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**AIDS task force to be authorized by supervisors**

By Claude Walbert; Tribune Staff Writer

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The Board of Supervisors is expected to adopt an ordinance Tuesday forming the San Diego County Regional Task Force on AIDS. The task force would have the assignment of promoting education, prevention, treatment and counseling about acquired immune deficiency syndrome.

Supervisors approved the task force last month while authorizing the hiring of eight additional specialized health workers to combat the deadly disease, which scientists believe is spread by a virus. The number of cases of AIDS has more than doubled in San Diego County every year since 1981. Since that year, 160 cases have been recorded, and more than half the patients have died, said Dr. Donald Ramras, public health officer.

The task force is expected to become operational Feb. 14. The appointed members will be drawn from organizations with a special interest in AIDS, which so far has spread primarily among homosexuals, intravenous drug abusers and people who received contaminated blood products.

In addition to unspecified private entities, the following organizations, agencies and individuals will be represented on the task force:

The School of Medicine of the University of California at San Diego, UCSD Medical Center, the San Diego AIDS Project, county Public Health Services, county Mental Health Services, the Sheriff's Department, the Beach Area Community Clinic, physicians serving the homosexual community, the San Diego State University Graduate School of Public Health; the Hemophilia Association, the San Diego Blood Bank, the county Social Services Department, an attorney from the community, the League of Cities, the county Office of Education; the Hospital Council of San Diego County, the San Diego Naval Base, the San Diego AIDS Assistance Fund and the American Red Cross.

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# SAPPHO SPEAKS

The Lesbian and Gay Quarterly Journal at UCSD

April 1986

## The San Diego Bathhouse Controversy

Public relations, public health, and civil liberties

by Russell Lewis

Last November, MECLA, the Municipal Elections Committee of Los Angeles, called for bathhouse owners to voluntarily close during the AIDS crisis. The political action committee, which describes itself as "dedicated to the advancement of human rights for gay men and lesbian and non-lesbian women," said, "Businesses which provide facilities for direct sexual activity on the premises did not create this epidemic, nor will closing them end the health crisis. However, voluntary closure is an additional act of prudence we must advocate."

MECLA also said that closure of the bathhouses is of such symbolic importance that failing any voluntary action on the part of these businesses, "we shall initiate and support further positive measures to accomplish this result." Board member Craig Hume was cited as saying that such measures might include picketing bathhouses, organizing letter-writing campaigns, and advocating government closure of the establishments.

In many parts of the country, the bathhouse battle has been raging since the AIDS epidemic started. Atlanta has seen raids on bathhouses with arrests made under Georgia's sodomy law, San Francisco's Public Health Office closed the baths temporarily last year, and New York's Mayor Ed Koch, proclaiming that "we will not sell death in this city," said that the city would go to court to try to shut down at least some of the bathhouses. In Los Angeles, guidelines for bathhouse operations patterned after those in New York and San Francisco were passed by the L.A. County Board of Supervisors. The guidelines, to be instituted by bathhouses only if health inspectors determine that high risk sexual activity is taking place, require bathhouse owners to:

- Provide employees to observe activity within the bathhouses at a ratio of one monitor for every 20 patrons.
- Expel all patrons observed engaging in high-risk sexual activities.
- Maintain a daily log of expulsions that would be available to health inspectors on demand.
- Prominently display warnings of high-risk sexual activities.
- Increase the lighting throughout the bathhouses.
- Remove all structures or portions of structures that "promote or encourage high-risk sexual activity" or block the view of inspectors.

In San Diego, the discussion has been relatively low-key and there have been no actions taken against bathhouses by municipal county or Public Health authorities. The MECLA decision has, nevertheless, touched off a discussion of the issue in the gay press, as well as at a San Diego Democratic Club Forum on "Civil Rights vs. Public Health."

The question of bathhouse closure was dealt with by the Mayor's Task Force on AIDS well over a year ago. The Task Force (made up of representatives from various health-care, social service, and mental health sectors dealing with AIDS, the San Diego AIDS Project, gay physicians in private practice, the Hemophilia Society, and the Blood Bank) recommended against closure because it would not significantly reduce the spread of AIDS, and also felt that bathhouses could serve as important points for education on safe sexual practices.

The County Public Health Officer, Dr. Donald Ramras, concurred with the recommendation.

The most vocal proponent of voluntary bathhouse closure locally is Doug Scott, President of the San Diego Democratic Club. His position is based on both public relations and health concerns.

"The gay community is dealing with an incredible public relations problem on this issue. 'Joe Jones' doesn't know the difference between a bathhouse and a brothel. The average person sees a health crisis, and in the middle of it what they see is a brothel in full operation. How we are perceived in this period of crisis is important. If we aren't seen as cooperating and are seen as little children saying 'no, don't take this away', they'll feel perfectly justified in

whatever actions they take. They'll go further than the baths."

Scott supports the MECLA decision on the grounds that it will help to change the public perception of this issue. "By who MECLA is and by virtue of this statement, it says to people, 'We are gay people who care deeply'. Even if not one bathhouse closes down, this position needs to be stated. It will help people understand about our wanting to improve things."

Aside from the symbolic importance of calling for closure, Scott does feel that there is a legitimate health justification. Scott writes in the *San Diego Gayzette* that once inside the bathhouse, the environment not only allows unsafe sexual activity, it virtually encourages it. "...there is no point in providing easy access to places that facilitate and encourage multiple and anonymous sex partners by their very definition. If even a small percentage reduce their unsafe sex with multiple partners, then this action's (voluntary closure) benefits will have outweighed its negatives." (*San Diego Gayzette*, "MECLA's Decision Should be Supported," November 21, 1985, p. 2)

Scott says that he has come to his position after a lot of internal struggling and lengthy consideration, but does not want to see the government step in and set a precedent. "My worst case scenario is us getting to the point of a Japanese-American type internment for gay men. I don't want to see that happen."

Ramon Gutierrez, Professor of History at UCSD, objects to the voluntary closure/public relations approach on the grounds that it constitutes playing to a bigoted moral audience and in the process creates scapegoats.

"Trying to portray the gay community as responsible is certainly of concern to me, too, but the way you're responsible is not to be seeking out witches and whipping boys that you're going to unjustifiably punish when there's no way to punish them. It essentially comes down to seeking out somebody that you're going to point the finger at—'those bad boys at the baths.' That's not the way to deal with it. If the image thing is what's worrying them, then the task of the gay community is to portray AIDS not only as also a heterosexual problem, but also to increasingly point to the intravenous drug use connection. If the image of the gay community is of concern, then the goal should be to portray the disease for what it is, instead of stigmatizing the gay community as the source of it and the most notorious disseminator of it."

Gutierrez said that a public relations attempt to avoid being stigmatized by calling for voluntary closure will fail because we're already stigmatized; additionally, it will do nothing in terms of reducing the spread of the AIDS epidemic. "If you close down the baths," he said, "they'll either go to the park and get arrested, or do it in their homes."

Doug Scott rejects this argument because the bushes do not offer the opportunity for the kind of "rapid fire" contacts that the baths do.

Dr. Ramras, however, said that one of the reasons why County Public Health has not recommended closure is that "it's more important what you do than where you do it."

Terry Cunningham, assistant to the Interim Director at the San Diego AIDS Project, concurs with Dr. Ramras. "When someone hears those bells ringing, it's not going to make any difference whether it's in the roller coaster at Disneyland or the privacy of their own home," Cunningham said.

Responding to the argument that the bathhouse environment especially encourages unsafe sex, Cunningham points out that "so does the environment of most people's bedroom, so does the back seat of a '57 Chevy, so do the bushes at Balboa Park. It all comes down to what the person knows about this epidemic, about the functioning of their own body, and how they go about dealing with their own sexuality. It always comes down to individual choice. I just don't think that closure of the baths is the issue. It's not going to make one bit of difference now. If we can educate those people going to the baths for the first time, and if the AIDS Project can send someone in to do a safe sex seminar and reach those people who don't go to the bars and read the gay newspapers, then we're doing something positive with bathhouses."

Doug Scott, however, contends that the argument opposing closure on the grounds that bathhouses offer education not available from other sources is flawed, because in the months since the Rock Hudson revelation, AIDS has

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## Bathhouse Controversy

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become a topic of "national discussion on every level."

Cunningham responds that specific information, for example the physiology of anal intercourse, where capillaries close to the surface in the rectum may rupture easily allowing direct entry of the HTLV-III virus, does not get treated by the mass media because that kind of information is not yet affecting the majority of their audience. In addition, this kind of coverage would offend much of their audience. "They're not offended by Rambo going across the screen and wasting 50,000 troops," said Cunningham, "but they are offended by a discussion of anal intercourse."

The F-Street Health Club offers safe sex seminars administered by a volunteer from the San Diego AIDS Project every Thursday evening at 9 pm. F-Street Operations Manager Tom Wimbish says that attendance varies between 10 and 40 and is open to all members of the gay male community.

The seminars cover issues of AIDS epidemiology, HTLV-III transmission, and the relative risk of various sexual practices. A recent seminar dealt specifically with:

### —How to put on a condom

It was recommended that you put a little lubricant on the tip of your penis which will make the condom easier to put on and make it slide back and forth and be more stimulating during intercourse, like a simulated foreskin. Also, make sure that there is no air bubble in the reservoir of the condom (a drop of lubricant in the reservoir can help this situation) or it will be more likely to tear. Make sure as well that the condom is rolled all the way down so that it does

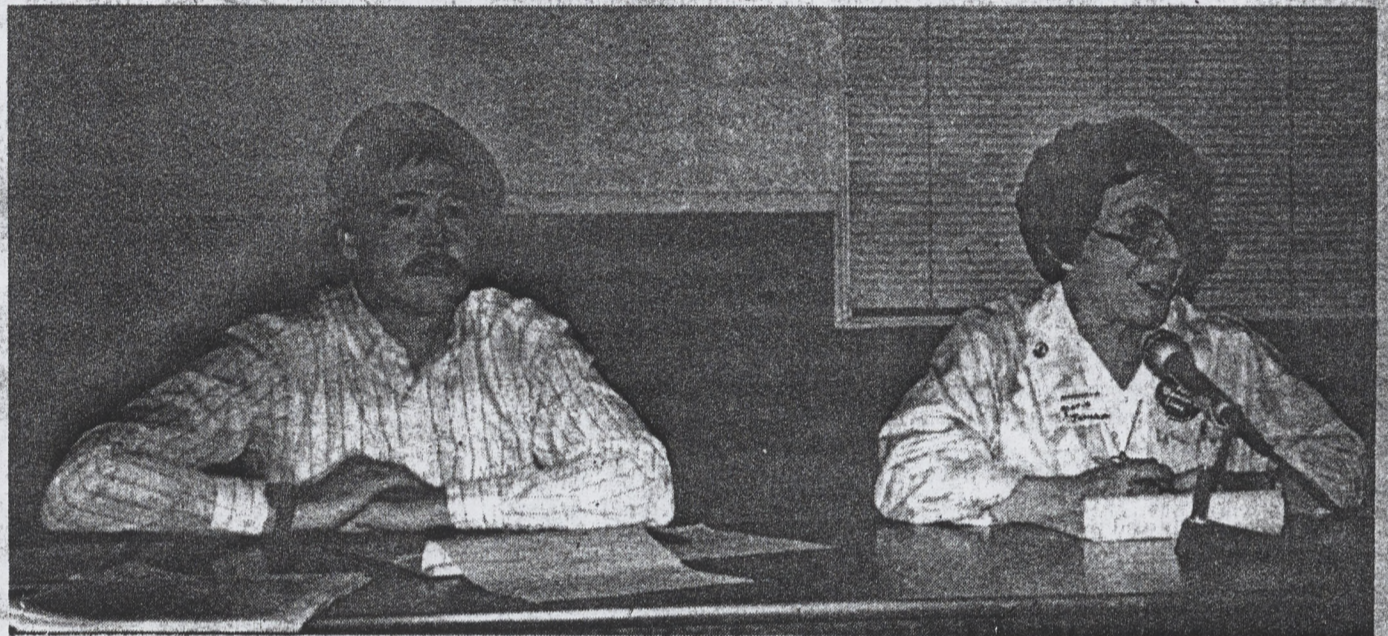
### —What kind of lubricant to use

Water-soluble lubricants are recommended. Oil-based lubricants gum up rubbers, make them brittle, and cause them to dissolve quickly. Oil-based lubricants also trap pathogens next to the skin and inside your body. And, since oil-based lubricants are primarily of the "dip your finger in" variety, they

facilitate spreading germs from person to person. If you do use these types of lubricants the "individual session" size is recommended. Many water-soluble lubricants, such as ForPlay, contain Nonoxynol-9, a substance which has been shown in the test tube to kill gonorrhea, syphilis, yeast, trichomas,

the virus directly into the bloodstream of another person remains the surest route of transmission because the AIDS virus is an extremely fragile organism. Dave's Club and Vulcan, the other two bathhouses in town, do not offer safe sex seminars; all three bathhouses provide condoms and post safe sex

keep the mystery and all of that which is associated with the bathhouses and yet have only safe sex and a lot of education, this is a vital tool," said Cunningham. "It's something that's going to have to happen if they want to stay in business, both in terms of having patrons who want to go there and in terms of avoiding actions taken against them by municipal



