

Eastern Illinois University

The Keep

The Post Amerikan (1972-2004)

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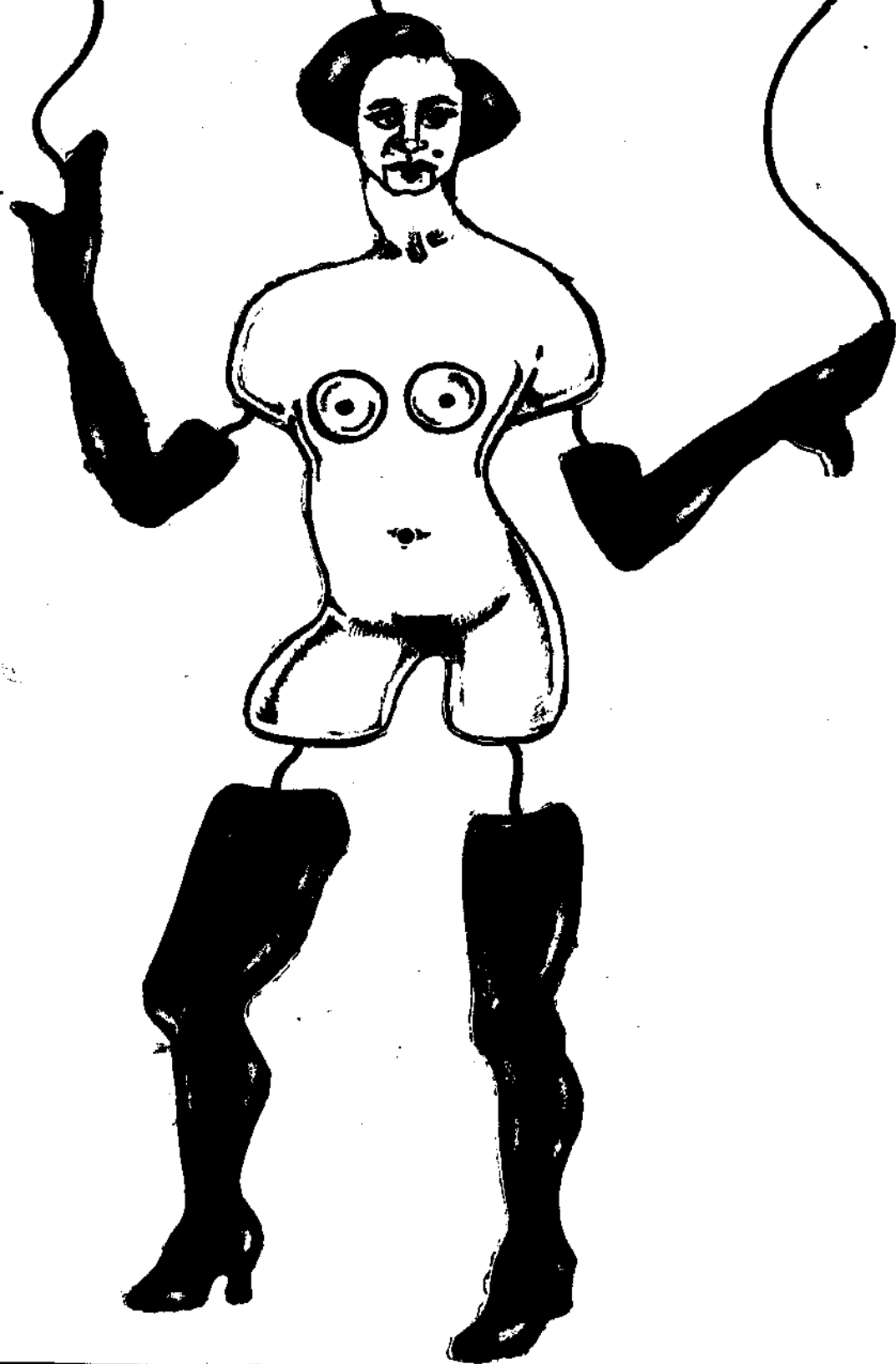
BLOOMINGTON-NORMAL

VOLUME 19

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BLOOMINGTON-NORMAL

Volume 19

Number 6

April/May 1991

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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 *Post Amerikan*.

What's your new address?

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

Scott (coordinator), Vince, Deborah, Pete, Dino, Alice, Dano, Christine, Carolyn, Sue, John, Michelle, Bill, Bumper, Ralph, and many, many others who keep us going with their endless support.



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Deadline

The next deadline for submitting *Post* material is
Monday, May 27, 1991
 Material submitted after the deadline will probably not get printed in the next issue.



Community News

B/N hosts regional anti-war protest

Residents from across Illinois joined together on February 23rd in Normal for a regional protest against the Persian Gulf War. Among the approximately 350 present were university and community peace coalitions representing Peoria, Champaign-Urbana, Galesburg, Decatur, Macomb, and Bloomington-Normal.

The rally began at noon in the ISU quad with ISU philosophy professor and Vietnam veteran Robert Steinman's emotional speech on a fellow Vietnam veteran who killed himself upon the outbreak of the Persian Gulf War.

Steinman called the war unjust and unnecessary, following with his plea to "please do everything you can to stop the madness."

Lonny Parton of Decatur expressed concern over his two brothers who served in the Gulf. He explained, "It scares me what my brothers are going through," and questioned whether it would take thousands of casualties once again before the public "realizes war is wrong."

Concluding the speeches at the Quad was Susan Parenti, an argumentation instructor at Parkland Community College in Champaign. Parenti read a poem she wrote critiquing the press: "Where are you, mass media--suddenly timid, shy--Pentagon got your lens--busy burying the nameless head in your mass grave, the daily newspaper."

Preceding the demonstration on the quad was a silent march, symbolic of the protest's message, "Silence the Guns." Passing through downtown Normal, the march ended at Ash Park where the rally continued with more speeches which addressed several diverse topics.

Kim Alexander spoke on the topic of sexism in the war. Alexander, local NOW spokesperson, asked, "Why are we supporting this war for a country that doesn't allow women to drive?" She added, "Isn't it ironic that the U.S. is using women to fight for a country that doesn't protect women's rights?"

ISU student and Progressive Student Network activist Gina Olsen criticized U.S. military policy which prohibits homosexuals from joining the armed forces. Olsen quoted defense secretary Dick Cheney when he stated, "Homosexuality is incompatible with military service."

Olsen drew a contrast of how the U.S. Government authorizes the liberation of Kuwait, yet "the Government doesn't believe in liberation of gays and lesbians."

The Rev. Bob Clark of the Central Congregational Church in Galesburg said, "The use of violence is no longer an acceptable solution for our problems," and quoted Martin Luther King, Jr.'s citation of the Bible's "Don't be your brother's keeper, be your brother's brother."

Jack Ryan, of the Peoria Peace Network, was, so to speak, the celebrity amongst the speakers. Ryan was dismissed from the FBI--after 21 years of service--for refusing to investigate four individual protesters of U.S. military policy in Nicaragua. His story received national attention.

Ryan explained to the crowd his personal reasoning in opposing war as "a gradual realization that violence doesn't work." He also addressed American energy consumption citing how the U.S. accounts for six percent of the world's population, yet consumes fifty percent of the world's resources. "Our American way of life is lethal," he said, adding, "It's killing the rest of the world."

Also speaking at the rally were Laura Haber of the University of Illinois and Illinois Central College student Michael Brown.

Introducing each of the speakers was Janet Brown of Downs. Between introductions, Brown expressed much of the participants' sentiment when she told the crowd, "Our purpose is to show there are other options than killing."

Immediately following the rally was a networking meeting comprised of representatives of the various groups that participated at the rally. The networking meeting was held to establish contacts among the groups and to discuss both long and short-term regional action.

--Greg Harris

Local activist to become media mogul

A *Post Amerikan* reader could bring the pleasures of activist television to our sleepy, right-wing community for a mere \$15 per hour. Deep Dish TV, the first national grassroots satellite network, continues activist programming with a 1991 spring season examining censorship and civil liberties, and you could help bring it to TV 10 (or whatever your local public access channel is) by calling Telecable and sponsoring (with your money) Deep Dish TV broadcast.

A representative of our local cable system, Telecable, said that most of the 12 to 20 hours of broadcasting used on public access TV 10 is taken by the University. The cable system would, however, be willing to broadcast anything as long as it did not contain advertisements or lotteries or otherwise break their rules. The cable company claims no interest in controlling content.

Following the acclaim and popular distribution of the Deep Dish TV program *Gulf Crisis TV Project*, ten half-hour specials showing alternative viewpoints on the Gulf War, the network is now presenting fifteen weeks of all new programs focusing on struggles for empowerment, self-determination, and freedom of expression. Satellite transmission of these programs began March 27 and continues through July 4. The programs are available free of charge to public access cable stations and home dish owners and only require a sponsor to be run locally.

This spring Deep Dish TV introduced a new regular feature to its season. *Anchors Away!* produced by Martha Wallner, is a pilot news program offering timely and topical reports from activists all over the country and grassroots responses to national and international news. The fifteen-week season will also examine the connection between artistic and political freedom.

Deep Dish TV has been a leader in the movement for independent democratic television in the United States. More than 300 cable systems nationwide participate in the network.

Viewers should contact their local cable access stations and sponsor the broadcast of Deep Dish TV. A more complete list of programming is available from the *Post Amerikan* or by contacting Deep Dish TV Series Coordinator Lorna Johnson at (212) 473-8933 or by writing Deep Dish TV Network, 339 Lafayette Street, New York, NY 10012.



Local brewmaster opens shop

Two Bloomington/Normal residents have recently opened Brewmaster Beer & Wine Making Supplies, a shop that sells equipment and supplies for the beer and wine making hobbyist. Home beer brewing was legalized in 1978, and the hobby has grown by leaps and bounds ever since.

Brewmaster owners E. Jeff Skinner and Tony McCauley have 20 years combined experience in home brewing and winemaking. With drinking habits changing and taxes increasing, the advantages of enjoying one's own beer at home are obvious. And both agree that home beer and wine making is fun, easy, economical, and successful.

Brewmaster will have for sale the finest imported and domestic malts, grains, hops, extracts, concentrates, finings, yeasts, and related literature. No alcohol is sold, and a food tax rate applies to many items.

Brewmaster Beer and Wine Making Supplies is located at 103 E. Linden St., Normal (309) 888-9020. They are open Mon-Fri, 4 to 6:00 p.m., and Sat, 10:00 a.m. to 4:00 p.m. Also, contact McCauley if you are interested in more information about the local brewclub, Abnormal Brewers.

We goofed!

You may have noticed a few errors in the February/March 1991 issue of *Post Amerikan*. Let us take this time to apologize for our mistakes.

"Through the Bubble Blindly," a compilation of news stories surrounding the Persian Gulf War, was attributed to Jackie Pennoyer, in collaboration with Richard Jones. The article, in fact, was written by Jackie Pennoyer, but in collaboration with Richard Jacobs.

You may have had some difficulties reading "Twenty Reasons to Oppose The Storm," by Philip. Scattered a few times throughout the article were deletions of words and entire lines at no fault of the writer, but instead due entirely to printing and production problems.

And finally, you probably noticed that parts of the paper were difficult to read due to ink smears and light printing. We have pointed out this problem to our printers, and together we are trying to avoid any future printing mishaps.

We apologize to our readers and our writers for these mistakes and regret any inconvenience they may have caused.

--PA



Countering hate groups in your community

What do you do if the Ku Klux Klan or some other hate group tries to establish a beachhead in your community?

The Center for Democratic Renewal (CDR), which monitors hate groups, has published a what-to-do guide titled "When Hate Groups Come to Town." The guide is 146 single-spaced pages of information and suggestions for countering hate-group actions. You can order the book by calling (404) 221-0025 in Atlanta, Georgia. It costs about \$10.00 but is well worth the money considering the strength of the current anti-democratic, anti-pluralist movement in the U.S.

As the CDR's book notes, "There may be only 10,000 to 12,000 Klansmen and a handful of Nazis but these figures do not fully account for the 54,000 North Carolinians who voted for Nazi Harold Covington in his bid for state Attorney General in 1980; the 45,000 Californians who supported Klan leader Tom Metzger's campaign for Congress; the 45,000 who voted for Klan/Nazi leader George Carlson in his race for Attorney General of Michigan; nor the 17,000 who supported convicted church bomber J.B. Stoner for Georgia Lieutenant Governor."

The numbers of registered members of traditional hate groups may be relatively low, but their active supporters in the electorate are numerous enough to warrant a serious and organized resistance to their politics of violent oppression.

How hate groups work

The CDR informs us that the communities most vulnerable to hate-group infiltration will be those who have had some kind of racial conflict. The CDR reports that hate groups rely on finding and exploiting untapped hate that community leaders may not be aware of.

Hate groups operate as "ambulance chasers," just as do shyster attorneys; they follow trouble, exploiting people's already-present fears of minoritized social (ethnic, racial, religious) groups.

The CDR's book reports that, for example, Klan leader Bill Wilkinson "tried to organize in Idabel, Oklahoma, in 1980 after two blacks were killed in racial rioting, but he was kicked out of town by the police chief." The police themselves, though, are often the excuse for the infiltration rather than an ally in resistance to it.

Playing on communities' newly aroused fears of inter-racial violence, the Klan often shows up soon after an African-American has been shot by a European-American police officer or a European-American has been shot by an African-American.

The Klan has used such a strategy in Birmingham, Alabama; Jackson, Mississippi; Nashville, Tennessee; and Meriden, Connecticut. In each case, it came to town after police shootings of African-Americans, claiming to support police. In one town, the Klan even tried the PR move of raising money for bullet-proof vests for the officers--in effect, creating the sense of a need for the Klan's presence by making people imagine the police to be in danger from those very citizens whom the police were shooting.

How to counter hate-group action

The most important CDR recommendation for organizing resistance to hate groups is this: "The ideal is to have a coalition composed of all races and nationalities, representatives of industry and commerce, all religious denominations, community-based groups, educators--all segments of the community." The CDR suggests small, invitational group meetings to build an integrated coalition against a hate group trying to establish itself in a community.

