

Eastern Illinois University

The Keep

The Post Amerikan (1972-2004)

The Post Amerikan Project

12-1990

Volume 19, Number 4

Post Amerikan

Follow this and additional works at: https://thekeep.eiu.edu/post_amerikan



Part of the [Gender, Race, Sexuality, and Ethnicity in Communication Commons](#), [Journalism Studies Commons](#), [Publishing Commons](#), and the [Social Influence and Political Communication Commons](#)

Recommended Citation

Post Amerikan, "Volume 19, Number 4" (1990). *The Post Amerikan (1972-2004)*. 183.
https://thekeep.eiu.edu/post_amerikan/183

This Book is brought to you for free and open access by the The Post Amerikan Project at The Keep. It has been accepted for inclusion in The Post Amerikan (1972-2004) by an authorized administrator of The Keep. For more information, please contact tabruns@eiu.edu.

NEW FEATURE: AFRICAN-AMERIKAN PRIMER



POST AMERIKAN



BLOOMINGTON-NORMAL

Volume 19

25¢

Number 4

December/January 1991



© 1990 CHRIS AUBRY

BULK RATE
U.S. POSTAGE PAID
PERMIT NO. 168
BLOOMINGTON, IL 61702

Handwritten: May 15, 1991
2015 Wood St.
Normal, IL

ADDRESS CORRECTION
POST AMERIKAN
POST OFFICE BOX 3452
BLOOMINGTON, IL 61702



PAGE

2



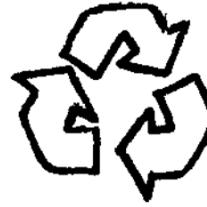
BLOOMINGTON-NORMAL

Volume 19 Number 4

December/January 1991

In this issue:

Table of Contents	8	Sex, lies, and a videotape: Voice for choice visits Bloomington's Pregnancy Crisis Center
Cover An exclusive Chris Aubry cartoon for <i>Post Amerikan</i>	9	AIDS and chemical dependency, new support group forms in Peoria for PWA.
2 Page Two stuff	10-11	New feature--The African-American Primer #1: A, B, and C.
3 Pacifica Radio comes to WGLT, Know your headlice, LIFE-CIL offers workshop, VFC news	12	Keith Harring's work to come to ISU Galleries
4 Letters to <i>Post Amerikan</i> , ACT-UPdate, Regional Demo--NO BLOOD FOR OIL!	13	Richard Mote on the failure of capitalism
5 Ms. Hippie on Lefty reference books and Margaret Thatcher	14	Teddyboy rants
6 News from Lambda	15	Geletin controversy
7 Catalyst for the environment, PETA boycott list		



NOW USING RECYCL'D PAPER

- 16-17 Feminist Primer #10: what do Texas, Margaret Thatcher, and tramps have in common?
- 18-19 Uppers 'n' Downers--politics make for strange alliances--see pix on p. 19!
- 20 Of course, our annual Christmas article--'tis the season, you know.

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 new 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 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*.

What's your new address?

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: _____

Post sellers

Bloomington

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

Normal

- Avanti's, 407 S. Main
- Coffee World, 114 E. Beaufort
- Hovey Hall, ISU (Front)
- Midstate Truck Plaza, U. S. 51 (north)
- Mother Murphy's, 111 North
- North and Broadway
- White Hen, 207 Broadway
- Subway, 115 E. Beaufort

This issue of *Post Amerikan* is brought to you by...

Deborah (coordinator), Pete (layout), Vince, Scott, Dino, John, Torri, Jane, Shadd, Chris, Michelle, Bill, Bumper, Ralph, and many, many others who keep us going with their endless support.

Good numbers

- ACLU 454-7223
- ACT UP/CI 827-4005
- AIDS Hotlines:
 - National 1-800-AID-AIDS
 - Illinois 1-800-243-2437
 - Local (309) 827-4005
- Alcoholics Anonymous 828-5049
- Bloomington Housing Authority 829-3360
- Childbirth and Parenting Information Exchange (CAPIE) 827-6672
- Clare House (Catholic workers) 452-0310
- Community for Social Action 452-4035
- Connection House 829-5711
- Countering Domestic Violence 827-4005
- Dept. of Children/Family Services 828-0022
- Draft Counselling 452-5046
- Lesbian and Gay Resource Phonenumber 438-2429
- HELP (transportation for senior citizens, handicapped) 828-8301
- Ill. Dept. of Public Aid 827-4621
- Ill. Lawyer Referral 1-800-252-8916
- Kaleidoscope 828-7346
- McLean Co. Center for Human Services 827-5351
- McLean Co. Health Dept. 454-1161
- Mid Central Community Action 829-0691
- Mobile Meals 828-8301
- Narcotics Anonymous 827-3898
- 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

Deadline

The next deadline for submitting *Post* material is **Monday, January 21, 1990**. Material submitted after the deadline will probably not get printed in the next issue.



Community News

Pacifica Radio News is coming to WGLT

The following is information received by Post Amerikan regarding a lefty news program to be broadcast soon on our local public radio (hopefully, the broadcasts should begin on January 1, 1991):

In order to support WGLT's decision to broadcast Pacifica Radio News, we are announcing the formation of Friends to Pacifica Radio



Pacifica's news programming has broadcast the heart of difficult and sometimes disturbing issues and includes perspectives not otherwise heard on the airwaves. Pacifica's commitment to world unity, intellectual and artistic growth, and the preservation of free speech has often brought the network strong creative and legal challenges. Yet, perhaps because of challenges successfully met, Pacifica has set new standards of quality and variety of programming and for innovation and courage in broadcasting.

So, please help to welcome Pacifica Radio News to our community with a tax deductible check made out to Friends to Pacifica Radio.* As an additional benefit, all Friends to Pacifica Radio will become Friends of WGLT and receive WGLT's monthly program.

Since the basic membership level at WGLT is \$30, we would like to suggest that you contribute at least this amount. However, any contribution will be gratefully accepted and keep you a Friend in good standing.

Thanks!

Please make me Friend to Pacifica Radio

I contribute \$30 other

Name

Address

Phone

*Make Check Payable to ISU Foundation/Friends of WGLT

Send your checks to Friends to Pacifica Radio, c/o Curtis White, Dept. Of English, ISU

Why support Pacifica Radio News?

PRN is on the air 5 days a week, Monday through Friday, with Pacifica's special perspective on the news.

Pacifica Radio News has covered:

- AIDS: public policy and private pain
- The Salvadoran air war
- Lesbian and gay rights
- The Reagan Courts: Are civil rights and Roe vs. Wade history?
- Realities and the Contra war
- Apartheid on the West Bank

Know your head lice

Since mid-October, the McLean County Health Department has received several inquiries from schools, daycare centers and group facilities regarding suspected cases of head lice. Head lice outbreaks present ongoing problems in area school systems each year. It is important for parents, teachers and other concerned individuals to have a basic understanding of the problem.

The head louse does not transmit communicable diseases. Head lice are usually transmitted from one person to another by direct contact with hair or personal items such as combs, brushes, towels or bedding. Articles of clothing provide another vehicle for the transmission of head lice. Children should be discouraged from sharing combs, brushes, hats, coats, towels and similar items.

Head lice are relatively simple to identify. They measure approximately one-tenth to one-eighth of an inch in length. The head louse is a wingless insect flattened in shape, and will not jump or fly. Usually lice affix to the human hair shaft and will feed on human blood.

Parents suspecting head lice infestation should seek medical help for proper diagnosis and advice on treatment. Although a number of general remedies can be purchased in a drugstore, physicians will prescribe a more specific medication following a definite diagnosis.

Families meeting income guidelines are eligible for subsidized treatment through the John M. Scott Health Resources Center. In order to determine program eligibility, families should first contact the McLean County Health Department at 888-5450.

LIFE-CIL offers workshop

LIFE-CIL's New Facility

LIFE-CIL is sponsoring a Building Self-Esteem Workshop on Saturday, December 8, 1990 from 8:30 to 4:30 p.m. For more information contact LIFE-CIL at 663-5433.

LIFE-CIL is a non-profit, community-based organization serving people with disabilities in McLean, Ford, DeWitt and Livingston counties.

As of October 15, LIFE-CIL will be in their new facility located at 1328 E. Empire St., Bloomington, IL 61701. The new telephone number will be (309) 663-5433.

LIFE-CIL is a non-profit, community-based organization serving people with disabilities in McLean, Ford, DeWitt and Livingston counties.

ACT-UPdate

In response to concerns raised by ACT UP Central Illinois and a complaint filed by a student, the Office of Affirmative Action at Illinois State University has taken steps to deal with Professor of English Leger Brosnahan. Brosnahan had been the subject of ACT UP/CI investigation and action in response to his distribution to his students of an unauthorized survey and his alleged sexist, homophobic and anti-Jewish actions in connection with the survey.

After receiving a complaint from a gay student who charged Brosnahan with harassment on the basis of sexual orientation, Affirmative Action Officer Gloria-Jeanne Davis contacted English Department Chairperson Charles Harris. Harris agreed to send a letter to Brosnahan "strongly suggesting" that Brosnahan refrain from any future use of the controversial survey.

ACT UP/CI is continuing to monitor the situation. As of this writing, Harris has not forwarded a copy of his letter to the Affirmative Action Office, nor has that office been made aware of any response from Brosnahan.

--Horny Dilemma

Choice News

WOMEN'S RIGHTS,
WOMEN'S LIVES:
18 YEARS AFTER ROE V. WADE

January 22, 1991 at 7:00 p.m.
Outside the Old Count Courthouse
Center Street Side

The demonstration will proceed to the Bloomington Public Library to hear various speakers address the status of women's rights in Illinois and the U. S. We have invited Senator Paul Simon, Attorney General Roland Burris, Comptroller Dawn Clark Netsch, and a possible mayoral challenger (we also invited Faye Wattleton, but she had other plans for that night).

We promise not to be outside for more than 30 minutes, so dress warmly and help us show Mayor Smart that Bloomington/Normal respects the sanctity of women's lives.

Second Annual
"IF I CAN'T DANCE,
I DON'T WANT TO BE PART
OF YOUR REVOLUTION
PROM"

February 9, 1990, 8 p.m. to midnight
Tickets are \$4.00

This is a safe space.

Sponsored by
The Rape Crisis Center of McLean County
and
The McLean County Voice for Choice

Look for more detail in the next issue of
Post Amerikan!



Letters



Compliments on Post makeover

Dear Post,

I really like your new "haircut." I think that if you have the talents to put out a newspaper with good graphics then you should. I would buy it regardless, but I do find it more aesthetically pleasing now.

I'm not much on investigative reporting, but I would be happy to help out in any way I can. If you want help with anything, just give me a call.

I do enjoy writing poetry, so I've enclosed a poem. If you like it and feel that it is appropriate for the Post, you may feel free to print it.

Thanks,

Pat Walsh

Post note: the Post Amerikan does not accept poetry or fiction for publication.

Prodigal reader returns — all is forgiven

Dear People,

Enclosed is a check for \$4. Please start up my subscription again. While I was working on an unsuccessful novel, the subscription lapsed and somehow I never got a renewal notice.

To refresh your memories, I wrote [in] 1988 and 1989 articles you ran about OSHA, the Hormel strike, Dan Quayle, a questionable Florida Baptist preacher, and the Gannett newspaper chain.

I probably subconsciously let my subscription lapse out of annoyance at you for not running stories I sent about gays and Anita Bryant and about harassment lawsuits. But that's an immature attitude. In the future, instead of letting the subscription lapse, I'll just hold my breath and turn blue.

Seriously, I have discovered the rise of two publishers in Mid-America who publish and sell anti-Catholic hate literature. Please drop me a line and let me know if similar anti-Catholic hate activity has shown its way in[to] your neck of the woods.

I have also started an article comparing *Soldier of Fortune* in its present form to how it appeared in 1981, when I first wrote an expose of it and its ad policy. Let me know if you'd be interested in either the SOF or the anti-Catholic stories.

Steve LaPrade

Post note: The Post Amerikan welcomes submissions of articles and ideas for articles from its readers.

Post reaches far

Dear Friend,

Please send me a sample copy and more information about subscriptions.

Thank you very much!

David Wang
Library Director
Keelung University
Taiwan



Regional Demonstration Saturday, December 8 Chicago

Invited Speakers: Jack O'dell, Rainbow Coalition; Alex Molnar; Camila Odeh, National Representative, Union of Palestinian Women; Barry Romo, Vietnam Vets Against the War; students, reservists; a recent visitor to Iraq from the Fellowship of Reconciliation and others.

No Blood For Oil!

Fund Peace - Not War!

Equal Treatment for People of All Nationalities - At Home and Abroad!
Develop Alternative Energy!

Meet at 12:30 pm at the Eternal Flame, Daley Plaza, Dearborn & Washington Streets.
December 8 has been named as a national day of protest against the war efforts.
Join us for a march and rally.

For info on Bloomington-Normal participation call 454-8158

Regional student meeting after demo

For Chicago housing and info call Deborah @ 312 292-1358

Emergency Coalition for Peace in the Middle East - Call 312 384-8544 for info

Whatever happened to the St. Patrick's six?