Gloria Johnson, a past President of the Democratic Club and a social worker whose caseload is made up of people with AIDS, said that it is time to be responsible, to take a position on the bathhouse issue, and make a sacrifice if necessary. Doug Scott, right, current President of the club, said that voluntary closure of the baths is better than having the government step in. If baths close voluntarily, the perception that the gay community is doing nothing to stem the spread of AIDS will change. If the government does it, the gay community will come off looking like irresponsible children who need to be regulated.

the bathhouses in such a way as to still, or other authorities."

Tom Wimbish said that if there were a threat of closure, the F-Street Corporation would oppose it legally. He said that such a fight would rely "on the moral force of our managerial decision to encourage safe sex. We're going out of our way to see that our members understand that they must change their sexual practices."

If they lost such a legal battle, Wimbish said that they could easily convert into another business, perhaps a typical gymnasium.

Rex Allen, owner of Dave's Club, also said that he would go to court to stay open. Describing himself as a pioneer in the bathhouse business, he said that he has fought many times in the past and spent hundreds of thousands of dollars in legal fees.

Allen said that he came out in the '40s and knows what it's like to be beaten up by the police and arrested just for being in an establishment with other homosexuals.

"I would defend a gay 'anything', our right to congregate anywhere. The only way is to fight for your rights. You've got to be out of your mind to think you can preserve your rights any other way," said Allen.

At the February 27 San Diego Democratic Club forum, "Civil Rights vs. Public Health," Tom Homann, attorney for the F-Street Corporation, said that bathhouse closure is dangerous because it constitutes a mini-sodomy law, which opens the door for reinstating sodomy laws in states where they have been repealed. Homann pointed out that it has only been legal for gay people to have sex in California since 1977. He said sodomy laws are a powerful mechanism for discrimination because when they are in-place the homophobic notion of the "criminal nature of the homosexual" is used as ammunition against gay people.

Doug Scott reiterated his position that reinstated sodomy laws and revitalized discrimination are precisely the

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Keith Vrhel, M.D., said at the San Diego Democratic forum on civil rights vs. public health that gay health professionals have lost the ear of the national health organizations because the gay community is perceived to be obstructionist on the HTLV-III and bathhouse issues. He called for more visible and enforceable educational measures at bathhouses. Vrhel is a member of the American Physicians for Human Rights. Jeri Dilno, at right, said that the bathhouse issue has the potential to rip the gay community apart, and the common goal of avoiding civil liberties losses would be better served by educating the public on AIDS so that groups not at risk will cease to feel that their health is threatened. Dilno is Administrative Vice President of the Democratic Club. Jonathan Dunn-Rankin moderator of the forum is pictured at left.

not get lost in your partner.

—Anal intercourse without a condom  
The Withdrawal Method is extremely dangerous. Pre-ejaculatory fluid will still get into the ruptured capillaries in the rectum of the passive partner, and HTLV-III can pass from the mucous membranes of the passive partner to the mucous membranes of the active partner's penis. "Pulling out" before ejaculation is also problematic because you may not actually pull out all the way before starting to ejaculate.

and HTLV-III (the AIDS virus). But the test tube has a much smoother and more regular surface than does the rectum, so Nonoxynol-9 should be thought of as an extra layer of protection to be used with condoms and *not* as a substitute for condoms.

—Saliva as a transmitter of HTLV-III  
Deep kissing has been placed in the possibly safe, or medium-risk, category for transmission of AIDS. In tests of 71 men with AIDS, one had the virus in his saliva at 1/1000 the concentration in

literature.

Cunningham acknowledged that a lot more work needs to be done to utilize bathhouses for AIDS education. He suggested that all bathhouses sponsor safe sex seminars, and that jack-off groups be formed. He also said that he would like to see one-on-one counselors in the bathhouses on at least a weekly basis, so that people could fine-tune the issues to their own lives. This idea is currently being developed.

"If we can change the complexion of

## Bathhouse Controversy

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problems that he wants to avoid, but to do that it is necessary to change the public's perception of the bathhouse/AIDS issue.

Another reason to call for voluntary closure, he said, is that the current state of affairs puts gay political groups at a disadvantage when dealing with politicians.

MECLA and the San Diego Democratic Club are in the business of selling the gay community to politicians. The gay constituency is a liability to a politician if our support for them alienates his or her other constituents. Scott argued that if we are perceived as a community that is screaming about losing the bathhouses that we will lose access to politicians and forfeit their support in legislative battles.

Calling for closure has not been criticized because of its goal of avoiding repression; the strategy's flaw is that it divides an already fragmented community and does not address the AIDS myths which threaten the gay community socially and politically.

A number of education-based public relations options exist. They could be exploited to avoid divisiveness and deal with the same misperceptions that gays calling for closure of bathhouses hope to address.

Rick Moore, a local gay media observer, has suggested that by spearheading an educational campaign for the general community, the gay community could combat the perception that gay men are "irresponsible children" who need regulating. The most productive point to stress would be that AIDS is an extremely difficult disease to

contract, that the HTLV-III virus cannot be passed via drinking glasses or toilet seats, but requires a blood-to-blood or a body fluid-to-blood transmission route.

Another point that has not been exploited is the fact that lesbians are the lowest risk group for contracting the disease. The tremendous potential of this fact to combat the use of AIDS by homophobic elements to justify repressive measures and damage the gay community's political viability is untapped.

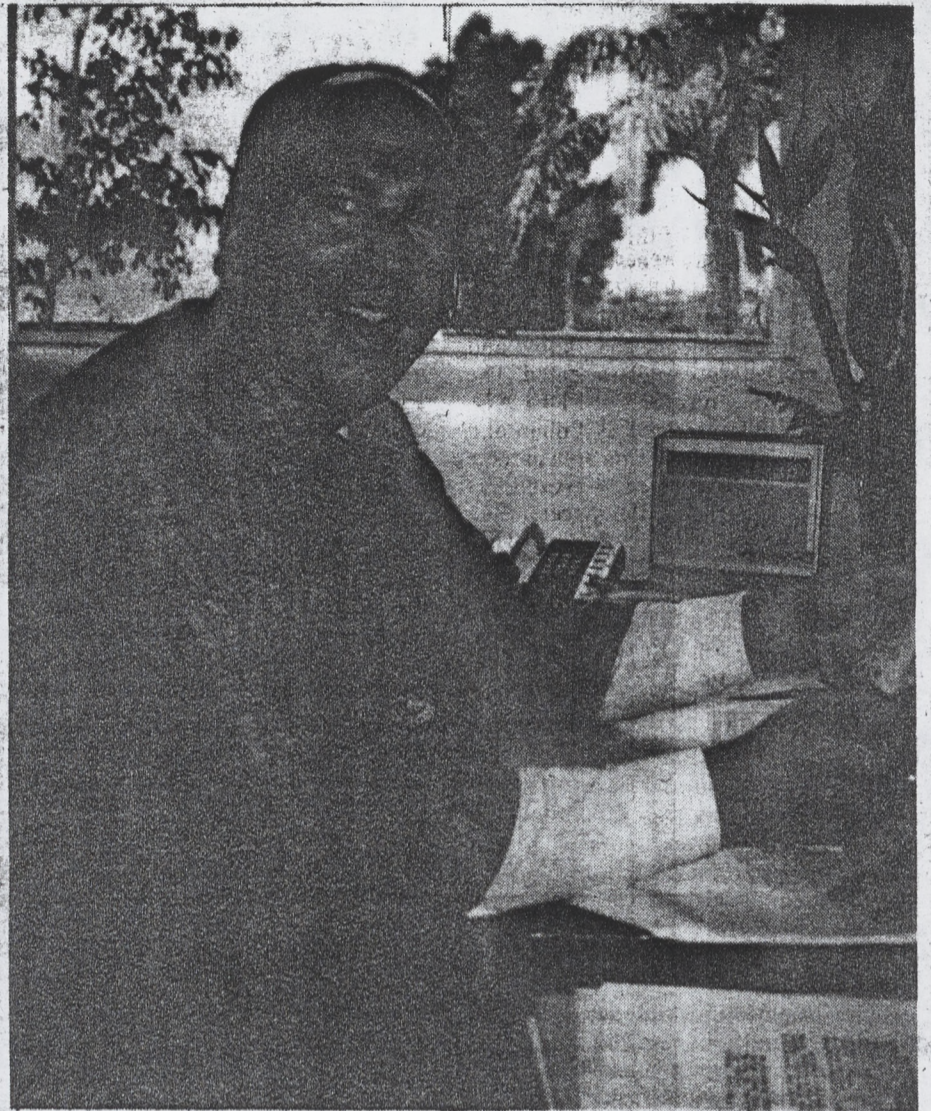
Moore said the problem with an education-based public relations campaign is the difficulty in obtaining substantial media access. Options that do exist, however, have not been exploited. He suggested taking advantage of public service announcements provided by radio and television stations, as well as utilizing the billboard space that billboard companies give away. Public forums could also be held by gay community groups.

Moore pointed out that the shortage of volunteer energy needed to mount a public relations campaign is a less easily surmountable limitation.

"There are a lot of concrete, vital things that need doing in our community, especially now," he said. "Public relations is a relatively esoteric task by comparison. It's a luxury after the necessities, even if it is very basic in some ways."

A broad symbolic gesture like gay political groups calling for bathhouse closure is, by comparison, much easier to pull off. All it takes is a press conference.

But this action does not ultimately



Terry Cunningham, assistant to the Director at the San Diego AIDS Project.

address the root causes of public misperception: inaccurate information about AIDS and homophobia.

The bathhouse issue is a red herring in the struggle to establish that "we" aren't

a health hazard to "them," just as the overidentification of AIDS with "homosexuality" is an obstruction to the gay community's continuing battle for civil rights.