Several successful anti-Klan campaigns have started by holding meetings to help Klan victims. Some 100 turned out for one meeting to help rebuild and repaint the vandalized St. John's Baptist Church in Dixiana, South Carolina. One union in Contra Costa County, California, arranged for private security guards to protect an African-American man's home after local law enforcement refused to act on Klan attacks at the house.

A victim's plight can sometimes help galvanize a lethargic community into action. Such was the case in the desecration of the Shaare Tefila Synagogue in Silver Springs, Maryland. In November, 1982, vandals covered the walls with Nazi symbols and slogans, including a 12-foot eagle and swastikas.

The usual reaction to hate-group vandalism is to quickly cover up the graffiti. The synagogue in Maryland, however, left the graffiti untouched so that the community could see what had been done and get the full impact of the hate-group action. News media from a several-county area were called to get pictures of the damage. Only after the media coverage was the synagogue restored. A call for a clean-up day, open to all, was issued. The community was so embarrassed by the unfavorable publicity it had received that more than 500 volunteers showed up for the clean-up.

CDR says that clergymen usually do the best job of organizing inter-denominational cooperation against hate groups. For a reason the CDR hasn't figured out, the United Methodist Church tends to get very involved in anti-hate group campaigns. But the book notes, "Regrettably, one of the segments of the religious community from which little has been heard is the fundamentalists." The only exception that the CDR could cite to fundamentalists' lack of concern about hate-group action was when the head of the Washington State Moral Majority roundly condemned actions of Klan leader Don Black.

The CDR recommends an education and leaflet-distribution campaign be started to educate a town on the infiltrating hate group's past national history (CDR has lots of info). In some towns, church leaders have been able to get contributions from businesses to pay for publishing the educational materials. In 1978, citizens of Hopkinsville, Kentucky, using help from law enforcement, published a history of the Klan group in town, complete with arrest records of its members.

Who to contact for anti-hate group support

The CDR lists the following as organizations and groups that anti-hate group activists can look to for support.

1. Law enforcement. As indicated above, the Klan, among other hate groups, will claim to be pro-police. Community members who want to counter hate-group infiltration should forestall such tactics and urge the police to denounce hate groups. Hate-group resistance can strategically impress on police the disruptive influence of hate groups.

Ironically, law enforcement officials often oppose the Klan for the same reasons that they oppose civil rights marchers: hate groups cause panic and force local officers to work. Police officers can be encouraged to use the same laws that their predecessors used against civil rights marchers in the 1960s. For example, in 1979, police in Montgomery, Alabama, arrested more than 100 Klansmen for parading without a permit. And in Middletown, Ohio, Police Chief Russell Dwyer hit the Klan hard after they burned a cross at a city park, charging them with multiple violations of pollution and fire safety laws.

A group of anti-hate group activists approaching police might tell them that the Klan often tries to strike where it thinks law enforcement is weak and thus appears to be insulting or underestimating the local law enforcement--"They're misrepresenting your fine record and badmouthing the law here, sir."

2. Lawyers. Lawyers' groups, in past confrontations with hate groups, have issued in-depth reports of Klan action and have helped communities use available laws to stop or limit Klan activity and violence.

3. News media. Exposing hate groups to public view is necessary since the hate groups will be attempting to distort their image and turn publicity to their advantage. The Tennessean, Nashville's city paper, used its position in the community to counter Klan activity. It shot down the local Klan in the early 1980s by infiltrating the group and then identifying and publishing pictures of Klan members.

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4. Athletes and celebrities. In the climate of sports-hero worship that we live in, testimony from African-American football, basketball, and baseball stars may influence people to resist hate groups when statements from the non-athlete citizenry would not. When the Klan tried to start a chapter in Uniontown, Pennsylvania, the Pittsburgh Steelers publicly opposed it, by telegram. Local college coaches may also be recruited in the effort to counter hate-group action.

5. Businesses. Businesses will often be most reluctant to act, the CDR reports, but one speaker from a local business against a hate group can carry a lot of weight with the public. Some businesses, if unwilling to speak out publicly, may be willing to make contributions to help pay for educational or legal efforts to fight a hate group.

6. Unions. Many unions have been attacked during the 20th century by hate groups, especially unions with high African-American membership; unions are therefore a major source of support in countering hate-group activity. They are also valuable allies because unions know how to organize and motivate large groups for strikes and pickets, and they are structured to act more quickly against hate groups than some other organizations.

With the CDR's information on hate groups and its suggestions for organizing resistance to hate-group action, your community should be able to take a strong stand in solidarity against the violent oppression of the Ku Klux Klan, the American Nazi Party, and other anti-democratic forces.

-Steve LaPrade

First printed in the *Oklahoma Observer*.

Kill, spill, and Capitol Hill: Reflections on the aftermath

It seems somehow fitting that the world's first fully televised war should have a name that sounds like a T.V. mini-series. "Desert Storm: 100 Hours to Glory." What follows are a few facts, culled from various news sources, which probably won't make it into the script.

If there is one event of the Gulf war which could have jolted me out of my commitment to pacifism, it would have been the release of millions of gallons of oil into the Persian Gulf. As I watched the pictures of environmental devastation which will take decades if not centuries to correct, my sorrow and horror grew, as did my rage at that man, that Hussein, who dared to do such a thing. It even gave Bush a chance to dust off his lies about being the environmental president.

Then two things were reported by CBS news. First, the slick, while still terrible, was actually as much as 60% smaller than the propagandists had made it out to be and second, a great quantity of that oil was most likely spilled by Allied bombing raids and not by the Iraqis.

With all the outrage over the oil spill the military types were able to manufacture for the cameras, it seems odd that we heard none over the military's use of live chickens as a chemical weapon early warning system. While not of the same magnitude as the spill, this is still a case of innocent and defenseless animals being exploited by humans in a situation the animals



had no part in creating. It was wrong for Saddam to abuse the environment for his war effort, and it was equally wrong for the Allies to do the same.

Patriotism patrol, part one. Are you as sick of those damn yellow ribbons as I am? If so, take heart at the backlash against the ribbons as seen in East Lansing, Michigan. The city council has banned the display of yellow ribbons on public property because the city has not taken a position on the war either for or against.

Patriotism patrol, part two. Randy Sievert of Galesville, Wisconsin, isn't going to be of Galesville, Wisconsin, very much longer. The city council there voted to allow the display of yellow ribbons, and citizens were quick to tie one around every light post in town. Sievert felt the ribbons were "blatantly political" and removed the ribbon from the pole in front of his barber shop and replaced it with a peace symbol. Since then, "patriotic" Americans have organized a telephone boycott of Sievert's business, he has received at least one death threat, and one man burst into the shop screaming obscenities.



Patriotism patrol, part three. Students at Northwestern University wanted to show in an apolitical way that they support the troops. They created a banner and invited the student body to write messages for the troops on it. The banner would then be sent to Saudi Arabia.

Then, among hundreds of messages along the lines of "I love you guys. You're so awesome," and "Kill 'em all. Let god sort 'em out," there began appearing a handful of messages such as "Bombing civilians, butchering a retreating army, we're certainly proud of you." Apparently the idea that supporting the troops might not

mean supporting the war or that inviting anyone to write freely on such a banner might elicit some negative comments were completely alien to the Northwestern student government. They voted to refrain from sending the banner, denying free speech not only to those opposed to the war but ironically to those "patriots" who wrote vapid good wishes as well.

Did you see Bush's speech on T.V. the Wednesday after the ground offensive? I was home with my parents, and we watched it together. I told them I would do my best to keep my inevitable derisive comments to myself, but I wasn't making any promises.


I was doing pretty well, I thought, with only a couple of strangled outcries when Bush would say things like Amerika is the most technologically advanced nation in the world because we can kill more people faster and more efficiently than any other fighting force in history. But when Bush stood there on Capitol Hill and said that there was no place in Amerika for bigotry and discrimination and that the army served as a tool for ending bigotry and discrimination, that's when I lost it.

You may be aware of the Department of Defense policy which states that homosexuality is incompatible with military service. What you may not have heard about was that there is at least one woman who was in the process of being separated from the military because of her lesbianism. Then war broke out. At once her separation was stopped and she was shipped off to Saudi Arabia. When her tour there is over, her separation will continue as before.

In other words, the army thinks that gay and lesbian soldiers are more than good enough to die in combat. It's only when Uncle Sam doesn't need cannon fodder that gays and guns are "incompatible."

Finally, there may be some of you who believe the Gulf war is actually over. If that's the case, consider this. World War II didn't truly end until German reunification in 1990. There is still an 18,000 troop "tripwire" force on the 38th Parallel. Over 2000 are still listed as Missing in Action in Vietnam. Those wars are not yet over. Don't think this one is either.

--jmc



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Antics of ISU prof continue to baffle local activists

The local chapter of ACT UP has learned that Professor Leger Brosnahan of the ISU English Department continues to use a controversial survey in his classes. The survey, which Brosnahan distributes to his students, contains personal questions regarding students' religion and "sex preference."

The survey came to the attention of the ISU campus last fall when ACT UP/Central Illinois called upon University authorities to have the survey's use discontinued. The group contended that the survey was used as a form of research and therefore violated the University codes on the collection of personal information from students. The group also claimed that based upon his history of bigoted behavior, Brosnahan used the survey as a tool for harassment and discrimination.

ACT UP was first informed about Brosnahan and his antics a little over a year ago. A former student of Brosnahan's had reported to the group that the professor had delivered a misleading and anti-homosexual lecture on AIDS in which he told students to be straight in order to avoid AIDS. Upon further research, ACT UP discovered many more disturbing stories about Professor Brosnahan:

- Brosnahan accused the College of Fine Arts of a "Jewish conspiracy" in connection with an exhibit of art that he felt was anti-Christian. He made a racist assumption about the curator of the exhibit based upon her surname. The curator, whose last name was Dahlberg, was assumed to be Jewish by Brosnahan and therefore was conspiring with the dean of the college and the director of the gallery, who are both of Jewish descent. As it turns out, the curator, who was solely responsible for the content of the show, was actually of Scandinavian descent.

- Brosnahan used the information gathered from his in-class survey to discriminate against a student, giving her and only her an essay entitled "Why a Jew Can't Be A Liberal."

- Another former student said that Brosnahan has had a long reputation for harassing women in his class, especially women he feels are overweight, encouraging them to follow his own exercise regimen.

- Last semester, Brosnahan told a student that he should be "gay" instead of sad, and then went on to apologize to the student, saying that he meant "gay" in the old "good" way, and not the way it had been made "unusable" by homosexuals. Once again, the Professor spoke too soon, not realizing that the student he was lecturing to was in fact gay.

- Several years ago, Brosnahan was supposedly reprimanded by the University for sending harassing letters to parents of students whose picture appeared in the student newspaper. The photo featured a heterosexual student couple exchanging licks off of each other's ice cream cone. Brosnahan

Student Information: (Answer only what you want the instructor to know)	
Revised	
Name:	IQ:
Age:	Father's Education: 1-16:
Race:	Mother's Education: 1-16:
Sex:	ACT:
Sexual Preference:	SAT:
Citizenship:	GPA:
Ethnic Group:	Academic Year:
Social Class:	Credit Hours this Term:
Family Income:	Major:
Religion:	Minor:
Religious:	Student Type:
Politics:	Vocational:
Birthplace:	Social:
Unsect:	Academic:
Family: intact/broken	Nonconformist:
Siblings:	Undecided:
Married:	Other:
Children:	Commuter:
Hobby:	Residence: On Campus/Off Campus
Favorite Entertainment:	Residence Hall:
Favorite Activity:	Secondary School:
Pet Peeve:	Primary School:
Other:	Job Hours per Week:
	Ambition:
	Fears:
	Academic Emotion:
	Other:

2570-1

allegedly wrote letters to the parents, disparaging the students and their lewd display of sexuality. Though Brosnahan was told to write apologies or face repercussions, letters of apology were supposedly never written. Although Brosnahan defied the University, he received no punishment.

The Professor is also notorious for reducing his initial class sizes of 25 students to less than ten students within the first few days of class. At the same time, he harasses his students by telling them that they would be wasting their parents' and the government's money if they dropped his class. Brosnahan also advocates dismantling preferential treatment for the students he feels are "our worst tax-ripping registrant non-students," meaning minority students. This all seems rather ironic, considering that Brosnahan uses tax money to teach classes in which he has invariably chased away most of the students by his antics, leaving his classrooms one-third filled, wasting government money on his underused class.

According to ACT UP member Peter Howells, who has spoken with ISU English Department Chairperson Charles Harris, the University administration is well aware of Brosnahan and his actions. Though Brosnahan has made more than one appearance in front of the Student Grievance Committee, he has never been found guilty of discrimination or harassment.

ACTION on the survey

After gathering the mounting evidence against Brosnahan, ACT UP released a letter to much of the University community. The letter spelled out ACT UP's accusations and what ACT UP felt was proof of Brosnahan's discriminatory behavior, and was printed in full in the student newspaper, The Daily Vidette. Although the *unofficial* response to ACT UP's action was positive in most circles of the University, little or no official action was taken against Brosnahan or his behavior.

Charles Harris did inform ACT UP that the survey was not, in fact, research and therefore was not bound by any applicable University policy on the gathering of personal information. Harris went on to accuse ACT UP of using harassing tactics in the absence of evidence of actual discrimination. The University apparently felt the survey did not represent a significant threat to the privacy and rights of those students unfortunate enough to enroll in Brosnahan's class.

The gay student who received the anti-homosexual lecture on the word "gay" did file a complaint with Gloria-Jeanne Davis of ISU Affirmative Action. In response to the student's complaint, Harris was allegedly going to send a letter to Brosnahan strongly encouraging him to discontinue the use of the survey. Harris has told ACT UP he instead met with Brosnahan, personally discussing the issue.

Continued on next page.