On December 10, 1989, ACT UP/New York organized a protest against the Roman Catholic Church for its long history of political manipulation and intimidation concerning the AIDS epidemic. Of all national ACT UP demonstrations, this particular event at St. Patrick's Cathedral has been the most remembered and sensationalized by the mainstream press.

Ever wonder what happened to the St. Patrick's Six, the ACT UP/NY members who were arrested and pleaded guilty to charges filed against them after the demonstration? This is from a newsletter from ACT UP/NY:

"The [St. Patrick's Six] subpoenaed Cardinal O'Connor to appear in court, but it was quashed by the judge. She denied all other motions, including one for a jury trial, change of venue, the right to present a necessity defense and to shroud the courtroom sign 'In God We Trust.' We knew that the judge and the prosecution were manipulated by the Archdiocese.

"The trial began on October 31, 1990. The Prosecutor called for testimony from Church ushers and police officers, who lied and fabricated evidence. The defendants brought in character witnesses and stood on the witness stand themselves. The judge refused to hear any discussion on the AIDS epidemic, the church's political interference or any justifications for the action.

"All the defendants were convicted. The sentencing of the 'St. Patrick's Six' is scheduled for January 7, 1990."

ACT UP/NY promises that the story of the St. Patrick's Six is far from over and that they will continue to fight the tyranny of the Roman Catholic Archdiocese.



Dear Ms. Hippie



Dear Ms. Hippie:

Would you take some time to share your opinions about reference books? For example, what type of reference books should we all have in our homes? Is a good dictionary enough in the 1990's? What is the best encyclopedia? When do reference books become outdated? What should we do with them when they do become outdated? What reference books does Ms. Hippie use? What is Ms. Hippie's favorite reference book? What is a "must have" for all good lefties?

You are so smart, Ms. Hippie, and you seem to have an endless supply of information and knowledge. I know that much of your intelligence comes from your natural hippie good sense, but there must be more to it. Please share.

Yours truly,

Waiting in "Reference"

Dear Ref,

All truly interesting questions have one answer: it depends. For various brands of lefties, we have various types of reference books. Those who need to make LSD at home, for example, will find The Anarchist's Cookbook invaluable; on the other hand, those who sometimes feel shaky about their Kierkegaard need The Harper Dictionary of Modern Thought. Some lefties will find themselves in both groups--right on!

Ms. Hippie used to believe that a dose of hallucinogens was necessary at least every six weeks to keep her mind clear. Perhaps for this reason, she now continually needs her Rodale's The Synonym Finder to recover the words that get stuck on the tip of her tongue (like fine windowpane acid).

Every leftie needs a copy of the U. S. Constitution, though we may want to pencil out the fourth amendment as no longer in force. It's nice to have some idea what you're talking about when you "scream 'unconstitutional,'" as right-wingers grumpily phrase it. The New York Public Library Desk Reference includes this document, as well as handy info about state flowers, how to apply for a passport, ZIP codes, and--pay attention now--reference books and how to use them.

Ms. Hippie also is a great fan of the dictionary--in fact, she aims to have one in every room of the house. Believe it or not, she also finds her Charlotte Ford's Etiquette very helpful; most lefties have purposely tried not to learn bourgeois customs by heart; thus, we must look them up when we do want to be polite. These occasions happen more and more often as one ages, Ms. Hippie finds. Also a function of age, perhaps, is her temporary inability to keep the plots of Shakespeare's comedies completely distinct; for this, she likes Benet's Reader's Encyclopedia on hand.

If a leftie is lucky enough to live where good libraries abound, as we do, a reference rule of thumb is this: What do I need to know at 2 or 3 in the morning? The answer will guide you to the books you need to own. For some, it may be The Joy of Sex; for others, Elements of Grammar for Writers; for others, The Tassajara Bread Book; and for still others, The Golden Bough (about myth and symbol from many eras and cultures).

Another rule of thumb (or back) is this: How many more times do I intend to move? Especially when you're thinking about a set of encyclopedias, this question comes to mind. The cost is also a consideration. You can buy a cheap set at a garage sale if all you need to know at 2 in the morning is the difference between a dolphin and a porpoise or the family

relationship between Franklin and Eleanor Roosevelt (before marriage). If you wake up suddenly needing to know names of countries in Africa, for example, elderly World Books will do you no good, Ms. Hippie is happy to say. Don't depend on them for your subatomic particles, either.

Concerning encyclopedias, if you have or plan to have a computer in the house, you might decide to sit and wait until you can get one on disk. There are a couple out now, but in the future you will probably have your choice. For now, maybe you can make do with a one-volume version like the Columbia Concise Encyclopedia.

At this point, Ms. Hippie is struck with the hope that you really meant your question. She fears that she might have made a fool of herself by taking you seriously instead of saying something super-hip, like, "Knowledge is all in your soul, man--you don't need any lousy books to reveal the Truth!" See how much good this jive does you when you need to know a ZIP code at 4 a.m., whippersnapper.

Insouciantly,
Ms. Hippie

Dear Ms. Hippie,

A group of us feminists were sitting around the office one day discussing the resignation of Margaret Thatcher. One of us was saying that she found women like Thatcher very powerful, and therefore was attracted to her as a role model, even though she found her politics despicable.

On the other hand, another woman said she wondered if it was reasonable to hold Thatcher and women like her as role models, since she exemplifies so many traits--arrogance, chauvinism, self-righteousness, demagoguery--that we revile in men.

Ms. Hippie, how do we as feminists reconcile these seemingly contradictory reactions?

--The Feminist Cabal

Dear Cab,

Good Goddess! Give Ms. Hippie a break! Now, Joan of Arc, Lucretia Borgia, Jane Addams, Margaret Sanger, Bette Midler, Jane Fonda, Cher--these women could rightfully deserve some feminist ambivalence. But Thatcher? The hairdo is unforgivable, let alone the politics.

Some sisterly hoots and jeers are obviously in order within the cabal.



Margaret Thatcher and Ms. Hippie--separated at birth?

Herbs • Spices • Fruits • Vegetables • Nuts

Common Ground

NATURAL FOODS

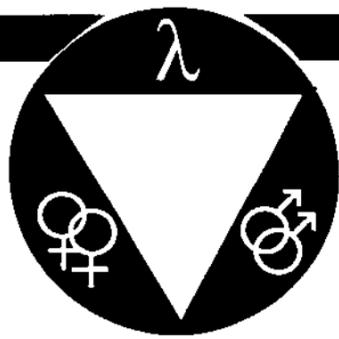
516 N. Main St.
Bloomington, Ill. 61701
829-2821

Soaps • Coffees • Breads • Beans

Soaps • Coffees • Breads • Beans

Lowest price on gourmet coffee beans in town
Cruelty-free products--no animal testing
Wide book selection--health, cooking, vegetarian
Wide variety of spices--considerably lower priced than packaged brands

Vitamins • Grains • Flours • Shampoos



News from Lambda

Lambda appeals precedent setting case for Lesbian non-biological mother

In the first case of its kind to be appealed to a state high court, Lambda Legal Defense and Education Fund has asked the New York Court of Appeals to decide whether a lesbian parent, who is not biologically related to the child she raised with her former partner, may seek visitation with that child.

The case, *Alison D. v. Virginia M.*, is bound to set a parenting precedent in New York, and will heavily influence thinking about what constitutes a legal family across the country. A decision for Lambda will represent a significant first step toward ensuring legal protection for gay men and women who are raising children with their partners.

Lambda represents Alison D., who with her former partner, Virginia M., raised the child who was born to Virginia by way of donor insemination. The couple separated in 1983, after seven years together. At that time the child was two years old. The women agreed to a visitation schedule that gave Alison substantial

and continued contact with the child. During this time, Alison generally continued to care for the child's emotional and financial needs as she had when she, Virginia and the child lived together in the family home.

After Virginia unilaterally cut off all contact between Alison and the child in early 1987, Alison filed a petition for visitation. The Poughkeepsie, NY trial court dismissed the case stating that the state statute only allowed visitation by biological parents. The court rejected Lambda's claim that Alison had functioned as a parent for six years with Virginia's encouragement and should be allowed on that basis to seek visitation. Lambda appealed that decision to the Appellate Division, where the majority of the four judge panel upheld the lower court's ruling.

"Alison D. is a parent in all respects, and the courts must begin to recognize that simple fact," stated Paula Eitelbrick, Lambda's Legal Director and lead attorney on the case. "The notion that only biological parents can seek visitation or custody is not only unfair and absurd, but profoundly unrealistic in a world where children grow up in many kinds of families. Kids respond to care, commitment and consistency--not to hemoglobin tests that prove they share someone's blood."

Many courts, including those in New York State, have allowed other non-biological parties, such as stepparents and adoptive parents, the right to seek custody and visitation. Although they did not have a contract, Alison and Virginia had explicitly agreed to raise the child together. They shared expenses and caretaking responsibilities, bought a house together, and generally lived as any other family of parents and children live. Throughout the legal proceedings, Virginia has never disputed these facts or claimed that Alison's visitation is harmful to the child. Virginia's only argument supporting her contention that Alison be denied visitation is that Alison is not his biological parent.

Last year the New York Court of Appeals issued an unprecedented ruling that a gay couple should be considered family members for purposes of the state rent control laws. "We're very hopeful that the court will once again reach out to a lesbian family and extend the law's protections," stated Debra Rothberg, Lambda's Cooperating Attorney who assisted Eitelbrick with the appeal.

Judge denies Sharon Kowalski the chance to travel



A judge in Minnesota ruled that Sharon Kowalski could not attend the first Disabilities Pride Day events and demonstrations, which took place in Boston on October 6, 1990. The ruling judge, Robert Campbell, claims to have made the decision preventing Kowalski from travelling to Boston because it would not be in her "best interest."

According to Karen Thompson, Kowalski's longtime partner and a candidate for Kowalski's guardianship, the decision appears to be arbitrary. Since she and Kowalski recently travelled to San Francisco to attend celebratory events in the women's and lesbian and gay communities.

"Sharon did very well in San Francisco," said Thompson. "She was invited to attend the Boston disabilities march and demonstrations, and she want[ed] to go. Who is Judge Campbell to decide that it's not in her best interest to go, when there is no medical reason why she shouldn't go?"

Judge Campbell, who is presiding over the guardianship issue, made the decision to bar Kowalski's travel even before he reviewed the formal invitation from James Brooks, Commissioner and Chairperson of the Commission for Persons with Disabilities and the Disabilities Pride Day Committee, asking Kowalski to participate in the events.

Regarding this turn of events, Thompson stated, "I can only assume that the judge [didn't] want her to be seen publicly before the pre-hearing conference on October 10th. He's saying, 'let's keep the disabled shut up and invisible.'"

The pre-hearing conference was the beginning of the process to decide whether Thompson or a third party chosen by the court will be appointed as Kowalski's legal guardian.

"This kind of decision highlights the travesty of waiting so long to appoint a guardian for Sharon," said Paula Eitelbrick, Legal Director for Lambda Legal Defense and Education Fund, who has consulted with Thompson for several years. "The system has put Sharon in legal limbo. She can't make decisions on her own, yet the court has dragged out the guardianship proceedings for so long that she has no one to look out for her interests."

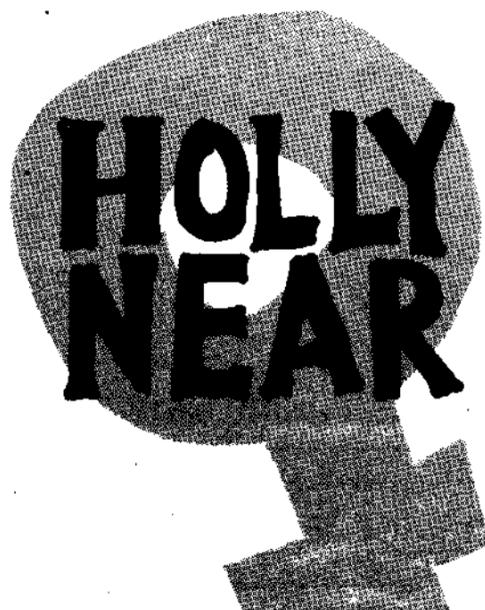
CLUB

P
E
O
R
I
A
N

**FINEST GAY ENTERTAINMENT IN
CENTRAL ILLINOIS**
 733 S. W. Adams, Peoria, IL,
 (309) 676-9030

Sun-Wed: 10-3:00 a.m.
 Thur: 9-3:00 a.m., Show night
 Fri-Sat: 9-4:00 a.m.

Present this ad at the bar for a drink.
 One per customer per night



March 29th
For Ticket Information
Call (309) 438-2429

Sponsored by the Gay And Lesbian Alliance
Illinois State University



Catalyst



During the weekend of October 5-7, Champaign IL witnessed an historic and inspirational event. On that weekend some 7,000 student environmental activists from around the world gathered at the University of Illinois to catalyze action to save the planet. The Catalyst conference was sponsored by the Student Environmental Action Coalition, and was the second of its kind. Last year's conference drew about 1,700 people.

Redford: It's Reagan's Fault

Robert Redford was probably the most famous speaker at the conference. He started his speech by apologizing to the younger generation for the legacy that his generation left. Redford said, "In an attempt to control things, we've gotten out of control."