## Alternative Media Unite to Educate A.S.

The following statement has been endorsed by all the Alternative Media, i.e., *The People's Voice*, *The California Review*, *Voz Fronteriza*, *The Koala*, *The New Indicator*, *Alternative Visions*, *Sappho Speaks*, *L'Chayim*, and *The Birdcage Review*.

To: A.S. Council

It is our position that the A.S. Subcommittee on Alternative Media is a farce. It is true that on January 22 we urged the A.S. Council to pass John Riley's bill that would have created an ad hoc committee to study Alternative Media funding options. We felt at that time that Riley's proposed committee, which included two representatives of the Alternative Media, was the best option this Council would make available to us. We were willing to participate in good faith in Riley's proposed ad hoc committee in order to formulate a reasonable plan to incorporate any new alternative media into the overall budget.

Unfortunately, the A.S. Council majority, led by Communications Commissioner Michael Fahlbusch and ASUCSD President Mary Rose Alexander, was determined to silence the progressive Alternative Media and was in no mood to negotiate. The Council openly displayed its hostility at the January 22 meeting by overwhelmingly adopting Fahlbusch's controversial budget proposal despite our vehement protests. Fahlbusch had devised his plan without any input whatsoever from the Alternative Media.

The Council then proceeded to mock



Alternative Media funding battle—time is of the essence.

the intent of John Riley's proposal by passing a completely distorted version of his bill. Riley's ad hoc committee was meant as an alternative to Fahlbusch's misguided and drastic proposal. Its purpose was to formulate various Alternative Media funding options and then present them directly to the students for consideration. By first approving Fahlbusch's budget proposal and then stripping Riley's committee of any significance, however, the Council was once again demonstrating its commitment to censor the progressive Alternative Media.

The Council's attack on Riley's bill was led by President Alexander. The Riley bill was amended in the following

ways:

- 1.) The term "ad hoc committee" was changed to "subcommittee" to ensure the committee's dependence on the Council.
- 2.) The President then changed its composition by removing both Alternative Media representatives, one of the students at large and one of the media board representatives. In their place she added two A.S. Council members. The subcommittee is now composed of one chair appointed by the President, two A.S. Council members, one representative of the media board and one student at large.
- 3.) The President next altered the mandate of the subcommittee. Riley had

proposed that the committee formulate "funding" options. But Alexander changed this wording to "funding or not funding."

4.) Finally, the President reworded Riley's language so that "all options formulated by this committee be submitted to the council to determine wording before presenting these options to the students." That is, Alexander reassured that the Council would have total control over the subcommittee.

On Monday we were greeted by an article in the *UCSD Guardian* which indicated that some A.S. officials are unable to condone these totalitarian tactics any longer. Administrative Vice President Ariel Anguiano has resigned in disgust, telling the *Guardian* that, "It's a matter of principle, they don't want to give an alternative view...the student representatives are not representing the students". We could not have said it any better ourselves.

Anguiano had appointed Sergio Chavez to the Alternative Media subcommittee as student at large but the A.S. Council had refused to approve his appointment. Instead, the Council approved Riley's former roommate, Barry Harris, as student at large. Again, we quote Anguiano: "I was disillusioned by the council. We only trust our own people, and if we have an attitude like that you can't be too representative."

Riley and Anguiano agreed, in the *Guardian* article, that the A.S. had gutted Riley's proposal. "It went from a really representative committee to an A.S. committee," said Anguiano. Referring to the fact that the A.S.

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# Coming Around about Coming Out

by Elissa Sobo

PFLAG, or Parents and Friends of Lesbians and Gays, meets in the North Conference Room of the student center on the third Sunday of every month, and offers parents and friends the support that they so often need upon receiving the news that someone they know and love is not heterosexually oriented. The San Diego chapter of PFLAG, organized and energized by Lillian and Hy Rubin, has been serving area parents and friends for over three years, and was the 1984 recipient of the Greater San Diego Business Association's Community Service Award.

The possibility that a child may be homosexual sometimes terrifies parents, and PFLAG offers the support necessary should such a situation arise—as it so often does: one out of every four families has a gay member. But rather than treating the homosexual individual as a homewrecking pariah, and the parent or friend as a wronged victim, PFLAG's goal is to enlighten through support and education, and to replace negative stereotypes with love and understanding.

One mother, whose fear and superstition were replaced by truth, speaks out: "I am not concerned about my daughter's homosexuality. What does concern me is a generally misinformed, hostile society that may prevent her from achieving her potential."

PFLAG exists primarily to help parents and their gay children to understand, to support, and to love one another. Lillian Rubin refers to the re-education process each distraught parent must go through as "coming around." Of course, not all parents see homosexuality as something negative, but for those who do, the "coming out" of a son or daughter may precipitate feelings of despair, disgust, and

disillusionment. This type of reaction reflects more about the society in which parents are members than it does about them or their gay offspring, and PFLAG offers the type of support necessary for a healthy realignment of values.

In addition to monthly meetings including rap sessions and presentations, PFLAG operates a "hotline" for concerned individuals (619) 439-4421



NOW THAT YOU'VE COME OUT... YOUR "STEPMOTHER" AND I HAVE SOMETHING TO TELL YOU.

or (619) 296-6191), and offers peer counseling for parents and offspring, the use of books and educational materials from their lending library, and relief from the pressures of being the parent of a gay or lesbian person in a homophobic society. PFLAG can also arrange for speakers to address other organizations or groups. For example, if your group wants to learn about a specific topic, and is having difficulty finding someone to come and talk PFLAG can help you find someone appropriate, or refer you to someone else who can help.

PFLAG exists to address ignorance and cultural prejudices, and to channel

energies into constructive and positive efforts. There is a certain power in knowledge, and PFLAG aims to spread to the mainstream population the knowledge that all people, regardless of sexual orientation, deserve to live with dignity and respect.

PFLAG works with and for the gay community, and is committed to the struggle for equal rights, as well as the creation of an environment of understanding, in which the people that parents and friends love can lead positive, fulfilling lives.

Getting involved with PFLAG is simple, and new members are welcomed into a warm and supportive atmosphere. Parents are encouraged to bring their children, and gay children are equally encouraged to bring their parents. As Lillian Rubin says, "Come, and be counted and be helped, and then come and help others." Rubin refers to those who have been helped as "seasoned parents", and points to the rap sessions which take place after every meeting as instrumental in dealing effectively with feelings, attitudes, and issues. Parents, friends, lesbians, and gays give voice to emotions such as pain, frustration, and love, and discuss such diverse topics as lesbian mothers, gays and religion, and landlord harassment.

A recent meeting featured Rick Moore and Jeri Dilno of Media Watch, which is sponsored through Lesbian and Gay Media Advocates, as guest speakers. Media Watch monitors and responds to the media's portrayal and coverage of homosexuals, and encourages us to do the same. Moore and Dilno suggested ways of talking back when erroneous or stereotypical presentations of homosexuals are perpetuated by the media. The media powerfully affects public perceptions; inaccurate or inadequate coverage of gay



IF YOUR MOTHER REFERS TO ME JUST ONCE AS YOUR "LITTLE PHASE," I'M OUTTA HERE.

and/or lesbian concerns can and must be fought.

L.A.G.M.A. works with the media, often initiating contact in an effort to familiarize media managers with lesbian and gay issues, and providing information and ideas for good stories. Additionally, L.A.G.M.A. works within the lesbian and gay community, both helping organizations to publicize and working to ensure the professional quality of publicity materials. Dilno and Moore encourage community involvement; for more information call (619) 299-7038, or write L.A.G.M.A. at P.O. Box 3076, San Diego, CA 92103.

For more information of PFLAG, as well as for times and dates of future meetings, write to: P.O. Box 1695, Oceanside, CA 92054. The Rubins, always happy to help, can be reached at (619) 439-4421.

## Alternative Media Unite

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president had eliminated fair media representation on the committee, John Riley said, "Mary Rose kind of eliminated it...Ariel and myself were totally upset with the change."

We have just examined the history of the Alternative Media subcommittee. We supported the ad hoc committee as originally proposed by John Riley. Not only has the Alternative Media voice been eliminated, but in the words of Barry Harris, the subcommittee is "powerless." The A.S. clearly demonstrated its unwillingness to hear constructive alternatives within even its own rigged forum when it rejected Sergio Chavez as student at large. For all these reasons we have concluded that participation in this subcommittee would be nothing but futile.

It is important that you realize that what you have done to the Alternative Media will penalize more than the student population you theoretically represent. Indeed, the impact will extend well into the surrounding communities, too. Our loyal readership includes many community members because we address pertinent issues that are largely ignored by mainstream media. Allow us to cite a few examples of our community support:

From Dr. Herbert Schiller, Professor of Communications at UCSD—

"One of the strengths of UCSD has been the uninterrupted publication for 20 years of the *new indicator* which has taken unorthodox and challenging positions on local academic as well as rational, vital issues of the day. Its longevity attests to the dedication of its staff as well as to the contribution it makes to the intellectual community. I hope no action will be taken that will reduce its capability to continue to perform its invaluable scholarly and community service."

From Susan Orlofsky, President of AFSCME (American Federation of State, County and Municipal Employees) Local 3262—

"As president of AFSCME Local 3262 I want to go on record in support of full restoration of funding to the *new indicator* and *Voz Fronteriza*."

Your long history of providing information about labor struggles in San Diego and nationwide, and your strong commitment to defending the rights of working people world wide, makes your newspapers vital resources to the UCSD community—staff as well as students and faculty.


Freedom of the press has two components, the freedom exercised by the media in disseminating information, and just as important, freedom of those served by the media to have access to a full range of information. As part of the university's commitment, our union members deserve access to the kinds of news your publications provide."

From Lola Buie, Professional Services Consultant of the California Teachers Association—

"I think it is important that members of the community have the opportunity to read and digest information from all types of publications whether or not they present a point of view that may be considered different."

The entire structure of the American way of life is built on the ability to choose. Without that ability we become stagnant people. The *new indicator* should be allowed to continue giving its readers information upon which they can base a choice."

We urge other concerned Council members to follow the inspiring lead of Ariel Anguiano.



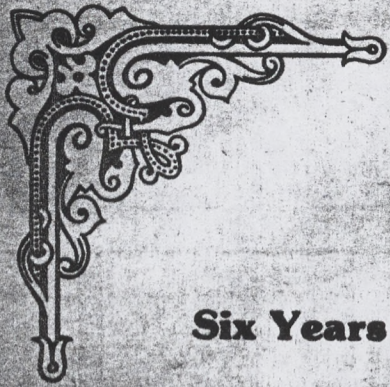
PFLAG San Diego  
P.O. Box 1695  
Oceanside, CA  
92054  
(619) 439-4421

PFLG L.A. a.k.a. PFG L.A.  
P.O. Box 24565  
Los Angeles, CA  
90024

PFG Huntington Beach  
P.O. Box 6212  
Huntington Beach, CA  
92646

PFG of San Francisco  
and Bay Area  
P.O. Box 5362  
San Mateo, CA  
94402

PFG Akron  
P.O. Box 6146  
Akron, OH  
44312



## Six Years

A friend calls us  
an old married couple

I flinch  
you don't mind  
on the way home  
you ask why I got upset  
We are something  
like what she said  
you say I say  
No

We aren't married  
No one has blessed  
this union no one  
gave us kitchen gadgets  
We bought our own blender  
We built our common life  
in the space between the laws

Six years  
What drew us together  
a cartographer a magnetic force  
our bodies our speech  
the wind a hunger

Listeners both  
we talked

I wanted: your lean wired energy  
control decisiveness  
honesty your past  
as an athlete

You wanted:  
my 'culture'  
gentleness warmth

Of course that was doomed  
You brought out  
my anger I resist  
your control your energy  
exhausts me my hands  
are too hot for you you gained  
the weight I lost my gentleness  
is dishonest your honesty  
is cruel you hate  
my reading I hate  
your motorcycle

Yet something has changed  
You have become gentler  
I more decisive  
We walk easily  
around our house  
into each other's language  
There is nothing  
we cannot say together

Solid ground  
under our feet  
we know this landscape  
We have no choice  
of destination only the route  
is a mystery every day  
a new map of the same terrain

Alice Bloch



## Their Beginning

The consummation of their lawless pleasure  
Was done. They rose up from the mattress;  
Hurriedly dressed themselves without speaking.  
They go out separately, secretly from the house; and as  
They walk rather uneasily up the street, it seems  
As if they suspect that something about them betrays  
On what sort of bed they lay down not long ago.

