is exceedingly rare that CIA officers, including even the analysts of the Directorate of Information, will read the books and articles which the academic world publishes about their areas of interest.

It is important to remember that both Kovic and Stockwell made a double jump. Not only did they go from supporting to criticizing the Vietnam War -- something countless other Americans did -- they also spread their horizons to encompass other issues as well. Kovic went on to get involved the anti-intervention movement in Central and South America, and other issues. Stockwell saw through the lies of racism and sexism as well as the international calumny of his former employer. And, after all, making this type of quantum leap from being aware of only one's own issue to the plane of understanding that all the issues are interrelated is crucial to gaining a real understanding of the way of the world.

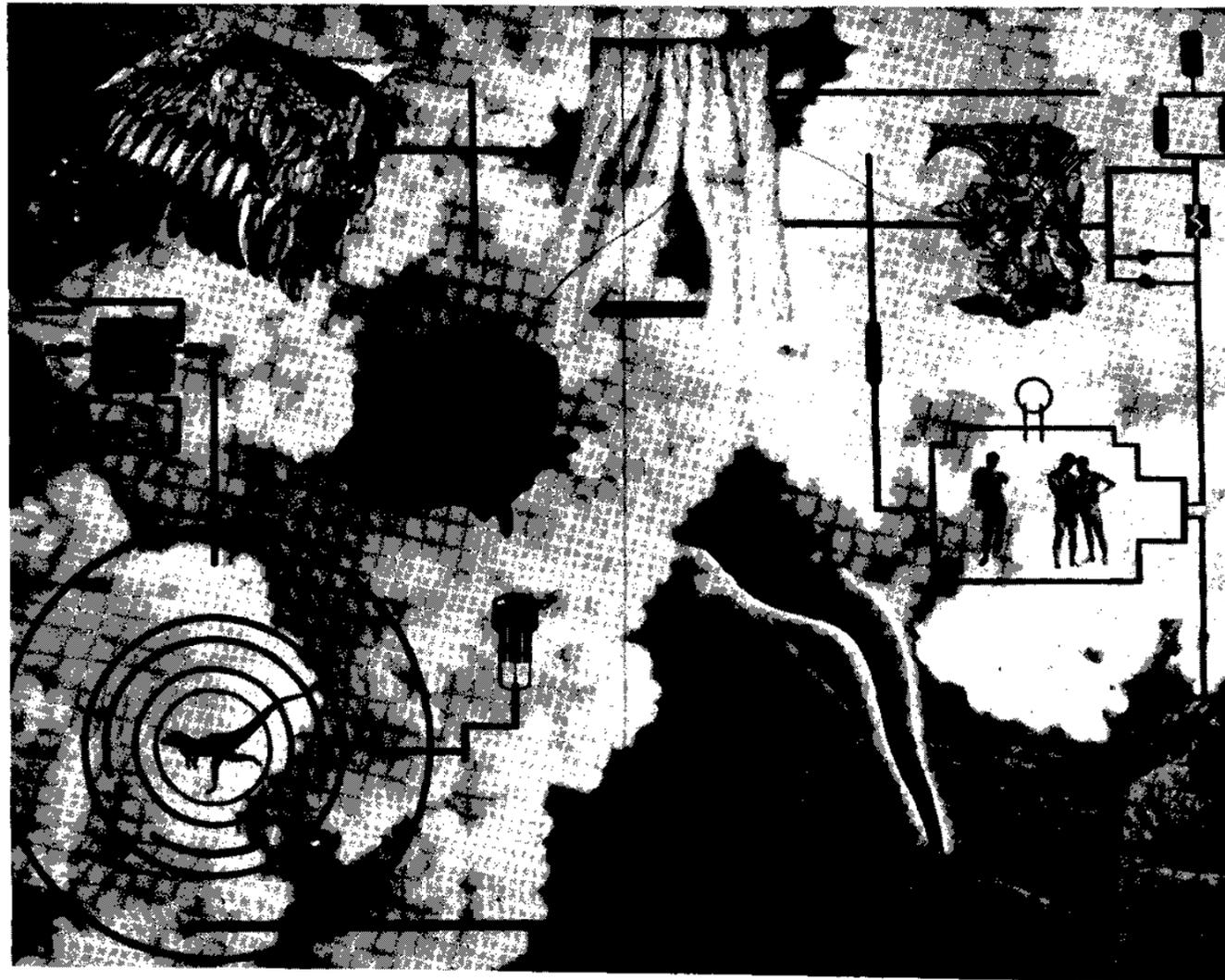
The motto, "Ye shall know the truth and the truth shall make you free" could easily be Kovic's or Stockwell's. Frightening as it may be, however, it is the motto of the CIA.

-- Soto Bito --

Postscript 1. The book Born on the Fourth of July can not be found anywhere in town. I know. I tried. Isn't that great? (Confused at my delight? Don't be!) This is not because no place carries it. Rather, all five of the bookstores that I contacted were completely sold out, and two of the libraries -- Milner and Bloomington -- had theirs out on loan. Neither can it be found at the Normal Public Library which is still awaiting the arrival of the copies it has on order. I have not tried Illinois Wesleyan. Good luck!

# ART ROOM

## "Tongues of Flame" --an interview



"In 1990, the human body is taboo. We're denied information about our own bodies in the time of AIDS. If there was a disease that hit only politicians and religious leaders . . . the president of the united states . . . how much of the defence budget would be channelled into medical research?"  
--David Wojnarowicz

"wind"  
David Wojnarowicz

# SILENCE = DEATH

## Gay-bashing skinheads convicted

In a move on 12 January 1990 that was widely acclaimed by gay rights, civil rights, and anti-violence activists, Judge Robert Scott of the D. C. Superior Court sentenced David McCall, a self-proclaimed Skinhead, to 10-30 years in prison for assault with intent to kill and 5-15 years for armed robbery for the vicious September 1988 beating of Rodney Johnson of Washington D. C.

David Hyder, another gang member who was convicted of the same charges, will be sentenced on March 12. McCall and Hyder had been held without bond since their conviction by a unanimous jury on 17 November 1989. A third Skinhead indicted in the attack, Richard Grimes, fled the jurisdiction and was never found or tried. Police are still looking for him.

The beating, which took place in the early morning hours while Johnson was on his way home from work, involved several gang members, some wielding baseball bats and shouting "die, faggot, die." Johnson, who was left for dead, suffered a concussion, collapsed

lung, broken finger, and a fractured skull, ribs, and shoulder in the attack.

The sentencing comes just four months after Johnson filed a multi-million dollar civil lawsuit against eight members of the Skinhead gang who had engaged in a weekend of beatings and robberies of gay men in the Dupont Circle area of D. C., including the attack on Johnson. The lawsuit, filed by Lambda Legal Defense and Education Fund, a national lesbian and gay rights organization based in New York, and the D. C. lawfirm of Lyons, Mack, Delaney and Young, claims that the Skinheads violated Johnson's civil and constitutional rights by conspiring to attack him solely because he is gay. The civil case is the first of its kind ever filed by a gay person against members of the Skinheads.

Lynn Delaney, one of Johnson's attorney's, noted that McCall will serve more time in jail than some homicide defendants, and he is sure to be incarcerated for most of his 20's. According to Delaney, who was at the sentencing, the judge rebutted all the defense's arguments--for

example, that they were from broken homes, that this attack was a "unique" instance in their lives. He also implied that it was just common sense that the defendant could not so severely beat another human being without expecting to pay for his crime with a substantial sentence.

"The length of this sentence," said Paula Ettelbrick, Lambda's Legal Director and co-counsel in Johnson's civil case, "sends a strong message to would-be hate mongers that their contemptuous attitudes and actions will not be tolerated."

With the first of the criminal convictions behind him, Johnson and his lawyers plan to move forward with their civil case, which is based predominantly on conspiracy claims as well as civil assault and battery. "There are many more Skinheads out there who are legally responsible the Rod's beating and who must be held accountable," said Ettelbrick. "Though we are pleased with the criminal convictions, it is still only partial justice."

# DOWNWORDS

## Interview with David Wojnarowicz

Sexuality is assumed. The world is heterosexual. Race is also an assumption easy to make. The average person is a straight, white, Amerikan male who believes in the Word of God. These persons, all perfect examples of morality, are the fiber of this country called Amerika. They get to make the rules. They decide what's best for all of our bodies and minds. They run the companies we buy our products from, run the countries we live in, and they own the God we all must worship.

It's these notions that drive artist David Wojnarowicz. He dismantles the notion that there are no opportunities for diversity within the white, christian, Amerikan framework. There is safety in not questioning what is around us. There is safety in not seeing that things we want to deny exist. But they do exist. Homeless people exist. Gay people exist. People living with AIDS exist. These are the societal taboos that Wojnarowicz brings to our attention, through powerful words and sometimes explicit imagery.

▲ ▲ ▲

When I went to speak to David, I told him I was from the *Post Amerikan*. I told him that we wanted to include an interview with him in our next issue. But that wasn't the real reason that I wanted to talk to him. I had ideas about my own art that I needed to sort out. I admired and respected David's work and thought he would be a great source of inspiration and direction. His descriptions and depictions of the homosexual experience in Amerika are powerful and moving.

I started the interview by telling him about my own work. My imagery is consciously not political. I don't feel compelled to make pictures that explicitly address my sexuality. But I do feel compelled to have my sexuality known, as it does have an effect on my life and my art.