Related news worth reading (not)

In a story on issues sort of related to the Leger Brosnahan controversy, Time magazine ran a story in its April 1 issue denouncing the "new intolerance." Though I may be a bit oversensitive, the article, titled *Upside Down in the Groves of Academe*, made me feel like my head was in a toilet. Writer William A. Henry III argues that the new push for political correctness on university campuses and the push to counter past discrimination poses a significant threat to mainstream American values—and besides, who needs to enforce "social changes already achieved?"

To those readers who have an interest in politically correct (P.C.) language and living, this article dumps information and arguments so absurd and one-sided that my mind was reeling by the middle of the story. Henry expects the reader to be outraged that contemporary African-American author Alice Walker is taught alongside the great Bard, William Shakespeare, and that the works are not discussed as literature but as (gasp) fragments of sociology. How could the works of Walker possibly reflect the society of today in the same way as the greatest Dead White Male author of ALL TIME?!

The article also finds it hard to believe that gays and lesbians broke up a "straight pride" march held on the University of Massachusetts, even though the group had renamed the march from "Burn a Fag in Effigy." Who's not being P.C. here?

In an even more bizarre twist of logic, Henry expresses wonder by stating, "Why are Western cultural and social values so out of favor in the classroom when so much of the world has moved, during the past couple of years, to embrace them?"

Well, wake up, Mr. Henry. I don't happen to think that we are quite living in Utopia just yet. And besides, our culture has had a history of questioning its own values. Not too long ago, mainstream popular culture held the belief that discrimination and even enslavement were acceptable based upon the color of one's skin. Times will continue to change, even if some bigot at Time thinks that these new ideas reflect a "reverse image of the Amerikan mainstream."

--Peter Doubt

SEXISM REARS ITS UNPROTECTED HEAD

MEN: Use Condoms Or Beat It.

AIDS KILLS WOMEN

SPRING AIDS ACTION 88 Nine days of nationwide AIDS-related rallies & protests



Continued from previous page.

In January of this year, ACT UP distributed flyers on campus alerting students about their rights in the event of discrimination. The group was especially careful to target students and faculty in the English Department, giving a flyer to Brosnahan himself. Despite this move and supposed suggestions from the department chair, Brosnahan continued to distribute the survey, only slightly modified.

Brosnahan's justification for the survey, according to the handout that accompanies its distribution in class, is that he is using the information in an effort to make the impersonal environment of the university more personal. He goes on to explain that he will use the survey information to counsel students, supplementing his role as an instructor.

Despite the ongoing attention and press given to Brosnahan, he has yet to make an official personal statement to ACT UP or the media regarding the survey or his actions. ACT UP speculates that he has been discouraged from doing so by the University.

In many respects, ACT UP feels that their action against Brosnahan has been successful. Though discouraged by the lack of concrete change in Brosnahan and the University, ACT UP does feel that sensitivity to the issues behind the incident has sharply increased. Many students have become more aware of their rights in the event of discrimination, and there have been signs that some are no longer remaining silent in the face of such bigotry. ACT UP is also encouraged by the unofficial support they have received from the administration and feel confident about the attention that future actions may gain. The next move is unclear, but ACT UP has stated that they are continuing to explore further avenues to expose Brosnahan's actions in order to prevent future discrimination and harassment.

Brosnahan causes uproar at multi-cultural event

Most involved agree that the effect on Brosnahan has been minimal as he thrives on being at the center of controversy. Brosnahan has a child-like need to command attention at the events he attends on campus, especially if a forum is provided to espouse his views. ACT UP has reviewed a video tape of an appearance Brosnahan made at a panel discussion held in conjunction with this spring's African Amerikan History Month. Though the topic of the panel was to be about multi-culturalism and the effect of African Amerikan programming, Brosnahan all but refused to address the questions and instead set his own agenda. Throughout the event, whenever Brosnahan was given the floor, he would put aside the topic of multi-cultural programming and

instead focus "comments" that he had regarding what others had said. In general, these comments did not focus on the panel topic, but instead on how he feels blacks are systematically mismatched with universities that are too tough for them and should therefore attend schools with less rigorous academic demands.

Though he was met with derision by most in attendance, he continually passed over others' views, skipping from topic to topic in a manic manner. The highlight of the evening was when Brosnahan started talking about black separatism: "Separatism is racism, and God knows it is. But when you black people have your black queen, that's as racist as..." At that point, Brosnahan was loudly interrupted by numerous students. One student commented that he felt everyone should leave the panel since Brosnahan had started saying "you black people, you this and you that." Although not captured on the video, many of those in attendance did walk out at this point; the sound of the lecture room door can be heard slamming in the background. Undaunted, Brosnahan continued, on a new topic, "Another comment. The black problem is no longer racist. It's classist. And as for role models, I suggest a litany of great books, starting with the Bible..."

Those still in attendance were clearly dismayed. One woman said, "If there was a black person in your class, I would feel sorry for that person." Those who had arranged for the panel also allegedly expressed disappointment, vowing to never invite Brosnahan to another panel. His actions at this event, where he fully realized he would be an antagonist, demonstrates that Brosnahan considers himself a martyr to his own cause, using the attention he gets to espouse his controversial views.

The overall goal of ACT UP's actions with respect to Brosnahan continues to be a source of debate within the group. Though on a personal level, many wish that Brosnahan would be dismissed from the University, they realize that such an event would leave ACT UP open to criticism for taking away his first amendment right to freedom of expression. The goal must be, then, to defeat Brosnahan and instructors like him at their own game. A forum must be provided for students to express their opinions about instructors who espouse bigoted and uninformed opinions in their classes. Students must be in a position in which they will not be intimidated and harassed into silence. As long as professors like Brosnahan continue to use their position as a forum for their racist, sexist, and anti-homosexual views, ACT UP will continue to speak out.

—Peter Doubt



ACT UP to distribute survey on AIDS

Over the past several months, The local chapter of the AIDS Coalition to Unleash Power has been developing a survey on AIDS and local health care. The survey will be administered over a large cross-section of Bloomington-Normal and will hopefully reveal the AIDS-related health care needs of our community.

The questions in the survey cover everything from participant demographics to participant awareness of new and experimental treatment for people with AIDS and those who are antibody positive. By accessing the gathered information, ACT UP hopes to be able to more accurately direct educational materials to those in need and to discover any trouble spots or discrimination experienced by those affected by AIDS.

With the questions nearly all written, ACT UP is now working on gathering funds in order to have the survey printed and distributed. A benefit is being tentatively scheduled for the beginning of May. Be sure to keep an eye out for more benefit info. For information on the survey or any other questions about ACT UP, write to them in care of Post Amerikan, P.O. Box 3452, Bloomington, IL 61702.

SILENCE=DEATH

Have you always wondered what makes a Post Amerikan t-shirt so hip, yet fashionable? See for yourself!

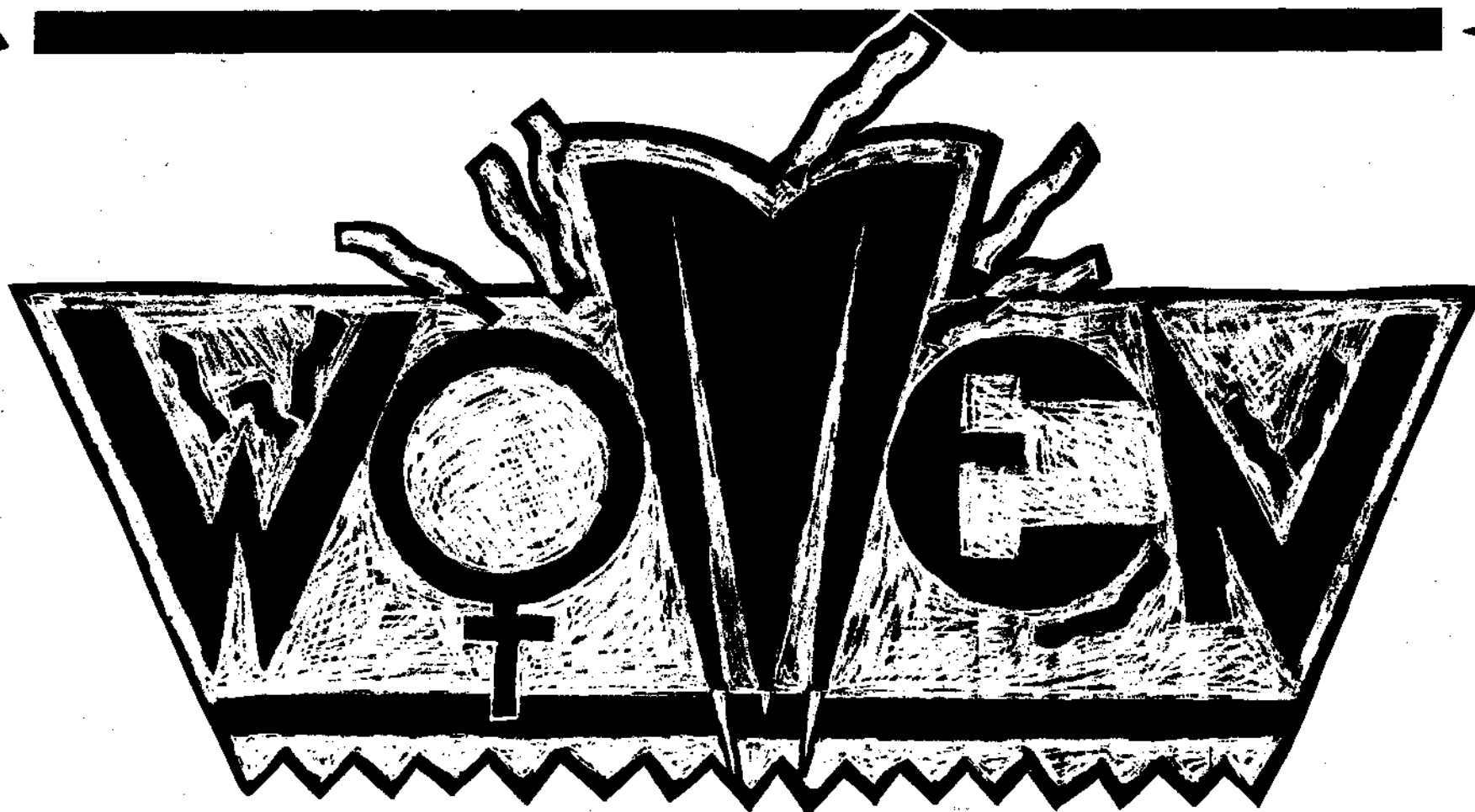
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 IL 61702



Men form coalition against rape

What comes to mind when you hear of a group calling itself Men Against Rape? We've heard them all. Here's a sampling:

- 1) A bunch of rapists. Something like an AA meeting: "Hi. I'm Fred, and I'm a rapist."
- 2) A bunch of men armed with nightsticks who patrol the campus protecting helpless women from rapists hiding behind bushes.
- 3) A bunch of men who think sex is awful, degrading, and yicky.
- 4) A bunch of men who have the politically correct line on sex and are out make other men feel guilty about what they're doing.
- 5) A bunch of wimps who are so cowed by those man-hating, castrating feminists that they've turned into male-bashers themselves.

The answer is:

- 6) None of the above.

In the fall of last year, two male members of Rape Crisis Center of McLean County decided to help start a group called Men Against Rape. The group has been meeting every week since September. The basic point of the group is to examine the role of men in the rape culture and see what we can do to help end sexual violence.

We see our cultures as one that, while it officially disapproves of rape, in many ways actively encourages sexual violence. Our work involves looking at our role in this culture--how we as men have in many ways been taught to think of sex as intimately connected to power and domination. We see rape as growing out of this idea of what sex is. And so we think it's important to confront the culture where we can see it most clearly--in ourselves.

Our meetings are mostly group discussion; they're designed to provide a place where no idea will be silenced. So we don't have much by way of a formal structure (no Robot's Rules of Order). Oftentimes an event in the news, or on campus, or in one of our personal lives, will spur intense discussion that can go on for hours.

But what can you do about rape?

A common theme in our discussion is what we've been taught that male sexuality means, as opposed to what we think male sexuality could

be without all the elements of power and domination that are characteristic of sex in the rape culture. We are doing this in response to a point that women in the anti-rape movement have been making for at least the last two decades: that it's not women's responsibility to prevent rape, but men's.

Historically, people have thought of rape prevention as a list of things that women shouldn't do: don't walk alone at night, don't go into bars alone, don't dress a certain way, etc., etc. Not only will following all these "rules" not guarantee a woman's safety, but following these "rules" creates incredible restrictions on women's lives. (In fact, some people think that's the whole point of the rape culture.)

Our idea of rape prevention is to get men to stop doing it. This is not a matter of locking up a few crazed psychopaths, though. If this really is a rape culture, then every man has the potential to be a rapist. For all men are socialized in a culture that teaches them that sex involves having power and being powerful. What we do in our discussions is examine how these ideas and attitudes have gotten inside our own heads so that we can work on changing them and help other men change them. That's how we think men can work to dismantle the rape culture.

Is this for men only?

We understand that many women will be curious about what the group is up to. We're all used to thinking of rape as a "women's issue"--for the obvious reason that sexual violence affects all women in ways that it doesn't affect most men. So we try to create forums in which we can explain our ideas and listen to what women have to say about them.

But we've found that much of what we do goes best when it's done among men. It can be very hard for men to bring out and examine those parts of themselves that stem from the rape culture when women are present. And we think it's important that these things be brought out into the open so that we can be aware of them and deal with them. Men Against Rape doesn't exclude women from its meetings. It's not yet another organization to promote male bonding. What we hope is that women will have enough trust in our ability to get things right on our own--that they will let us try.

What we are not

Now back to that list of things that some people seem to think Men Against Rape must be. These misconceptions turn out to be very revealing.