Redford was highly critical of the Reagan Administration, and blamed it for a lot of today's environmental problems. Redford believes that in the 1970's the environmental movement was off to a good start, like "moving mud." During the Reagan years, it was "like moving quicksand." He said Reagan's major goal was "to set loose selfishness," and that never before had we seen so much "naked greed and exploitation as seen in the last decade."

Redford criticized President Bush for not taking the lead in action against the greenhouse effect. What scientists agree on, he said, "is more than enough to act on." He continued, "Environmentalists did not elect Bush, and he's not going to let them determine policy." He concluded by saying that we must organize and get our leaders to take action.

Caldicott: Grow Some Hair

Helen Caldicott, founder of Physicians for Social Responsibility, had some strong words to say against corporations who lie about what they are doing to protect us. "Call it bullshit, when it's bullshit," she urged. She also criticized companies for selling "crap" that we don't need, adding that recycling is not the answer to our waste problem. "Don't make the stuff in the first place. I grew up without plastic, and I didn't suffer from plastic depravation."

She criticized human arrogance in thinking that we are more important than other life-forms. "Our lives are no less precious than that of an elephant." She added that the plants in the rainforests are important for their own sake, not just because they may offer humans a cure for cancer. "Those plants did not grow there for us!"

Caldicott stated that the environmental movement had to start with the United States, since we waste the most of the world's resources. She concluded by saying that we've lived under the shadow of the sixties for too long. Her remedy, "It's time to quit your job, get some hair, and work for the Earth!"

Jackson: Right is Might

Jesse Jackson spoke to an enthusiastic crowd on Sunday morning. He talked of how environmental problems are global in scope, and must be dealt with as such. He also believes that today's environmentalists must form a coalition with the "original environmentalist," the Native Americans. He then criticized U of I's mascot, Chief Illiniwek. Jackson remarked, "To reduce the victims of genocide to a mere mascot is immoral and unfair!"

Jackson then discussed President Bush's handling of the Persian Gulf crisis. Rules are just, he said, because they apply to everyone. He agreed that Iraq violated international rules, but,

he added, "Let the same rules apply to Panama, Nicaragua, The West Bank, and Grenada." Might is not right, he concluded, "But right is might!"

Other speakers among many at the conference included Cesar Chavez, Ralph Nader and Dave Foreman.

Environmental Rights

As inspiring as the speakers were, the most memorable event occurred on Saturday morning when all 7,000 student activists took to the streets of Champaign and marched from the Assembly Hall to the U of I campus. Along the way people shouted everything from "Earth First!" to "One, two, three, four, we don't want your oil war." Once at the campus participants packed onto the quad to witness the unveiling of the Student Declaration of Environmental Rights. [see sidebar]

The speaker reading these rights concluded, "We want all of our rights! We want them here! We want them now!"

--Nature Boy.

Student Declaration of Environmental Rights

We have the right to a voice in the decisions that affect our future.
We have a right to take direct action when our voices are not heard.
We have the right to community and local control over the quality of our air, water, land, and food.
We have the right to a biologically diverse world.
We have the right to a world where resources are fairly shared.
We have the right to an education that incorporates the principles of biological and social diversity.
We have the right to attend universities that are models of ecological balance.
We have the right to local, state, national, and international laws that ensure environmental and social justice.
We have the right to break the law if it conflicts with the principles of justice.

Peta News

(People for the Ethical Treatment of Animals)

PETA: Cruelty-Free Assurance

Wonder no more! Peta's cruelty-free logo will appear on products in stores near you soon. The logo means that PETA has received a signed statement that no product tests were carried out on animals. A list of companies now carrying the logo follows this article and more are being added. The logo is an abstract cartoon-like bunny.

Leaky Memo

A secret memo leaked to PETA by a sympathetic L'Oreal employee tells employees to avoid mentioning L'Oreal brands that the public may not know are manufactured by the company. This is because of the boycott against L'Oreal, since they continue to test their products on animals. A boycott list follows.

Write to L'Oreal President Lindsay Owen-Jones, 41, rue Martre, 92117 Clichy, France. Tell him that, if his company put as much money and energy into the implementation of non-animal tests as it did into public relations, it could have stopped killing animals long ago. Remind him that you will, of course, continue to boycott L'Oreal until all animal tests are permanently stopped.

Gillette

PETA continues its boycott against Gillette for testing many of its products on animals. PETA urges everyone to collect already-purchased Gillette products and send them to the New England Anti-Vivisection Society, at 333 Washington St., Suite 850, Boston, MA 02108-5100, for a special package they will be presenting to Gillette.

To become a member of PETA, send \$20 and your name and address to People For The Ethical Treatment Of Animals, P.O. Box 42516, Washington, D. C. 20077-4865.

PETA Cruelty-Free Products

ABBA Products
AFM Enterprises
Allens Naturally
Avanza
Barbizon Cosmetics
Beehive Botanicals
Clearly Natural
Earth Sciences
Elvira's Evil
Focus 21
inside out
LaCrista
Mia Rose
Patricia Allison
Simpler
Botanicals
Siri Skin Care
Studio Magic



"Get the ax! I'll be a blonde by morning!"

L'Oreal Boycott List

Lancome
Helena Rubenstein
Ralph Lauren fragrances
Gloria Vanderbilt
Guy Laroche
Drakkar Noir
Cacharel perfumes
Ambre Solaire sun lotion
Performing Preference hair color
Plenitude
Niosome creams.



Sex, lies and a videotape: Visiting a local crisis pregnancy center

Folks down at the McLean County Voice for Choice have inquiring minds, and these inquiring minds wanted to know: just what does the Crisis Pregnancy Center do for and to women?

Was idle speculation worse than the truth? In this case, no. The truth is much uglier than fiction.

Ms. X and Mr. Y, inquiring agents for the inquiring minds of VFC, went to the Crisis Pregnancy Center and live to tell this tale to you. The names have been altered (just a tad) to protect the guilty parties.

Also, we will not be sharing with you the particulars of the story we presented to the Crisis Pregnancy counsellor. We would hate to think the center would discover which of their visitors was not as presented—it's more fun to have them wonder, should they by some miracle pick up the *Post Amerikan*. Suffice it to say we made our story for the people at The Center pretty sinful by most Bible Belt standards.

May I help you?

Ms. X called ahead for an appointment at the Center (2302 E. Oakland Avenue, Suite 4, 663-0177, just in case any of you want to see for yourselves). We turned up at the appointed hour in our appointed costumes and were met by Marian. We three were the only people in the clinic, a very nicely decorated and spacious suite of rooms (Ms. X thought it looked just like a nursery).

Marian took us into a darkened "living room" with a couch, chairs, and a TV/VCR combo. She turned on a table lamp and proceeded to ask Ms. X, in funeral-like tones, a number of questions: How old are you? How many pregnancies have you had? Which church do you go to? Have you ever had an abortion? Do you take drugs? Alcohol? What's your address? What's your phone number? Where do you work? What's your work number?

Finally, the biggy: How do you feel about abortion? Would you say you are against it, for it, or undecided?

Ms. X and Mr. Y had already agreed on that answers to most of these questions. Ms. X gave out someone else's telephone number so that Voice could monitor the call-backs from the Center. She declined to give a work number. No problem. Ms. X and Mr. Y agreed they were undecided about abortion (but who cares what Mr. Y thinks, anyway? Marian did not ask him any questions. Heck, he's had his fun, his work was over.).

Marian read a statement that said that for the most part, the people working at the center were volunteers with training in crisis counselling but without degrees in counselling. Ms. X had to sign it to signify she understood.

The Center proudly presents . . .

Marian then turned on a movie, "A Matter of Choice." She left us alone and with the feeling of being watched or tapped or both (crisis clinics like this one are definitely not good for us paranoid types). The movie chronicled the search by open-minded, clean, honest, fair, true-hearted and general all-around cheerleader journalist, Ann Summers (isn't Ann Summers the name of a string of sex shops in Britain? You know, where dildoes come from?).

Ann explores the many issues confronting your normal everyday grown-up woman who has not yet formed any kind of impression whatsoever about how she ought to feel about abortion.

Much of the docudrama takes place in front of famous sites: the Washington Monument, the reflecting pool, lots of flags in the background (the patriotism seemed to take on a life of its own, so maybe the flags were just imagined).

The first part of the movie was the "pro-choice" side. The producers actually found a "pro-choice" woman who agreed to say, in commenting upon *Roe v. Wade* and women's rights, "I said it was legal. I didn't say it was right."

Then the statistics were rolled out: if you have an abortion you are 4-800 times more likely to have a tubal pregnancy the next time; your chances of a miscarriage in your next pregnancy are double for the first three months and ten times worse for the second three months; subsequent births are two times as likely to be stillborn; ad nauseam.

Then the producers rolled out all the happy women who chose not to have an abortion. Then came the Wilkes. More statistics, about how much money doctors can make from abortion and how many abortions can be shuffled through in an average day in an average abortion clinic.



Then came the vomit stuff. Fetuses, fetuses, everywhere. Parts of fetuses, arms and legs and heads. All of them magnified many times over. Lots of blood and fluid. A demonstration of a first-trimester abortion, the woman crying out under anesthesia and her legs twitching and shaking. Photographs of the fetus from a second trimester abortion, and nurses saying things like, "Oh yes, a lot of times the fetus is alive after a second-trimester abortion, so we just let them lie here until they die. It's called a problem abortion."

Throughout the movie, it seemed to be important to keep using the word "baby."

Ms. X and Mr. Y felt ill afterwards. Anyone would.

The photo album, adoption, and God

Marian came in then and tried to show them an atlas of the fetus in development. "Would you like to see pictures of how far along your baby is right now, X?" No, X didn't think so.

"God has a plan for your baby, X." It was Marian again. "It might not seem like it's the right time or place, but God has a plan for this baby growing inside of you, and you have to trust God."

"Did it make up your mind about abortion?" Marian again. "It's too much information to digest," X and Y said. "What can you tell us about adoption and abortion?"

Marian had some information about adoption centers in Peoria and Champaign. She asked X if she needed information about unwed mothers' homes. X didn't.

X wanted to know about abortion referrals. "Oh, we never refer anyone for an abortion. We've seen the enormous suffering that abortions cause." X wanted some medical information, she suffered from a certain condition that was reported to be harmful to her and the baby during pregnancy. "Oh, I wouldn't know anything about that," said Marian.

Part II: Being saved

"Did you have any more questions? No? Well, I hope you will have time for the second part of the counselling session. You do? Oh, good. During this part we discuss your spiritual health."

Marian explained Jesus to us, about what he did and who he was. Then she said, "Can you tell me who Jesus is?" X thought it was a trick question. Y said he'd taken the Bible as Literature class at college so could it be that Jesus was the son of God? Yes, good boy! How about the prodigal son? Y was on a roll.

Then Marian did the folder trick. She held a folder in one open hand and said it signified her sins. Next to it she held her other hand, open, and said it signified Jesus (or maybe it was God—it's all gone a little hazy at this point). She passed the folder from one hand to the other and said that signified Jesus (or God) taking her sins away from her. Then she did the chair trick, some feat similar to the folder trick only different in some aspect. X and Y were pretty much not engaged in the conversation at this point.

The point of it all was that even though X had sinned (and maybe Y had sinned, too—it wasn't really clear if Y was in deep kimchee or not over this pregnancy), God was ready to forgive her.

"So, would you like to join me in being saved?" Marian asked. X and Y didn't think so, not just now.

So Marian prayed for them instead. X sat there wondering what in the world would have happened if they had agreed to be saved—would there have been hands on them and stuff?

After the prayer was over, Marian prattled on about the baby and God's big plans for it. X wanted to know if Marian went to church. Sure she did, and she just happened to have a card for the Immanuel Baptist Church, the Reverend Scott Harrison presiding. If X wanted to come on Sunday, there would be seven baptisms, maybe more. X and Y wondered to themselves if the church was the funding body for the Crisis Center, but it was never clear.

When can we see you next?

Marian wanted to make another appointment for next week, but X and Y managed to put her off. The phone number that Voice for Choice is monitoring that was given during the counselling session, meanwhile, has been receiving a large number of hang-up calls on the answering machine.

There is a lot of anger now that this is over. X keeps thinking about the young girls who will come here to this "crisis" clinic for help and who will be prayed over and lied to and frightened and made more vulnerable than ever. The clinics should be illegal, she thinks, and should be shut down for playing with the destinies of people and for missing their stated purpose by a long, long shot.

What about Marian? She is an innocent in this as well. She is not a bad person, not intent on evil but on good and she is as misled as many of those who come for help.

What about the man in this? Y had some feelings, but he was ignored (except for when he knew the Bible stories).

Tell people just what these clinics are and the harm they do. Leave signs on the billboards and posters which advertise these clinics and let people know that all is not as it seems.

--X and Y



AIDS and chemical dependency

If you're in the mood for a truly scary guide on how to deal with AIDS, have I got the pamphlet for you. "AIDS and Chemical Dependency," by Dorothy A. Flynn, has the distinction of being the single worst piece of material concerning AIDS it has been my misfortune to stumble upon.