**David:** Sexuality is an assumption most people bring with them when viewing art, unless the art directly contradicts that assumption. Heterosexuality is constantly reinforced in our culture, in newspapers, on the tv, on the big screen. Homosexuality will remain invisible as long as we let it. One way to bring it out is to impulsively shout it out. I came out to my family after a drag queen joke at a holiday dinner.

*But is there a "Gay" art? Could the look of the art work reveal the homosexuality of the artist?*

**David:** I don't feel there is a gay aesthetic. There is of course stereotypical 'gay' art, like Tom of Finland, (whose images are graphic and sexual). But you don't need to necessarily pull your homosexuality out of your work and underline it. It can also be let out in subtler ways. Among the gay academic there seems to be a denial of the presence of graphic homosexual imagery, as it reflects the gay culture of the 1970's. In an era of AIDS many people want to hide these images. I think this is wrong. To have sex without a condom is irresponsible and wrong. Denying past records of a way of life is also wrong.

While coming up with some ideas for new works, I decide I wanted to use some sexy images. I wanted to use sexy images from Peter Hujar's\* personal belongings—boxes of pornographic material, pictures of naked men together—I felt lonely and saved these images. Combining these sexual images with images of

\*Peter Hujar, David's lover, died of AIDS.

transportation, and from nature, I developed the sex series. This series of photographic images tell of the universal, timeless, and natural presence of sexual diversity.

*Do gay artists have any obligation to expose this sexual diversity in order to further their own causes?*

**David:** I wouldn't tell anyone what to do. But I think that if you're tired of that invisibility, you might want to break those taboos. If you include sex in your art it might be immediately dismissed by those with deep biases which seem to run rampant in our society. If you want to engage in a dialogue using those types of images, you should keep a private archive of that work for yourself.

Back in the early '80's I did work I never intended to show. They weren't safe at some level. I used them as a spring board for other works. One painting in particular, a 4'x8', showed a group of naked boys, painted red with blue penises, in the middle of the desert with guns, fucking each other. No-one would dare come interrupt them or try and stop them. When I brought the painting to my gallery for an approaching show, the director was concerned. He advised me that the painting would ruin my career. He wanted it out of the show. I made sure that painting received the most prominent position for the opening.

*You write a lot and use words in your work. What is it that words can do that the images can't?*

**David:** There is an economy in words. I feel my vocabulary in words is much larger than my vocabulary in images. I've also had a much more hostile reaction to my words than to my images. But I don't intend to be hostile, it's just a record of how I feel. If a few caustic words of some reptiles in priests uniforms can cause more of a controversy than my depiction of homosexual sex. Also, the government doesn't like to be criticized when they're having to pay for an exhibition like this through grants for the National Endowment for the Arts.

But my words are just words, nothing more. With time they will fade. The words will fade. They will never be as permanent as the deaths . . . as the policies of the government and the church and the deaths they have caused. The Vatican said it's more terrible to use a condom than it is to die of AIDS. Current Amerikan economic policies with the third world will continue the spread of the disease. Millions will die. The New York Post carries three editorials when I call a cardinal a fat cannibal in a black shirt but ignores the comments from the catholic church.

*What do you feel is in the future for gay and AIDS issues?*

**David:** ACT UP (AIDS Coalition to Unleash Power) seems to be getting some results. It been working in a powerful way and there has been some changes. But we're heading to the point where they won't treat people with AIDS once the disease has progressed past a certain point.

The city of New York won't diagnose a homeless person with AIDS. They'll diagnose them with the flu or something. The person will be sent back in to the street to die. If they diagnosed a homeless person with AIDS, they could not be released until they had a home to return to. City hospitals would fill up overnight.

A woman in Reno was sentenced to 20 years to life for attempting to have sex with man who she had wear two condoms. No virus could get through two condoms. The woman was HIV+ and the man was an undercover cop. She was convicted of attempted murder.

It's important that the gay community continue to put out information, information about safe sex possibilities. The most explicit information possible. We can't rely on the government or the church for this.



"Speaking about the invisible makes it known. If you don't say what you believe, those ideas and feelings don't come back." David Wojnarowicz gave a thirty minute performance reading at the opening of his show at the University Galleries in which he passionately described his own experiences as a homosexual and as a person with AIDS. Over 700 people attended the event.

—Peter Howells (with a little help from my friends)

David Wojnarowicz's "Tongues of Flame" can be seen at the University Galleries, in the Center for the Visual Arts at Illinois State University. The show runs until March 4, 1990.

### ACT UP/BN

AIDS Coalition To Unleash  
Power  
Bloomington/Normal

and

B/N  
Lesbian and Gay  
Activists

Organizational  
Meeting

Friday, 2 February 1990  
7:00 p.m.

CVA Galleries  
Illinois State University



Isn't it amazing how by simply violating the expected social situation of a conversation you can send people completely off the charts? The more shocking they find the statement, the farther they fly.

For example, the next time you find yourself having dinner and a beer at your favorite pub with some laid-back, nice, hip people, mention that you really like the word queer. Better yet, refer to yourself as queer. Or try this:

"Think about what we could do in this town is we could get some queers in office."

If they've never heard you use queer before, they will react. They will probably stop what they are doing. Maybe they will seemingly pause for only a moment. They may cock their head a bit, like when you suddenly look your dog in the face and ask, "Where's your ball?"

Whatever--they will react.

You see, it really throws them when they hear queer used in such a powerful and positive context. What they think they should have heard is this:

"Think about what we could do in this town if we could get some members of the gay and lesbian communities in office."

I'm sorry--but it loses something in the translation.

## I like the word queer

I stumbled onto an interesting debate going on in the Gay Community News out of Boston. Many readers were writing letters to the editor in response to the GCN's use of queer. As I was reading through back issues, I first read Dolores Noll's letter in the 5 February '89 issue. She said, "I am constantly and deeply offended by your use of queer--even more since your persist in using the word even though some have told you of their objections."

I remember when I first saw queer used in the GCN. It was in a headline--QUEER FILM IN THE BIG APPLE. The author, Liz Galst, writes, "The New Festival provides many ways to have your queer identity affirmed on film." I found it was appropriate and unoffensive, and it conveyed its intended meaning perfectly. And I liked it.

Does anyone else like it? You bet.

Rig Hospadoar writes in the 27 November '88 issue: "If I must choose a word to describe my social identity arising from my physical/emotional preferences, I'd pick Queer of any of the words any day. . . . I like it because it is a sharp pointy word. Think about it. Why else would the hets grab it and use it abusively against us? It's direct, singling out its subject as different, an outsider, a threat to the established order simply by existing. And what's bad about that? I rather enjoy such things being assumed of

me. Language depends on where it is pointed, and who is pointing it. Queer, when used by queers, is beautiful shorthand for 'yes, I am different, I see things differently, I like it that way, and the hell I'll change for you.' It is a direct assault on their social solipism, a word which, when used with strength, can be genuinely scary to some poor slimy bigot's sense of supremacy."

In the same issue of GCN, Vincent F. Luti explains: "I truly like the charge of identity and the jolt of recognition [queer] produces. Yes, I am odd, someone centrifugally spun out to the perimeter of society, of no consequence, an embarrassing deviance in the white christian cosmos. . . . Our power in identity rises out of our very queerness as we rebelliously anchor down the other end of the sexual spectrum. The revolution is the fight to get accepted this other extreme. When this happens, society can begin a true harmonic vibration through the glorious rainbow of infinite sexuality."

The center spread for GCN's first issue of the 1990's--QUEERS FOR YEARS.

I like queer.

## I know a lot of very nice gay people

I am tempted to quote from the dictionary, exploring the etymologies of the words gay and queer. But I think it's potentially dangerous when we begin to look at word definitions out of context. For example, as you begin to read down the list of different definitions of the word gay, you will find "of a dog's tail, carried high or erect." Of course, that doesn't fit with what we mean when we say someone is gay, but given the chance, I'm afraid, a homophobe could have a field day with that definition.

There are a lot of reasons for using queer. It's strong. It's quick. There exists the sense of reclaiming the word from our oppressors. The word is genderless.

I am not opposed to gay. And I by no means am suggesting that we substitute gay with queer. Gay just makes me a bit nervous. When I think of gay, I think of nice. Happy. Smiling. Pleasant. Colorful. Passive. Unviolent. And in many way, this describes us as a community. But fortunately, not always.

# Dear Ms. Hippie



My Dearest Ms. Hippie:

I find myself infinitely confused about the etiquette concerning university parking.

As you may already know, when one works for a university, one must pay a nontrivial fee for the privilege of parking at one's place of employment. This fee, of course, does not guarantee the existence of an actual parking place. Often potential parking places are occupied by cars which do not bear the official seal of approval from the parking authorities. At the university I work for, owners of said cars may receive a \$5 ticket.

I get particularly emotional when I personally witness the act of illegal parking, but I have no idea how to react and still remain within the boundaries of proper etiquette. Should I employ

In the summer of 1989, Hunter Madsen and Marshall Kirk, two gay psychologists from Harvard, wrote After the Ball, a book which attempts to historicize and analyze the "gay revolution," starting with the Stonewall riots. However, the book's thesis suggests that as a community, we have failed. We have failed because we are too different from the mainstream. We have failed because we haven't conformed, we haven't toned down, we haven't tried to blend in.