Take (1), for instance, the idea that Men Against Rape is for "recovering rapists." The notion here seems to be that the only men who need to work to end rape are rapists--all other men are "clean." A similar idea is at work in (2), the notion that what the "clean" men can do to fight rape is protect women. Both ideas make the mistaken assumption that rape is only done by a few twisted psychopaths who attack women on the streets at night. But we know that the vast majority of rapes are done by acquaintances of the victims: a boss or co-worker, a teacher or fellow student, a date or spouse. And the only way we see to explain this is the idea of a rape culture--a culture that teaches men to associate sex with power.

(3) is the idea that being anti-rape is being anti-sex. This one is truly amazing in its implications. If we weren't already convinced that we live in a rape culture, we would be convinced by the fact that people actually say this. For here the notion seems to be that the only way to end rape is to stop having sex. For the record: Men Against Rape is not anti-sex. What we are against is coercive sexuality in all its forms.

As for (4), see the comments above on the ideas that most men are "clean." The members of this group don't imagine ourselves as having some higher understanding of "correct" sexuality. We are all part of the struggle for understanding and are constantly questioning our own attitudes toward women and sexuality. We don't like the fact that we were raised in a rape culture. But we weren't raised on Mars.

It's (5), though, that wins the prize. There's some truly mind-boggling misogyny involved in the idea that any man who actually listens to what women have to say about sexual violence must be a wimp.

For more information

Men Against Rape meets every Wednesday at 7:30 p.m. in Stevenson Hall 233A on the ISU campus. Although the meetings are at ISU, the membership includes men from the community as well as students, faculty, and staff from ISU. The group encourages men who want to help end rape to join it in its work. For further information about Men Against Rape, call Daily Vidette Perspectives Editor Shadd Maruna at 438-8746, or call Mark Siderits at 438-8602.

--Men Against Rape



April is Sexual Assault Awareness Month...

The TRUTH about sexual assault:

False: *The only "true" rapes are those in which the victim is cut, bruised, etc.*

TRUE: Only 21% of rape victims are physically injured in ways **beyond the act of rape itself.**

False: *Children are sexually assaulted in cars by strange old men offering candy.*

TRUE: 85% of the sexual assaults on children are committed **by a person the child knows.**

False: *Sexual attacks between persons of the same sex must involve persons who are homosexuals.*

TRUE: The vast majority of same sex assaults **do not involve homosexuals.**

False: *Rape is "out of control" sex that happens when a person cannot control "sexual urges."*

TRUE: Rape is an act of violence and power, committed when one person seeks to dominate and degrade another human being. **Sex is only the weapon.**

False: *Victims sometimes cause rape to happen through dressing provocatively, "flirting," or walking alone at night.*

TRUE: Rapists are the only people who "cause rape to happen." Rapists are the only people who can stop it from happening—by not raping. **It's time to put the responsibility where it belongs—with the people who commit the crime.**

In honor of Sexual Assault Awareness Month, the Rape Crisis Center of Mid-Central Illinois has planned several special events...

Friday, April 19, 1991—Rape "Speak-out" on the I.S.U. Quad, 3-5 p.m.

Saturday, April 20, 1991—Rape "Speak-out" at the Lawrence Irvin Neighborhood Center, 1612 W. Olive, Bloomington, 10 a.m.-12 p.m.

Saturday, April 27, 1991—Rape Crisis Center Tag Sale (fund-raiser), 703 N. School, Normal, 8 a.m.-4 p.m.

Sunday, April 28, 1991—Second annual Women's Peace Picnic, Ash Park, 12-3 p.m. Bring your own food, or bring a dish to share. Speakers, games, fun!



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BLOOMINGTON, IL 61702

PHONE PATH 827-4005





News from Voice for Choice

The boycott continues

On January 20, 1991, the McLean County Christian Action Council (CAC) sponsored an advertisement in the Pantagraph. The ad stated that those persons and/or businesses listed in the ad were opposed to legalized abortion. Essentially, these individuals oppose a woman's right to control her body.

On April 15, 1991, the McLean County Voice for Choice declared a boycott of all practices and businesses listed in the January 20 CAC ad. We believe that an economic boycott is a logical response to a movement that supports the further institutionalization of poverty among women through employment discrimination based on potential pregnancies and through state control of women's bodies.

We ask that you not support those businesses and practices listed below. The individuals who own these businesses, entirely or in part, support the CAC and its efforts to oppress women. For some of you, supporting this boycott may mean a sacrifice. You may have to find a new physician or store. We appreciate your sacrifice and ask you to remember the sacrifice women have made in the past and will make in the future if organizations like the CAC are able to achieve their goal of eliminating contraceptives and safe, legal abortions.

Public Boycott

Parrott & Associates
3006 Gill
Bloomington, IL

Denis Harsh Studio
1101 S. Main St.
Bloomington, IL

Ink & Image, Inc.
1801 Hovey Ave., Suite C
Normal, IL

Country Kinfolk Woodworks
2905 Gill Dr.
Bloomington, IL

Curtis Mathes Home
Entertainment Center
1407 N. Veterans Parkway
Bloomington, IL

Victor Gudeman
Bauer & Gudeman Contractors &
Commercial Groundskeeping
1207 Broadmoor Dr.
Bloomington, IL

Physicians

Dr. Sharon Weaver
& Dr. George O'Neil
1300 Franklin Ave.
Normal, IL

Dr. Lawrence Dowden
& Dr. John Willington
1300 Franklin Ave.
Normal, IL

Dr. Bashir Ahmed
& Dr. Edmund Ligman
707 N. East St.
Bloomington, IL

Dr. Jerome Gehl
Bloomington Radiology
200 S. Towanda
Normal, IL

Dr. Lawrence Kneezel
The Health Center
702 N. East St.
Bloomington, IL

Dr. Harold McGinnes
1404 Eastland Dr.
Bloomington, IL

Dr. Stephen Kindred
1401 Eastland Dr.
Bloomington, IL

Dentists

Dr. Richard Sikora
& Dr. George Rackauskas
305 S. Linden
Normal, IL

Dr. David Hume
914 N. Main
Bloomington, IL

Dr. Gary Johnson
2206 E. Washington
Bloomington, IL

Drs. Daniel & Michael Milligan
1404 Eastland Dr.
Bloomington, IL

Dr. Richard Martin
2103 E. Washington
Bloomington, IL

Dr. Richard Stephey
202 Eldorado Rd.
Bloomington, IL

Dr. Daniel Beer
1537 Fort Jesse Rd.
Bloomington, IL

Dr. Bradley Barnes
211 Landmark, Suite E-3
Normal, IL

Dr. Bruce Anderson
2310 E. Oakland Ave.
Bloomington, IL

Chiropractors

Drs. Karrie & Nicholas Ruvaric
Accident & Sports Clinic
406 Beech St.
Normal, IL

Dr. William Rademacher
& Dr. Richard Leese
& Dr. Richard Lohr
Leese Chiropractic Center
409 S. Prospect Rd.
Bloomington, IL



VFC bits 'n' pieces

All lefties and lefty groups are invited to attend the 2nd annual Human Rights Day Maypole Dance and Ice Cream Social, May 5, 1991. For more information, contact Nancy at 452-8897 or Linda at 828-3108. Last year, 12 social service and lefty groups participated. We'd love to have even more groups represented.



The Illinois Masonic Hospital has cut a deal with the Chicago Catholic Archdiocese. They have promised not to perform any more "elective abortions" if the archdiocese will sell them the former St. Sebastian Church.

Masonic Medical Center officials say they will continue to provide abortions in cases where the mother's life is in danger or the fetus has severe deformities.

The hospital was one of the few facilities where late-term abortions were performed. The Medical Center made this deal without consulting the Women's Health Resources, a member organization affiliated with Illinois Masonic.

To express your outrage, write to President Gerald Mungerson, c/o the Illinois Masonic Medical Center, 836 W. Wellington, Chicago, IL 60657. Please send a copy of your letter to Women's Health Resources, 1003 W. Wellington, Chicago, IL 60657.



On Dec. 10, 1990, the FDA approved Norplant, the first truly new contraceptive to be introduced in the U.S. in 30 years. Most of you have undoubtedly heard at least something about Norplant and how it works. But have you heard that since Dec. 10, 1990, Norplant has been used by at least two judges as part of sentencing for women found guilty of child abuse? It is imperative to remember that a government justice system that can require women not to have children can also require them to have children. Abortion is not the issue. The issue is the oppression of women and the rights of women (or any individual) to control their own bodies.



The Enchanted Fetus—an evening with Cal Thomas

"Sanctity of Human Life Program featuring Cal Thomas," blurted the advertisements for the McLean County Christian Action Council's meeting on January 25th. Local pro-choice forces hastily dispatched their most reactionary undercover operative to infiltrate the meeting and to report its nefarious activities. The following brief is classified "Ultra-Secret: Burn Before Reading" and is to be held in strict confidence.

Since Feb. 15, 1991, two Ohio Planned Parenthood Clinics have been bombed. Could another part of the issue be violence against women?

◆ ◆ ◆
AT&T lost its battle with the American Jewish Congress Commission for Women's Equality. The Congress had proposed to put the issue of Planned Parenthood Funding on the annual AT&T shareholders meeting ballot. AT&T fought it but was overruled by the Securities Exchange Commission who found no legitimate reason for the issue not to be placed on the ballot for voting.

◆ ◆ ◆
The Freedom of Choice Act (now HR 25) was reintroduced as the 102nd Congress opened in Jan. The bill, if passed, would place abortion rights under the protection of federal law.

The Title X Pregnancy Counseling Act was also reintroduced. The bill would reverse the Title X gag rules put in place under the Reagan "reign of error."

◆ ◆ ◆
The Illinois parental notification law, passed in 1983 but currently enjoined, requires notice to both parents, or a court order (known as a judicial bypass) allowing a physician to perform an abortion without notice. It waives the two-parent notification only if the parents are legally divorced or if the mother of the teen submits a notarized statement that the daughter is a victim of incest by the father. It does not exempt families in which the parents are separated, never married, one parent deserted the family, or one parent objects to notifying the other.

Judicial bypass procedures are costly, humiliating and traumatizing. They are also sexist as none of the parental notification/consent (after all notification is tantamount to consent) laws currently in existence in the U.S. require that the teen father's parents be notified. Instead, these laws are aimed at punishing young women for having sex. The delays caused by judicial bypass requirements only serve to increase the health risk to young women.

Parental notification laws are also classist and racist. A judge determines whether or not the young woman should be allowed to obtain an abortion without her parents' consent. Women with no financial resources, if they can even access the system, as well as women of color, are far less likely to be granted the bypass than are white, middle to upper middle economic class women.

Given our current administration and social atmosphere, it only makes sense that these laws continue to be passed. 67% of families headed by teen mothers are living below the poverty level. Eight in ten women who become mothers at age 17 or younger drop out of school. Parental notification/consent laws help to continue the oppression of institutionalization of poverty.

Sunday night found the anti-choice rally marginally attended with about half of Braden's seats occupied. The audience was representative of the anti-choice population: conservative, strongly religious, middle aged, white. Many brought children with them, perhaps as "pro-life credentials." Very few spectators were under thirty, and even fewer were of color (proving the good sense of local minorities).

The program began with the obligatory prayer (a request that God stop the baby-killing and also support our boys in the Gulf). Then syndicated columnist Cal Thomas bounded out to speak. Tall and balding, Cal spoke with an unabashed fervor. Cal was an excellent orator, peppering his speech with jokes and humorous asides.

The audience consisted of already converted anti-choicers, so we were spared the typical movies featuring Hindenburg-sized fetuses, gory appendages, and repentant scarred-for-life women who had had abortions. Instead, Cal spent most of the evening discussing religious topics. Cal revealed the massive evil hordes arrayed against the pro-lifers: the press, the ACLU, the courts, and even (gasp!) liberals—all in league with Lucifer, of course.

Cal attributed society's woes to the lack of Christian activity in America. Apparently, America's moral decline began soon after school prayer was banned. Cal and his ilk seem to feel that we'd all benefit from coerced religious activity. The entire meeting was like a religious service: piety, prayers aplenty, and Cal's every sentence punctuated by "Amen"s from the crowd. The anti-choice forces claim to be merely concerned with "life," but they are determined to force their religious beliefs on the rest of us.

Cal warned us that "baby murder" is only the first step in Satan's scheme—Satan's next targets for euthanasia are the elderly and the handicapped. Although I couldn't locate Satan for verification, local pro-choicers told me to go to hell.

Cal prudently left the stage when the singing began. An astonishingly shrill woman began singing (caterwauling) as the collection bucket was passed. While it seemed like extortion, I felt that if I pitched in, then the woman might stop singing. From my pocket, I contributed several used-but-nice facial tissues to the bucket, and eventually the wailing did cease.

Cal returned to the podium a final time to exhort the audience to action and left before the concluding music and prayers. I trailed him outside the auditorium to the tables where the anti-choice propaganda was being sold. Upon my request, Cal gave me his autograph (handwriting analysis revealed what we'd all suspected: sexual inadequacy and latent misogyny).

My mission complete, I returned to the pro-choice "safe house" and was debriefed by "Ms. M." This report should serve notice to all about the kind of zealots trying to control your life. Please take action to preserve your freedoms, and if any of you see "Ms. M," ask her if I can have my briefs back.

--Agent XY

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Art Review

Unnatural objects: a review of Jeanne Dunning's photography

Upon entering Illinois State University's Gallery where Jeanne Dunning's "Bodies of Work" will hang until April 10, our gaze is first drawn to the far wall where six large photographs of the backs of women's heads and necks hang illuminated across the white wall.

The thickly glossed images show shiny, blunt-cut, and meticulously combed hair atop necks that extend almost to the edges of the frames. The photographs create the sense that we are standing somewhere behind an audience and that the spectacle is hidden beyond the photographs.

After the initial and most literal impression of these pieces fades, we can consider the further effects of their formal dynamics. Dunning's slick presentation, her mechanized images, and her technique of focussing on small details of the body practice on viewers a visual deception that foregrounds the unnaturalness of our ways of seeing. We are forced to see in her images objects that are defined by culturally inherited relationships to the human body; subsequently, we are forced to examine our own processes of visual interpretation and to question how we know what we see. In the case of the disembodied heads, we experience an ironic transformation of the heads to phalluses.