But for the artist how his life has gained.  
Tomorrow, the next day or years after will be written  
The lines of strength that here had their beginning.

C. P. Cavafy

## XVI

### (from Twenty-one Love Poems)

Wherever in this city, screens flicker  
with pornography, with science-fiction vampires,  
victimized hirelings bending to the lash,  
we also have to walk...if simply as we walk  
through the rainsoaked garbage, the tabloid cruelties  
of our own neighborhoods,  
We need to grasp our lives inseparable  
from those rancid dreams, that blurt of metal, those disgraces,  
and the red begonia perilously flashing  
from a tenement sill six stories high,  
or the long-legged youth girls playing ball  
in the junior highschool playground.  
No one has imagined us. We want to live like trees,  
sycamores blazing through the sulfuric air,  
dappled with scars, still exuberantly budding,  
our animal passion rooted in the city.

Adrienne Rich



## A Histo

How they call  
the women-l  
came in three  
and four by f  
the women-l  
came in ten  
and ten by te  
until there w  
than you cou

they took c  
the best th  
and of each  
if they had

How they live  
the women-l  
learned as m  
and walked a  
the way they  
whenever the  
they knew to  
and worked a  
The women-l  
in America w  
and some like  
and some did

they made  
the best th  
and for the

How they we  
the women-l  
went out one  
having with  
trials, and  
from other  
one by one  
in her own  
the rule of  
they tried it  
and hundred  
until each c  
to the end  
and died:

The subject  
is very ordi  
of male don  
angry.



## History of Lesbianism

They came into the world,  
loving-women  
three by three  
by four  
loving-women  
ten by ten  
by ten again  
there were more  
could count

They took care of each other  
they knew how  
each other's children  
had

They lived in the world,  
loving-women  
as much as they were allowed  
and wore their clothes  
they liked  
for they could. They did whatever  
wanted to be happy or free  
and worked and worked.  
loving-women  
were called dykes  
they liked it  
they did not.

They made love to each other  
they knew how  
the best reasons

They went out of the world,  
loving-women  
one by one  
understood greater and lesser  
much hatred  
for people, they went out  
each having tried  
a way to overthrow  
of men over women,  
one by one  
killed by hundred,  
she came in her own way  
end of her life

Subject of lesbianism  
ordinary; it's the question  
of domination that makes everybody

Judy Grahn



## Sonnet 116

Let me not to the marriage of true minds  
Admit impediments, love is not love  
Which alters when it alteration finds,  
Or bends with the remover to remove.  
O no, it is an ever-fixed mark  
That looks on tempests and is never shaken;  
It is the star to every wand'ring bark,  
Whose worth's unknown, although his height be taken.  
Love's not Time's fool, though rosy lips and cheeks  
Within his bending sickle's compass come,  
Love alters not with his brief hours and weeks,  
But bears it out even to the edge of doom:  
If this be error and upon me proved,  
I never writ, nor no man ever loved.

William Shakespeare

## Four

Ourselves were wed one summer—dear—  
Your Vision—was in June—  
And when Your little Lifetime failed,  
I wearied—too—of mine—

And overtaken in the Dark—  
Where You had put me down—  
By Some one carrying a Light—  
I—too—received The Sign.

'Tis true—Our Futures different lay—  
Your Cottage—faced the sun—  
While Oceans—and the North must be—  
On every side of mine

'Tis true, Your Garden led the Bloom,  
For mine—in Frosts—was sown—  
And yet, one Summer, we were Queens—  
But You—were crowned in June—

Emily Dickinson





## The Lesbian Community and AIDS

by Sarah Slaughter

The AIDS scare. This is how it is labeled by the media and how it is read by the public. How do we as lesbians feel about AIDS? How has it touched our lives emotionally and politically? I have spoken to some women and our answers are as diverse as we are.

Some of us feel more affected than others. Some of us feel empathy but feel removed from the situation. Some of us are more directly affected because of family and friends and others feel pulled politically. There are those of us who are more concerned because we are or have been bisexual.

*"Women have always been supportive of gay male issues. I feel like there has been a lack of concern, even an animosity for Lesbian issues from Gay men. Here we are supporting AIDS issues. I'm not saying that AIDS is not important and that we shouldn't support Gay men. Of course. But what about Lesbian issues? In the past Gay culture has been dominated by men. I feel women are suffering the consequences not only in the mass media but as well as in the Gay media which focuses on AIDS and puts women's issues on the back burner."*

Regardless of the fact that Lesbians are the lowest risk population for contracting AIDS, they are included in the homophobic feelings that the general population is directing towards the Gay community because of "the scare."

*"I had a heterosexual friend ask me if you could 'catch' AIDS in a Lesbian bar. I struggled not to scream."*

*"I was in a class where we were talking about Lesbian*

*issues. We were talking about Lesbian issues. We started talking about homophobia and then someone brought up AIDS. The discussion halted. Everyone is so*

*how the rain affects me. It's there. 'You have to deal with it. If it's raining outside, there's going to be mud on the carpet.'*

Some of us who identify ourselves as

*found myself not knowing how to react, what to say. I have some gay male friends who feel paralyzed by the fear. Who can't talk about it because it is too powerful for them, other friends who continually joke about it in an attempt to make it less weighty. I often times feel helpless."*



illustration by Sarah Slaughter

*afraid that it just shut off the whole class."*

*"AIDS is not just a Gay male issue in the community. It is a gay issue."*

We are the lowest risk population for contracting the disease and we tend to socialize in groups separated from men. Because of this we can feel isolated and removed from the situation. However, even if we do not come into contact with the issues of AIDS we can not and do not find ourselves isolated or protected from the homophobic backlash created by AIDS.

*"Asking me how AIDS affects me is like asking me*

bisexual experience not only homophobic reactions, but discrimination in the Gay community as well.

*"We not only get shit from heterosexuals but we often get shit from Lesbians too. It's as though AIDS has given everyone another reason to chastise bisexuals."*

*Although some of us feel removed we want to support Gay men.*

*"I don't know, can't imagine what it would be like to live with the fear, to deal with that in my life and with my lovers. I can't truly empathize. I have*

The women's caucus of the San Diego Democratic Club has channeled that feeling of helplessness into a very positive resource for Gay men. Since Gay men can not give blood and therefore can not donate for each other or create accounts for themselves, they may be forced to buy blood when it is needed. But blood is expensive. The Blood Sisters was formed in 1982 as an alternative resource for men in the Gay community who need blood, but can't afford it. Each year the Blood Sisters sponsors a drive to credit an account at the San Diego Blood Bank. They have already credited 200 blood units. Women who would like to contribute to this fund can donate at any time by specifying that they want their blood credits to go to the San Diego Democratic Club. The annual blood drive is held in July and is advertised two weeks in advance in the *Gayzette* and *Update*.

Ignorance about AIDS and its transmission has created an atmosphere of fear, animosity, and sometimes apathy. As an oppressed culture it is paramount that we continue to educate ourselves and expand our consciousness. Through knowledge we not only strengthen ourselves, we support and strengthen our brothers and our community as a whole. It is important for us to be strong because we must fight the "epidemic" of negative rhetoric constantly flung at us as a minority. With knowledge we strengthen our understanding, we prepare ourselves to educate, and we constructively focus our anger and alleviate feelings of helplessness. There is nothing to gain in fear, apathy, and ignorance; but everything to gain through knowledge. Expansion.



## SCREENING PROGRAM FOR GAY MALES

The Beach Area Community Clinic provides a screening program for gay males which tests for sexually transmitted diseases. The screening program also incorporates screening questions and examinations designed to uncover any signs of AIDS. The screening session provides an opportunity for discussion of the issue of AIDS and the relative risks of sexual practices. In addition, Gay Male Screening personnel can provide clear explanations of the present state of knowledge on AIDS.

Examinations and tests consist of the following:

1. A genital exam
2. A rectal and prostate exam
3. Urinalysis
4. Gonorrhea cultures
5. Syphilis blood test
6. Hepatitis B Vaccination Screen
7. Complete blood count
8. Medical history
9. Stool culture for ova and parasites
10. Rectal gram stain
11. Lymphadenopathy (enlarged lymph nodes) exam

The cost is \$60. In most medical settings, the lab costs alone would be well over \$100, plus the cost of an office visit. Thus, this is an inexpensive screening program.

The BACC offers its services to help eliminate sexually transmitted diseases within the San Diego gay community. This clinic has had a sexually transmitted disease program in operation for many years, and has seen many gay males. As a result, it has developed an honest and sensitive rapport with the gay male population in this community. The BACC is staffed with a professional group of doctors, nurse practitioners, screeners and counselors experienced in working with gay males.

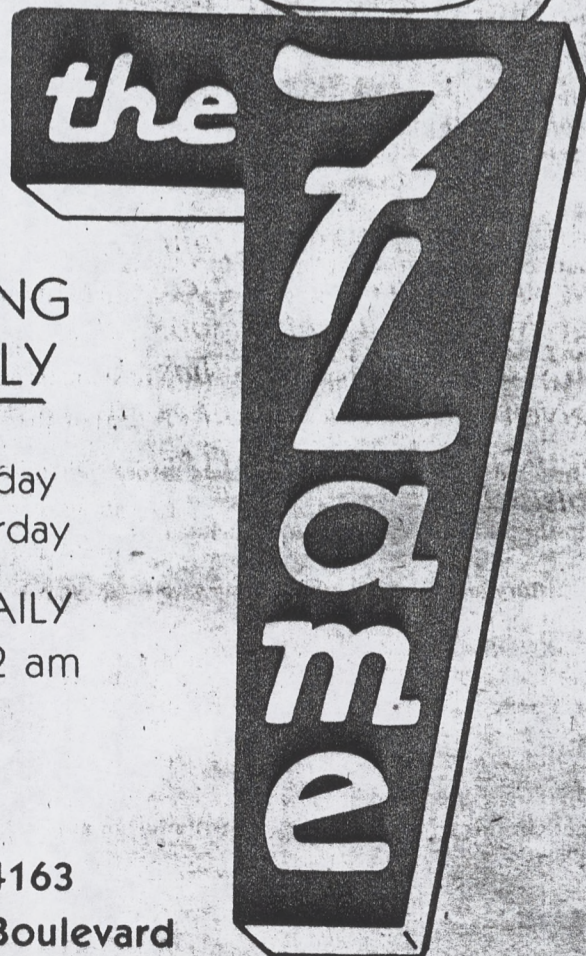
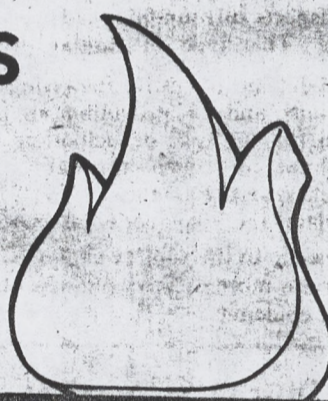
This is a comprehensive and low cost screening program, conducted by persons sensitive to the needs of the gay male community.  
Call 488-0644 for an appointment.