Because we haven't blended in? Don't they really mean that we haven't become straight enough? That we are not heterocentric? I refuse to let anyone remotely suggest that such refusal constitutes failure.

I am different, different from the mainstream, and I won't be quiet until I am accepted and respected because of and aside from my difference. I want my difference to be seen. I'm tired of smiling on the outside and yelling on the inside. I want to get in people's faces. I want to be loud. I want to fight. I want the right to be angry. I want to have a dark side. I want the choice to decide if this makes me happy. I want to be queer.

I use queer to describe my actions. My being. My queerness. And I have made a conscious choice to be queer.

--Skeet Floyd

a Ms. Hippie one-liner and scold the culprit for stealing a parking place from one of my colleagues? Should I applaud the culprit, being willing to pay the potential \$5 penalty for the privilege of parking in that particular spot; is acting in a pure capitalistic fashion, and then proceed to verbally assault him or her on those grounds?

Please advise.

Puzzled Parker

Dear Puzzled,

Ms. Hippie sympathizes with your indignation. After all, you and your colleagues depend on the parking spaces you paid for, and you schedule your time accordingly. If you had to engage in free-for-all parking, you would leave yourself more time for cruising around. Elitist or not, the reserved lots let you get to class at the expected times, and it's quite likely that the students will not start without you.

The problem here is the smallness of the fine. Ms. Hippie usually sees the fitness of sacrificing truth for forcefulness, so she would approach the illicit parker and tell them that the university charges a \$50 fine for parking in a restricted lot without a sticker. She would expand by saying that the lot is sometimes patrolled two or three times an hour. If these cautions didn't discourage the culprit, she might mention that illegal parkers have often found their cars vandalized in that lot.

These warnings could all be delivered in a non-confrontational, sympathetic manner--after all, it's others who exact such dire penalties, not you. The unauthorized parker will probably be motivated to drive off in search of a farther but less threatening spot.

Dear Ms. Hippie,

As a political and completely self-accepting gay man, I find myself living openly with more straight boys than anyone who has met a college heterosexual would care to. Although most of them seem neutral on the subject, one in particular has a real problem.

"Bubba" (not his real name) is generally disliked here at the house, because he is an arrogant egotistical cretin. On many occasions he has become verbally abusive. Normally, I would simply cut him to shreds with words, but often he is drunk and simply mutters "fucking homo" and passes out.

# Counter Queer



One night, my mother commented, "I hope you don't turn out like your organ instructor." I asked, "What do you mean, Mother?" She replied, "You know, . . . queer."

The word, her tone, and the expression on her face all reflected her disgust. For a young gay man who was just beginning to explore and understand his sexuality, the word was painful and wounding.

And still is.

*Queer.* How I hate that word.

And now, Skeet Floyd tells me that he and others want to revive the word *queer* as an acceptable substitute (and possible

From conversations with other house dwellers, it is clear that no one would be averse to my whaling the tar out of "Bubba." My options, as I see them, are:

1. Ignore him.
2. Verbally assault him when he's sober.
3. Beat him bloody.
4. Kill him outright.

I would greatly appreciate your assistance in evaluating these options.

Signed,  
Horny Dilemma

Dear Horny Di,

Ms. Hippie is rather fascinated by the idea of male het-bashing—for example, getting them as they leave basketball games, where their kind tend to congregate. However, her finer moral sense tells her that such retaliation is uncool.

It's interesting that Bubba maintains his cretinous stance among other male hets who treat the situation neutrally. It might be fun if one of them asked him *why*, unlike them, he has special problems with your sexuality. In olden, brutal days we used to call this "letting the pigs deal with the pigs."

Ignoring Bubba is probably encouraging escalation of his abuse. He seems to want to get a reaction out of you. If you feel like dealing with it and can find him sober, a verbal confrontation could embarrass him into proper behavior. However, you must be able to keep your temper better than he does—and it sounds as though you're pretty pissed, justifiably.

As Ms. Hippie sees it, the major action you need to take is to find a new place to live. In a way, gays in Bloomington-Normal all live in the enemy camp—but your home should be a refuge from it. Even neutral housemates, Ms. Hippie thinks, are unacceptable for a man who lives under a lot of strafing. You need actively supportive housemates more than you need to try to fix some unredeemable creep's wagon.

replacement?!) for the word *gay*. I'm sorry, Skeet, but that idea strikes me as being . . . well . . . queer.

*Queer.* You know—odd, peculiar, strange.

## Something queer about the word

Remember all the hoopla about National Coming Out Day? A major reason for that event was to help eliminate our invisibility, for our invisibility is the core of our repression. We wanted people to know that we are everywhere—that we are their daughters and sons, their sisters and brothers, and their mothers and fathers.

And you want to call us *queer*? The meaning of the word conveys the exact opposite of the image we need if we are to change society's fear into acceptance.

We are not odd, strange, or peculiar—at least not more so than the straight people I know. We are not "deviating from the normal" (to quote my Webster's). We may deviate from the *norm*, but we are perfectly *normal*. We are not the "queer community," and suggesting that we are can only serve to reinforce society's fear, ignorance, and intolerance.

My Webster's also informs me of another meaning for *queer*—"questionable in nature or character: SUSPICIOUS <something queer about the deal>."

And you *want* to call us queer? It's the Falwells and the Swaggarts and the John Pauls and the Camerons and the Buchanans and the Schlafleys and the Bryants and the Dornans and the Helmses and the Borks and the Rehnquists that continually bombard the airwaves and spread their homophobia by constantly suggesting we are "questionable in nature or character." I can't imagine calling myself *queer* and reinforcing their abhorrent views.

Face it, Skeet. *Queer* (and don't forget how they say it—ka-weeer) just has too many negative connotations to be used on a regular basis.

## I feel pretty and witty and gay

So if we're not queer, what are we? How about *gay*?

Some people—hetero-, bi-, and homosexual—feel *gay* is a terrible misnomer. The homosexual community is not "marked by exuberance or happy excitement." Given the problems we face, how can we describe ourselves as "merry"?

No, *merry* may not be an especially appropriate adjective for us. But the word *gay* has other acceptable meanings which don't do too badly in describing how we are different from others.

For example, *gay* also means "bright, especially in color." I think, on average, we are a more colorful lot—and I'm not just thinking of our parades. Look at the major symbols of our movement: the pink triangle, the rainbow flag, the AIDS quilt. I don't think the colorful nature of these symbols is a coincidence. Color symbolizes the diversity of our community; color is the antithesis of the invisibility that our community is trying to fight.

Another alternative definition of *gay* is "full of or given to social pleasures." Again, on average, I think this is a fair description of our community. Consider what qualities are required to live an openly gay lifestyle in our current non-supportive society. A strong dose of vitality and exuberance is needed to overcome the invisibility, denial, and rejection that society offers. When we are not "given to social pleasures," we are more likely to just give up and accept a life in the closet.

*Gay* can also mean "dissolute" or "lacking moral restraint." Unfortunately, it can be argued that this is also a fair description of the community—in the pre-AIDS days. People always try to find ways around restrictive rules and regulations; tea rooms, bathhouses, and promiscuity were all natural consequences of society's attempt at sexual repression. AIDS has forced us to find other ways of handling the conflict between our sexual expression and their sexual repression. This definition of *gay* may provide the best reason to drop the use of the label.

Admittedly, the word *gay* may not be the best label for our community. If and when we choose to give ourselves another name, however, let's go forward—not backward to a word like *queer*.

## War of the words

I know many of us use the word *queer* as a substitute for *gay* in nonprejudicial ways in some contexts. (Personally, I despise the custom.) Consequently, some people may find something romantic in eliminating the negative connotations and reclaiming the word *queer* from the homophobes.

What rubbish. There's already a lexicographical war going on—the war for the word *gay*.

Do you remember Peter S. Prescott? We gave him a "Downer" in the April/May 1989 issue of the *Post* for his comments in *Newsweek* on how the word *gay* has been stolen from the language. Well, Prescott was also one of the consultants for the 2nd edition of the *Harper Dictionary of Contemporary Usage*. Prescott offered the following jewel: "The most important usage you must confront this time around is the use of 'gay.' . . . Here's an example of a usage severely damaging the language; it must be resisted. We need 'gay' in its old sense; it is an indispensable word now rendered virtually unusable."

Prescott was not alone in his feelings. In fact, 64 percent of the *Harper* consultants felt that *gay* (in the sense of a homosexual male) should not be accepted as standard English. Here's a sample of the majority's comments.

Isaac Asimov, science fiction writer: "This use of 'gay' has killed a wonderful word and I will never forgive the perpetrators."

Jules Loh, journalist and writer: "Rarely does language devise a word that looks and sounds like what it means so perfectly as that lovely adjective 'gay.' I resent its theft, especially by a group which has absolutely no right to it."

Berton Roueché, staff writer for *The New Yorker*: "The trouble with 'gay' is not only the irony of its application but also its obliteration of a valuable word."

Erich Segal, novelist and professor of classics at Yale University: "It robs our language of a lovely adjective and caused a perfectly legitimate phrase like 'young and gay' to draw sniggers."

You catch their drift. They want us to remain invisible to the point of having "no right" to the language. Their accusations that we have "damaged," "killed," "robbed," and "obliterated" a word that did not have overwhelmingly negative connotations reveals their hatred of us. They want to think of us as *queer*, so that they can point to the "irony" of our choice of the word *gay*.