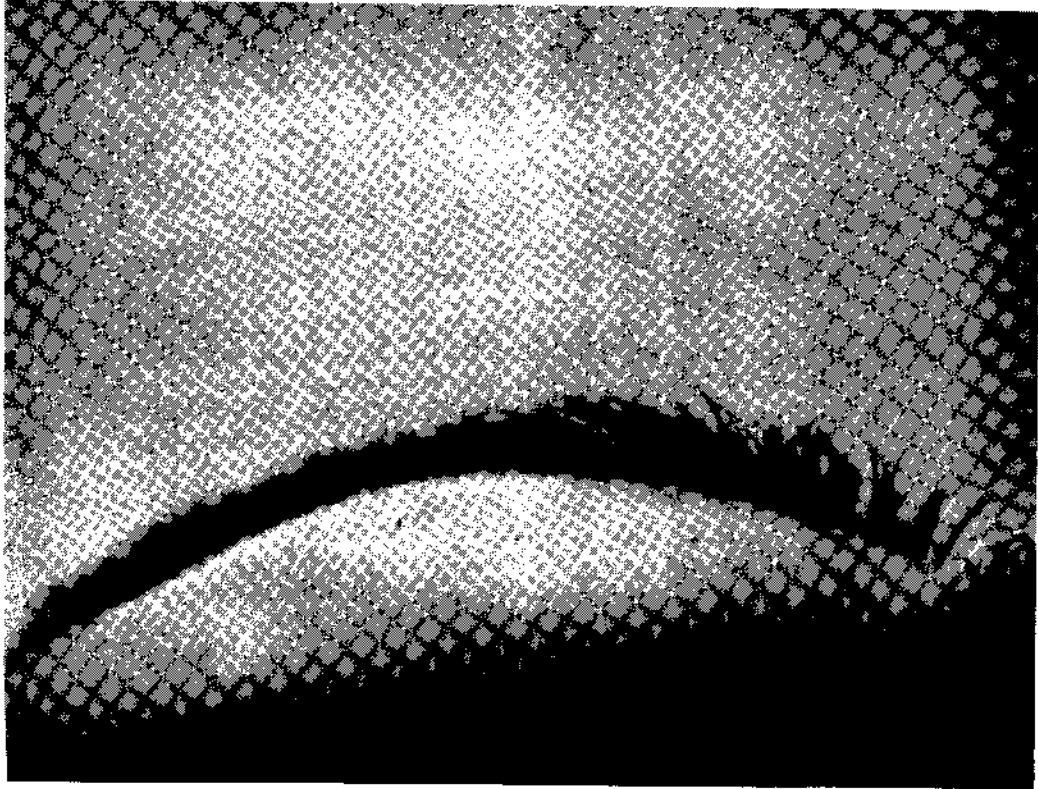
Other photographs in the exhibit, such as the landscape-like extreme close-ups of elbows, foreheads, and eyebrows, produce similar dislocations in our perceptual understanding. Almost simultaneously, we see them as erotic images, as geography, as meaningless shapes; and we recognize the capacity of visual images to shift their referents over such a wide terrain of meaning. Our associative reactions to body imagery are exposed to us as cultural artifacts, not natural and transparent ways of seeing the body.

Much as technique may dominate her work, for Dunning, technique is not an end in itself; it is a means to the conceptual. Dunning switched from sculpture to photography in order to prevent her audiences from emphasizing the material aspects of her work. In photography, greater detail and specificity tend to give a work greater realism and presumed universality of meaning.

But Dunning subverts the apparent realism of photography by using close-ups to fragment her subjects and thus to interrogate the authority of the camera, and by extension, of the eye. When we look closely at the fragments of objects in these photographs, we realize that a focus on parts takes us farther and farther away from the object as an integrated subject; in looking, we obliterate what the subject is, become unable to recognize it in any coherent way.

Dunning's work deconstructs the cultural fictions about the body that control the way we see it, bringing to our attention the intimate relations between power, eroticism, and enforced ways of seeing. Through her visual deceptions, Dunning refutes myths of the body's wholeness and foregrounds the sexual power relations that determine perception of the body. She questions the location of desire and erotic pleasure in visual images, showing us that they are not inherent in a woman's hair or in a woman's essence. In her focus on details and her visual dislocations, she denies gender identification and demonstrates that woman's essence is a fabrication of our socialized ways of seeing and knowing women.

The series of photographs of women with mustaches exemplifies Dunning's ability to



denaturalize desire by blurring gender lines. The mustached women, otherwise conventionally attractive and feminine, all face the camera with steady and unworried expressions, defying the viewer's unease in the presence of their ambiguous--because uncategorizable--sexuality.

There is another irony in the photographs' manipulation of the gender-specific value of certain forms of power: the association of mustaches with masculine power undergoes a reversal when the mustache is appropriated by women; the women with mustaches inspire a faint disgust in viewers because of their possession of this masculine characteristic.

Dunning focuses on parts of the body that evoke readings of gender arising out of our cultural and historic conditioning. She then shows us the absurd aspects of these limited understandings of the body. The photographs in "Bodies of Work" demystify and denaturalize habitual ways of seeing but refuse to provide an alternative myth, a substitute fiction to shape our perception. They leave us dislocated, eschewing identitarian feminist politics in a post-feminist move toward radical critique of the patriarchal gaze.

As post-feminist critique, Dunning's work situates a feminist statement within a broadly emancipatory politics. An aspect of Dunning's work that is often overlooked is its reference to the evolution and specialization of science, the quest for a single truth, and the imposition through science of a single point of view. Dunning's body landscapes point out the ecological as well as the socio-sexual effects of a singular dominant perspective; these photographs display landscapes as just as much products of a socialized imagination as are our understandings of femininity and masculinity.

Dunning's work indicates the way we construct the "natural" in all our experiences and therefore limit our possibilities for difference, denying or marginalizing whatever rests outside the boundaries we inscribe for our vision and our understanding.

Dunning refuses classification as an artist and invites diverse interpretations of her work within the realm of anti-authoritarian politics. In the panel discussion held at the Gallery on

the night of the show's opening, Dunning countered exclusively feminist readings of her work with the comment that "we don't just objectify women, we objectify everything"; we cannot escape being objectified, and we objectify everything in our environment.

It would be difficult to objectify anyone or anything any more than Dunning has done in "Bodies of Work." But Dunning's objectification of her subjects serves to undercut the apparent objectivity of images of and knowledge about the body, rather than reconstituting it as a perceptual truth.

For more information on the Dunning exhibit, call (309) 438-5487. The Gallery is located at 110 Center for the Visual Arts, Illinois State University in Normal. Gallery hours are Tuesday-Friday, 9:30 a.m. to 9:00 p.m. and Saturday and Sunday, 12:00 p.m. to 4:00 p.m.

--Debra & Sue

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EXHIBITION SCHEDULE

- | | |
|-----------------------|--|
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April 25 | Mandy Morrison
Barb Burdett
Judith Mason-Macomber |
| April 27-
May 23 | "Pushing The Photo"
A Juried Exhibition of
Manipulated Photographs |
| May 25-
June 30 | Member Group Show |

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Dear Ms. Hippie



Dear Ms. Hippie

Just when I thought my lover and I had agreed to have children, we have come to a seemingly insurmountable impasse. Over the Easter holiday while visiting relatives, I realized that I did not want our future children to believe in the Easter Bunny or Santa Claus since they are merely tools of commercialism and greed. In addition, I told my lover that I would never lie to our children about their existence. If they asked me about Santa Claus, I would tell the truth, that Santa is a lie used by parents to manipulate children into good behavior.

Needless to say, I did not receive the positive response I expected. My lover said that if we were honest with our children about these holiday spirits, a part of the magic of childhood would be lost for them. Further, our children would become outsiders at family gatherings and at school for not conforming to the beliefs of the other children. And what would we tell our relatives, who dote over children at holiday time, insisting to the kids, "The Easter bunny stopped by here too, and look, he dropped off this basket of candy to keep you on a sugar high for two weeks." Can you imagine how Grandma would react when our four-year-old kid replies, "Save it for the other kids, Grannie. My parents didn't lie to me like you did to them."

How do we resolve this situation?

Signed,
Childless, maybe forever

Dear Childless,

What's this "magic of childhood" jazz? No wonder your friend tolerates Santa and the Easter Bunny, if he still believes that claptrap. Remember, if you will, the experience of being small, weak, and powerless--not even able to decide what to wear. Remember how Dad would sometimes, in moments of excitement, call you by the dog's name? There's a reason for that mistake.

Ms. Hippie thinks that early experience with joyous belief and bitter disillusionment builds character and prepares youth for their future as wage slaves. Therefore, she believes that it's the parents' job to completely fool the little dears about these benign characters, and it's the job of the sneering older children to laugh pitilessly while exposing the lies.

Dear Ms. Hippie:

As survivors of Freudian psychotherapy, we are led to question seriously the appropriateness of using Freud's ideas for modelling feminist action of any kind--intellectual or otherwise. We should tell you that some of our feminist friends say, "Oh, well, this is revised Freudian theory." As if somehow that makes up for all the serious damage Freud's done to women. We mean, we're seriously sick of this revisionist shit.

After all, isn't Freud the arch male chauvinist pig? I mean, didn't he say that the real problem with women is that we have no sense of justice? And that women just eat ourselves alive because we have vaginas rather than penises? We mean, how can all our smart, committed feminist friends go around apologizing for this guy?

But we want to be fair, Ms. Hippie. And we know that you are the perfect woman for us to turn to in our hour of need. Is there any hope for Freud? Or for feminists who accept even some of what Freud says? And what did that guy want from us women anyway?

--Some of The Radical Gals

Dear Gals,

Ms. Hippie doesn't know about you-all, but she herself could barely get through a day as a feminist without that luscious smorgasbord of defense mechanisms that Freud gave such exotic, lipsmacking names. Good for usin', good for accusin'--what more could we want?

An intimate evening with Holly Near

To be honest, I wasn't really looking forward that much to the Holly Near concert. I had never heard of her before I knew she was actually coming, and the one album of hers I had heard after that I was not too impressed with. This was unfortunate considering my position as the president of the organization responsible for booking her to appear.

What the album failed to convey was the force of personality manifested by both Holly and pianist John Bucchino in a live performance. From the opening notes of "Sun Won't Stop" through the encore, I felt like a fly caught in the amber of the waves of energy rolling off the stage which were met by equal or greater energy emanating from the audience. I was in the front row for the second set and the effect was nearly overwhelming. I know that had an "anti-person" (anti-black, anti-gay, etc) been in my seat, s/he would have been changed by that power.

What made the show come alive for me was the anecdotes Holly told about many of the songs. I always enjoy music more when I know something of the history of its creation. Particularly moving to me was when Holly spoke of how she overcame her internalized homophobia in the late 70's and early 80's as women's music and "lesbian music" evolved "in the basements of Unitarian churches across the country. God bless the Unitarians."

At that time, a disease called AIDS was first entering mainstream consciousness and she told the audience that was when she first began singing "The Letter," a song written by Rueben

Blades to a friend in the last stages of AIDS. As she sang it in concert I was pleasantly surprised to discover I had in fact heard the song a few years ago on National Public Radio. I was deeply touched by it then, and was no less so now that I could put a name and face to the song.

As part of the second set we were privileged to hear the premiere of brand new material from Holly's one woman show, which will open in San Jose later this year. Holly spoke and sang of growing up in a family that embraced rather than shunned diversity. As she spoke she had a small smile on her face and gave the sense of being truly transported back to that childhood time.

For me, the highest of the many high points came with the song "The Great Peace March." The song's simple theme is revealed in its chorus: "We will have peace / we will because we must." That idea that there will be peace in the world because there is literally no viable alternative is so overwhelmingly simple that, after hearing it stated so plainly, I was unable to fathom how so many people can just not get it. At the beginning of the show Holly had invited the audience to join in on any of the songs "except the mushy love ballads," but not many people had taken her up on it. By the second time through that chorus, most if not all of the audience had joined in. It was a wonderful moment and given the pro-war climate of Bloomington/Normal lately, a necessary one.

If I had one complaint about the show it would be that John Bucchino was not given enough time to shine on his own. His playing was

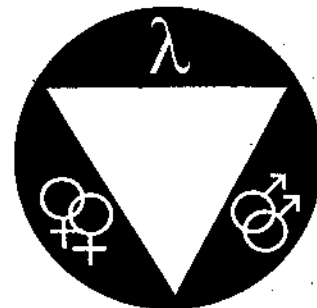


Holly Near.

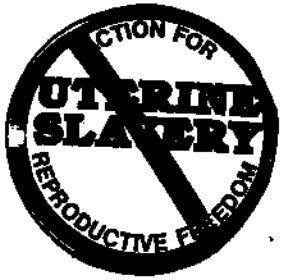
outstanding in support of Holly and during his brief solos, but I would have enjoyed an entire song, perhaps one of his own compositions from his new album.

Holly and John are delightful people, and their concert at ISU was nearly flawless. I am only sorry that because of the unavoidable scheduling of the show on Easter weekend more people were unable to view this great performance.

--jmc



G A L A
GAY AND LESBIAN ALLIANCE
ILLINOIS STATE UNIVERSITY



Feminist Primer



U is for... Uterine Slavery

"So what does 'end uterine slavery' mean?"

The question caught me off-guard. I was staffing a table selling "condom valentines" and other pro-choice and safe-sex paraphernalia. One item for sale was a button reading "uterine slavery" with a red slash through it.

I muttered some unintelligible response about how making women have babies was like making black people till the fields and he went away happy. I, however, was not satisfied, so I did a little research.

For those of you with plumbing like mine, the uterus is, according to Webster's, "a hollow muscular organ of female mammals in which the ovum is deposited and the embryo and fetus are developed and protected." The uterus and possession of one are also the excuses given by a lot of people with plumbing like mine for creating women as secondary humans for a very long time.