Beginning with the inside front cover, the pamphlet is filled with frighteningly twisted representations of AIDS and strategies for living with AIDS, made all the worse by the knowledge that its author holds a master's degree in clinical psychology and has aimed the pamphlet at people in 12-step recovery programs.

AIDS and Dependency

In explaining the need for the pamphlet, Flynn writes that "AIDS has become a special threat to recovering people because of the high numbers of victims in the gay community and among intravenous drug users."

This statement seems designed to lead the reader to believe a) that gay people are somehow more susceptible to chemical dependency than non-gay people and b) that alcohol, cocaine and other non-IV drug addictions are as much a causal factor in the spread of HIV as injectable drug use.

It is true that a higher percentage of the gay population is chemically dependent, about 30-35%, as compared to about 10% of the non-gay population. However, oppressed minorities typically have a higher than average dependency rate, with some Native American groups reaching 40% or more.

There is also a fairly even split between gay male and gay female dependents. That lesbians are statistically one of the least-affected groups in terms of HIV infection refutes the idea that addiction and AIDS are causally linked. And while any substance introduced to the body will affect the immune system, there is again no evidence of a causal link between non-IV drug use and AIDS.

Body Fluids and Infections

In discussing methods of transmission, this 1987 publication uses the phrase "body fluids." Yet in the sentence just previous it is written that "you don't get [HIV] from...tears." So exactly which body fluids are we talking here? It is inexcusable that something being written by a medical professional does not include a list of those fluids- blood, semen and vaginal secretions- which are known to transmit HIV. In describing "opportunistic infections," Flynn cites "tuberculosis, pneumonia, and various forms of cancer." Again, why is there not a list of actual names of actual diseases?

According to the section "AIDS & Drug Use," it is "essential" for a chemically dependent person to know about AIDS because "the people you are most frequently in contact with have engaged in high-risk behaviors, which means they are more likely than the general population to have been exposed to the AIDS virus."

This again assumes that all chemical dependencies have an equal causal relationship for the spread of HIV. Also, referring to people "you are ...in contact with" implies that HIV is spread through casual contact. Although it is stated elsewhere that "you don't get [HIV] from sitting next to or hugging someone," that statement is made in the same confusing paragraph as the "body fluids" statement.

Who's at Risk?

By 1987, many if not most AIDS resources had begun using the phrase "high-risk behavior" instead of "high-risk group." Yet this 1987 work persists in the discriminatory idea of the high-risk group. In the section, "Calculating the Risk," Flynn tells the reader that s/he is "at high risk of having been exposed to the virus if: 1) You are a gay or bisexual male." There are other "high-risk groups" listed, and by focusing on groups rather than behaviors the pamphlet is severely limited in terms of behavior modification. In a 17-page publication, one paragraph is devoted to safer sex methods.

Unleashing Power

The most revolting section is the one which examines the parallels between AIDS and addiction. An important factor in the survival of a person with AIDS is the development of a sense of mastery over AIDS. Consider the following and decide if it encourages that mastery:

"You are powerless over AIDS. Your life has become unmanageable. AIDS is the Black Plague of the twentieth century and it will affect your life both directly and indirectly. You may be a victim, or you may know other victims and their friends and families. ... AIDS will haunt your sexual past and determine your present sexual behavior."

But fear not, because once you admit that AIDS will crush you, the pamphlet offers you your only chance for a successful battle:

"Whether you are positive or negative for the virus or have ARC or AIDS, you have a program to help you-the Twelve Steps of A.A., and so for you there is hope."

This pamphlet is written for people recovering on a 12-step program, and a part of that program is admitting one's helplessness regarding one's addiction. AIDS is not an addiction. It is not beneficial for a Person With AIDS to adopt the "you are as powerless over AIDS as you are over your chemical dependency" mentality espoused in this publication.

Even more dangerous is to see AIDS as the end result of an addiction, particularly for those who believe they have contracted the virus sexually. This slants AIDS toward being a "punishment" and fosters a "blame the victim" mentality. Returning to the 12-step concept, those steps include "admitting to God, to ourselves, and to another human being the exact nature of our wrongs," and "being entirely ready to have God remove all these defects of character." Personally, politically, spiritually and healthwise, defining sexual desires, gay or non-gay, as "wrong" and "defects of character" is bad news.

Who's Responsible?

"AIDS and Chemical Dependency" is published by Hazelden Educational Materials, and their toll-free number is (800) 328-9000. Anyone who is concerned about the distribution of this type of biased material might want to give them a buzz and tell them this pamphlet is unacceptable.

--Horny Dilemma

Sources- Flynn, Dorothy A. AIDS And Chemical Dependency.

Herman, Ellen. "Getting to Serenity: Do Addiction Programs Sap Our Political Vitality?" Outlook, Summer 1988. Pride Institute.

Peoria forms support system for People with AIDS

FRIENDS OF PWA: A SUPPORT SYSTEM, is a group of citizens concerned about available services for those with HIV infection and People with AIDS in the Peoria area. Its membership includes people from the business, professional, clerical, medical and other segments of the community. FRIENDS OF PWA formed in June 1990 and continues to grow.

FRIENDS is coordinating a variety of services in the Tri-County area: social services and events, housing for displaced Persons with AIDS, educational programs, speakers' bureaus. FRIENDS' housing facility is in Peoria which was furnished by donations from various groups and individuals.

For more information about FRIENDS OF PWA, please write:

FRIENDS OF PWA
P. O. Box 5127
Peoria, IL 61601

Your request for more information will be quickly processed and mailed to you in a plain envelope. Your anonymity is assured. If you wish to volunteer time or services to FRIENDS, you may contact J. Martin Sills at the above address. J. is the Information and Resource Coordinator for FRIENDS as well as Chair of the Board.



OPERATION RECYCLE WE RECYCLE

Container Glass
Beverage Cans
Plastic Soda Bottles
Plastic Milk Jugs

Make a difference
for our environment.
Call 829-0691
and find out how!

McLean County's only
not-for-profit community
recycling center

829-0691

923 E. Grove
Bloomington, IL

• DROP OFFS
• RECYCLE DRIVES
• BUYBACK

African-American Primer #1

A is for Amen

A is for amen. . . for Amazing Grace and its sweet, sweet sound. . .

In church, I come home to my grandmother's face, my mother's hand in mine, to the sound of my father's guitar. The cardboard fans wave from the pews like landing birds. The faces, a sea of multi-shades of brown, light brown, blue black and high yellow, are young and old at once. They kiss me like I'm family. I am embraced by Southern tradition and down home warmth. I am home. This is where I belong. . .

Black hands beat out furious rhythms in the name of the Father, the Son and the Holy Ghost. They beat out the joys and the sorrows of one lifetime and a history.

The Lord is in His Holy Temple. . .

One bronze-colored church mother rocks her own Christ child in her heavy, brown arms. Eyes are raining inside the stained glass windows. The souls of black folks are churned like butter inside His Holy Temple. . . We wail together. Voices swell together as the choir's chorus washes over the congregation. . . "We are having church now! !!" the preacher cries.

The shadows of dark old men roam the middle aisle.

"Do you hear me, Lord? Sometimes it seems like you forget. . ." Black hands clutch Bibles, contracts with God. We have promised to be humble. We are waiting to see what the weak will inherit.



Her-self/cpf

In church, I come home. . . not to my mother's, not to my father's house. There is a spirituality in the Black church that can be captured in no other place. Your soul gets happy, and you stay all day. I am swept away by Gospel music—the pounding of keyboards, the vocal harmonies of Black Angels, the drums and tambourines reminiscing about our brothers and sisters in Africa. Through the years I have kept the beat and kept the faith in a people that I fall deeper in love with when I am in church.

--Alice Jackson for "Black As We Wanna Be: The African/American Collective"

A is for As-Salaam-Alaikum

A is for "As-Salaam-Alaikum." This is an Arabic greeting which means "Peace be unto you."

Arabic is an African language which is spoken throughout the world. It is a spiritual language for spiritual people. It is an independent language for a people seeking independence. It is the language of the Righteous.

You may not think language is important, but no man is free who speaks the language of his oppressor—language is logic—if you speak a man's language, to a large extent, you think like him, especially if you do not speak another language. . .

For those persons skeptical about Islam as a political ideology for the Black man, let me again quote Imam Amin Baraka: ". . . In sense, this is what the Black man needs, a reconstitution, a form, a total way of life that he can involve himself with that is Post American in a sense. And Islam offers that—definitely!"

As-Salaam-Alaikum! ! !

Taken from *Black Theatre*
El Muhaji
Director of Black Educational theatre
--Selected and Edited by Alice Y. Jackson
for "Black As We Wanna Be: The African/American Collective"

B is for Books By Black Women Novelists

Gloria Naylor's *Mama Day*

Often overshadowed by her American Book Award-winning novel, *The Women of Brewster Place*, Gloria Naylor's *Mama Day* is so rich in detail, language and narration that it may be the richest and most complex of Naylor's novels.

Mama Day is set on the Georgia sea island of "Willow Springs," where the islanders practice the herbal medicine their ancestors brought with them. In Willow Springs lives Mama Day, a matriarch who has the spiritual powers of Sapphira Wade, the island's benefactor, to conjure up thunders and see the secrets of others in her dreams. It is to help her grandniece Cocoa, whose life is threatened by the forces of evil, that Mama Day puts her powers to the test.

Mama Day is a powerful saga of 3 generations of proud, strong, Black women, the story of how their love and traditions give them the strength to survive life's storms.

Gloria Naylor's *Mama Day* (1988) is published by Vintage Contemporaries.

--Sonia Salter for "Black As We Wanna Be: The African/American Collective"

Zora Neale Hurston's *Their Eyes Were Watching God*

There have been several excellent novels by African-American women. One novelist who perhaps has not garnered as much popular attention as Toni Morrison or Alice Walker is Zora Neale Hurston. Some writers consider Hurston as one of the prominent black novelists of the Harlem Renaissance. Hurston's work could be viewed as a prototype for the works of many contemporary minority women writers.

In fact, Alice Walker, author of *The Color Purple*, has written several articles on Zora Neale Hurston's life and writings. Walker discusses the effect that Hurston's folkloric images and poignant portrayals of black women have had on later women novelists.

Hurston's novel, *Their Eyes Were Watching God*, exhibits her ability to capture and illustrate the role of the black female in rural, southern society. This novel symbolizes the black woman's quest for self-fulfillment and identity in a society that is characteristically limiting and restrictive. The main character in the novel, Janie Crawford, goes through significant patterns of growth. She is able to realize the personal goals that she has established.

This novel gives insight into the struggles of the gifted black woman during a time when minority women were virtually unappreciated and overlooked by much of society. The basic message of the novel does not apply to African-American women. Rather, the message of self-realization and fulfillment can be beneficial to all women.

The encompassing metaphor in *Their Eyes Were Watching God* is the image of the black woman as the "mule of the world." According to this metaphor, the white man places his burdens on the black man, who in turn hands them to the black woman. The black woman must therefore struggle with the burdens of the whole world.

The existence of Janie Crawford Killicks Starks is framed by this powerful metaphor. Janie is born out of the rape of her mother, as was her own mother before her. She is raised by her maternal grandmother, Nanny. Nanny wants to ensure that Janie has a "happy" life as a well-established wife. Based on her belief that money will ease the burden of love, Nanny encourages Janie to marry Logan Killicks, an older farmer who can provide her with stability and security.

When Killicks realizes that Janie does not love him, he tries to subdue her with hard labor. In response, Janie runs away and marries Joe Starks. Starks' ambitious attitude allows him to become a prominent leader in the town they move to together. Starks' ambition and prosperity allow him to put Janie on a pedestal; he gives her the best material possessions. And Starks of course thinks of Janie as his own prize possession. Once again, material wealth is substituted for love.

Due to Starks' insistence that Janie avoid all direct participation in the outside community, she is confined by him to their house and their store. Starks' chauvinistic attitude is apparent in Janie's unequal position in their marriage. Because of these circumstances, Janie becomes defined solely through Starks and lacks personal identity.

Once again, after Joe's death, Janie rebels and marries Verigible "Tea Cake" Woods. Tea Cake is a laborer and much younger than Janie. Even though Janie has come down in social status because this marriage, she is at last happy. Tea Cake and Janie are equals within their marriage. She is now free to express herself and define her own identity. The image of the black woman as "mule of the world" alters in this her last marriage. Both Tea Cake and Janie share the burden of their love for each other.

Their Eyes Were Watching God is an extraordinary novel full of purpose and meaning. It should be read as a source of inspiration and information about the black woman's experience.

--Margot Vance for "Black As We Wanna Be: The African/American Collective"

C is for Colored Talk

Things that make you say "hm-m-m": Why is it when black people talk "colored" society looks at us like we was talkin' with chit'lins in our mouths?

If "black is beautiful," how come Black English can't be "pretty," to use a Muhammad Ali word?

Tell you why: For years while black people have been shouting "I'm black and I'm proud," Anglo-Saxons (my big word for today) have laid on the headphones and rocked us with Billy Idol singing "our way is the only way." The translation of this act is simple to understand: White people don't want no "colorized" talk. The pressure is on blacks to enter the mainstream in order to succeed. Ain't it a trip? We got to pay if we want to be successful in life.

Let Me Check My Nerves.