And that's the real point, Skeet. There's no listing for *queer* in the *Dictionary of Contemporary Usage*. They don't mind if we have the word *queer*, for that—complete with all its negative connotations—is the way they want to think of us.

So, for now at least, let's stay *gay*. It's the homophobes—not us—that truly deserve the label *queer*.

--The Balrog

# Greenpeace action

\*\*\*At a time when federal and state governments are failing to act on the environment, direct public pressure can change the behavior of polluters. A coalition of environmental groups is working with citizen activists to organize a nationwide Pollution Prevention Plan. Citizens will identify a specific toxic threat in their community and demand a measurable improvement. Polluters will be given time to respond. Those who don't will be targeted for a series of actions culminating on Earth Day - APRIL 22, 1990. To get involved, write to: Pollution Prevention Plan, GREENPEACE TOXICS CAMPAIGN, 1436 U St., NW, Washington, DC 20009.

\*\*\*HEALTHY HOMES

The second edition of Guide to Hazardous Products Around the Home will help you identify toxic products and choose safe alternatives. It is available for \$6.50 + \$1.50 postage from Household Hazardous Waste Project, 901 So. National, Box 108, Springfield, MO 65804; 417-836-5777.

\*\*\*CORAL BLUES

The world's largest and oldest colony of rare blue coral faces destruction by a government-sponsored airport. Controversy over the fate of Shiraho reef, along Japan's southern island of Ishigaki, has been ongoing since the 1970s, when the airport plan was unveiled. Last spring the government decided to "relocate" the airport site two miles to the north, but this did not eliminate harm to the reef from sedimentation run-off, pollution and changes in water temperature. Letters protesting the new site can be sent to Mr. Junji Nishime, Governor of Okinawa, 1-2-32 Izumisaki, Naha City, Okinawa 900, Japan. Copies to: Shiraho Coral Protection Group- Tokyo, 5-24-16 Nakano no. 712, Nakano-ku, Tokyo 164, Japan



\*\*\*IN THE CARTON

Although six separate studies have found significant levels of dioxin in milk from chlorine-bleached cartons, schools can choose to purchase milk in bulk and dispense it to children in glasses. To organize your school district, write to Shelley Stewart, Greenpeace Action, 4649 Sunnyside Ave. N. Seattle, WA 98103.

\*\*\*DUPONT AGAIN

Conoco Equador Ltd, A subsidiary of Dupont, plans to pump oil in Equador's tropical rainforest. Huaorani Indian homelands and the Yasuni National Park are imperiled as the first phase-cutting of a new road into the park will bring colonists, pollution and logging. The World Bank is considering a \$100 million loan for oil development in the Equadorian Amazon. Please write to Edgar Woolard, President and CEO, E.I. Dupont de Nemours, Inc, 1007 Market St, Wilmington, DE 19898 and Kenneth Piddington, Director, Environmental Department, World Bank, 1818 H St., NE Washington, DC 20433.

\*\*\*GREENPEACE

If interested in subscribing to GREENPEACE magazine send a \$20 donation to: GREENPEACE, 1436 U Street, NW, Washington, DC 20009.

\*\*\*BELUGAS YES, BIODOME NO

Montreal, which ranks among the North American cities with the least green space and wildlife habitat, is seeking to boost tourism by converting its Olympic bicycle racing track into a biodome, which would include replica tropical and boreal forests stocked with 218 animal species, plus a tank of Beluga whales. Biodome promoters would import these Belugas from Hudson Bay, while Belugas closer to home in the St. Lawrence River are suffering from pollution. Explain why the biodome won't attract you to Montreal, to Mayor Jean Dore, Hotel de Ville, 275 Notre Dame, Montreal, Quebec H2Y 1C6; and Quebec premier Robert Bourassa, c/o Hotel du Gouvernement, Quebec City, Quebec G1A 1A4.

\*\*\*ECO-INTERNS

To increase opportunities for minorities in the environmental movement, the Center for Environment, Commerce and Energy is organizing the Minority Environmental Internship Program. For information and applications, contact Norris McDonald, 733 6th St. SE, #1 Washington, DC 20003; 202-543-3939.

\*\*\*STOP THE DRILL

Mobile hopes to begin oil and gas exploration off of North Carolina's Outer Banks as early as this May, and the Department of Interior is behind them. The coast is more valuable than the limited non-renewable oil and gas that might be found there. The decision to allow drilling now lies with North Carolina's governor. Write the Hon. James Martin, Office of the Governor, State Capitol, Raleigh NC 27603.

\*\*\*TURTLE IN COSTA RICA

Volunteers are needed for sea turtle research at the Green Turtle Research Station in Costa Rica's Tortuguero National Park. Contact the Massachusetts Audubon Society, Natural History Travel, Lincoln, MA 01773; 1-800-2899504 or 1-617-259-9500.

## Feminist

M . . . is for Marriage,  
Motherhood, and Ms. America

Here she comes, it's . . . the ideal American woman. She's beautiful, she's sweet, she cares about people, she looks hot in BOTH a bathing suit and in a night gown, and she dreams of one day marrying Mr. Right, so that she can raise his kids, iron his shirts, fix him dinner, and fulfill his desires.

And THIS is what every woman wants? Ironing shirts? After all, if "Every good man has a woman behind him," then isn't every good woman behind some man? Do all women strive to be subordinated?

Of course not. We like to be treated as completely equal human beings. (Incidentally, I am not referring to a certain sex. When I say "We" I mean "We people," not "We women," "We men," or "We feminists," because I am a person as is every woman and man.) And yet women are subjected to extremely unequal and unfair treatment in our society.

What's that you say? Didn't the 60's change all that junk about "a woman's place" being in the home and all that?

Sure, it changed it. But the country is still sexist to the bone. Just now, like racism, the sexism has become less obvious. Now the general belief is that a woman can do "whatever she wants and pursue any dream she wishes." That is, as long as she meets three simple requirements:

STEP ONE: Ms. America

Society begins training women from a very early age that they MUST be attractive to me. This is the

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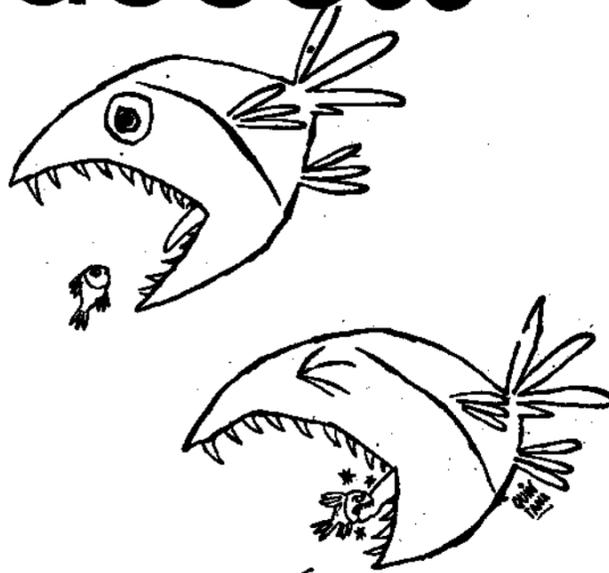
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Soaps • Coffees • Breads • Beans



# access



HOW TO SAVE OUR PLANET

The following passages are taken from the January/February 1990 issue of Greenpeace magazine and are reflections by a diverse group of individuals concerning what we can do to save our planet. Bill McKibben, author of *The End of Nature*; S.M. Mohammed Idris, president of "Friends of the Earth, Malaysia"; Hunter Lovins, president and executive director of Rocky Mountain Institute in Snowmass, Colorado, which conducts research and education in resource efficiency, economic renewal and global security.

## SAVE TERRA

"If the scientists are correct about the likelihood of large-scale global warming, then we of this generation just happen to be alive at a profoundly odd moment in the planet's history. Finally there are

enough members of our species, and enough of us are living at a sufficiently high level, that we can affect every inch of the planet. We can alter even the temperature, the seasons, the rainfall. This was not true 50 years ago—50 years hence it may be altogether irreversible. So even though it is not our fault that we happen to be alive at this bizarre instant, and even if it is not fair, we must deal with it."

"Curious as it sounds, I think we should start to deal with it by celebrating the intelligence that brings us new inventions, ever higher 'standards of living' and endless progress, but celebrating instead our uniquely human ability to see limits approaching and to restrain ourselves from butting up against them."

"...we all need to get arrested blocking loggers and picketing General Motors. We need to learn brave new songs and sing them to keep our courage up in jail. We need to disrupt our own daily lives, and the lives of other folks, before those lives disrupt forever the planet."

## DEADLY INDUSTRIAL MACHINE

"The ecological crisis facing the planet and threatening human survival is a manifestation of the industrial system. And it is the industrialized countries—the United States in particular—that are the primary cause of this crisis. This system is motivated by greed-greed that exploits the earth in the guise of "development." Ill-considered plans of the "development" of the world have spread hazardous waste, cleared valuable and irreplaceable rainforest and flooded or drained vast tracts of land. Our modern, disposable society and the wasteful and needless consumption it encourages is draining our vital resources, be they forests, marine life, minerals, arable soil or clean air and water."

"Citizens of the world must say, 'No', to this devastation. We must reject the industrial machine and the displacement and destruction that it brings."