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## To Better Understanding...

by Tom Stubberud

Once again, San Diego State University has been instrumental in presenting the human, compassionate side of the AIDS crisis. Last year, at this time, we were given the chance to see *The AIDS Show* presented by Theatre Rhinoceros of San Francisco. This February, the San Diego State Health Advisory Board, in conjunction with the San Diego AIDS Project, premiered two plays, *Miles To Go* by Mark Fairchild and *As a Matter of Fact* by Robert Stone. The plays are part of a larger program of AIDS awareness through the use of live theatre, which was originated at San Diego State by graduate student Thomas Vegh.

Upon arriving at the door, we were handed our informative program and two questionnaires, which were designed to test the audience's knowledge of AIDS, both before and after the program. The first piece, *As a Matter of Fact*, is a satirical take-off on the game show theme, with the AIDS crisis as the subject matter at hand. This time it is the Pierces versus the Beasleys and neither family is very well informed. They can be seen as caricatures of typical middle Americans in their lack of understanding of the disease and its transmission. The game show host for the evening, Dickie Danson, steps in to relay to us the correct facts, figures, fallacies and demographics of the AIDS epidemic. This one-act play, also directed by Mr. Vegh, very effectively presents the facts in a light-hearted, humorous manner.

The humor of the play, in this context, works in a three-fold way. First, it opens the program on a positive note, secondly, it catches the audience's attention and draws them in and lastly, it provides them with the vital information that they need to know concerning how the disease is spread and other important facts. This brief vignette ends in an ironic twist with the host informing the audience that one of the contestants is known to have had sexual relations with a diagnosed AIDS carrier. The virus is no longer just a threat to the "high-risk" groups, but is and should be a major concern of the overall population. The audience is left more informed factually, but that is not enough. This is where *Miles To Go* fits in.

The scenery shifted, exposing a beautiful black and white backdrop, covered with the faces of those who have died from AIDS. Credit for this belongs to Robert Earl, scenic designer for the program. The lights come up, and *Miles To Go*, directed by Susan Leigh of the UCSD drama department, is ready to begin. The play focuses on the lives of the two main characters, Garrett, a gay lawyer and peer counselor, whose life has been drastically changed since he was assigned to work with Jackson, a man who has been diagnosed as having the disease and who has also been left by his family and friends. Through their highly-charged relationship, which wavers from campy humor to petulant bitterness, the audience is allowed to vicariously deal with a variety of issues important to the gay community. These issues include the choice of an alternative lifestyle, the confrontation and response of family members to the disclosure of one's homosexuality, and the general fear and ignorance that shroud both the label "gay" and more importantly the AIDS epidemic. The two men grow deeply attached during the course of the play and are able to help each other deal with many personal dilemmas within their lives. By the end of the play, we feel Jackson's death as a great loss in



Playwright Mark Fairchild and Director Susan Leigh against the backdrop for *Miles To Go*.

photo by Tom Stubberud

Garrett's life. *Miles To Go*, when coupled with *As a Matter of Fact*, work together to present the factual side and also the more personal, emotional side to the AIDS problem. This assists the audience in cultivating more comprehension and certainly more compassion in their understanding of the disease.

After the main portion of the program, a panel discussion was held. The participants were two health-care professionals, the playwright, Mark Fairchild, and the director, Susan Leigh.

Questions ranged from interest in the future of these types of programs to the legal aspects surrounding the HTLV-III testing. This type of format proved

successful in honestly answering any questions and in providing an open forum for audience participation. It is the hope of Vegh through AIDS awareness via live theatre to further stimulate the playgoer's interest and knowledge in the subject of AIDS, and to form a more positive outlook on the AIDS epidemic.

Undoubtedly, more programs like this are desperately needed to correctly inform the population and to allay the

fear and ignorance that comes with the territory. It is efforts such as this that lead to better understanding of the epidemic and how to alter all of our lifestyles in response to such a life-threatening disease. Thomas Vegh, San Diego State, and all involved with the program, are to be commended and supported in their future efforts for these compassionate, educational productions.

### AIDS Project Volunteer Program

If you are considering dedicating some of your valuable time and energy to the care of people with AIDS, to helping their families, or to any of the other volunteer efforts of the San Diego AIDS Project, here is some general information to assist you with your decision.

The AIDS Project asks that:

- Volunteers make a six-month commitment to the program.
- Volunteers are able to give a minimum of four hours per week to patient care and/or program support.
- Volunteers participate in an intensive 30-hour training course.
- Volunteers attend a bi-weekly support group with other volunteers.
- Volunteers maintain weekly phone contact with a member of the AIDS Project staff.

Screening interviews will be held with all prospective volunteers before training begins.

Topics that will be covered in the 30 hour training course include:

- AIDS Project philosophy, history and goals
- Communication Skills
- Psycho-social Dynamics
- Pain and Symptom Control
- History and Physiology of AIDS
- Personal Death Awareness
- Ethics of Confidentiality

If you would like to participate in this effort, please call or write for an application:

San Diego AIDS Project  
P.O. Box 89049  
San Diego, CA 92138

For further information, call (619) 543-0300.

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## Letters Letters Letters Letters Letters Letters Letters

continued from page 2

Women who speak our own language and who become wild and wantonly free exhibit such a wholeness that we frighten the fakers. Such wholeness essentially demands that there is fraud going on. It pokes at the weak foundations of the false god and it requires that we see the most despised beings as ourselves; wholeness knows that equality cannot be reached in a society that does not know the meaning of equality/wholeness. These perceptions and their implications surround the entire aura of a witch and set up a silent demonstration against the warlords and weakbellies, rejecting patriarchy's god the faker, along with "god the stud, and god the wholly hoax." (from Mary Daly). A witch who is anything is a witch while she is anything. Thus she cannot speak social-scientist-ese without the witch shadow there, she cannot speak feminist-ese without the cackling in the background, she cannot speak Marxist-ese without hearing crone's wings beat in her heart. Such continual interferences by the voice of wisdom may very well preclude her speaking any of these dialects of jargon.

In response to your question, 'doesn't she bond as much as men?' the adjective male to the word bond(ing) has been dropped, making the question unclear. Bonding between women can be retrieval and affirmation of an unpopular and obscured truth. However mere conformity among women, or bonding between women reinforcing patriarchal perceptions, are kinds of

weakness. Witch-bonding is woman-bonding of the highest degree. It has to do with the recognition between two individuals of each person's adherence to intuitive wisdom. It often empowers witches to fight the farce of the fathers.

If you mean *male* bonding, then I prefer the term pseudomale bonding as described above when utilized by women. I have engaged in this: I have made mistakes, and I still do. However, as Simone de Beauvoir has said, "One is not born, but rather becomes, a woman." Similarly, we are not born capable of acting according to the witch-vision: rather we must *become* increasingly adherent to it. Often by conscious decisions, but more often by subconscious choices, we head out toward our goals; and *my* goal (as that of other witches) is the *Essence*. To reflect it in myself, I may not yet be all that I see, but I *do* see clearly. This works to draw me onward and wayward.

It ought to be mentioned here that witches are often incorrectly accused of "acting like men," or of pseudomale bonding/behaviors. True, witches may lapse, but more often the accusation is based upon the facts of our strength, independence, assertiveness. Our ability to be angry, sad, joyful, ecstatic, wild, weird, wise and free is witchlike in the purity of the emotions; however we possess what has hitherto been known as *male* behavior. It would be well for women to know that these are virtues of originally free *female* behavior. (Men have usurped our powers — but watch

us reclaim them!) We witches represent wholeness, what a woman could become: and just as this frightens faking and sterile fathers who see us uncovering his fraud, it also frightens women who live by this fraud. Many women, even though their behaviors may be plastic and though they may exist as if in a shell, are afraid to break free into they-know-not-what-next. This is a primary cause of female opposition to feminism. It is also why most feminists accept a variety of "plastic feminism" (Daly) rather than the full-strength radical variety. These women continue the illusion that there is no wholeness, that we have "parts" (e.g. my sexual part, my affectionate part, my theatrical part, my political part,...) and that surface changes are all that is needed. Witches grow sad over this while trying to impress upon our misled sisters the depth of the challenge inherent in feminism. Many sisters will remain buried to themselves, but others will discover that beneath what they have called "the foundation" there is yet another foundation — that is the witch in all of us; unconquerable, untamed.

Phyllis Schlafly: As you say, Schlafly is "uniquely involved in the male bonding process...without it, she is lost." As I see it, Schlafly is intimately integral to the patriarchal power structure. This comes from the fact that in a sadosociety there is a sadist and a masochist, and each must play its proper role for the whole bluff to be accepted. Phyllis demands of the men their sadism, and gleefully gloats over her own role in masochism. Donning the dullwitted plastic grin, Phyllis forfeits her soul to the pretenders, becoming a shrill-voiced puppet for the disease. This loss of responsibility for herself, which Phyllis gives over as she thinks masochist-women should to the dominant males, suggests that rather than consider her to be the "least male" implying quite female, she is instead pseudomale or puppetlike. In this way she *does* want to be a man. As Andrea Dworkin says in *Right-Wing Women*, "Phyllis Schlafly, the Right's not-born-again philosopher of the absurd...seems possessed by Machiavelli, not Jesus. It appears that she wants to be The Prince. She...really does see herself as one of the boys, even as she claims to be one of the girls."

Indeed, I propose, in addition, that it would be playing into patriarchal pretense to accept Schlafly as "aggressively feminine" or "the least male woman" because in doing so we would be acknowledging the sadosociety's definition of female. This is exactly the trap that pretenders plan for witches: to become confused about the male-female spectrum. They want us to think of ourselves as not belonging at all — they have in fact called us monsters. Their plan is our sadomasism. They want us to doubt ourselves and submit to being taken to the local mental hospital for lobotomies. Although you and I know who we are, we must recognize that many women, especially lesbian ones, *have* been tricked into hating themselves. Self-hatred is actually widespread in women: it manifests itself for example in eating disorders or more-generally in a feeling of being trapped in despair. Witches wanting to empower women and bring back the strength of ourselves therefore look for ways to reinterpret what we are given as "fact." Thus we look for another word to describe what Schlafly is. I prefer the adjective "puppetlike" to characterize Phyllislike figurines; "appendage" is a good noun.

Lastly: I do not think that gender

isolation is *necessary*, though a witch desiring to be with other witches may well find herself in a room full of women. She may want this. As many witches have seen, the presence of even a single man in a room can often be quite annoying because the confusion of his heart and aura are clearly visible, and gaudy all over. Lesbians in particular are likely to beat with broomsticks at such a gaudy blob until it bobbles out and away.

Because of the great diversity of witches, our friends cannot however be predicted. We find them through our intuitions. Some lesbian witches will befriend men, whereas others will only scold them or worse. Some witch-women will like a man more than lesbian witches, even using our wildest web of wisdom, can ever comprehend. And although a witch might be a man, this is trivially significant to many witches who grow bored about hearing what *men* can do. It must also be recognized that even though a man might be a witch, witchery is nonetheless the realm of the *woman*, it is *our* wisdom, and therefore men can only figure marginally into it.

I think it is dangerous to draw up rules for our behavior (as in "politically correct" behavior) because this enforces conformity and blind obedience rather than the striving after knowing/acting based on each individual's own wisdom. And it is such conformity, after all, upon which the patriarchal pretense is based: too many obedient men believing too many other obedient men. A woman would be wise to learn this danger, and to find her future not by any feminist normality or theory, but by acting according to her own weird vision.