Uterine slavery is men telling women that women can't at any time before menopause hold a job at which they might be exposed to materials which might harm a fetus as yet unconceived. Uterine slavery is a male-dominated legislature passing laws describing the exact circumstances under which a woman may or may not determine and control the contents of her uterus, whether those contents are an IUD or an embryo. Uterine slavery is male doctors removing a uterus in a procedure called a hysterectomy--and in the removal of the uterus also removing the "female emotion" of hysteria.

This is where it starts to get sticky. As the continuation of this piece, I had written: "Ending uterine slavery means women and men voting for representatives who recognize their role in uterine use is ensuring access to appropriate health care for all women and all men. Ending uterine slavery is women uniting to take back the night. Ending uterine slavery is women and men demanding economic and social equality regardless of gender with concrete evidence of real change. And ending uterine slavery means women and men making individual and collective efforts to truly learn what it is to be a man and what it is to be a woman."

Then I began reading *Wildfire: Igniting the She/evolution* by Sonia Johnson and experienced what can only be described as a feminist mindfuck. According to Johnson, all the suggestions I would have made are in fact patronizing, as in patriarchal. Johnson believes patriarchy is waging war on women. War, she says, needs both an aggressor and a resistor to exist. Thus, resisting patriarchy in the ways I suggested would actually act to strengthen it.

For example, "voting for representatives..." is useless and possibly harmful for women because to vote in a patriarchal system is to reinforce that system. In her worldview all currently existing systems were created by and for men. It was only after those systems were set in law and concrete that women were allowed in, as when they were "given" the vote in 1920 or when legal abortion became "permitted" in 1973.

Johnson believes that all women are battered women, battered by the "husband-state," and the only option for women as a class is for women as individuals to divorce the husband-state. To Johnson, although she does not use the term, ending uterine slavery means each woman must recreate herself and her environment daily as a space where uterine slavery as a concept or a reality is simply not possible until, by sheer volume, that is the only space that is.

As a pagan, I find the "creative visualization"-like aspects of Johnson's theories very appealing, but as I read the book I kept flashing on the actual laws and "facts" of Amerika today; I had a lot of trouble reconciling her ideas, which are good ones in an ideal world, with the "realities" of the state of *soi disant* women's issues in this world. To this Johnson replies that the concept of "women's issues" is but one more patriarchal trick to split women's energy into addressing specific issues (e.g. abortion and child care) and to shift the focus away from each woman's rediscovery and use of her own power to truly empower herself.

Looking back over my language in the original version of this article and from other sources, I hear the echoes of "ensuring," "protecting," "allowing," and I understand her point that the idea of "giving" women rights is ridiculous because rights aren't anyone's to give in the first place.

That idea is in me and in most men, even (perhaps especially) those of us who call ourselves feminists. Men are as tightly bound by the web of dominance as women. It seems divorce proceedings may be in order for us as well.

-Wayward Son



V is for... Violence

Recently I read an account of the movie, *Silence of the Lambs*, in *Mirabella*. This article was basically written in praise of Jodie Foster, the young feminist who stars in the movie. I like Jodie Foster and I admired her courage in working on *The Accused*. So even though *Silence* didn't sound like an up kind of movie, I made plans to see it.

Then some feminist friends who had seen the movie recommended that I see it. Well, I trust these friends, I like these friends, so I figured I was safe.

(some time passes) . . . when I left the movie theatre, I realized that I had never been so brutalized in my entire life. I was absolutely torn between throwing up all over a friend's car, or crying. I listened to my friends talk about how they appreciated this movie intellectually, that it had done some interesting things with genre, that after all, Jodie Foster, as a strong young feminist, does get the bad guy (at least one of them).

Without meaning to attack anyone, I just want those of us out there who are feminists, who do think about things, who appreciate theoretical arguments, to reconsider the problem that I felt when watching *Silence of the Lambs*

Can we intellectually approve of a movie in which:

--the killer is called Buffalo Bill because "he likes to skin his women after he humps them"

--the camera works as voyeur the entire movie, peering into the skinned, decomposing bodies of young, size 14, females. At one point, the camera even is put inside one woman's mouth (yes I know; it was for the death's head moth motif that allows Foster finally to solve the puzzle)

--the female protagonist gets the information she needs to save the last female victim and catch the murderer only by making herself utterly psychologically vulnerable to a male cannibal; true, he never does get to the rest of her body, but does manage to do a pretty good job with her head

--the FBI chief, clearly a paternal figure, is immediately interpreted by the "crazy" character as having incestuous desires for his protege/daughter

--the "killer" reveals himself close to the end of the movie as someone who is in the wrong body, who wants to be a woman, who is skinning other women so he can make himself a "woman suit." And as he undresses himself, we the audience/camera see that there is no visible sign of male genitalia. Why, he's practically a woman already folks!

I could go on with other examples, but the point I want to make is that I think it's dangerous to interpret art, or anything else in a manner so abstract that the human element completely disappears, is ignored, or is subordinated to theory. Victimization can be abstracted to useful intellectual purpose; however, victimization also always includes a victim, some living, breathing, sentient human being who is tortured, killed, skinned, raped, beaten, photographed, mentally assaulted, etc. I am not saying that all the people who saw this movie and liked it are inhuman, unfeeling monsters, but I am asking them to reconsider their responsibility and role as cultural consumers.

I am wondering where our theorizing is getting us, both as women and as men who value women, when Jodie Foster who went to Yale and read Derrida as *Mirabella* informs us, thinks that a movie in which women are totally preyed upon emotionally and physically, is in any way, feminist. Yes, maybe the movie says something about the tremendous will to survive, intelligence, and courage of one woman, albeit one who wants to become part of that great snoop in sky, the F.B.I. But does this perspective survive the crushing mass of misogynistic, voyeuristic, brutalizing horror that makes up the rest of the movie?



In the conclusion to *Silence of the Lambs*, we find out two final things. The first is that when Jodie Foster wins an award for her bravery in solving the case and rescuing the last victim, (and is at the same time inducted into the male fraternity of the F.B.I.), her non-verbal, withdrawn mentor/father comes up, shakes her hand, and says, "Your daddy would have been proud of you," immediately referring this woman's entire value and identity back to daddy for approval; the whole movie thus becomes a kind of initiation into a male cultural community that has traditionally excluded women.

And last but not least, the crazy cannibal who is not captured during the course of the movie tells Jodie Foster, during the awards ceremony, that she doesn't need to worry that he will come after her because he has decided that the world is a more interesting place with her in it. This of course leaves her very existence attendant on the pleasure of a lunatic who ate someone's liver with "fava beans and chianti."

-Torri L. Thompson

Uppers 'n' Downers



FRANK & ERNEST



Uppers . . . to "Frank & Ernest" who, on March 29, broke the sexuality barrier on the funnies page. This is apparently the first time openly gay men have been presented in a humor-oriented comic strip.

Downers . . . to the person or persons responsible for selling the t-shirts reading "Whatever happened to peace love and understanding". First of all, the quote, from the Elvis Costello song of the same name, is "What's so funny 'bout peace love and understanding". Secondly, whichever side you are on concerning the Gulf war, it is truly unhip to be a war profiteer.

Uppers...

To the Pope. Okay, so maybe he's just about the most politically unsound person on the planet, but he *has* continued to condemn the military action taken in the Persian Gulf. It's a wonder, though, that his career has not been ruined by espousing such an unpopular view, as has happened to many other media personalities and politicians. Amerika's blind-patriotism must have temporarily over-ruled Amerika's blind-religiousness.

Uppers . . . to the Republican Senatorial Inner Circle, for working toward the Republican Party's goal of increasing ethnic minority participation in the GOP. One of the newest members of the Inner Circle is Eric Wright. Wright, also known as Eazy-E from rap group Niggers With Attitude, was asked to join the Inner Circle in February by Texas Senator Phil Gramm based on Eazy-E's many fine accomplishments. Among those accomplishments are former careers as a drug pusher and a petty thief before going straight with such hits as "Fuck tha Police," which he plans to re-record with Los Angeles Police Department beating victim Rodney King. Congratulations Eazy-E.

Uppers . . . to the Kalamazoo Lesbian and Gay Resource Center. I lived in Kalamazoo for ten years, including my troubled gay teen period, and there was nothing in town for me. Now the Resource Center, to judge by their monthly newsletter, has tapped into and shaped a thriving gay community in my old home town. My only question is, where were all these people when I lived there?

**SAY IT!!
WOMEN
GET AIDS
ACT UP**

Women and AIDS

Since May, 1988, 1117 women in Illinois have tested positive for the HIV virus. This number only reflects those women who have been tested by their physician or through a hospital. Women tested through anonymous testing programs are not included in this number.

264 of those women in Illinois who have been reported as HIV positive have been diagnosed with AIDS.

24 females under the age of 13 in Illinois are HIV positive.

It is estimated that well over 100,000 women in the U.S. between the ages of 15-40 are HIV infected.

The most common method of transmission of the HIV virus to women is through unprotected sex with an infected partner or through sharing IV drug works.

The incidence of HIV infection among women is under reported. There are two related reasons for this: women often do not have health insurance, and many women do not have the financial means to access health care services when ill. As a result, they are not seen by physicians or hospitals.

Women IV drug users often have a more difficult time accessing drug treatment due to financial constraints, lack of insurance, and child care needs.

Women often have a more difficult time than men in qualifying for increased medicaid and social security benefits. The reason is that to qualify, one must have a diagnosis of AIDS. The criteria for diagnosis are based on opportunistic infections such as pelvic inflammatory disease, cervical cancer, and yeast infections. None of these qualify for a diagnosis of AIDS.

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Lambda News

Lambda Legal Defense and Education Fund is dedicated to protecting the legal and civil rights of gay, lesbian and bisexual persons and persons with HIV/AIDS.



Indiana insurance company sued for anti-gay discrimination

Invoking an Indiana state insurance regulation that prohibits discrimination based on sexual orientation, a gay man filed suit March 25 against an insurer that refused him enrollment in his company's group health plan. The lawsuit marks the first time that such a non-discrimination insurance regulation has been invoked and the first sexual orientation discrimination case ever brought in Indiana.

Thor Steingraber, a 23-year-old healthy gay man from Indianapolis, was denied group health insurance by American United Life Insurance Company (AUL), the company used by Steingraber's employer, the Indianapolis Opera. The denial followed AUL's review of his medical records, which indicated he is gay.

AUL initially resisted providing a reason for its refusal. Once pressed, AUL cited a minor prostate infection for which Steingraber had been successfully treated. Although Steingraber's doctor objected to the denial, AUL failed to offer even partial coverage excluding prostate-related claims as a pre-existing condition.

"What happened to Thor is a glaring example of the discrimination gay men and other Americans face daily as insurers try anything to avoid offering health coverage to anyone not guaranteed healthy and wealthy," said Lambda staff attorney Evan Wolfson.

"When insurance companies discriminate, people are denied the insurance coverage they need to protect their health and the taxpayer's wallet, since the taxpayer winds up footing the bill," said Wolfson. 37 million Americans have no health insurance, and millions more are under-insured.

Indiana insurance regulations state that "sexual orientation may not be used in the underwriting process or in the determination of insurability." At least 18 other states have similar anti-discrimination regulations.

"Insurers say they need to discriminate in order to keep their costs down and profits up," said Wolfson, "but their own studies show that AIDS costs are no more than 2% of their total expenditures."

In a related Lambda case, *Westhoven v. Lincoln Food Services*, a hearing officer at the Indiana Civil Rights Commission found that an employer's self-insurance plan broke the state Civil Rights Law when it placed a discriminatory cap on AIDS-related claims.

Ohio court rules domestic violence law applies to same-sex couples

In the first known case of its kind, an Ohio appellate court ruled the week of March 26 that the state's domestic violence law must be interpreted to cover lesbian and gay domestic partners. The court concluded the legislature intended "that the domestic violence statute provide protection to persons who are cohabiting regardless of their sex."

The case arose in August 1990 when Ellensara Evans filed criminal charges against and sought protection from her domestic partner, Carol Hadinger, for domestic violence. The trial court judge dismissed the charges against Hadinger, stating the law, which applies to those "who live as spouses" or "otherwise cohabit," did not apply to two women. Since they could not legally marry, according to the judge, they could not live as spouses, and thus the abused partner falls outside the law's protection. In overturning this decision, the appellate court "decline[d] to adopt such a restrictive position."

"This is a wonderful and very important victory for the protection of lesbians and gay men in our homes and in our relationships," said Lambda Legal Director Paula Eitelbrick. "It is an outrage that the trial judge would spend his time worrying about what kind of relationship the women had when one of them was seeking the court's protection against further abuse in her own home."

The Ohio domestic violence law prohibits anyone from harming a family or household member. Family or household member is defined as including "a person living as a spouse," which includes someone "who is otherwise cohabiting with the offender." The appellate court concluded the statutory definition of "living as a spouse" does not in and of itself exclude two persons of the same sex.

According to Eitelbrick, this decision strongly supports two issues of importance to the lesbian and gay community. "First, it is clear that the court considered the prevention of domestic violence, whether within lesbian and gay homes or heterosexual homes, to be a legal priority. Second, the court clearly recognizes that lesbian and gay domestic partners are entitled to equal protection and treatment."

New York high court hears from opponents of coercive HIV policy

The New York Court of Appeals has accepted a "friend of the court" brief from 23 groups and individuals with special expertise in public health urging it to reject demands by four doctors' associations that New York State permit testing without consent for HIV and that the state begin collecting names of individuals with HIV.

"Although these mandatory measures might have a superficial appeal in a medical crisis like AIDS, careful analysis reveals that implementation of such measures will actually foster the spread of the disease," the brief declares. "For example, by eliminating the requirement of informed consent and abolishing the option of anonymous testing, fewer people will participate in HIV testing programs, thereby dramatically undermining the benefits of HIV testing."

The 23 "friends of the court" include the American Nurses Association; the American Public Health Association; the American Red Cross; AIDS Action Council; the American Foundation for AIDS Research; and Mathilde Krim, Ph.D., one of the world's foremost experts on AIDS.