First of all, how much of all this so-called "success" gonna cost us, you ask. Good question! Let's figure it out: For boo koo years, great black men and women--for example, Rap Brown and Rosa Parks --have maltreated, whipped, arrested, lynched and murdered so that future generations of color could arrive at this thing called freedom. hm-m-m. This concept would have worked, except for one thang: Anglos decided that we were "free" to express ourselves through standard English.

In other words, the efforts of stars who struggled for the cause ended up wasted because, in today's society, many of us--both black and white--continue to believe that we have to talk standard English in order to "make it." Freedom-fighters like Martin Luther King Jr., Malcolm X and Harriet Tubman seemingly spent their lives for squat (nothing).

Figure It Out.

The black race paid the price some more for striving for equality as "Time" went on. *Time* magazine, that is. For a considerable period of "Time" all we heard about was why "Johnny can't read." Of course, everybody knows that reading, writing, and talking go together. "Time" made it obvious that my boy Johnny was in bad shape--and colored too.

It was suggested that if Johnny had had a couple of George Washingtons or Ben Franklins while living at the crib of the inner City, he wouldn't have gone broke, in terms of his communication skills.

Time was right on the money in terms of the story, except it forgot one thang: In its rush to beat *Newsweek* in exposing a great story, *Time* accidentally neglected to use the words "standard English" at the end of its statement. The statement should have read "Why Johnny can't read *standard* English."

What's the difference, you ask? The difference is that the latter statement places the burden on blacks. "Get with the program--learn how to be like us" is the message that white society is boldly stating. Unfortunately, many blacks "sellout." These blacks figure that they've had enough ridicule and need to be able to blend in with mainstream society.



Stadler/cpf

Meantime, while these blacks are crossing the border, whites are now trying to master the very language that the social importance of which they once denied. White rap artists are now stealing the show on MTV (Music Television Network) and BET (Black Entertainment Television). Time Young M.C. said "bust a move," another rap artists, Vanilla Ice (you can tell by the name what color he is) broke out shouting "Ice, Ice, Baby." The tune by Vanilla Ice is a cold shot on blacks because it implies that whites can talk "their talk"--you know, colored talk--just as good.

"I'm bad," is what Vanilla Ice is trying to say; he means that his rap is cool. I can't figure that one. Maybe, this Vanilla Ice-dude was previously named Bart Simpson and Ted Turner colored him.

Oh well. Let's go back to Johnny: "Johnny, aren't you coming outside to play basketball?" Looks like we'll have to play without Johnny today; he's got to study. I hate to say it, but we may never see Johnny again. Now for little colored girls who thought of committing suicide because of this fact, don't feel sorry for Johnny. He has been fed bad information by society but he bought it. And should you ever see him again, he won't be able to function in his own community or culture. He'll still be illiterate and incapable of talking "right." In fact, when his momma and daddy hear him talking, they'll probably think that he's been washing his own mouth with Ivory soap.

Pay close attention to Johnny and learn a valuable lesson. "Do The Right Thang": When you grow up, realize the fact that it no longer stinks to use Black English as a means of communication. It's fashionable. And besides, your talk is your talk.

Forget about selling out to George Washington or Ben Franklin. In your neighborhood, they would be just as "dumb" as Johnny.

--Ricardo Cortez Cruz for "Black As We Wanna Be: The African/American Collective"



Keith Haring: *Future Primeval* opens at University Galleries in January

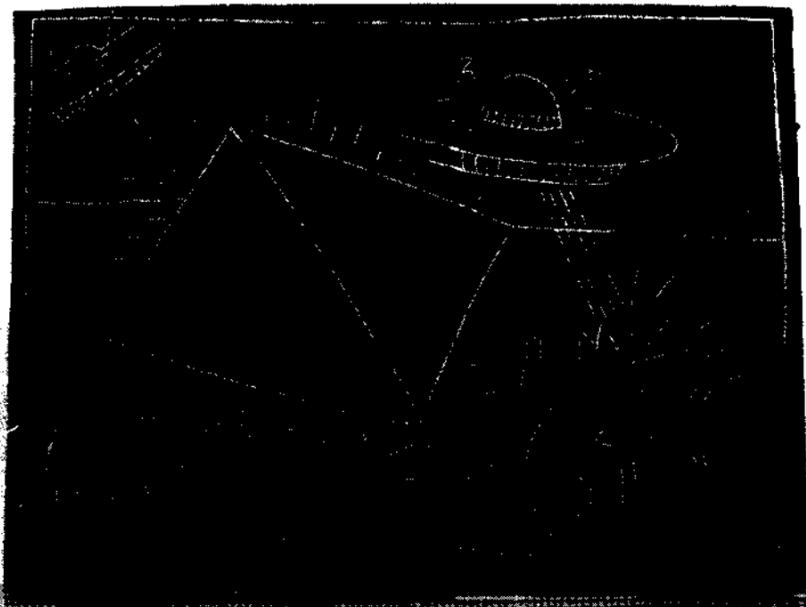
An exhibition of work by artist Keith Haring entitled *Future Primeval* will be opening at the University Galleries on January 15, 1991. The exhibit will feature drawings, paintings and artifacts created by the artist between 1979-1985.

Haring first achieved notoriety in the early 1980's for his impromptu drawings in the subways of New York. Drawn with white chalk onto empty, black advertising marquees, the primitive, cartoon like drawings featured humans, babies, animals and technological icons in energetic compositions. Haring developed a vocabulary of images for these works, and between 1981 and 1985 completed an estimated 5,000 drawings, renewed almost everyday and exhibited free to everyone who entered the subways.

Later in the eighties, Haring translated this initial urban, graffiti style art into a popular art form. He completed many commissioned murals, using his same vocabulary of images that he used in his initial subway drawings. Often times he would enlist the help of city children to complete these large, colorful works. Haring's easy to understand imagery had vast appeal and was featured on everything from clothes to album covers. Haring also contributed his graphic work to many charitable and activist groups, including ACT UP.

Haring died of AIDS earlier this year at the age of 32.

Keith Haring in front of 520 foot mural in Chicago, done with 300 high school students. Photo: Piergiorgio Castellani.



Untitled, 1981, chalk on black paper, 22 x 29 inches.

Events scheduled

Events scheduled for the exhibition include an opening night reception to be held on Jan 15th, from 7-9 at the University Galleries, which are located in the Center for Visual Arts on the Illinois State University campus.

Two lectures have also been tentatively scheduled to be held in connection with the exhibit. Maarten van de Guchte, curator of Krannert Art Museum in Champaign, will present a lecture defining the correspondence between Haring's work and primitive art. According to Peter Spooner, curator at the University Galleries, a lecture by artist Kenny Schraf has also been tentatively scheduled but could not yet be confirmed. Schraf and Haring were long time friends and shared much of the same limelight on the New York art scene.

Other programming tentatively planned includes a story telling and drawing workshop for children. Video tapes of interviews with Haring will also be available as well as a continuous slide show featuring Haring's early subway drawings. Spooner also said he would like to incorporate a presentation of urban art forms, but details have yet to be completed.

All events scheduled in conjunction with the Keith Haring exhibit are free and open to the public. Color catalogs of *Future Primeval* are available for \$35 from the University Galleries. For more info, call the University Galleries at 438-5487.

UP FRONT gallery EXHIBITION SCHEDULE

Dec 1 - 27 **Buddy Plumlee**
Alfonso Lirani
Joann Goetzinger

Dec 15 - 31 **Winnie Seth**

Jan 5 - 31 **Life Inside:**
Art by Illinois Inmates

Feb 2 - 28 **David Stratton**
Peter Howells

UP FRONT gallery
102 N. Center, 2nd Floor
Downtown Bloomington

Phone 827-3457
Gallery Hours:
12 - 4, Tues. thru Sat.

"Somebody still cares about quality!"

Turn heads as you walk down the street!

CLIP-N-SEND

YES, I crave the fame and glory a Post-Amerikan T-shirt will bring me! I can't live without it. In fact I'll just die if I can't have a Post T-shirt! Enclosed is my check for \$9.00. Thank you. You've made my life worth living again.

Circle Size L XL

Name _____

Address _____

City, State, Zip _____

Clip-n-send to Post-Amerikan, P.O. Box 3482, Bloomington, IL 61701.

not to scale



Teddyboy rants... on art

When Teddyboy rants, the people listen! Teddyboy delivered this rant to the Citizens Against Art Censorship "Evening of Art" on September 22, 1990. Throngs clamored for their own copy! Can the revolution be far off? The Post Amerikan graciously reproduces the text of that memorable evening as part of its continuing effort to hasten the crisis.

Thank you Jesse Helms. In the future I will refer to the time before Jesse Helms as Time Before Jesse. Think about how things were before Jesse made his marriage. He was coming out of the smog of the 1980s like a Nazi Messerschmitt. He was a depressed line of depression. Jesse was even...

It was the time of the Marcuse called Repressive Apparatus. We were free to say and create what we wanted because it didn't matter. So, the apparatus are now the subject, even the victims of the crucial news and we should be... have a big...

Maybe this... tonight should be a party, a celebration. Artists matter again. Look at the... is at war with the black community. It mobilizes the police apparatus in a... against drugs, build prisons at the... Normal builds tacky models and... out of five black males in jail... justice doing its job.

But out of this was... music, hip-hop, Public Enemy... the Black back through... that's art that matters... revolutionary art. Now... action with revolutionary... rock and roll, and long... Zen in the '60s. Wanna... culture? Just turn it into... profitable, and pretty...

But there was a problem with Rap. These rappers say the f-word, you know, "fuck" in their songs. The political issue in 2 Live Crew's legal case is that it's precisely the obscenity in rap that keeps it politically viable, 'cause Casey Kasim don't play no songs on Sunday morning that got the fuck word in it.

And there's also a war against gays in this country. Gays are too inventive. They're always making up new sexes, and new bodies, and new zones to the body, and new unheard of pleasures, and pleasure is the enemy of duty and

duty is what is meant by Get a Job. So there's got to be a war against gays, like, AIDS KILLS FAGS DEAD. But people like David Wojnarowicz fight back with guerrilla art and the people love it, so that art matters too. But that art can't be coopted either because there are dicks in it, for crissake. So that art has to be censored.

It makes something clear about our culture: when the Ideological Apparatus fails, when artists can't be coopted, turned into the new style, radical chic, a nice fat contract with

"Casey Kasim
don't play no songs
that got the word

FUCK

in it "

Warner Bros., or a grant from the NEA whose job it has always been to keep Art capitalized and about Beauty and therefore impotent, the Repressive Apparatus, the cops and jail and prison terms for artists is waiting in the wings.

Let me say something about what it means for art and freedom of expression to matter. Art matters when it is a force for change. Art matters when artists—and we're all artists of the real if we allow it—see the world differently than it has been seen, and that vision speaks to the community in which it's happening with power.

Any art that does not simply reaffirm the present regime, the dictatorship of the present, is subversive art. The job of the State is to define the Natural world and make sure we live in it,

even if the Natural world means you go to work for eight hours a day for fifty years of your life doing what is no good. The job of the artist is to imagine other relations of the human to its other, the so-called world of the natural.

That's why the recent spate of censorship cases is such good news for artists. We must be doing something right. We're dangerous again, we're sexy, we're agent provocateurs like in the old days, we house blasphemies, we think the unthinkable, we forget to turn in our timecard, we don't buy the sticker for the right parking lot, we buy the right sticker but park wherever we like, we read the Bhagavadgita at committee meetings but leave in the middle of the meeting O'Hare to give the Hare Krishna girl... because it was a good book after... we're dirty, we're so dirty and filthy... our brains that... help it we... le bourgeois... write... have no energy... a horse... football... we were... times, we... bag full of... Blake... and... stories and... for... we run for every... seat... landslide, we... reverse the... harrow hell, bring... he's our house-boy, we spank... with butter but tell Reagan he... a sign on the back... I'm a wanker... him cough up... much money... fucking obscene, when... are the power in this... we want... now, Mao more... still an earth worth... still a few... there are still a... whose... not been so... with violence... they can show us... while our lives... not been so flattened by flashing candy signs outside our classroom that we can't reclaim life, refuse work and embrace the historical human vocation to realize freedom.

Graduate student conference at University of Wisconsin-Milwaukee

The first national graduate student conference on lesbian and gay studies will be held April 18-20, 1991, at the University of Wisconsin-Milwaukee.

The conference, entitled "Flaunting It," will bring together graduate students from across the disciplines working in the area of lesbian and gay studies. The conference will focus on the diversity of the gay and lesbian community- the respective histories, assumptions and conceptual frameworks that have shaped lesbian and gay self-representations. Additionally, the conference will focus on ways in which the discourses of sexuality and other "minority discourses" overlap- as well as the relation between feminism and lesbian and gay studies.

Interested students are invited to submit proposals for papers and presentations. Papers

should be approximately 10 pages in length and may address any aspect of of lesbian and gay culture. Papers which cut across disciplinary boundaries, make connections between academic and community concerns, and examine the intersections of sexual and racial identities are especially welcome.

One page proposals should be received by January 15, 1991 and should include a current address and phone number.