Sincerely,  
Debbie Mikuteit

**Editor's Note:** If you would like copies of *Bitchy Witch Power* and the letters to which its author is responding, please write to *Sappho Speaks* and we will send you them. The address is listed below.

## SAPPHO STAFF

Editors:  
Russell Lewis, Sharon Moxon-Benton

Contributors and production staff:  
Mike, Elisa Sobo, Milford Chang  
Sarah Slaughter, Tom Stubberud  
Sue Rochman.

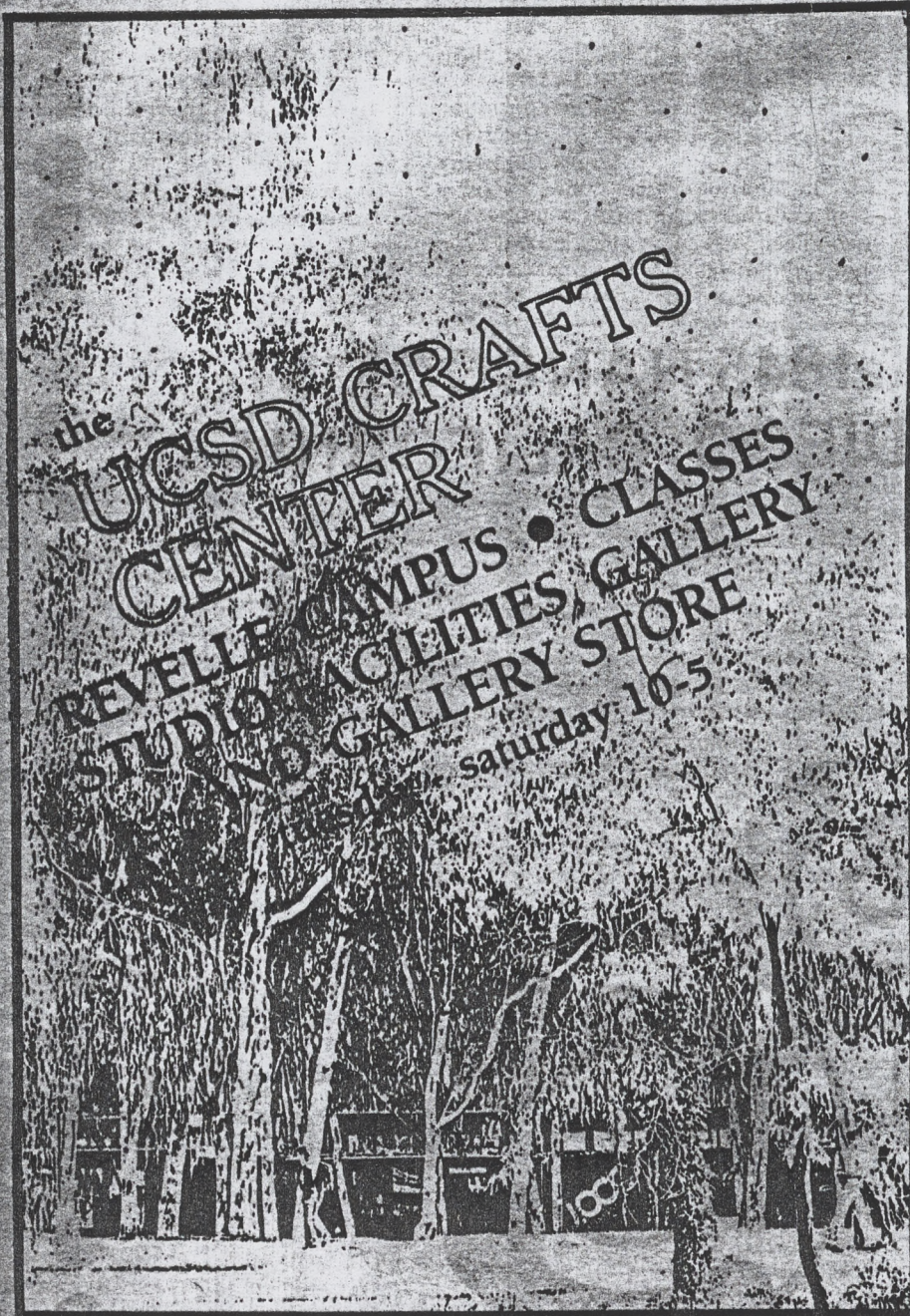
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Tom Stubberud, Robin Smith

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# SAPPHO SPEAKS

The Lesbian and Gay Quarterly Journal at UCSD

June 1986

## Gays In The Military

by Russell Lewis

Department of Defense (DOD) policy states: "Homosexuality is incompatible with military service. The presence in the military environment of persons who engage in homosexual conduct, or who by their statements demonstrate a propensity to engage in homosexual conduct, seriously impairs the accomplishment of the military mission."

The presence of gay men and lesbians, the DOD says, makes it difficult to maintain good order, discipline, and morale, creates dissension in the ranks and makes for difficulty in recruitment.

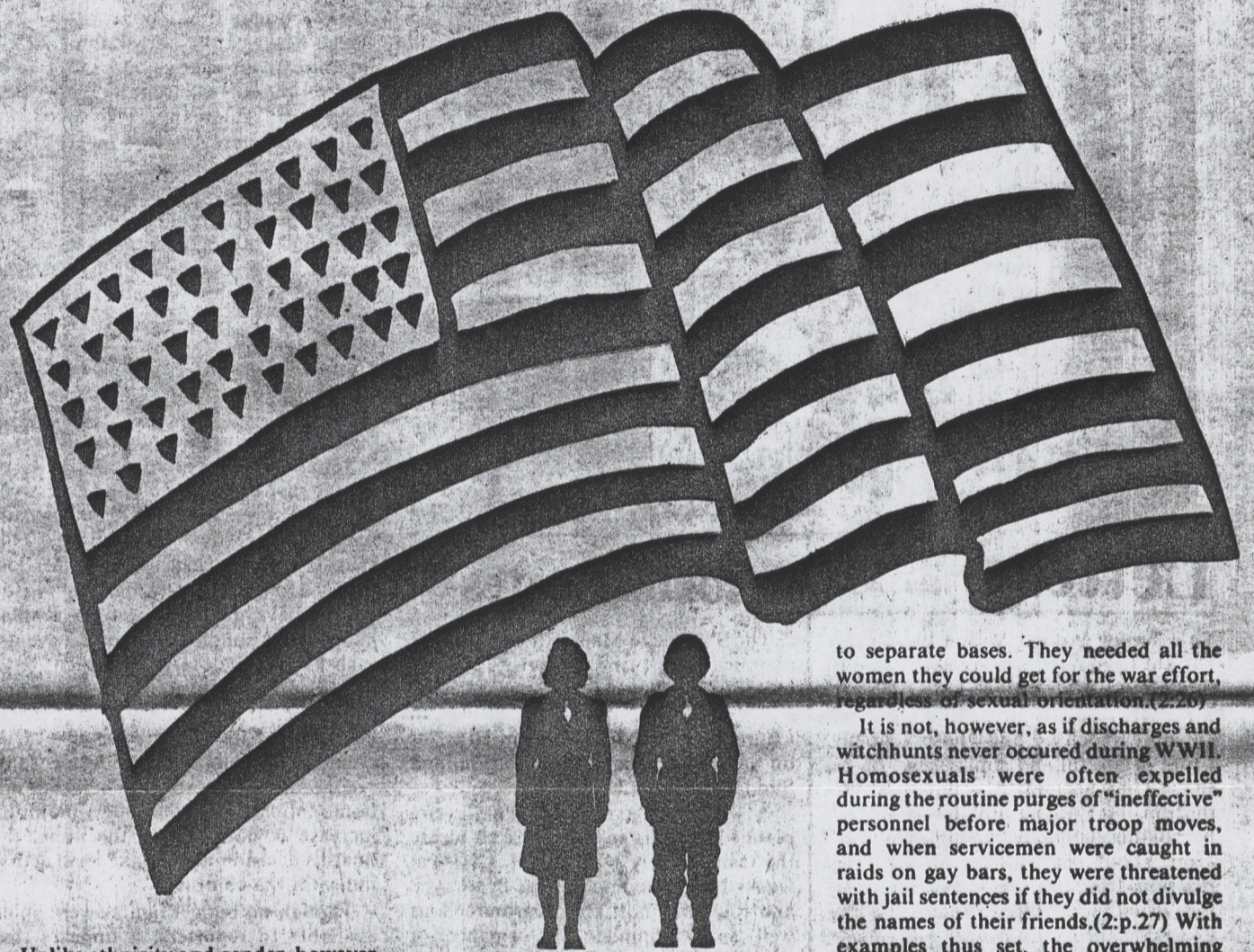
In recent times, over 1,700 people per year have been "separated" from the military for homosexuality. To put this into perspective, *The Rights of Gay People* estimates that this represents less than 1% of the number of gay people in the service at any given time. The DOD is thus less than 1% effective in exercising its stated policy. Yet, the military continues to operate.

So, there must be some other explanation for why this policy is in place. Jim Woodward, president of the San Diego Veterans Association (SDVA), a lesbian and gay male veteran's group, offers one basic reason. "It comes down to they don't like faggots and as long as they don't like faggots and have something to say about it, they're going to fuck the faggots."

As each primary official justification for keeping gays out of the military has weakened, a new one has been put in place. When the idea that homosexuality went hand in hand with communism and blackmailability was destroyed, the "psychological illness" rationale was substituted. "Now," says Woodward, "it's that the mothers of America won't let Johnny join the military if she knows there are queers there."

The recruitment, dissension in the ranks, and 'good order and morale' arguments were also used to keep Blacks and women in segregated service.

Says Woodward, "They've found that, yes, when you have a racist bigot and he's going to have to work with a Black man, that causes discontent and potential problems. They have had race riots. There's friction that's caused by people who have personal problems, be they based on bigoted ignorance or valid personal differences that need to be worked around. That's part of having an organization that has more than one person in it."



Unlike ethnicity and gender, however, gayness is an attribute that can be hidden. The threat of discharge for homosexuality keeps people in the closet while still allowing the military to utilize the talents and abilities of its lesbian and gay personnel. The service can also choose to look the other way if it suits its convenience, as when their homosexual personnel are doing a good job for them. (Bob Debner, a seven year Navy veteran, discusses this issue in his interview on page 9).

Under wartime conditions screening for homosexuality often becomes secondary to getting as many people into the ranks as possible. Says Wayne Walls, who was drafted during the Vietnam War, "I don't remember being asked anything about being gay at the induction center. I could have been, but it wasn't anything they dwelt on. They weren't turning down anyone who could see, walk, and hold a gun."

It was in World War II that the Army and Navy established regulations and screening procedures for homosexuality. Officials recognized that their prime population—young, unmarried, and with few dependents—was likely to contain a high proportion of homosexuals. (1:p.24) At draft boards and induction centers, examiners were told to look for "effeminacy in manner" or even "a patulous rectum" as signs of homosexuality. At the beginning of American involvement in WWII thousands of homosexuals were refused, and were stigmatized with a Selective Service 4F classification, which made it difficult or impossible for them to return to their home towns. But as the war wore on and major troop buildups were

needed, screening procedures were relaxed. (2:p.24) Merle Miller describes what happened at his induction in WWII. "I was afraid I would never get into the Army, but after the psychiatrist tapped me on the knee with a little hammer and asked me how I felt about girls, before I had a chance to answer, he said 'Next!' and I was being sworn in." (1:p.25) In any event, screening based on stereotypical notions was bound to miss many gay people.