## MEETING THE ENEMY

"The first responsibility of citizenship in the '90s will be to take the time and effort to inform ourselves about the problems we face, and also about the opportunities at hand. Conveniently, many of these

problems begin close to home. As Pogo said, 'We have met the enemy, and his is with us.' By driving a car, we contribute to global warming. By flipping on a light, we cause strip mining, the damming of wild rivers, and the production of plutonium. By eating, we buy the products of pesticides. By drinking new Coke, we contribute to the economic decline of Madagascar, whose agricultural fields contributed an ingredient found only in old Coke."

"Focusing on the positive often enables us to find these solutions. In the case of global warming, both the optimists and the pessimists have overlooked technological options that make solid economic sense regardless of which way the temperature gauge swings. These technologies center on using energy much more efficiently, thereby saving three-quarters of America's electricity at under two cents per kilowatt hour and a like amount of oil and gas at under \$10 a barrel. As this is cheaper than running existing coal or nuclear plants, as well as drilling for oil, it should be done anyway. It also will prove more affordable for developing nations, gentler on the environment, more secure and more democratic."

"But energy efficiency is being ignored. As world citizens, we owe it to ourselves to insist that the broadest possible range of interdisciplinary solutions be considered and that priorities be set based on the best options to serve all our needs, not just the agenda of any one interest group."

"As we inform ourselves, the duty arises to act on that knowledge—at least to share our beliefs and seek not merely to stop the degradation of our home, but to take action to make the world a better place. There are myriad actions an individual can take. We must each of us judge for ourselves which action is appropriate for the circumstances facing us. This means, in turn, that we must translate our concerns into some form of political action. In addition to communicating our position, we must hold those who are pledged to serve us accountable. Around the globe massive changes are occurring in institutions we used to think were immutable, changes that are occurring because individuals made different choices than they had the day before. It is ultimately up to each of us to decide what kind of world we want and then act to make it that way."

# Primer #6

single concern for many misled social queens from junior high age on up, as is evidenced by the epidemically powerful industries of cosmetics, beauty magazines, women's clothing, and lingerie.

At the same time, men are pumped with the message that women are sexual objects. Cheerleaders, pornography, the media, swimsuit issues, and beauty contests are more than enough evidence to convince even the most equality-minded ten year old that women are supposed to be works of art for the personal viewing satisfaction of men.

The whole idea of women being people is lost by about age eleven, subsequently, because people think and create and work and build, but works of art just sit there and look great.

## STEP TWO: Marriage

Any woman who does not get married is a failure. Society tattoos this across the forehead of every woman the day she is born.

The message? A woman is not a complete entity in herself. She must be attached to a man if she is to be successful.

## STEP THREE: Motherhood

I stumbled across an advertisement in a national "women's" magazine yesterday for a ridiculously-packaged, marshmallow-laden breakfast "food" called Lucky Charms.

Across the top were the words: "Hey MOMS! Now Lucky has new RED Balloon Marshmallows."

Nuff said?

## N . . . is for Nature

Over the years, I have been taught that there are natural, biological differences between men and women.

First of all, human males generally have what is called a penis, and are unable to naturally bear children as women can.

Also, women have a nurturing instinct which makes them caring, gentle, masochistic, passive, weak, self-sacrificing, and motherly.

On the contrary, due to a strong hormonal difference, men are naturally much more aggressive than women and have a greater capacity for leadership, courage, creative thought, combat, and cold-blooded murder of fellow men.

Or at least that is what we are led to believe. As Americans, we are bombarded with messages such as these from our schools, the media, churches, and, well, let's face it, men nearly 24 hours a day.

Which leads us to the eternal question: Are sex roles the product of human nature or human nurturing? Now, it seems a little strange to me that if these characteristics ARE in fact natural that society does such a frantic job of pushing these sex roles on its children.

From day one, Jack is given plastic guns and G. I. Joe, and Jill is given oven kits, baby dolls, and Barbie Fashion Worlds.

If women have a NATURAL inclination toward taking care of children and husbands, then what is the purpose of all the brainwashing parents put

their children through. They must be afraid that if given the chance, maybe Jack would play with the baby doll and Jill would grab up Jack's plastic, Playschool miniaturized Stealth bomber (complete with map of Soviet Union and Manuel Noriega doll).

Besides, if white males are in fact naturally the best leaders, then why is their planet on the verge of environmental apocalypse? Why are people becoming so insane that they must be locked up in cages? And why are these cages so full of human beings that there is no more room?

And if women are NATURALLY mother-like and are happiest in the kitchen or bedroom, then what could explain these crazy feminists who refer to their plight in life as a form of slavery? And what about the sky-rocketing divorce rate, alcohol and drug abuse (especially tranquilizers), or the inner emptiness and unfulfilled feelings so many women report?

I mean, geez, what do these women want? They've got enough housework, screaming kids, cooking, cleaning, screwing, and supporting to do to make them happy one hundred times over. If this is what women NATURALLY want, they should be ecstatic.

What's wrong with this picture?

Men are just not naturally war-like, and women are not naturally mother-like. The clear reason for the differences in behavior by the sexes is no Mother Nature (another woman whom men have failed to treat with respect), the reason lies in our patriarchal society.

--Shadd

# Pro-choice candidate for State Rep

David Lucher recently declared his candidacy for State Representative in the 88th District, challenging incumbent Gordon Ropp.

Lucher is a rarity among political candidates: a Republican who is pro-choice and voices that position unequivocally. He believes that the government should not be involved in the personal lives and decisions of individuals. Many elected officials and candidates, including Rep. Ropp, have been purposely vague on this issue, committing themselves only to "consider the issue." Lucher believes that the issue of choice is fundamental to the American ideal of democracy, allowing an individual to make decisions within the context of his or her own values and religious beliefs.

A grass-roots candidate, he originally entered the race because he was frustrated with political double-talk and evasiveness. "The state promoted the two-year temporary tax as being critical for education and projected that it would produce \$750 million in revenues. A few weeks later The Pantagraph reported that only \$300 million would go toward education and 60% of the revenues would be put into the General Fund. The state often claims that increased taxes are needed for education, but puts the revenues into the General Fund instead of earmarking them specifically for education. The lottery is one example." Lucher supports increased taxes for education, but only if they are in addition to current spending levels and are placed directly into the education budget instead of the General Fund.

In addition, he believes that the state should be supporting the LUCHER efforts of local communities in their struggles to protect the environment and maximize natural resources. "That may mean advice from the Corps of Engineers, assistance with environmental plans, or other technical support," Lucher said.

Governmental accountability is another issue that concerns Mr. Lucher. The state legislature installed an electronic voting system but elected not to maintain individual voting records within the system. Such a system would have made it relatively easy for voters and/or special interest groups to survey the votes on a particular issue or to check the overall voting record of an individual legislator. Lucher believes that voters and taxpayers have a right to hold elected officials accountable for their decisions. Easy access to voting records is a part of that accountability.

Medicaid reform is another issue of concern. The program should be restructured to insure that adequate health care is available for all citizens. However, the program should also insure that physicians receive adequate compensation for their services.

Fair treatment in several aspects of employment are another priority. Lucher supports an individual's right to privacy. He opposes drug testing unless all employees AND officers of a company are included. He favors maintaining the current Illinois Prevailing Wage Law, exempting unemployment benefits from the state income tax, and increasing the time period for filing occupational disease claims.

David Lucher is a native of southern Illinois, raised in Dupou. He received a B.S. in Aviation Science from St. Louis University and works as an Aviation Consultant writing technical manuals, advising on personnel issues, and instructing pilots for national companies such as Boeing. He moved to the twin cities in 1985 when his wife, Dr. Lynne Lucher, accepted a position as Assistant Professor of Biology at Illinois State University, where she specializes in virus research.

--JoAnne



Rain/cpf

## Letters:

### Boston boys like Post

Dear Post-Amerikan Folkies,

Another fabulous issue! How do you "keep it up"? Anyway, I just got a copy of a rag called Slingshot out of Berkeley, with a list of "alternative" rags that I thought you might want to see (for networking and all that). You should be on it, of course. I wrote and told them so.

And here's some bucks to support any inclination you might have to give some copies of the P-A to people in prison.

Thanks for your great work/play,

Mike

### Racist hate line harassed

Dear Post Amerikan,

Along with action against the war, my activities here in Seattle have included supporting the United Front Against Facism. One of our specific recent goals has been attempting to close down a "hate line" operated by Tom Metzger.

Tom Metzger is the leader of the White Aryan Resistance faction of the Neo Nazi movement. He has also been named by the FBI as part of a network of Order leaders who helped plan crimes and received money from their activities. Perhaps this is where he obtained the funds for his "Race and Reason" cable TV shows which have been aired in about thirty cities around the country. He has gained additional TV exposure by appearing on several nationally broadcast TV shows with his son John, head of the Aryan Youth Movement/White Student Union.

Metzger's Aryan Update hotline (or hate line) is a white supremacist recruiting technique. These hate lines (some are put out by other neo-nazi, KKK leaders) consist of a phone number people can call to hear racist reactionary garbage. Then after the listener is treated to a barrage of crude racial slurs and Tom Metzger's sales pitch for his organization and newspaper, the caller has the opportunity to leave a message.

We have attempted to shut down his line here in Seattle by calling and protesting to Bob Gordon, of American Voice Retrieval, the company which is carrying Metzger's message (Gordon's number is 206-783-1707). We have also attempted to disrupt Metzger's line itself by leaving our own messages and consequently taking up his tape time. This has been partially successful. Metzger has countered by occasionally taking his message off the line and substituting a recording of Sesame Street, no message but "you may leave your message now," or "the mail box is full; try again later."