Send proposals or inquiries to:
Cheryl Kader or Thomas Piontek
Department of English & Comparative Literature
P.O. Box 413
University of Wisconsin-Milwaukee
Milwaukee, WI 53201

babbitt's is now a bookstore

books bought and sold
book exchange
permanent want list kept on file
book search service

**NEEDED:
books to buy;
old, new
paperback
hardback**

104 North St. • Normal
Mon. - Sat. 10-6 • 454-7393



The Great Gelatin Controversy



Not to long ago my lover and I had some friends over for an evening of relaxation and conversation. Both of us prepared party favors of one kind or another. I tried a new recipe for vodka-gelatin shots. Thinking nothing could be offensive about a familiar dessert I enjoyed in my childhood and a familiar spike that I enjoyed in my adulthood, I had planned to make a batch. To my dismay my lover berated me on my insensitivity on serving such an thing as gelatin shots to our guests.

I was quite confused as to what offense I had made. My lover then informed me that gelatin was ground up cows' bones. "No way, there's no bones in gelatin." I quickly retorted. He then asked me where gelatin came from. I truly had no clue as to the origin of one of my all time favorite desserts.

My lover (who is vegetarian, as are many of our friends) then related to me the cruelty that is perpetrated against herd animals before they are brutally slaughtered. This was a speech I knew well. As a "flesh eater," among numerous vegetarians I have often been told of the evils of carnivorous consumption.

An Anticipated Defense

Still I could not believe the dessert I cherished in my innocent childhood was the ground up remains of slaughtered herd animals whose biological by-products are used to produce fertilizer. I quickly wrote a desperate letter to the JELL-O® Brand Gelatin company for information to help me combat the nasty accusations that were maliciously flung at my dessert. The news from my hopeful champion, the JELL-O® company, was not what I had wanted. Gelatin does not come from pure and natural minerals found in an untouched mountain stream nor did those rainbow colored sands inside my box of gelatin come from clean kitchens. I learned that there is no clean, pure way cherry gelatin can be brought to my dessert plate. It is true, without herd animals there would be no Aunt Martha's Special Gelatin Mold (you know, the one with carrots and celery in it).

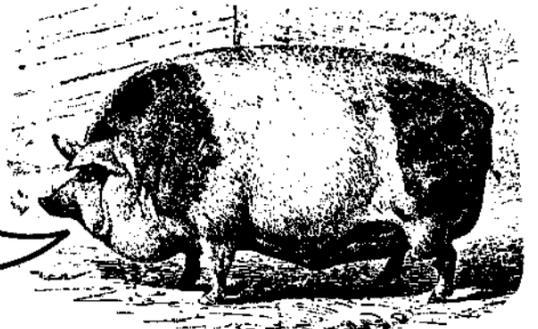
The Disillusioning Truth

The hard truth of the matter is that gelatin begins with "the refinement of collagen-bearing tissues of any animal that has [been] raised and slaughtered for food purposes," according to the JELL-O® people. My lover was wrong though; gelatin is not ground bones but rather "hide trimmings." I'm not sure which I prefer.

Although the JELL-O® people assured me in their letter that the hide trimmings are "carefully soaked in alkalis and/or acids and washed in clean water" (the fact that the JELL-O® people felt the need to modify water with "clean" makes me a little suspicious). JELL-O® will never be the same for me. They also assured me that "almost" all of the non-collagen matter (including meat) are removed in this process. Later the gelatin is extracted in another process (with involves "pure" water).



I just found out how they make Jell-O!



You leftists and your conspiracy theories. Get a grip on yourself, honey!

More Gelatin Facts

If you are wondering why, since gelatin comes from animals, the JELL-O® people are not under the supervision of the Meat Inspection Branch of the Department of Agriculture--if in fact you knew they were not--it is because during manufacturing of gelatin, "chemical changes take place so that, in the final gelatin product, the composition and identity of the original material is completely eliminated." What does all of that mean? That if you choose not to eat meat you can still delight in a quivering bowl of JELL-O®? This does not help my case since many vegetarians choose to avoid animal products due, in part, to the cruelty of animals not due to some inherent aversion to meat. And if your looking for a dessert to round off a Kosher meal you will be happy to know that JELL-O® has been certified as Kosher by Rabbi Yehuda and Rabbi Telsner of The Halachic Basis of our Kashruth and is also considered pareve (foods that are prepared without meat, milk, or their derivatives, and that therefore may be eaten with meat or dairy dishes)

So for all of my research I end up with a pyrrhic victory. Gelatin is not ground up cows' bones but it is not the dessert I enjoyed as a child. In my mind the Great Gelatin Controversy continues. Is it politically uncool to eat, serve, or dream about gelatin desserts? The world may never know.

--Vinnie the Flesh-Eater



HEY!

We Want To Buy YOUR Tapes, Records + CD's

MOTHER MURPHY'S Rockin' For 20 Years!





The failure of capitalism

The following is a letter-editorial by Richard Mote, regular correspondent to Post Amerikan.

Dear Post Amerikan,

In the United States, during the 1984 presidential election, Ronald Reagan said, "Amerikan people should ask themselves whether they are better off now than they were four years ago." At the time statistics from the Federal Board of Reserve showed that those making more than \$200,000 per year got richer, while everyone else got poorer.

Since then, the number of homeless has continued to grow. Half of the approximately four million homeless are couples and single mothers with children. Our capitalist government answer to this is to declare a "war on drugs"—really a war on civil rights—and to build more prisons in which to incarcerate more poor people.

Declining living conditions for workers

A recent report, "The State of Working America" written by David Frankel and Lawrence Mishel, shows that real wages for the average Amerikan worker declined 9.3 percent during the 1980's; "as a result, living standards have worsened for most workers and their families, while the income gap between the very rich and the average Amerikan has grown larger."

Deterioration in average hourly wages has forced people to work longer hours or send additional family members into the workforce. Single mothers saw their income collapse. Between 1980 and 1990, the incomes of the wealthiest 20 percent of Amerikan families grew 29 percent, eight times faster than the income of the bottom 80 percent. "The rich are getting richer while the average Amerikan worker is forced to find ways to stretch a shrinking paycheck, all because President Bush is continuing the sorry policies of the 1980's."

In 1981 Ronald Reagan began an offensive against organized labor reminiscent of the drive to crush the Industrial Workers of the World, for being more combative than the AFL-CIO during the struggle for the eight hour day, overtime, and an end to child labor, etc... My opinion is that we are returning to those times. Children of migrant workers are routinely exposed to high levels of pesticides and denied schooling. Immigrants have always been forced to work in "illegal" sweatshops and poor women do "piece work" at home for much less than minimum wage to try and feed their children.

Richard L. Trumka, president of the United Mine Workers union, commented on the partial victory of the UMW strike against Pittston Coal of Lebanon, VA. The bitter eleven month strike resulted in the restoration of health benefits to the miners, but gave the company work-rule concessions on safety inspections.

In an interview the day before Labor Day Trumka stated, "This is a kind of bittersweet moment. At the micro level, a lot of unions, including ours, can be pretty happy. There are some good signs of resurgence and solidarity; but at the macro level, we're not organizing on the scale we need to. We still have 37 million people without health care. We still lead the industrial world in deaths and injuries on the job. We haven't been successful with child or parental leave legislation. And workers in Germany, Japan, Canada, Australia, the Scandinavian countries, Italy, who used to envy our situation, now look at our laws and see that they are archaic and hostile to workers."

The gap widens

The Amerikan capitalist ruling class has brought about "tax reform" which resulted in lowering taxes for themselves and raising taxes for the poor, while at the same time raising the cost of housing, food and simultaneously ruining our environment to protect their profits. In Western Europe the gap between rich and poor has also continued to widen. The most striking example is Great Britain and the policies of Margaret Thatcher. Some of her accomplishments include a drive against organized labor, the privatization of some government owned industries resulting in the loss of jobs, continuing a brutal war against the people of Northern Ireland and the celebrated "Poll tax."

Apparently seeking to do better than the U.S. capitalist "tax reform," Thatcher's new income tax is based on head count. While Reagan and Bush decreed lowering taxes for the rich would result in benefits trickling down to the nation's poor,

Thatcher saw no need for such "newspeak" and declared that it was unfair for a wealthy Lord to pay any more income tax than his butler, maid, or gardener. Thus the Poll tax, one tax per person. Two poor people now pay more tax than one billionaire. Tax riots followed the news of this change, but the law remains.



Problems in Central and South Amerika

There is so much overwhelming proof of the failure of Capitalism in the capitalist countries of Central and South Amerika, it's hard to decide which examples to mention. In every country the workers and peasants suffer from the crushing poverty. Many of these countries have such terrible living conditions for the majority of the people that the people have turned to popular national liberation movements to free them from capitalism.

All any workers need to do to see through the U.S. government lies is examine one country cited as an example of successful U.S. foreign policy: Argentina. Like Chile, Argentina had a democratically elected president who had implemented some progressive reforms. Then in 1976 the CIA stepped in with one of their habitual military coups to protect U.S. business interest (a popular movie was made about this entitled "Missing," starring Jack Lemmon).

After several years of military dictatorship and CIA sponsored Death Squads, there is a new U.S. backed civilian government. Ironically, U.S. capitalists claim credit for this also. Just last year this shining example of capitalism's "success" experienced food riots in which many people were killed by police. [Earlier this year] several Argentinian labor unions [went] on strike to demand pay raises and to protest the rising cost of food and fuel. A possible renewal of food riots and more social instability are feared.

Capitalism for Eastern Europe?

As for the changes in Eastern Europe and the USSR, it is good that the workers have more civil rights. When you also look the the changes and hardships being endured by the working class, civil freedom should bring worker's control and socialism—not capitalism. Now the corrupt bureaucracies of countries like East Germany and Rumania are converting to "free market" capitalism in order to keep their wealth and privilege.

East German workers fear that they may end up homeless, like those they have read about in the West. This fear is well founded since those who owned buildings before the division of Germany have expressed the desire to regain their former property after reunification. Already many East German workers have lost their jobs as part of the "economic restructuring." One East German auto worker noted, "Before you were afraid to speak out because of the secret police. Now you're afraid to complain because the boss will fire you."

In the Soviet Union, glasnost has brought more civil rights and openness, and condemnation of the purges of Joseph Stalin, which are of course good things. Giving up socialism, however, only benefits those who already have privileges and power while hurting the workers. Indeed as the USSR changes its economy to private capitalism, who will own and profit from the private farms, privately owned factories, banks or stock exchanges?

Most likely it will be the some corrupt official who already has wealth and power. As the McDonald's "restaurant" and its new bun factory in Moscow indicate, even people such as Joan Kroc or Donald Trump will benefit, but certainly not common Soviet citizens such as Marina Simyonova. Commenting on the recent shortage of bread resulting from recent economic restructuring, Simyonova complains, "Now the one thing we could always depend on has suddenly disappeared. Is this what all our great reforms are about? If this is perestroika, I've had about enough."

Since the start of changing from a centralized to a "free market" economy, shortages have become everyday life occurrences. U.S. workers should ask themselves if those presiding over the change to private capitalism are suffering like the workers are.

In the end what has been proven in Eastern Europe and the USSR is the failure of top heavy bureaucracies, not of socialism. The fact that Stalinism has not worked does not mean a failure of Marxism, Leninism, or Libertarian Socialism. True socialism is a society collectively owned and controlled by the working class itself. This is something we should continue to strive for.

In Struggle,
Richard S. Mote

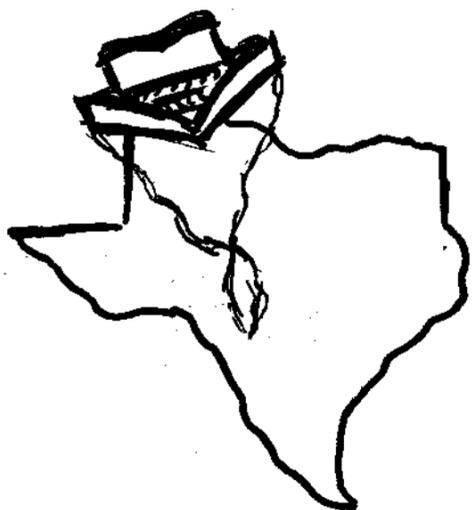
Sources for this letter-editorial include news articles in the Seattle Times and Miami Herald.



Feminist Primer #10



T is for Texas



T is for Texas, a place once again in the limelight of national ridicule during election time. Last year Texas elections were lampooned on "Saturday Night Live" because of men in Texas fighting over who could be the biggest, baddest proponent of capital punishment. Even I, a native Texan with the documentation to prove it, had to laugh. I thought it couldn't get much worse. However, this year has proved me wrong. Politics did get worse in the war between "Claytie and the Lady." If you, as non-Texans, are confused as to whom I am referring, this was the race between the man with jug ears and the woman with cotton candy for hair. Don't anybody throw a match!

"Claytie--Habla usted espanol?"

Clayton Williams brags about his understanding of the "Spanish" culture (a nice word in Texas when you actually mean "Mexican," or "Mescan"; they haven't yet heard of Hispanic in spite of the world community of mass media.) The reason Clayton Williams can speak "Spanish" is because he has probably been telling migrant workers from Mexico what to do, how to do it, when to do it, and where to do it for the last fifty or so years. Or maybe he learned it for an extra dollar or so while he was being "serviced" by over-the-border prostitutes.