The same need for women to serve in WWII that created the Women's Army Corps (WAC) also contributed to a more tolerant atmosphere in the women's service. WWII WAC officers received instructions not to conduct witchhunts and to approach homosexuality with an "attitude of fairness and tolerance." A training manual said of lesbians, "They are exactly the same as you and I except that they participate in sexual gratification with members of their own sex." When Rita Laporte's lover (whom she had met in the WACS) was sent to another base, and she could not obtain a transfer to the same location, Laporte tried to get out of the WAC by telling her commander that she was a lesbian. Her commander refused to discharge her. "We argued. I pleaded. But it was useless." (1:28)

When a mother of a WAC private found love letters written to her daughter by another WAC, she threatened to expose the WAC as "full of homosexuals and sex maniacs." The War Department, concerned with the recruiting effort, conducted an investigation, but in the end recommended only that lesbians involved in relationships be transferred

to separate bases. They needed all the women they could get for the war effort, regardless of sexual orientation. (2:26)

It is not, however, as if discharges and witchhunts never occurred during WWII. Homosexuals were often expelled during the routine purges of "ineffective" personnel before major troop moves, and when servicemen were caught in raids on gay bars, they were threatened with jail sentences if they did not divulge the names of their friends. (2:p.27) With examples thus set, the overwhelming majority of lesbians and gay men remained in the military with the official threat of discharge for homosexuality maintaining limits on their behavior.

Investigations to determine if personnel are homosexual can be initiated on very little evidence. They are most often started when a source alleges that someone has engaged in homosexual activity, has been arrested for a criminal offense related to sexual orientation, or has homosexual tendencies. Since the actual evidence is usually extremely thin, investigators rely on the person being investigated to supply most of the information needed to administratively discharge him or her for homosexuality. Interrogations may last for several hours or be stretched over several days.

Investigators use several ploys to get as much information as possible. They try to convince the person that a lawyer is not really necessary and that everything will be all right if they just cooperate. They often use the good guy/bad guy technique, in which one interrogator takes on a nicer role in order to gain the accused's confidence. They say that they already have all the information they need, but just want to clarify a "few details." If they refer the accused to a psychiatrist, anything s/he says tending to support the allegations will not be confidential, and will probably find its way back to the investigators.

The investigation may fail to support the charges, refer the case for trial by court martial, or recommend an administrative discharge for

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## Letters

To a Young Woman with a Bicycle:

I was recently a guest on your campus to view the film, *The Times of Harvey Milk*. My host was a student of whom I am more than fond, and whose company I find delightful and stimulating. As he showed me around the campus before the film, it seemed natural that we should be holding hands, or walking with our arms about each other's waists. The reactions from those we encountered ran the usual spectrum expected. Some expressed their disapproval with scowls and withering looks, while many preferred to consider us invisible. To give credit where appropriate, no one accosted us, or made derogatory comments, at least within our hearing.

But beneath the gaze of the Sun God, the most startling reaction of all came to pass: you approached us on your bicycle, and said that you thought it was neat that we could express our affection for each other in public. Thank you.

Mind you, I don't feel that one has to express affection in public gestures in order to lend it validity, or to make a social statement either. However, anyone, regardless of their sexual orientation, has occasions when their feelings go beyond words and can more easily be expressed by a simple gesture of taking the other person's hand in their own, or slipping an arm about their waist. At these times, the rightness of such a gesture, and the messages it conveys between two people, transcend any artificial and narrow social prohibitions.

As president elect of the Gay and Lesbian Student Union at SDSU, I have a lot of plans for GLSU. Among these are plans to network (for real this time) with LAGO as well as Mesa College and City College.

GLSU needs more visibility if we are to survive. All groups could benefit from sharing information, etc.

If anyone is interested in planning events for summer, please call 258-9563 (Loriann) or 542-1041 (Jeff). Any ideas are welcome!

Loriann Ziegler  
GLSU/SDSU

## Chorus Notes

The San Diego Men's Chorus proudly announces its spring concert, "Together in Song." This spectacular musical event will be held at the First Unitarian Church, 4190 Front Street, in Hillcrest on Saturday, June 14, at 8:00 p.m. and Sunday, June 15, at 3:00 p.m.

A wide variety of musical styles are planned for this concert, sure to please the tastes of any music lover. Classical works by such composers as Beethoven and Ráchmaninoff are programmed, as well as a complete performance of Randall Thompson's stirring patriotic oratorio for men's chorus, "A Testament of Freedom," with lyrics taken from the writings of Thomas Jefferson.

The "pops" section of the evening will include a medley of Gershwin tunes, an "Americana" section, and an assortment of songs by popular and Broadway composers.

Tickets will be available at the door for a tax-deductible donation of \$7.50. They may be purchased in advance by contacting the San Diego Men's Chorus at 284-3535 or 563-1431, or by writing to: SDMC, Box 33825, San Diego, CA 92103.

## SAPPHO STAFF

Mike Ess, Elisa J. Sobo, Russell Lewis, Ahuva Novak, Sue Rochman, Sarah Slaughter, Tom Stubberud, Canela Jamarillo, Sharon Moxon, Debi Hertz, Robert Swain, Robin Smith

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## Lambda Pride Modified Grassroots Effort Substitutes

In a prepared statement, Lambda pride representative Susan Jester announced the cancellation of this year's Lesbian and Gay Pride Festival, due to the high cost of liability insurance; organizers had been aware of the insurance problem for three weeks. An *ad hoc* committee, convened by *San Diego Scene* editor Tony Zampella, will organize an alternative celebration to be held on the lots adjacent to West Coast Production Company. The space was volunteered by WCPC owner Chris Shaw.

Festival co-chair L. Michael Johns was noticeably absent from the press conference called by organizers of the now defunct Lambda Pride Festival. Previously, Johns' public statements regarding the festival had been only optimistic. Even when pressed for comment about rumored public resistance to high entrance and booth fees, Johns indicated that the festival could be nothing but successful.

Jester cited the "monumental task" of raising the "unreasonable and excessive" insurance premium of \$15,000 as sole reason for festival cancellation. This year's insurance costs are ten times last year's \$1,500. Nationwide, Gay Pride events have been subject to similar increases. Though many pride events, such as the one in Long Beach, have gone alcohol-free to avoid the cost of one million dollar liability insurance, the San Diego Board felt that producing a "dry" event would not be, as Jester said, "economically feasible." Whether or not homophobia led to the 1,000% premium increase is not clear at this time; the board's decision not to take legal action indicates the contrary.

Though no budget figures were made available to reporters, it appears that financial problems were not limited to insurance matters. Many community and public service groups expressed concern at high participation fees, which groups found hard to meet. For

example, in a recent letter to the editor of the *San Diego Gayzette*, the N.O.W. Lesbian Rights Task Force claimed that "the parade has become the exclusive domain of the affluent who can absorb the outrageous fees you are charging... Only the traditional commitment of the National Organization for Women to lesbian and gay rights stands between us and a complete dismissal of the event from our calendar of activities."

With a budget of \$95,000, festival organizers had planned a "gargantuan" and "first-class" event. Over eight miles of electrical wiring were to have been put in to the County Administration Center on Pacific Coast Highway for the weekend festival, and advertisements told of brand-name entertainers, a disco, cabaret, fireworks, and a \$5 entrance fee.

The Alternate Festival promises to be a true grassroots community pride event. Perhaps the Lambda Pride Festival theme- "Forward Together," will prove to be more appropriate than official festival organizers had ever imagined.

by E. Jane Sobo



## Hepatitis B Vaccine Offered B Safe in San Diego

B Safe, a new, positive campaign to get gay men screened and vaccinated for Hepatitis B, started in San Diego on May 1 and will continue through the end of June. About 50,000 gay men will get Hepatitis B in a single year.

The Hepatitis B vaccine, however, has been underutilized since its development in 1984 by Merck Pharmaceuticals. One explanation for this is the usual price tag of \$150 - \$250 for the three-dose vaccination. B Safe is offering the vaccine for \$25.

Another complex of factors has to do with the vaccine's development at the same time the AIDS crisis was making itself felt. In an environment of paranoia and uncertainty, many feared contracting AIDS through the vaccine. In fact, there has never been any risk of contracting AIDS, Hepatitis B itself, or any other disease through the vaccine because nothing live remains in it after three sterilization procedures. Further, the vaccine is the most studied and most effective vaccine in history. Since 1982, not one case of adverse reaction has been noted. The AIDS crisis also brought new intensity to the concern about the

confidentiality of screening information. AIDS became the overriding gay male health concern, overshadowing the serious Hepatitis B problem.

According to Stan Berry, B Safe campaign coordinator, Merck Pharmaceuticals' campaign was unsuccessful in getting gay men screened and vaccinated.

Last year, the Centers for Disease Control (CDC) held a symposium with heavy gay health professional representation to find a way around the obstacles. In addition to the cost issue, confidentiality has been addressed by using a number instead of a name, and by making screening available at gay community locations. The Beach Area Community Clinic also screens and vaccinates (see below for information). Screening and vaccination is, of course, available at County Public Health facilities. Far from being from an outsider's viewpoint, the B Safe campaign uses homoerotic imagery to get across the idea that it does not wish to deny sex but to make it safer and therefore more enjoyable.

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## Military Gays

continued from page 1

homosexuality. In the last case, an administrative board hearing can be requested by the person facing discharge. (3:38,39)

According to Vic, who has been in the Navy for 17 years and currently works at Balboa Hospital, "If you go before an administrative board, they're holding all the cards." He elaborates, "The officer who authorized the investigation selects the officers who sit on the board. The officers he selects are from his command. He writes their evaluations. The board is under no definite requirements to accept, deny, or verify evidence. Basically, the convening officer decides all the rules and it's very easy to get railroaded."

With few exceptions that they have any control over, gays in the military look out for each other. Says Eddie Ramos, a six year Navy veteran, "There are gay people all through the military, from the lowest ranking enlisted man to the captain and higher. The people in the higher echelons know what's going on, if there's a witchhunt, and they put the word out."

Knowing military policy, or being confronted with it at induction, why do gay men and lesbians elect to serve in the military? For many people going in at a young age, this question is inappropriate because it assumes a fully developed gay identity. Many people are unsure of their sexual orientation at the age of 17 or 18, or are trying to deny their homosexual feelings. Says Linda, an 8 year veteran of the Navy, "I was not aware of my homosexuality at the time I went in the military. I basically came out at my first duty station in Hawaii."

One reason Eddie Ramos went into the Navy was in hopes "that it would make a man out of me. I was still struggling with being gay." He too came out after going in the Navy. "When I got in, I couldn't believe how many people were gay. Right away I spotted six out of the eighty in basic training, and those were the most obvious ones." He recalls one on night watch duty when he saw two men having sex in the barracks. "I actually saw them in bed together. They were under the covers, but I knew there were two men in that bed together. It was dark but they still had to be really careful. They had more guts than I did."

The universal reason of joining the service to get away from an unpleasant situation at home also applies to gay men and lesbians, and may even be more intensified. Says Bob Debner, "I had to get out of El Paso, Texas if I was ever going to grow and to develop as a homosexual." Diane Eiswert, a 3 year Army veteran, had an undesirable family situation. "My stepfather abused me when I was growing up. I knew I had to take whatever means available to get out of there. All through high school I knew it was going to be the military. I don't know why. I think it was because you got three hots and a cot."

Eddie Ramos believes that going in the Navy was one of the best things he ever did. "If I hadn't gone in the Navy," he explains, "I might have done something really stupid like get married to prove I wasn't gay, especially since my family is traditional Catholic Puerto Rican."