After we began this attempt Metzger announced in his message that "We have a hacker on the line, so if we are not here from time to time keep trying, since the opposition does not believe in free speech."

Last Friday, Dec. 1, 1989, I gave a ring to see if the creep was back on the line. He was, and after his sales pitch, a litany about how environmentalists are responsible for imigrants coming to the U.S., he said at the end of his message, "The hacker may not realize it, but we now have a name and an address, and his illicit activities will soon be terminated!"

Tom Metzger may not realize it, but I have written and spoken against his movement in a serious manner for at least six years now. This activity has taken the form of letters to the Post Amerikan, leafletting, postering, and working with anti-nazi groups organizing as well as taking part in demonstrations. I am not about to cease in response to any threat of violence or other forms of harrassment and intimidation. Tom Metzger also may not realize it, but the term "hacker" applies to persons who gain illegal entry to computer systems and has no relevance to someone who leaves unwanted messages on a publically advertised phone message line.

If any readers would like to reach out and touch Tom Metzger, the number of his Seattle hate line is 206-781-5632.

Sincerely,  
Richard S. Mote

### Amtrak passenger finds the Post

Dear Post Amerikan,

While visiting a friend in Normal, I happened to be looking for something to read and had the amazing fortune to find your paper at the Amtrak station. I read every article with great interest. Keep up the good work. I kept thinking about the irony of coming back to Illinois to see my friend married in a Catholic church as finding a paper that had "Frat Life Feminism" on its cover.

Thank you.

Ram Bhamidipaty



# A tragedy in three acts

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Post American  
Vol. 18 No. 5  
February/March 1990

## Act 1: The Murder

### Scene 1: The Victims

Last October, in Boston, a tragedy of enormous proportions began when a husband and pregnant wife -- Charles and Carol Stuart -- were shot in their car. After six weeks of hospitalization for major surgery, Charles was finally able to be released. Tragically, his wife had died the day after the shooting, and the baby, delivered by Caesarean section two months prematurely, died sixteen days after that.

### Scene 2: The 4 Ps

The press, the police, and the politicians all got busy as the people of Boston flew into a rage. Even with crime as bad as it is, they screamed, how could something this evil happen?

## Act 2: The Ruse

### Scene 1: The Tale begins

Well soon they had their answer. Charles Stuart recounted a tale of a black male forcing his way into their car at gunpoint, and then robbing and shooting them both a little while later. Considering Boston's long history of racial tension, any shooting of a white man by a black man, or vice versa, would have been bad enough. But when both Carol Stuart and her unborn baby died anyone could have predicted a major upheaval.

### Scene 2: The Police

It didn't take long for Boston's men in blue to jump into overkill mode. Newsweek (1/22) relates that residents of the Mission Hill District reported "that as many as 150 black men were illegally stopped and frisked every day."

Granted, Stuart had said the perpetrator was a young, black male. But how much privilege does that give the police to do as they please? As Newsweek points out, the actions of the police have to be viewed as blatantly racist:

Imagine being miles from the scene of the crime and subjected to a strip search for absolutely no other reason than that you are young and black. This simply does not happen to white people in similar circumstances.

On the other hand the police did little with the knowledge that spouses are always suspect, that, as Time (1/22) declared, "statistics show that almost a third of all women who are murdered are killed by their husbands or boyfriends."

### Scene 3: The Press: "All the news that's fit to print"

This is a slogan by which many of us New Yorkers are assaulted daily: it is the motto of the New York Times.

Aah, would that good reporting was the rule, not the exception. Would that the news, both printed and aural, really was relevant in content and sharp in analysis. Regrettably, that is not the case.

In Boston, the press, like the police, lost no time in joining the melee. Had they, too, read Mad Magazine? How else could they have so quickly adopted its uncannily accurate paraphrase of the Times motto: "All the news that fits, we print." Under the guise of letting people know the truth about just how decadent our cities had become, sensationalism ruled the day: the headline of the Boston Herald the day after the shooting was, "A Terrible Night! Gunman invades car, shoots couple."

This was followed by interviews with people howling for swift and sure vengeance, and columns and columns mourning the cruel fate that had befallen this perfect couple. It was endless. Nor was there much hesitation at showing the gruesome pictures taken at the scene, or at playing segments of Stuart's anguished call automatically taped by the police.

### Scene 4: The Politicians

Not to be outdone by the police or the press, Mayor Raymond Flynn attended Carol Stuart's funeral.

Not to be outdone by the police, the press, or Mayor Flynn, Governor Michael Dukakis also attended Carol Stuart's funeral.

### Scene 5: The Ruse explodes

But it now appears that there was a rabid wolf hiding in sheep's clothing. Charles' brother Matthew, no longer able to deal with the guilt of knowing that Charles had identified an innocent man, 39 year old William Bennett, as the perpetrator, decided to go to the police with the truth: that it was Charles himself, who had shot and killed pregnant wife and baby. At the time of Matthew's revelation to the police, the family all knew at least that Charles had done something, and at least three of them even knew that that something was murder. But they all kept silent.

I can imagine cases in which murder, and even a subsequent concealment, could be conceivable: horrible levels of physical abuse and emotional humiliation are not unheard of. But was Carol Stuart torturing her husband?

Of course not. The motive was nothing more than simple greed, it seems. Charles wanted to open a restaurant and needed the money from the life insurance policies. It seems that his wife was not planning on going back to her \$41,000 a year job after the baby was born, and he, after all, didn't want to remain "stuck" in his position as manager of a fur store at \$100,000 annually.

"A maniac!" you scream incredulously? Yes, but sadly, crazy as a fox. He knew whom to blame the murder on to get the results he wanted and if it hadn't been for his brother's change of heart, who can tell what result would have followed.

Furthermore, how difficult is it to conceive -- his wife was a lawyer, after all -- that Charles was also aware of one very strange statute of his home state, one that might keep his family silent even if they did find out about his actions? As Newsweek (1/22) reports

in [Massachusetts], blood relatives of a criminal have no obligation to report his crime and may even help to cover it up if they did not take part in it. Under that statute, [a family member] could legally hide the gun as long as he [or she] had no prior knowledge of the crime it had been used in.

## Act 3: The Atonement

And once the truth was out, everyone panicked. The mayor went personally to William Bennett's mother's house to apologize to her for what her family had had to endure; the newspapers hysterically sought anything to turn the tides back in their favor; District Attorney Flanagan tried to maintain some defense of the police over the Bennett arrest.

The Stuart family lawyers told the world that the Stuarts "were on Carol's side."

Everyone was sorry. Case closed.

Until the next one.

## Epilogue

One of the many bandwagons on which conservative elements love to leap is "the tragedy of the breakup of the American nuclear family." It is a multipurpose bandwagon from which to keep women in the home, deride gays and lesbians who are in love, condescend toward individuals who prefer the freedom of a childless lifestyle, keep chaste one's offspring who are in heat. But how about "the tragedy of the makeup of the American nuclear family"?

Newsweek wrote that "the Stuart family seemed an unlikely source for a monster like Charles to spring from." The press loves to build on this "how could anyone from such a wonderful home do such a thing" routine. But I think it is necessary to ask, "What's wrong with this picture?"

How bizarre can this entity, "the American family," get? How much thicker than water can blood be? How does a young man go to the funeral of the woman his brother killed and help carry the coffin? How do his sisters get together with the deceased wife's family knowing that their brother killed her?

And why is it that white people still can't understand the black communities' anger and frustration when the treatment they must endure is so horrendous?

And how can we not gape incredulously at the insensitivity of it all, when, as Newsweek wrote

Writers and agents have inundated publishers in Boston and New York City, as well as producers in Hollywood, with book and movie ideas about the case. "It's a record -- definitely," says James Frost, editor in chief of Warner Books, who has read 13 pitches.

I can see it now, Mayor Clint Eastwood tearfully accepting the award for Best Actor from the all white jury as they congratulate him for his heartrending performance of Mayor Ray Flynn.

Will wonders never cease.



- Soto Bito -



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# Sodomy conviction overturned

New York, December 7, 1989—On December 1, a New York State trial court vacated the guilty plea of a man convicted in 1969 under statutes since declared unconstitutional in New York state. The court decision cleared "John Doe's" record, ensuring that he will not be further penalized on past charges once used to criminalize homosexual acts conducted between consenting adult partners.

Lambda Legal Defense and Education Fund attorneys represent "John Doe," a New Yorker arrested for the first and only time in March of 1969 for the so-called crime of "Consensual Sodomy." In return for a dismissal of this charge, Mr. Doe pled guilty to the related offense of "Loitering for the Purpose of Engaging in Deviate Sexual Intercourse." Several years ago, the New York State's highest court, the Court of Appeals, found both these statutes unconstitutional because they violated rights to privacy and equal protection.

Mr. Doe's conviction resurfaced after twenty years when his job required him to move out of the country. Mr. Doe learned he would need a "Good Conduct" certificate from the Police department before the country would grant him residency. As the certificate listed his arrest and conviction, however old and invalid, Mr. Doe reasonably feared that this charge might prejudice his chances of getting residency abroad. Mr. Doe turned Lambda for help.