My mother sent me a clipping from a Plainview, Texas newspaper that reported that Bill Clements (the only man in Texas more stupid than Clayton Williams -- also unfortunately, the governor of Texas) had announced his intentions to learn "Spanish." The reporter said, "great, then he would be bi-ignorant." I personally have my doubts about a man learning another language who, at my graduation from the University of Texas last May, couldn't pronounce "entrepreneur"--even on the third try--during his introduction of George Bush, another great Texan.

In addition, we all, even up here in Illinois (what Texans refer to as Yankee land), have heard about Williams' comments, while sitting around the campfire, about rape ("Might as well lie back and enjoy it" -- I wonder how he would like to lie back and enjoy having a cattle prod shoved up his ass?). But what people outside of Texas don't realize is that Williams, instead of losing votes over remarks such as this, probably gained the respect, admiration, and votes of other men such as himself.

"The Lady": Good Ole Girl

But enough about Claytie. The real focus of this little bit of Texana is Ann Richards, governor-elect of Texas. I remember when she gave the democratic keynote address a few years ago. Ann Richards, in spite of her very Texan drawl, delivered a speech that gave me goosebumps. This is a strong woman. Some years ago, after she had done her American duty of raising a few kids, she decided to take back her life. She quit drinking, divorced her husband, and entered politics, not necessarily in that order. During her recent winning race, she admitted to alcoholism; however, she drew a line at talking about drugs. Many people accused her of being guilty of drug abuse. Maybe she was. But maybe she was also saying that there is a line to be drawn when it comes to a person's private life, and nothing is worth the compromise that too much invasion incurs. She has promised to fight for women's right to choose for abortion or against; she has also promised not to invade people's rights to make personal moral decisions for their own lives.

Ann Richards is in many senses a good ole' girl - witness the pictures of her out in the country with her rifle. I saw her at Lady Longhorn basketball games, along with Barbara Jordan. I don't expect that Texas is about to become a Feminist Utopia, so you huddled masses of women yearning to be free, don't pack your bags just yet. You can bet that Ann Richards shaves her legs (and her underarms). But I do expect that Texas will be a better place for women than it has been in the past, I expect that Ann Richards will respect citizens' rights to privacy concerning procreation or sexual preference. And it still makes me feel happy every time I remember that she will be living in the governor's mansion this year and not Clayton Williams. Somehow, as a Texas woman who campaigned and voted for Ann Richards

(absentee of course), I feel like although maybe we won't next time, maybe we won't all the time, but this time we did beat the bastards who thought they could fling misogyny in women's faces and get away with it. Ma Ferguson will finally have to give up her place of honor as Texas' only woman governor.

--Torri Thompson



T is for Thatcher



Margaret Thatcher yesterday as she made her 698th and last Question Time appearance as Prime Minister in the House of Commons.

Margaret Thatcher may not be the best example of feminism that we have today--she is arrogant and confrontational and, in many ways, exemplifies those masculine traits that we, as feminists, reject. Yet I will miss watching her answer questions during the British Prime Minister's Question Time, which the C-SPAN cable network televises on Sunday nights.

It was one of the few times I had the opportunity to see a woman debate, and although I deplored her politics, I was happy to see this woman presenting such a strong role model.

Talking to a British friend recently, though, I realized that my view of Mrs. Thatcher is probably very opposite to those of most British citizens--it's always easier to admire another country's leaders when you don't have to live under their policies. I think what I like about Maggie, though, is that she has been, for me, one of the few strong political role models that I have been exposed to in this country. I am concerned with the fact that there are so few such models in the U.S.

Where is there anyone in the American culture who is in a position similar to Thatcher and can be seen regularly speaking on important political issues? Of course, part of the reason for this lies in our political system which is so strongly a two-party mechanism, working to discourage the development of other parties and serving to exclude women and other minorities.

Interestingly though, this does not always seem to be the case in parliamentary governments. In Canada, which like Britain uses a parliamentary form of government, there appears to be more opportunities for women to attain positions of political leadership. For example, there is currently in that country a strong role model for women--Andrea McLouglin, leader of the New Democratic party. She like Thatcher can be seen speaking and debating policies on a regular basis. And after watching her and Thatcher, I regret that women in our country don't have the same kinds of opportunities--certainly not when they are up against the traditional institutions and the traditional press.



508 N. Madison 9 am - 5:30 pm
828-1714

DIESEL DICK'S

we specialize in
GM diesel repair

complete automotive
and truck service

foreign and domestic



I don't know. Perhaps we need another form of government in the U.S. Certainly we need to do something to get way from the old boys' system that perpetuates itself in the two-party model.

I for one was very encouraged when some leaders of N.O.W. spoke of starting a third party. This of course scared the shit out of newspaper columnists, politicians and many others who were quick to point out how much women would lose if they joined a third party. It was a shrewdly effective argument—and it scared away many people, including a lot of members of N.O.W.

Margaret Thatcher, for me, is a very different kind of role model than those I had when I was growing up. Back then, my role models were teachers and movie stars; I don't remember being exposed to the lives or practices of women in politics. And in today's world, young girls are being exposed to the same types of roles that encourage them to be subservient and attractive while young boys are being encouraged to be leaders.

It was only a few years ago when Nickelodeon, the children's cable channel, conducted a poll on the following question—one which they posed to school age boys and girls—"Should a woman be president?" The truth is, everywhere the white male looks, he has models of success to follow while girls more often find Barbie dolls, brides and the exploited women of MTV videos for their models.

We need to expose young girls today to women like Margaret Thatcher and Andrea McLoughlin as well as other women who are in powerful political positions. Without such models I feel we condemn our young girls to views of themselves that seem to say "If I'm sexy, I'm accomplished. I cannot be accomplished without pleasing men."

I guess the point is that while Maggie may not be perfectly in the feminist model—or even nearly so—she has been for me a key source of empowerment. And for that reason, I will miss her.

--Lee Brasseur



is for Tramp



T is for Tramp, that hip-swinging, gum snapping, eye-lash-batting platinum-blonde leaning back provocatively against the dimly lit lamp-posts or in the recesses of darkened doorways, the seductive and sordid inhabitant of our more naive urban fantasies.

T is for Tramp, that woman of indefinite years in five-inch spike heels, fish-net stockings and vinyl miniskirt, the one wearing the aquamarine bikini top with the bright orange see-through blouse.

T is for Tramp, the "woman" your well-meaning grandmother nervously suggested you'd become if you neglected to wear white gloves when you went to church, or a hat when you left the house to get the mail.

T is for Tramp, the "shameless hussy" Sister Pancratius declared you'd become if you and your other giggling 10 year-old girl friends did not wash off that green eye-liner *immediately* (you'd swiped it that morning from your 16 year-old sister's vanity table and you all put it on in the girls' room during recess) and *then* beg the Virgin Mary for her merciful intercession on behalf of your otherwise damned souls.

T is for Tramp, that girl with whom we all went to high school, the one who concealed her youth with too much makeup, who blew cigarette smoke through her nostrils, who brought liquor with her to campus in an old perfume bottle, who was in her own words "Too smart to get knocked up."

T is for Tramp, the girl down the dormitory hall from you at college, the one always trailing scarves and patchouli oil, the only girl you knew who could wear both Mexican jewelry and Rumanian peasant clothes and make it all work, the one who radiated sensuality, the one who always seemed to be surrounded by a group of fascinated men at every party, the one about whom you and your friends whispered—both enviously and disparagingly—that she was "nothing but a tramp."

T is for Tramp, that thirty or forty-something woman who, in the days before herpes and AIDS anyway, frequented singles bars and clubs, the one who always said when asked: "I want to take of my needs. But I don't want a committed relationship." She's still around—you see her often sitting alone in a restaurant lounge or perhaps an airport bar during a long layover. But now she always carries high-quality condoms (treated with nonoxynol-9, of course) with her. You know, because you noticed them in her open purse while you were both in the women's room.

T is for Tramp, the girl or woman we fear becoming, and yet she's the same girl or woman we've always secretly envied. Even as we snub and ostracize her—openly or in the safety of our own minds—we admire her too, if the truth be known. We're grudgingly, secretly jealous of her open sexuality, her refusal to accept the stifling, infinitely complex and codified rules of "acceptable" female sexual behavior.

T is for Tramp, who in both high school and college at least has the courage to refuse to play absurd sexual games. She has the honesty not to pretend that she isn't sleeping with her boyfriend(s) when she is. She has the resourcefulness to get and *use* effective birth control information and/or devices. Unlike the "good girls," she has the sense to know that there's no virtue in taking stupid risks with either pregnancy or her health. The Tramp knows only silly, deluded girls think that if they allow themselves to be "swept off their feet" they are somehow different from her. She knows that sex unplanned for and therefore unanticipated is *not* necessarily virtuous. The Tramp was a Girl Scout once—she understands the necessity of "being prepared."

T is for Tramp, the girl or woman who takes a long, hard, critical look at what it means to play by her society's sexual rules—at what she gains by playing by them, what she loses by rejecting them, and concludes in effect: "The rules be damned."

T is for Tramp, the girl or woman who correctly identifies open and exuberant acceptance of her sexuality as possibly her most radical and effective road to personal freedom, the one who recognized that the price of freedom may be the loss of her "reputation," but who welcomed that freedom and thinks the price well-paid.

T is for Tramp, the white-trash working class girl whose tacky stereotype Cher and Madonna and even Dolly Parton built a career around, simultaneously satirizing and celebrating the Tramp image. As for The Tramp of Color, Tina Turner and Millie Jackson take up the slack, offering their own hip, urban, cutting edge subversions of The Tramp's otherwise destructive stereotype. These performers take The Tramp for their own, they render her a symbol of vital, female sexuality and power.

In the last few years, various critics, journalists and commentators note—often in very surprised tones—that women overwhelmingly dominate Cher's, Madonna's, Dolly Parton's, Tina Turner's and Millie Jackson's audiences. These same "cultural commentators" note with genuine surprise that mothers and older sisters often bring their daughters and/or younger sisters in tow with them to their idol's concerts and movies.

If those same commentators would *really* give that phenomna some thought, I doubt they'd be surprised at all.

--Dr. Attitude





Rape Crisis Center

of McLean County

We're a non-profit volunteer group whose main purpose is to offer assistance and support to victims of sexual assault and their friends and families.

Female volunteers answer your calls, but both male and female volunteers are available for crisis assistance, information and speaking engagements.

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



Uppers 'n' Downers

DOWNERS- to Dee Kelly, co-host of the Lifetime cable network program, "Attitudes." A recent show featured a segment on bias-related violence directed against non-heterosexual people. After several guests and audience members shared the truly horrifying accounts of their or a loved one's bashing (and in one case murder), Dee pipes up with what she finds really bad about gay-bashing. Apparently in Greenwich Village in New York City, some straight people are being assaulted because they're caught in that "mostly gay" neighborhood. Apparently Dee believes that beating up queers is OK, but if you should mistakenly attack a straight person who's on his way to a fine vegetarian restaurant, gosh are you in trouble.

UPPERS-for the second issue running, to Reproductive Rights Action Network at Illinois State University, for organizing the "Week of Choice" at ISU. Panel discussions on rape and reproduction, religion, adoption and more prove once again that "abortion is not the only issue."

DOWNERS-to the producers of the Oprah Winfrey Show. For October 11, 1990, they had originally scheduled a program centered around National Coming Out Day, which would have been the third year running. Less than a week before the show, the producers cancelled without explanation. In place of NCOD, there was instead a show on women who watched their husbands murder their children. Apparently the wife-watching-husband-muderer-child audience is larger than the gay/lesbian audience.

Once again this year, ISU recreation enthusiasts attempted to pass a student referendum that would increase student fees by \$80 a year in order to build a high-tech, club med type student recreation center (the third time this referendum has been proposed to students). The "YES REC" folks did a good job at publicizing the benefits of a new recreation center: crisp t-shirts, slick flyers, glossy posters, even a pro-rec newspaper, *The Redbird Reader*. They were indeed good at manipulating the students into believing that a new recreation center was vital to ISU's campus. But when the vote came close, the exemplary model of activism came from "Students for Students," a group of "NO REC" individuals who publicized and demonstrated on the quad the day before the election about the detriments of a new recreation center. Participants in the action included members of (hang on to your seats for this one): Feminist Alliance, Students for Students, Progressive Student Union, College Republicans, and College Democrats. "Uppers" to the rally organizers for fighting for a common cause despite their diverse political beliefs. The recreation center was voted down the next day, 2 votes to 1.