The four doctors' groups urging testing without consent are the New York State Society of Surgeons, the New York State Society of Orthopedic Surgeons, the New York State Society of Obstetricians and Gynecologists, and the Medical Society of the State of New York.

The doctors' groups originally brought suit in June 1988 against David Axelrod, New York State's Commissioner of Health, claiming that he had a legal obligation to designate HIV as a "communicable" and also a "sexually transmissible" disease.

Such designations would trigger various existing statutes and regulations providing for testing without consent, reporting of names, and in some instances isolation and quarantine.

A trial court ruled against the doctors' groups in November 1988. The groups appealed to the Appellate Division of the state Supreme Court, which ruled against them in May 1990.

The Court of appeals, which accepted the "friend of the court" brief February 7, 1991, was scheduled to hear oral arguments in March. The court should issue its ruling several months later.

Former midshipman's suit against Naval Academy proceeds

The U.S. Court of Appeals for the District of Columbia on December 10, 1990, reversed a decision by a lower court which had dismissed the case against the United States Naval Academy filed by Joseph Steffan. Steffan, a former top-ranking midshipman, was forced to resign within weeks of his graduation because he stated he is gay.

On the advice of counsel, Steffan refused to answer questions about his sexual activity on the grounds that it was not relevant to the central issue of his case—that he was forced to resign from the Naval Academy based solely on his statement that he is gay. The three-judge federal appeals panel agreed.

The case has now returned to the lower court on the issue of whether the Naval Academy violated Steffan's constitutional rights when it forced him to resign from the Academy, forfeiting his graduation and stripping him of his commission, simply because he stated he is gay.

In other developments, attorneys for Steffan filed a motion March 11, 1991, to disqualify Federal Judge Oliver J. Gasch, who is hearing the case, for bias.

In the previous week in a hearing in his Washington, D.C., courtroom, Gasch had called a discovery motion by Steffan's attorneys to obtain government documents to support his case "burdensome." Steffan's attorney, Mark Wolinsky, objected. Gasch responded, "The most I would allow is what relates to this plaintiff, not every homo that may be walking the face of the earth at this time."

A few moments later Gasch suggested that Steffan's attorneys may have presented insufficient evidence to support another discovery request. "On what basis do you contest [the dismissal from the academy]?" Gasch asked Wolinsky. Wolinsky replied, "On Mr. Steffan's affidavit." Gasch responded, "That he's a homo and knows other homos. Is that it?"



Sandra Lowe, Lambda staff attorney, stated that the judge's comments may have violated the American Bar Association's Code of Judicial Conduct, which prohibits judges from manifesting bias based on sexual orientation. Lowe commented, "The judge's repeated references to Steffan and other gays as 'homos' was particularly inappropriate in a landmark civil rights case challenging discrimination on the basis of sexual orientation." Steffan noted that the difference between "homosexual" and "homo" is every bit as crucial as the difference between "negro" and "nigger."

Texas federal appeals court hears oral arguments in AIDS discrimination test case

The United States Court of Appeals for the Fifth Circuit in Houston, Texas, has heard oral arguments in an AIDS discrimination case that could have implications for all group health plans offered by employers to their workers.

In the case, John McGann of Houston alleges that his former employer, H&H Music Company, violated federal law by altering its group plan to place a lifetime cumulative cap of \$5,000 on AIDS-related claims nine months after the company learned he had AIDS. The previous maximum for AIDS was \$1 million.

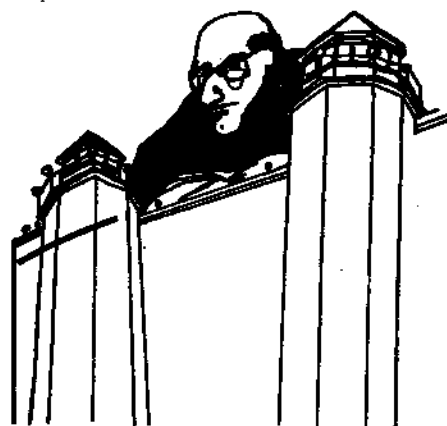
"The federal pension statute—the Employee Retirement Income Security Act (ERISA)—explicitly prohibits companies from retaliating or discriminating against a worker because that person seeks to obtain benefits to which he or she is entitled," said Joseph J. Garcia, who argued on McGann's behalf before the court. "That general rule should apply to group health insurance as well as pension plans and other fringe benefits, and Congress intended that it should," he continued.

"The evidence suggests this employer singled out McGann for exclusion once it learned of his condition," said Thomas B. Stoddard, Lambda Executive Director. "Such treatment is not only mean-spirited and inhumane. It is—and should be—illegal."

McGann was diagnosed with AIDS in December 1987 and informed H&H Music shortly thereafter. On August 1, 1988, the company instituted a new group health plan, to be self-insured by the company, containing the \$5,000 limit on AIDS. The new plan placed no limitations on other catastrophic illnesses.

In June 1989 McGann brought a lawsuit challenging the exclusion. Federal District Court Judge Norman W. Black dismissed the suit on June 26, 1990, asserting that federal law accords employers a general right to change or terminate their group health plans. McGann then sought review by the Court of Appeals.

McGann's medical bills have already surpassed \$20,000, which he has largely had to pay himself or with assistance from public welfare programs.



Attica News/cpf

Support needed to revise Illinois Human Rights Act

On March 7, 1991, State of Illinois House Representative Ellis Levin introduced a bill which would amend the Human Rights Act. First of all, the Human Rights Act would define sexual orientation as "male or female" homosexuality, heterosexuality, or bisexuality by orientation or practice." Also included would be changes in the definition of unlawful discrimination to include discrimination against a person because of his or her sexual orientation.



Book Review: Book explores gay/lesbian history

Hidden From History: Reclaiming the Gay & Lesbian Past is a recently released anthology from Meridian Books. This edited compilation of essays is dedicated to "all those we have lost to AIDS and to all those struggling against it." The book's authors, Martin Duberman, Martha Vicinus, and George Chauncey, Jr., also dedicate the book to stamping out ignorant, unfounded, pious, politically right-wing arguments that have their source in paranoid self-pity.

If you are a gay/lesbian activist, this is the source book to keep your rhetoric on solid ground. No more hear-say or popular belief to depend upon; this book documents sexual deviance with footnotes!

Containing more to ponder than anecdotes, *Hidden From History* takes you through time. Adjustments are made for historical inaccuracy regarding homosexuality in ancient Greece, the Greek accepted standards of aggressive partners, and their dismissal of the passive homosexual. The book also addresses the hearsay and myths about lesbians in Ancient Greece.

Hidden From History also covers many other topics in a variety of other essays, including:

- "Homosexuality and Late Imperial China" and "Male Love in Early Modern Japan," discussions on the mysteries of the orient
- "Writhing Bedfellows in Antebellum South Carolina: Historical Interpretation and the Politics of Evidence," by Martin Duberman
- "Distance and Desire: English Boarding School Friendships, 1870-1920," by Martha Vicinus
- "Christian Brotherhood or Sexual Perversion? Homosexual Identities and the Construction of Sexual Boundaries in the World War I Era," by the book's third editor, George Chauncey, Jr.

The book culminates with studies of World War II and the Post-War era, including "March to a Different Drummer: Lesbian and Gay G.I.s in World War II"

To urge support for this legislation, write to the sponsor:

Rep. Ellis Levin
3337 N. Clark
Chicago, IL 60613
or
2073 Stratton Bldg.
Springfield, IL 62706.

Also, write the Speaker of the House:

Speaker Mike Madigan
316 Capitol Bldg.
Springfield, IL 62706

Hidden From History completes those chapters of history that have been traditionally left incomplete. I hope that the book represents the beginning of more scholarly research into the roles of lesbians and gays in history, and that future studies will equal its breadth and scope.

Hidden From History is available from Meridian Books.

—Patrick McDonnell

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Animal rights



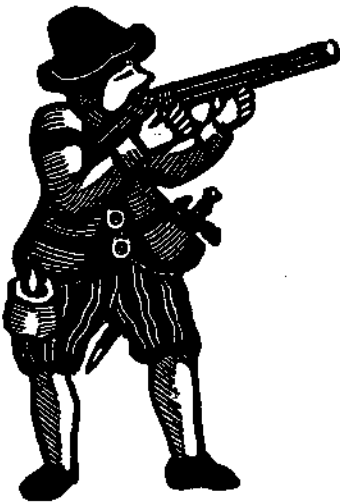
From the American Anti-Vivisection society

Cancer researchers switching tactics

In a startling about-face, the National Cancer Institute announced recently that most of the experiments it has conducted on animals in the past 35 years have yielded little in the way of a cure for cancer. Said David Korn, chairman of the NCI, "Maybe we have been using the wrong system as a screening device."

Researchers are now trading laboratory mice for a new system that seems far more promising—and cruelty free. Automated devices and computers are being used to test potential cancer-fighting drugs on real human cancer cells. Not only is the approach more sophisticated, but it also allows scientists to test more than 300 chemicals a week.

Lest one think that animals are entirely protected, no such promise can be made. Whatever new agents are found effective in the new system, a lengthy screening process involving animal testing will still be made. Therapies will then be tried on human cancer patients. Meanwhile, tens of thousands of mice will be spared, and that is no small victory.



MDs squabble over shooting cats

Dr. Michael Carey, a professor of neurosurgery at Louisiana State University who has conducted notorious cat-shooting experiments, has found support from fellow-experimenters, but not such support from a recently released General Accounting Office report. Carey, who shot over 700 cats in the head from 1983 to late 1989, was supposedly trying to determine the effects of bullet wounds on the brain. His main finding was that brain-wounded cats often stop breathing, the same result discovered by scientists at the turn of the century.

The government-sponsored testing came under the scrutiny of animal rights groups who enlisted the help of Louisiana Congressman Bob Livingston. Livingston, in turn, requested a GAO investigation, and Congress cut off funding until the report was complete.

Larry Thompson, assistant comptroller general for the GAO, said there were questions as to why useful data was produced from only a fraction of the 700 cats tested. Additionally, Thompson said, "The Army had done a slipshod job of monitoring this research project." The GAO concluded that the Defense Department should "try to determine if continuing the contract will produce useful information." If so, a "close eye" is recommended on the remainder of the testing.

Such suggestions may be moot at this point. Dr. Carey was recently deployed to the Persian Gulf as a reserve officer.



Gillette agrees to permanent ban on animal testing

The Gillette Company has announced a permanent ban on animal tests for its Jafra cosmetics company. The announcement was sent to PETA, which, along with the New England Anti-Vivisection Society, has agreed to stop their four-year-long boycott of Jafra.

PETA met with Gillette officials in early December. "The meeting was a break-through," said Sammy Busby, Gillette campaign coordinator for PETA and NEAVS. "Gillette has used fewer than 100 animals for non-pharmaceutical testing in the last year—none of these for Jafra. This is a significant decrease since our campaign began in 1986."

Gillette has also agreed to annual disclosure of closely held test data, including the number and species of animals used in its other corporated divisions. The Jafra animal test ban marks the company's first public non-animal testing policy. While Jafra products have not been tested on animals since 1987, Gillette had, until now, kept animal testing as an option.

"Although our campaign will continue until not a single animal is killed for Gillette, we praise the company for this significant first step," says Busby.

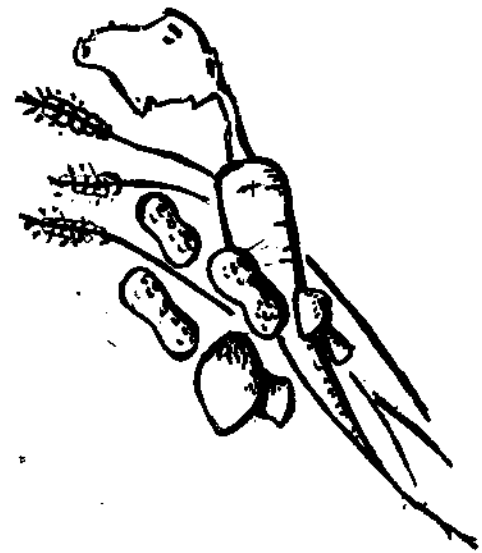
Teen brochure on vegetarianism available

A new brochure on vegetarian nutrition for teenagers has been developed by Reed Mangels, Ph. D., R.D. and the Vegetarian Resource Group. As more and more teens are becoming vegetarians, they are facing peer pressure to conform, as well as facing questions from their parents about their food choices.

The brochure attempts to address these issues and explain the need for variety in a vegetarian diet. The publication points out that vegetarianism represents a positive move toward a cleaner, more compassionate world—as well as toward better health.

For a copy of the brochure, send a self-addressed, stamped envelope to The Vegetarian Resource Group, P.O. Box 1463, Baltimore, MD 21203.

To become a member of the American Anti-Vivisection Society and receive the AV magazine, send a check for \$10, along with your name and address, to The American Anti-Vivisection Society, Attention Membership Dept., Suite 204, Noble Plaza, 801 Old York Road, Jenkintown, PA 19046-1685.



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Raccoons, mosquitoes, and poison ivy—oh my!



As summer approaches, recollections of my previous summer experiences in nature come to mind. For the last several years, I have spent my summers at a scout camp as Ecology Director. Theoretically, my job has been to teach the dominant human-centered paradigm. "Yes, Johnny," this paradigm says, "this tree is especially good for lumber. Oh, and this is a White Birch tree. It has many uses for humans. We can make canoes out of it. We can peel its bark and use it for kindling to start fires, or write on it and send it as a post card to your parents. We can even make Birch Spaghetti out of its inner bark!"

When my "superiors" are not around, however, I try to subvert the dominant paradigm by introducing these children to a little humility.