"This case illustrates the continuing and very real harm that consensual 'sodomy' laws and related statutes pose to the gay community, even when they've been overturned," said Evan Wolfson, the Lambda staff attorney who handled the case. "Here, twenty years later, this conviction came back to haunt Mr. Doe, just as they do many people when they go to fill out a job application, seek a license, or get asked about their past."

Not only did the Manhattan District Attorney's office agree vacate Mr. Doe's conviction, expunging and sealing his record, but it also agreed to do the same in other such cases.

In addition to its efforts to overturn existing sodomy laws, Lambda will direct its attention to obtaining similar cooperation from prosecutors and courts throughout New York State. Lambda will also pursue similar actions in all other states which have reformed their consensual sodomy laws. Paula Ettelbrick, Lambda's Legal Director, noted that "We hope this case will persuade prosecutors and courts in New York and other reformed jurisdictions to wipe these unconstitutional offensive arrests and convictions off the books. We encourage those still injured by these statutes and burdened by 'criminal' records to come forward and demand

justice." Lambda will consider other avenues, including perhaps a civil lawsuit, to purge these stigmatizing convictions from criminal reporting systems.

Despite the lesbian and gay rights movements' efforts to obtain reform, consensual sodomy and related offenses remain crimes in twenty-four states and the District of Columbia. Although most states that still have sodomy laws on the books criminalize oral-genital or anal-genital sex by anyone, gay or not, seven states criminalize only those acts when engaged in by people of the same gender. Shockingly, people are still in jail for such offenses.

"Even when the police are not breaking down the bedroom doors," said Wolfson, "statutes such as those in this case are frequently invoked to justify other types of discrimination against lesbians and gay men on the ground[s] that they may be presumed to violate them. Gay parents have lost custody of their children, students have been denied the right to assemble, immigrants and aliens...naturalization, and job discrimination in the military and the private sector has been upheld because these criminal statutes merely exist, regardless of enforcement." Currently, Lambda is challenging the Michigan sodomy law.

## Texas company sued for cutting aid for AIDS

NEW YORK CITY—Lambda Legal Defense and Education fund announced November 22, 1989 that it has joined a lawsuit brought by a Texas man with AIDS against his insurer and employer after they altered his group health insurance to lower the lifetime cap on AIDS-related claims from \$1,000,000 to only \$5,000.

The plaintiff, John McGann of Houston, has worked for H & H Music Co. since 1982 and has been covered by the employer's group health plan since that time. In December, 1987, he was diagnosed with AIDS and began submitting medical claims shortly thereafter. In July, 1988, H & H announced that it was cancelling its group medical plan—operated by General American Life Insurance, also a defendant in the case—and was instituting a self-insured plan, with General American as administrator. In making the change, H & H revealed that the new plan would impose a limit of \$5,000 on all AIDS-related claims, even though the ceiling for all other illnesses would remain at \$1,000,000.

The complaint, thought to be the first in the country to challenge a cap placed on AIDS-related medical costs in a group health plan, alleges violation of the federal Employee Retirement Income Security Act of 1974 (ERISA). It also challenges violations of the Texas handicap

discrimination statute, the Texas Insurance Code and the Texas Deceptive Trade Practices-Consumer Protection Act. The complaint seeks reinstatement of McGann's previous benefits and actual, compensatory and punitive damages, together with court costs and attorneys' fees.

Texas attorneys Helen Brattin and Donald Skipwith, as well as Lambda, represent McGann in his complaint. According to Skipwith, "This case once again demonstrates that the societal repercussions of AIDS go far beyond personal devastation to one individual.

"Should the defendants prevail in this matter, the insurance will have given carte blanche to terminate any insured individual whose health condition they have determined is too costly to allow them to continue to make their expected profits," he continued. "In essence, medical insurance will only become available to the healthy, those who least need it, and those who are unfortunate enough to become seriously ill must, at their time of urgent need for quality medical care, be forced to look to the adequate provisions of public health systems with the bills footed by all of us, the tax-paying citizens."

"This country would not tolerate a denial of accrued health insurance benefits to someone being treated for kidney or heart disease, cancer or leukemia," she said. "It is outrageous that this employer and insurance company have acted together to eliminate health insurance coverage to Mr. McGann for his illness merely because he has AIDS instead of one of these other, similarly expensive medical conditions."

According to Thomas B. Stoddard, Lambda's Executive Director, who is also representing McGann, this case is critical since the practice of instituting caps on AIDS-related insurance is becoming more widespread. Stoddard noted a particularly chilling example. Allied Benefits Systems in Chicago is offering a plan which places a \$5,000 cap on AIDS costs "unless the insured can prove he or she acquired the virus involuntarily." Similar caps have been reported in Florida and Indiana. Other insurance plans have sought to exclude AIDS-related coverage altogether.

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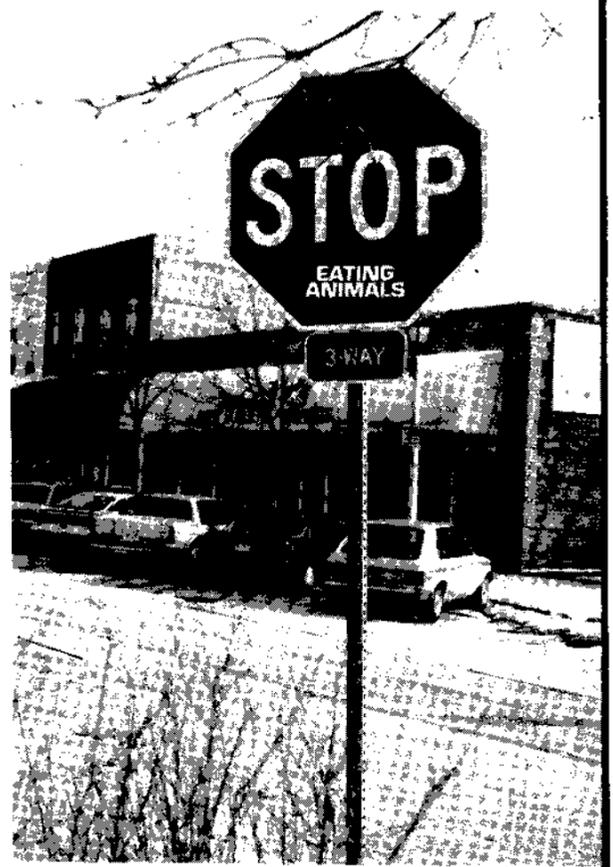
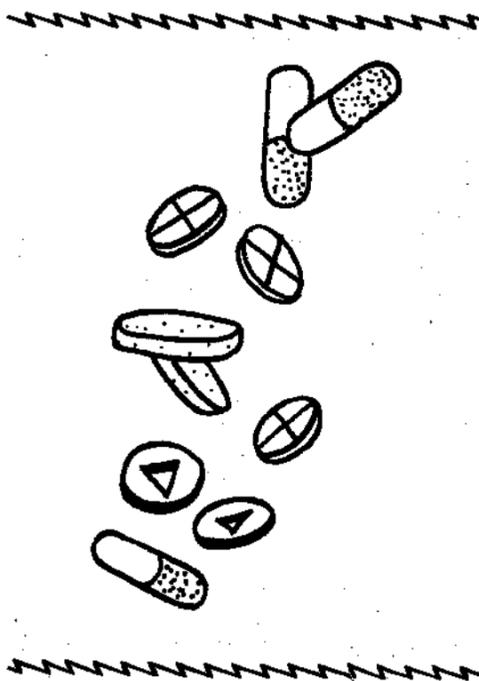
If you want to talk to one of us  
Call PATH 827-4005  
and ask for the

## Rape Crisis Center

# Uppers 'n' Downers

**Downers** . . . writes a *Post* reader, to the McLean Co. Humane Society for their all meat menu at their October membership banquet. Prime rib, chicken, but no vegetarian alternative. She says, "You say you love animals. Why are some your pets and some your meals?"

**Uppers** . . . to the creative stop sign essays that have been showing up around town. *Post* people S. Floyd and P. Doubt captured these two on film in *Bloomington and Normal*. And most are still around.



**Downers** . . . to the prez. Now it's out that Noriega is a homosexual. It's bad enough that the story has changed from a strongman to a drug dealing thug overnight. Then the CIA had to bring up that he kept explicit sexual pornography in his desk. We've also been told Noriega allegedly warned his prostitute mistress of the impending Amerikan invasion before notifying his wife (doesn't Noriega realize that adultery is against one of our Holy Commandments.) Noriega is also apparently an avid follower of voodoo death cults. I guess Bush hasn't tallied enough popularity contest votes from Panama yet. He learned well enough that every dozen or so dead Panamanians equalled another point from Gallup. A poll taken a day after the "mission" showed Bush with even a higher rating than Reagan the Deathmaster ever had. Now I hear, via the reputable source of NBC Nightly News (Jan 26), that Amerika has extradited one of Noriega's henchman, alleged to be his homosexual lover. Noriega! A god-hating, adultery-committing, coke-sniffing, b\*\*t f\*cking pervert. That does it! Amerika must be populated by idiotic dorks to believe the shit the CIA and Prez excrete.