"Students for Students" rally against the rec center proposal. (Daily Vidette photo)

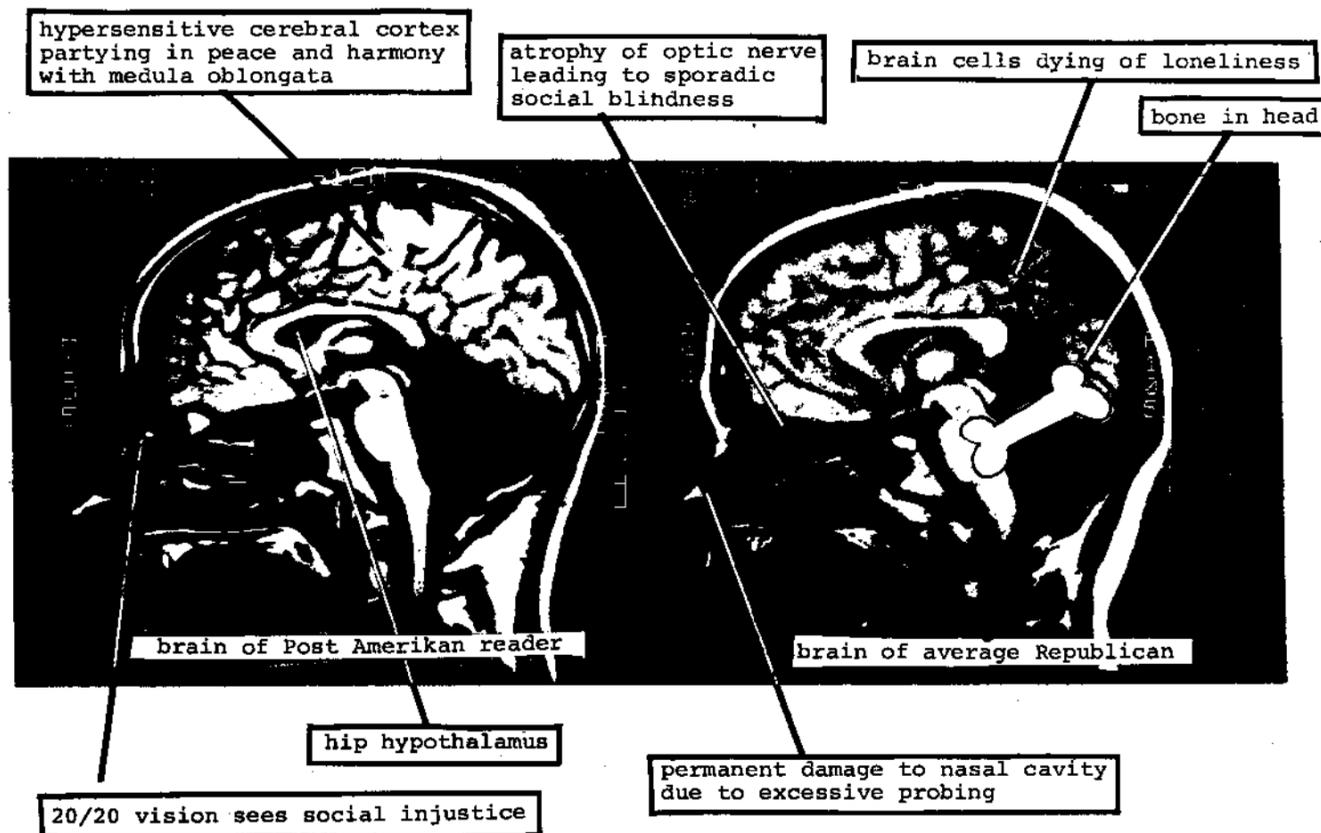
UPPERS ... to campus activism at ISU.

October 24, 1990 was the third annual "Take Back the Night" march in which 200 women marched to demonstrate against and make visible men's continued violence against women. This year, men participated in separate programs and met up with the women after the march. The post-march programs were rich with poetry, music, and a variety of speakers. "Uppers" to The Feminist Alliance at ISU for organizing the evening.

Campus activism on rise



Women united to "Take Back the Night." (Daily Vidette photo)



SURGEON GENERAL'S WARNING:

READING *THE POST AMERIKAN* CAUSES:

- * heightened awareness
- * dissatisfaction with status quo
- * allergic reaction to pigs
- * increased appreciation of obscure humor

Yes, I want to enhance my motor skills and frontal lobe chemical/electrical impulses by 40%. I'm enclosing \$4.00 for a subscription (6 issues) to the *Post Amerikan*, P.O. Box 3452, Bloomington, IL 61702.

I understand individual results may vary.

Name _____

Address _____

City _____ State _____ Zip _____



On November 19, 1990, over 200 ISU students, faculty, and community members protested against U. S. involvement in the Persian Gulf. Protesters marched through the streets of downtown Normal before rallying on the quad. The demonstration was organized by members of Progressive Student Union, Peace Studies Program, College Democrats, Feminist Alliance, and the ISU Committee in Solidarity with the People of El Salvador. Protestors chanted, "NO BLOOD FOR OIL," "BUSH'S CHRISTMAS WISH: WAR," and "BEAT BACK THE BUSH ATTACK." "Uppers" to all who organized and attended.

And a **BIG, HUGE UPPERS** . . . to the photo editors and the photographers at The Daily Vidette at ISU for providing photos for us. And a big UPPERS to Jackie for her support this year. "We love you Jackie, oh yes we do. Mmmmmmm (everybody hum along)."

UPPERS . . . to everyone who pulled through to help us out of our typewriter dilemma. We really appreciate all of you who offered to sell us your machines for *dirt cheap*. However, money became a slight problem for us at the time and we couldn't afford even the cheapest typewriter. But we want to extend a **BIG UPPERS** to Dano for donating a typewriter to us.

Uppers...

SCENE 1: A beautiful young woman enters her sparkling kitchen/homemaking area, carrying a load of freshly cleaned and especially soft laundry. Her two energetic children run past, laughing and playing. The woman is of course perfectly happy today because she's doing chores for her family *and* she's helping the environment by using new Downy® fabric softener concentrate from a small cardboard carton. Now she can refill her big, clumsy, environmentally unsound plastic laundry jug with a just a little of the new Downy® product, add some water, and she's ready to go. The tiny carton will be the only refuse contributed to our overburdened landfills.

SCENE 2: The beautiful young woman, her mind at peace and harmony with the planet, has had time to make her offspring a scrumptious picnic lunch. The children scamper past her clutching a fresh and soft picnic blanket that flutters in the clean air, until they come to rest under a shady tree. The wonderful mother is even more blissfully happy now that she, with the help of corporate Amerika and a savvy advertising firm, can do her part to make the world a cleaner and softer place. Of course, we all knew that environmentalism would catch on as soon as it became marketable.

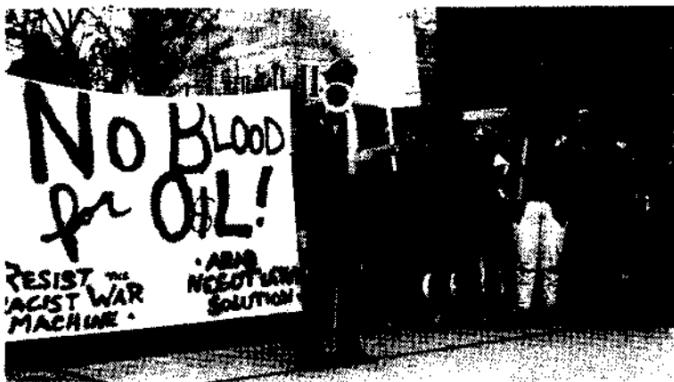
DOWNERS . . . to Illinois' new police state—Normal, Illinois. Yes, folks, narcing-for-reward is as popular as ever in this wonderful little grove of ours.

First of all, you remember "The Normal Family," the sculpture commissioned by the Normal City Council that was satirized on the cover of the October/November issue of *Post Amerikan*. Well, on October 28, 1990, someone decided that the adult male and female characters in the sculpture would look better (or maybe less "normal") without legs and broke them off. Pieces of the legs are still missing.

Members of the community and of the City Council were so outraged that they have managed to come up with \$1,500 to offer to the fine, upstanding citizen who can provide information that will lead to the arrest and conviction of those involved in the vandalism. And now there is talk of placing a 24-hour surveillance camera on the statue so that further damage doesn't take place.

But this isn't all that Normal has to be proud of. We lead the state of Illinois in Drunkbuster arrests. That's right, folks. Now you, too, can play DUI law enforcement--and get paid for it!

Normal is a Drunkbuster community. That means that when you, a citizen of this community, suspect that an individual is driving under the influence of alcohol, you can simply call the police and report what you saw. The police will locate the driver, and if they can arrest the driver for driving under the influence, YAHTZEE! You win \$100.



Joe Grabill addresses the protest against U. S. involvement in the Persian Gulf. (Daily Vidette photo)

Will today's narcs own car phones and park outside The Gallery on Friday and Saturday nights? Sure—who wants drunk drivers on the road? But let's make the cops do their own dirty work.

Escape the winter chill with a hot cup of java...

at



the **Coffeehouse**

114 E. Beaufort
Normal, IL 61761

New Vacuum Sealed Packages

Jamaican Blue Mountain Coffee
Now only \$30⁰⁰ per pound or try a sampler cup

See our array of Gift Coffee Boxes

Having holiday guests?
Take home one of our special cheesecakes

Try a sampler cup of any
of our fine coffees!



Christmas presence



Yesterday I saw in the shop window of a religious supply store a plastic statue of Santa Claus on his knees in front of a babe wrapped in swaddling clothes lying in a manger. Since I was brought up in the Christian tradition, and as it was designed to remind me of the "truth," I reflected upon what Christmas meant to me.

Of course, my first understanding of Christmas meant the BIG lie that Santa Claus existed, was omniscient, and was concerned with my behavior so that he could reward me or punish me as he saw fit. What a relief when he left me stuff even on the years I was bad.

With age came the realization that there was no Santa Claus, but my culture conveniently provided a substitute to console my loss. Now, the real truth was that Jesus knew everything and that I had to believe in him or he would reward me or punish me as he saw fit.

Understandably enough, I was and have been more than a little wary after being fooled the first time. Here was a child, in place of an old man, whose only gift was his presence (pun intended). Even more confusing was that he only came in order to die so that he could come back to life again. What a headtrip for a kid to go through.

I remember being told at age seven in parochial school that Christmas meant "Christ's mass." Yet, this definition seemed contradictory because the Catholic mass is a celebration of the crucifixion of Jesus, and Christmas is supposed to be a celebration of his birth.

The paradox continued as I later learned from the "real world" that Christmas was actually spelled "X-mas" and was a time to give gifts-- gifts that you bought with money, wrapped in paper that you bought with money, and put under trees that you bought with money.

Again, this definition was contradictory to the feelings of warmth, joy, togetherness, and the "giving spirit" that advertisers tried to associate with the purchase of their product. Somehow it did not seem quite right that my higher level needs of love and belongingness would be met with the acquisition of new playthings. If the giving spirit was so important to the manufacturer, then why did it cost so much to participate in it?



But now, when I think about that statue, I don't react to it with the resentment I felt in the past for having been betrayed by my culture. True, I have grown out of the belief that even Jesus is omniscient and is responsible for rewarding me or punishing me. Likewise, I try not to buy into the idea that the commercial world can satisfy me. Yet, from out of all the confusion has come an understanding of what each paradigm was at one time trying to express.

In all of the twisted imagery, there does seem to lie the message that in giving away comes joy, and even in death there is new life. When nature draws in upon itself to rest, we too

ideally draw upon ourselves and each other as a community, coming together in preparation for the new year. Christmas is for me a celebration of the sun returning, a celebration of the miracle that out of the cold comes warmth, that while all things die and return to the earth, new things spring forth and finally, that this process is necessary. Life gives us renewed existence in its way, we give each other the same in ours.

And while we oftentimes get caught up in the purchase mentality, I still think that all of us as far as we are capable strive to be "Christlike." Maybe a better way to say it is that we struggle to be more alive in giving away of ourselves and by doing so we become more like ourselves. Such is the paradox of the Christian metaphor of death and resurrection. "Dying" to ourselves we are "born" into the eternal life process. Christmas is a time to celebrate ourselves as one.

The image of St. Nick worshipping the Christ child represents for me something to aspire to but also something to avoid. We cannot idolize any one person, for attaching to one person will limit us to one aspect of the whole, diverse reality. The image of the Christ CHILD is but one symbol of our time identity.

Recently, my little eight-year-old sister reminded me of the meaning of Christmas from her perspective. "Most people," she said, "think of your birthday as the most important day to you . . . but I think that Christmas is the most important day to me because everyone celebrates together at Christmas."

Whatever tradition we express our mystery of existence with, the running theme seems to be that we celebrate the birth and rebirth of life and the joy of our participation in it.

--Philip

Prix Fixe:
\$25.00 a plate
Reservations Essential



POST AMERIKAN Dinner Benefit



Le menu omnivore
Chicken Liver Pate with Green Peppercorns
Carrot and Orange Soup
Winter Pork and Fruit Ragout
House Salad
Dessert



Saturday, February 15th
&
Sunday, February 16th
1991

Le menu herbivore
Vegetarian Pate
Layered Vegetable Terrine
Stuffed Eggplant with saffron ice
House Salad
Dessert



Dessert
Choice of Chocolate or Lime Mousse,
Orange-Lemon or
Pumpkin-Pecan Cheesecake,
or Apple Tart



For Reservations or more information
call 829-9349 or 828-7232.
Be prepared to specify which menu you prefer.

Feel free to bring the alcoholic
beverage of your choice; we will
serve coffee, tea and yuppie waters