My first step towards humility in nature came while I was trying to explain to these kids the uses of things in nature that seem to have no use for humans. Mosquitoes and Raccoons are fine examples of this. Kids just cannot understand how little blood sucking demons can be useful to human beings. The kids thus decide the fate of these poor insects in a mini-second—"Splat." And what could be useful about a furry manifestation of Satan (Raccoon) that awakens only at night, sneaks into your tent, and makes off with all the candy you so carefully stashed. It's a little harder to "splat" them, since they usually fight back, but believe me, attempts have been made.

By far, the hardest to explain, however, is Poison Ivy. What do you say to a 7-year-old brat suffering from the effects of itchy red patches covering him from face to toe as a result of his ignorant indulgent excursion into these three-leafed devils. "Well, Johnny, without Poison Ivy, the birds would not have berries to eat. Then there would be no more birds to sing to you in the morning." Perfect, I thought. If I could not find a direct use of poison Ivy for humans, this indirect approach was bound to work. He seemed satisfied with my answer, but the itching did not stop. Nor did the little voice in the back of my head which began to haunt me. "You've got it all wrong," it quietly whispered.

What did I have wrong! What possible direct use could Poison Ivy be to human beings at summer camp. These plants just grew there, in the most inconvenient spots, taunting humans, daring them to come a little bit closer.

Perhaps I could find the answer in history, I thought. I could read what famous naturalists had to say on the subject. Surely one of them encountered a similar problem. Indeed, naturalist literature is chock-full of humans who were inspired by the esthetic qualities of nature. They saw nature as inspirational, beautiful, even medicinal to the human soul. Could this be it! The solution to the Poison Ivy riddle. Like a masterpiece locked safely away behind

glass, not to be touched, the Poison Ivy plant was useful as a source of beauty to humans. I must admit, the Poison Ivy plant does have a certain pleasing quality to me—of course, I also happen to be immune to its rash-causing oils. Still, that voice called out to me, "You've got it all wrong."

But this time I new how I was mistaken. Granted that many parts of nature are inspirational and even spiritually medicinal to human beings. Just walk outside after a rainstorm and take a deep breath. Weeks of tension and anxiety brought about by the 20th century God of Progress will end in barely a second. Other things in nature like Poison Ivy do not elicit these same reactions. But whoever said they were supposed to? Perhaps, just perhaps, some things in nature were not meant for humans. In fact, nothing in nature exists exclusively for humans. We just like to think so, and we are consequently baffled when we come across something that seems to defy this arrogance.

So what good is Poison Ivy for humans. The answer finally hit me. The little kids were right all along when they answered "No Good! Poison Ivy is absolutely the most demonic plant that ever existed on this planet. We would all be better off without it. We do not need Poison Ivy!"

"But, you know what," I can now say to these kids, "It does not need us either."

--Nature Boy

Animal rights events scheduled

Stockyard protest on Memorial Day

On May 27, 1991, there will be a Stockyard Protest at 12:00 noon at the South St. Paul Stockyards in Minneapolis, MN. The event, sponsored by the Farm Sanctuary, is to protest conditions at the stockyards. The main focus is to seek a firm and effective policy against the practice of accepting "downed" animals.

Animals that become ill, injured, or crippled through handling and transportation to the stockyard are known as "downers." Usually these animals are unable to walk and many drag themselves to move out of their own wastes or to try to escape electric prodding. Standard practice is for stockyard workers to tie "downed" animals to the back of a pick-up truck and drag them to an area where they are piled on top of each other for easier kill later. The animals are not euthanized because someone would be out the \$500 that a live cow or pig would bring at the slaughterhouse.

A measure of how wide-spread this problem is can be seen in the number of dollars spent per year: losses related to transportation amount to about \$15 million per year from dead and crippled animals and another \$46 million from carcass-damaging injuries and stress-related deaths.

For further information about the Minneapolis protest write or call:

The Farm Sanctuary
P.O. Box 150
Watkins Glen, NY 14891
(607) 583-2225

3rd Annual Illinois Animal Rights Convention

April 26 & 27, 1991, North Shore Holiday Inn, Skokie, Illinois

The IARC is an event designed for the lifelong animal and environmental protection advocate as well as the newly initiated. It has been planned with the following goals in mind: to increase the awareness of animal and environmental protection, to increase networking across the state, to help keep interested individuals abreast of both national and local campaigns, and to give practical advice on how to protect the earth and the animals on it.

Featured national speakers include: Ingrid Newkirk, Director of People for the Ethical Treatment of Animals (PETA); Dr. Michael Klaper, Scientific Director of Earth Save; Syndee Brinkman, President of Ecovision; and Dr. John Kullberg, President of the ASPCA, among others. Local speakers will also be featured.

This year special workshops have been designed for young people ages 8-12. Other highlights include: vegan cooking demonstrations, a Saturday evening concert by animal rights activist and environmentalist Dana Lyons, and a banquet.

Prices range from \$15 to \$50, depending upon the number events registered for and date of registration.

For more information call (312) 427-6065 or call (309) 829-2224 locally for a registration form.

Jim Mason to speak at U of I

Jim Mason, author of *Animal Factories*, will speak at the University of Illinois in Urbana on April 16th at 7:30 pm in Room 180, Bevier Hall. He will discuss current methods of raising livestock and "factory farm" conditions.

Questions?: call 829-2224

Issue of the issue

Welcome to the first installment of a new *Post Amerikan* feature. Each issue, somewhere in the paper, will be a discussion question related to some issue which is covered in that edition. We encourage you the readers to respond to each issue's question. Your responses will be used in the next edition's examination of the question.

This issue's issue is: There are some animals which are naturally carnivorous, including dogs and cats, and others which kill their own food, such as snakes and spiders. Is it ethical to maintain such an animal as a pet or animal companion knowing that by so doing you are in some measure contributing to the deaths of other animals?

Send your responses to Issue of the Issue in care of:

Post Amerikan
PO Box 3452
Bloomington, IL 61702

SPEAK OUT!

Progressive Student Union: End of semester events

April 8-12, Monday-Friday: Table, Bone Student Center, ISU. Information on April 15th demonstration and the U.S. wars in the Middle East and El Salvador.

April 10, Wednesday, Walker Large Lounge, ISU, 7:00 p.m.: **SPEAKER**—Jaime Suriano, Salvadoran representative of the FMLN/FDR. Topics include: Prospects for Peace in El Salvador, Current Analysis of the Negotiations Process, and How the War in the Gulf Affects the Struggle in El Salvador.

April 14, Sunday, Loyola, Chicago, 9:00 a.m.: **Pre-action Teach-in.** Day will include Educational Sessions on AIDS and the U.S. War in El Salvador, Pre-Action CD direct action training.

April 15, Monday, Chicago, Federal Building, Jackson and Dearborn, 7:30 a.m. **TAX DAY NATIONAL MOBILIZATION**—Money For AIDS, Not For War—From the Middle East to El Salvador! Call for the reallocation of tax dollars. Demand money for healthcare, not warfare. Call PSU reps below for information, transportation, or demo maps.

April 15-19, M-F: PSU Information Table, Bone Student Center, ISU. El Salvador Freedom Week—National Week of Student Actions.

April 17, Wednesday, Walker Hall, ISU, 8:00 p.m.: El Salvador Teach-in.

April 27-28, Saturday-Sunday, Madison, WI: Progressive Student Network National Membership Meeting. Meeting is open to all interested in checking out PSN or progressive politics. Contact the reps below for specific agenda and information.

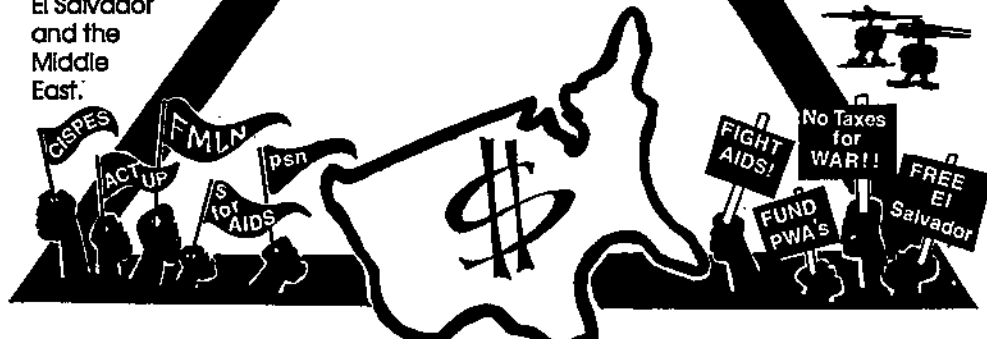
Gina: 454-8158
Daren or Tim: 452-5218
Piper: 452-7906

PSN/ACT UP plan demonstration:

MONEY FOR AIDS NOT FOR WAR-

AIDS is a National Health Crisis, thousands are dying. The US government doesn't care. Instead it uses our tax dollars to rain death and destruction on the people of El Salvador and the Middle East.

This is outrageous! These murderous policies must stop. Join us on Tax Day to demand an end to the unjust allocation of our tax dollars.



FROM THE MIDDLE EAST TO EL SALVADOR!

NATIONAL DEMONSTRATION

Monday April 15th 7:30 am

CHICAGO, ILLINOIS

FEDERAL BUILDING, JACKSON & DEARBON

Pre-action/Teach-in: Sunday, April 14th

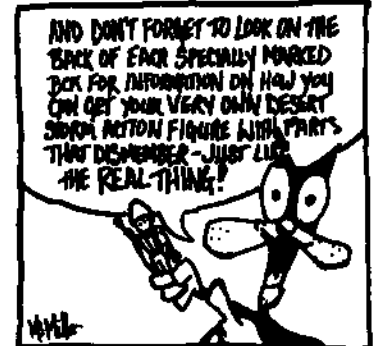
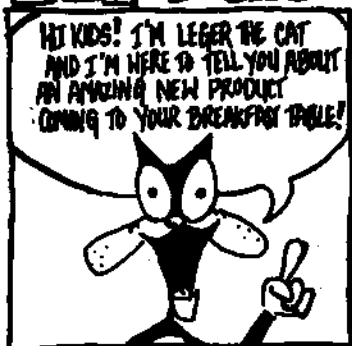
Sponsors:

- AIDS Coalition to Unleash Power (ACT-UP)
- Chicago, Committee in Solidarity with the People of El Salvador (CISPES)
- Progressive Student Network (PSN)

For More Information:

- ACT-UP Chicago — Gina (312) 989-0255
- Midwest CISPES (312) 227-2587
- National PSN (312) 227-4708

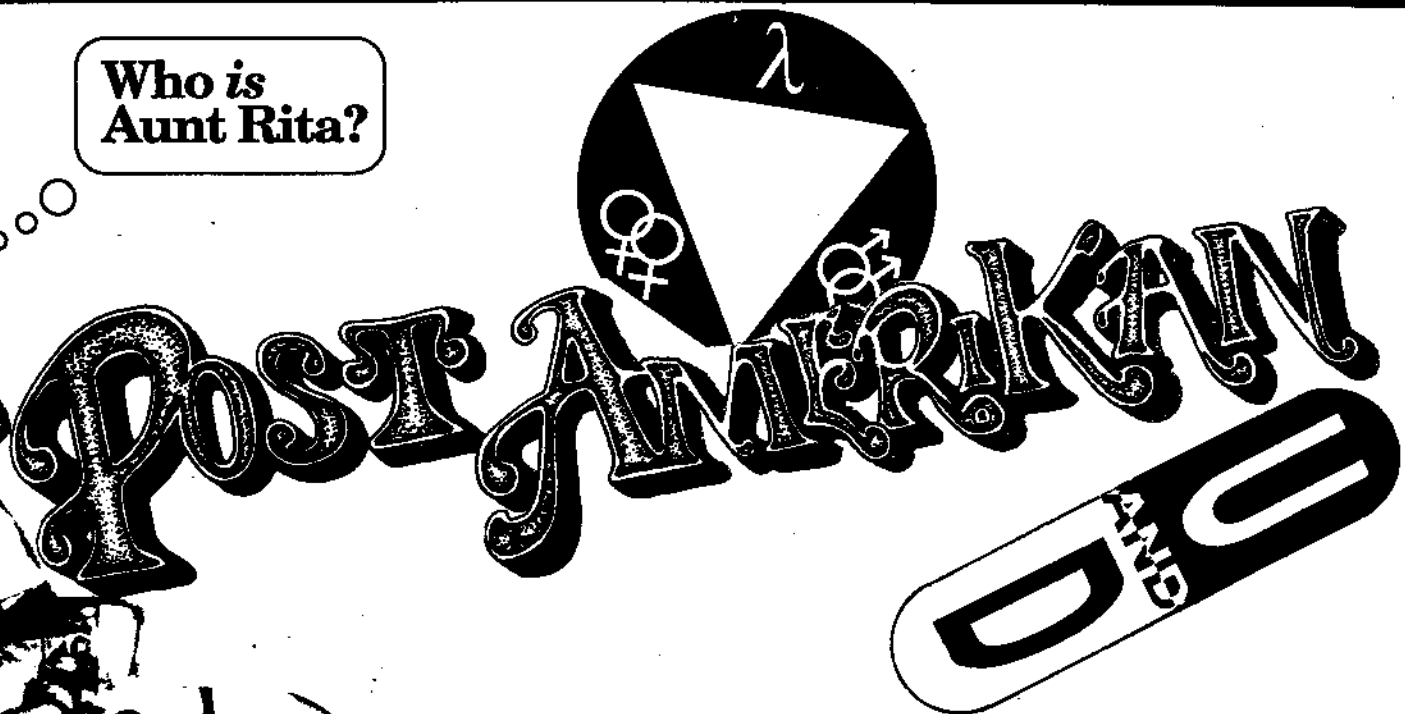
Leager the Cat by Jonathan McMillis 5-11-91



Who is Aunt Rita?



Aunt Rita urges her niece Susie, "Sport a short haircut, let your body hair grow, never eat another living creature, carry a pack of chewing gum in case you happen upon a bourgeois pig in a fur coat— that's büzh-wä...you can say it—and always read Post Amerikan."



YES! I do want to be like Aunt Rita!
Enclosed is a \$4.00 check/money order for a 1 yr. subscription.

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