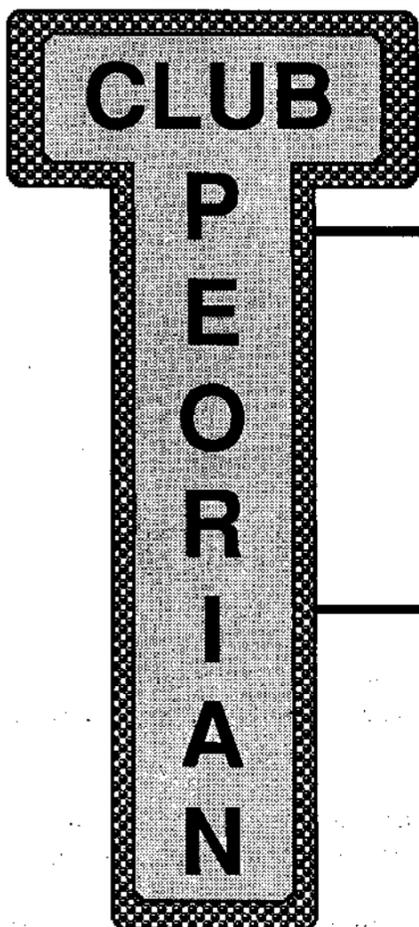
**Uppers** . . . to the *Star*. Wait a minute—the *Star*? That trashy tabloid you find at the grocery store? You bet! In the 2 January 1990 issue, next to an awful article about Cher being devastated when she found out that her daughter, Chastity, is a lesbian, is a short article written for parents who learn that their children are gay or lesbian. And believe it or not, the article is right on! Check this out:

*If you suspect your child is gay, should you ask? Probably not. It's important to wait until the child is ready to tell you. What about telling younger children? The younger the child, the more easily they usually accept differences among people. Should I invite my child's lover to family occasions? It's just as appropriate to invite a child's gay mate as it would be a mate of the opposite sex.*

Not bad, eh?

**Uppers** . . . to Eastland Mall for promoting alternative reindeer lifestyles. For years, gay and lesbian reindeer have not had a voice in our society. But thanks to Eastland Mall, thousands of holiday shoppers viewed this positive representation of these two gay reindeer lovers.

**Uppers** . . . to the Gay 90's—the 1990's, that is. It's our decade to shine and be seen and heard. Already activist groups are forming, the Gay Peoples Alliance is stronger than ever, and activities which promote "Safe Space" are in the works (see the Voice for Choice ad for their prom in this issue of the *Post*).



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# The politics of diet

It is the time of year when many Americans have made—and probably already broken—their New Year's resolutions. You know, that lovely American institution designed to increase the ever present sense of guilt that we feel over our very existence. A New Year's resolution made by many women is the ever popular—to lose weight.

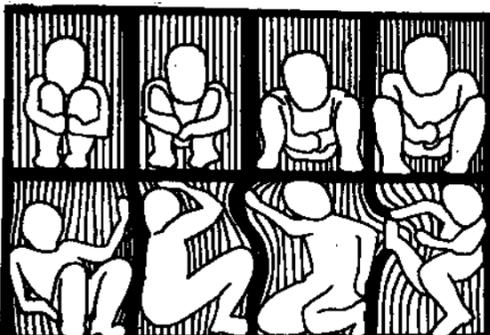
Across the country millions of women are beginning (again) weight loss programs that will fail them later in the year. In a culture that reduces women's value to their appearance many women's self-esteem is determined by the numbers on their scale (if only I were thinner I know I'd be happy). Brilliant, talented, creative women are reduced to quivering masses of self-loathing because they are not as thin as our culture tells them they should be. (you can never be too rich or too thin) A survey of January issues of "women's" magazines reveals the media's complicity in this problem and some truly damaging advice to women regarding weight loss.

Magazine covers grab women's attention with false promises contained in misleading headlines such as: LOSE FAT FAST / WIN YOUR WAR AGAINST FAT / THE FIRST SAFE CRASH DIET. If a person loses fat fast chances are they will gain even more weight back and future weight loss will become increasingly difficult. And there is no such thing as a "safe crash diet." These articles contain advice that is both ineffective and medically unsafe and that produces feelings of guilt, humiliation, and self-hatred in women.

*Mademoiselle* magazine's article "The 5-lb Panic—How To Drop What You Got For Xmas" leaves women with the impression that anything—including the self-infliction of emotional pain—in ones pursuit of thinness is preferable to being what they consider 5lbs overweight. One of their suggestions for losing those unsightly pounds is to "head for the ballet or get tickets to *A Chorus Line*" Then sit up close to those sleek, fit figures. Get very jealous. Get Very Motivated." Now there's some advice that's sure to help women create a positive self-image! Notice also that the suggestion is only appropriate for women with enough money to afford tickets to a ballet or Broadway show.

*Mademoiselle* also recommends as a weight-loss method women subjecting themselves to the humiliating—and potentially dangerous— ordeal of a blind date a week so that they become too nervous to eat: "You know how blind dates can make you lose your appetite? Get yourself set up with someone new once a week. (The nervousness alone could worry off up to 2,000 calories for the month!)." Yup, according to *Mademoiselle*, stressing yourself out by dating geeks is better than a few extra pounds and some peace of mind.

If making yourself feel jealous or anxious doesn't help you to lose weight you can always try guilt. *Cosmopolitan* magazine describes Dieters Feed the Hungry as "a combination weight-loss support group and social-activist program that collects and dispenses nutritionally sound foods to the hungry." Ronna Kabatznick, a social-psychologist with Weight-Watchers International, is quoted as saying: "We're finding that when overeaters connect with the truly hungry people through working in a soup kitchen, their own compulsion to eat too much is significantly dampened. Overeaters are really filling an emotional hunger in themselves. With these programs, their perspective changes from 'Numb me, fill me up' to 'Others need filling up more than I do.'"



# The Glamour of animal rights

Well, Kabatznick is right about one thing—there are two different types of hunger involved in this scenario: emotional or mouth hunger and physical or stomach hunger. What I have difficulty understanding is how a person providing food to physically hungry people while ignoring their own very real emotional hunger is going to help them make peace with food. This program seems to use guilt as the motivation for weight-loss: "I'm a real slimebag for wanting that piece of chocolate cake while others are wanting a piece of bread." If a person manages to lose weight by feeling guilty how then do they keep the pounds off? Must they constantly harbor a sense of guilt concerning their emotional hunger? Let's face it, if guilt worked as a weight-loss technique all of us recovering Catholics would be wasting away.

Besides advice that is emotionally damaging, magazines offer suggestions that are physically dangerous as well. *Self* magazine published an article titled "Doctor, I must lose 7 pounds in 7 days!" Yes, you can, but be aware of the pros and cons." Although the list of "cons" in the article outweigh the "pros" numerically, the overall emotional impact of the article is a reinforcement of this ineffective and dangerous weight-loss method.

While the article acknowledges the disadvantages of crash dieting it does nothing to challenge the assumptions that lead to this behavior. The author's rationale is that since ideas of sensible dieting—now, that's an oxymoron—"fly out the window when a woman feels she has to take off pounds in a hurry," they had better tell women the least dangerous way to achieve quick results. What the article does not do is question the belief systems that make women feel that they must put themselves in physical danger (side affects of the diet include: dizziness, fainting, headaches, diarrhea, irritability, chills, low blood pressure) in order to be as thin as our culture tells them they should be.

If women are to escape what Kim Cherrin calls "the tyranny of slenderness," we must question the belief systems that cause us to be obsessed with diet and weight. We must challenge a culture that creates eating disorders such as anorexia nervosa and bulimia that are killing women. And we must defy a society that allows men to dictate how women should look.

If women are no longer spending large amounts of time thinking about diets, food, calories and cellulite, imagine all the time left over for revolution in the streets!

Isis

### For further reading:

Cherrin, Kim. *The Hungry Self: Women, Eating and Identity*. New York: Harper and Row, 1985.

--- *The Obsession: Reflections of the Tyranny of Slenderness*. New York: Harper and Row, 1981.

Hirschmann, Jane R. and Carol H. Munter. *Overcoming Overeating*. New York: Fawcett Columbine, 1988.

Kano, Susan. *Making Peace with Food: Freeing Yourself from the Diet/Weight Obsession*. New York: Harper and Row, 1989.

Millman, Marcia. *Such a Pretty Face: Being Fat in America*. New York: Berkley Books, 1980.

Orbach, Susie. *Fat is a Feminist Issue: A Self-Help Guide for Compulsive Eaters*. New York, Berkley Books, 1978.

The January issue of *Glamour* magazine ran an article titled: "Whose Life is More Important: an Animal's or a Child's?" They also published a questionnaire along with the article eliciting their reader's feeling concerning animal rights. Here are the questions that *Glamour* asked—You know, if those of us fighting for animal rights responded to the questions, we just might give them the message that women do care about the rights of animals:

1. Do you approve of using animals in medical research if they are treated as humanely as possible?
2. What if the animal is spared pain, but ultimately dies?
3. Who should decide whether a study or experiment involving animals is necessary or valuable?
4. Guerrilla raids on laboratories often disrupt research. Are such raids right or wrong?
5. Is the life of a dog or a cat more important than the life of a rat or a guinea pig? Is the life of an animal as valuable as the life of a human being?
6. What question would you like to ask an animal rights activist? What question would you like to ask a medical researcher using animals? (HOW ABOUT: HOW DO YOU SLEEP AT NIGHT?)

Optional: Tell us your name and age, and how we can get in touch with you.

Please mail your responses to Animal Rights, *Glamour*, 350 Madison Ave., New York NY 10017. Or fax it to (212) 880-6922. (YEAH RIGHT!)