The military also has the attraction of career, educational, and travel benefits. Many people, regardless of their sexual orientation, stay in for these reasons. Many enjoy their jobs and enjoy working with people from a variety of economic, geographical and racial backgrounds.

And, especially during a war, there is the feeling that they should serve. Says Vic, who joined in 1969, "I felt I had an obligation to serve. There was the draft and I didn't want to become cannon fodder in the swamps of Vietnam, so I chose a field not likely to put me there, but I still chose to serve."

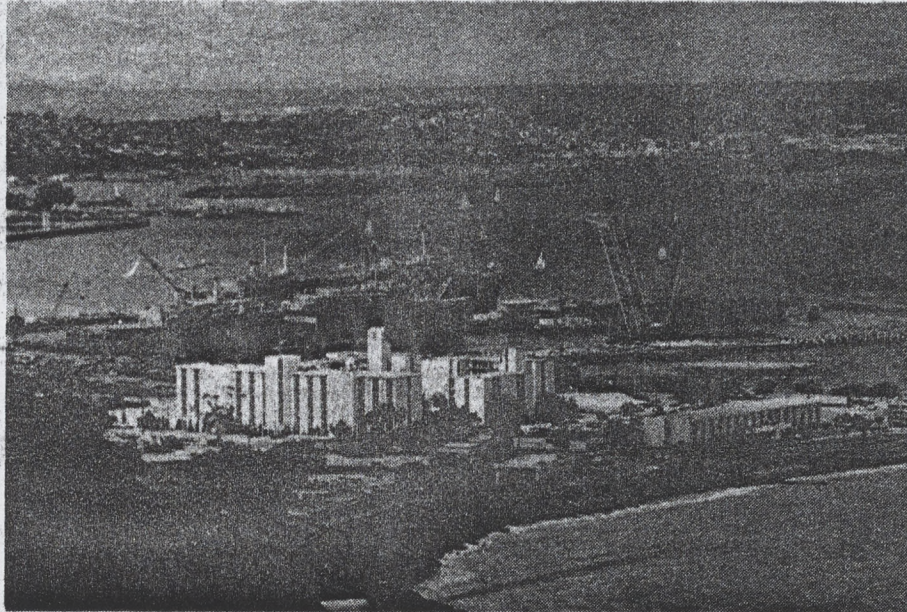
Linda felt a strong need to serve, but ran into barriers. "The thing about being female and being in the military," she says, "is that there is a lot of discrimination." Linda was a machinist's mate, a rate (field) which had only been open to women for a short time when she joined in the mid 1970s.

"When I worked down at 32nd Street here in San Diego in an inside-outside machine shop, the nicest thing that anyone said to me was 'Fuck you or get fucked.' The didn't want to train me, or have anything to do with me."

"Women are already looked down upon," says Diane Eiswert. "You just get that much more shit if you're queer." She calls sexism a bigger problem "only because it affects everybody. For three years I had to hear about the man's Army. When they called me in to reenlist, I told them where to stick their man's Army."

Last year, the Navy administratively discharged Daniel Abeita for homosexuality. But, this was not one of the "routine" 1700 gay discharges; Abeita had AIDS. The Navy tried again with Bryon Kinney. Kinney fought back, with the help of excellent legal help and media and popular outcry over the Navy's inhumanity. The Navy was the only branch of the armed services which was seeking to discharge AIDS patients on grounds of homosexuality.

On September 3, the day he was scheduled to be administratively discharged for homosexuality, Naval Military Personnel Command in Washington, D.C. interceded and



San Diego harbor, viewed from Point Loma.

photo by Robert Swain

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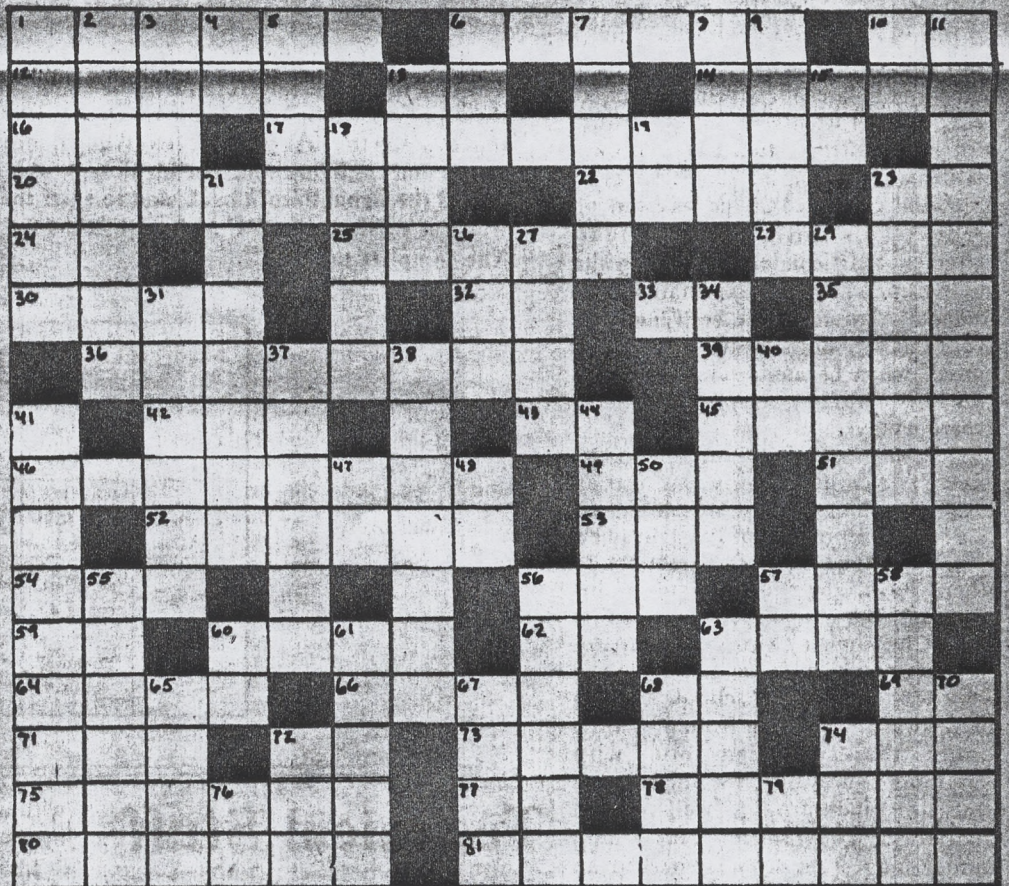
## Scientists Tackle Homosexual Puzzle...

### ACROSS

1. Late "Mayor" of 37 down
6. Resident of Lesbos
10. "----- bananas"
12. Togetherness
13. Mathematical value
14. Pass into
16. Two in Tecate
17. Pervasive
20. Tramples (two words)
22. Moscone
23. French article
24. Surprised exclamation
25. Below
28. Balanced
30. Singer Holly
32. Officer of the Guard (abbr.)
33. Tangible
35. A grain
36. Groping
39. Comic strip crone
42. Government vitamin amount
43. UCSD publication (abbr.)
45. Remedy for button-busting
46. Auditions (two words)
49. Battle
51. Cycle (prefix)
52. A coat tree (two words)
53. Diminutive (suffix)
54. Zero
56. Collection
57. Bank function
58. Elliot's friend
60. North or south follower
62. Genderless
63. Desire
64. Given as promise
66. Clubs (abbr.)
68. Preposition
69. Educator's institute (abbr.)
71. To imitate
72. Decode (abbr.)
73. Witches sword (var.)
74. An evergreen
75. Link between two groups
77. For example
78. To redress a woman in India
80. Greek letter
81. Geometric figures

### DOWN

1. East coast river
2. A second one



Sharon Moxon

3. Move up
4. Eastern state (abbr.)
5. Formal address
7. Electricity
8. Adhere to
9. Sandwich order: "swiss -----"
10. Direction
11. Sense of direction
13. Eastern state (abbr.)
15. Symbol for tellurium
18. Attest to
19. Lesbian writer
21. Flaunts before others
23. Escort
26. Put on
27. With steak
29. Accord
31. Of air or sky
34. Portion
37. San Francisco street
38. Submerged (two words)
40. Libido's partner
41. Granite fence
44. Like honey
47. Boy scout organization (abbr.)
48. Sport score (abbr.)
50. Concentration (abbr.)
55. Perfect world
56. Relative
57. California city
58. Costume
60. Settled the bill (abbr.)
61. Ms. Doone
63. All Amazons
65. Paper quantity
67. Stride
68. A first name
70. Ms. Williamson
72. Unit of weight for wool
74. Untrue (abbr.)
76. Bachelor of Science (abbr.)
79. Military rank (abbr.)



# Alan Turing: The Enigma

by Mike Ess

Andrew Hodges, *Alan Turing: The Enigma* (New York, Simon and Schuster, 1983)

Alan Turing (1911 - 1954) seems to have been one step ahead of the world all his life. While his scientific contributions have marked him as one of the great twentieth century minds, his contemporaries did not reward him with an easy life. Andrew Hodges's biography of Alan Turing, one of the fathers of computer science, is more than just the story of a man and his mathematical innovations; it is also an overview of the mathematicians and the problems they tackled in the first half of this century; it is an insider's history of the British attempts to break German codes during World War II, and it is the story of a man who developed a gay identity, unwilling to deceive others.

## Alan as a Lad

Alan Turing as a young man was always off on a tangent. His schoolmates, interested in athletics and rote assignments and the conventional pursuits of teenagers, saw little of Alan Turing because he was tracking down the truth behind some point given in mathematics class. He never accepted anyone's word; he often sought to derive a point on his own to make it, as Alan said, "seem less magicky." While this attitude and his ability to concentrate 100% of his energies on a single problem aided him in later life, during his school years, he consistently failed to perform well in pedestrian studies. Often on a mathematics exam, his scribble was so poor and obscure that he received no credit. This introverted, slight, extremely inarticulate, young man did not live up to his peers' expectations as a student. Alan found it convenient to avoid the peer pressure by sequestering himself when he could with his books and his home-cooked chemistry experiments.

Of course, wrapping himself in the cloak of scientific enquiry was also an escape from his sexuality. When engaged in a derivation of one of Einstein's new laws, he could forget his attractions to other boys, he could ignore his loneliness. But at age 16, he met his first love, Christopher Morcom. Christopher, seemingly different from Alan in every way, excelled in school, winning many awards. He came from a wealthy family that provided him with everything necessary to further his education including a well-stocked laboratory. Christopher's and Alan's mutual interest in science sparked an intense and ongoing exchange of ideas. Christopher, through his respect for science and for Alan's devotion to it, gave Alan a reason to communicate. Alan now found the desire to do well in school, and when Christopher, who was a older, began preparing for entrance to Cambridge, Alan knew that he had much ground to cover so that he might join his friend when his time came.

In highly stratified British society, mathematics tended to cross all social and political boundaries. So although Alan was middle class, his total devotion to mathematics earned him a place at Cambridge. When Alan did arrive at Kings College, Cambridge, he had truly believed David Hilbert's words, "...for mathematics, the whole cultural world is a single country," but he was one of few without pretenses. Among the pure mathematicians, he alone did not know enough not to get his fingernails dirty

was not self-consciously elite. But Alan certainly met the academic standards.

Alan's eyes were opened to a new world. Kings College provided an atmosphere where one could openly approach new ideas and not be caught up in the rote memorization he felt pressured into in his previous school. Cambridge afforded Alan another opportunity, for nowhere else were people likely to discuss homosexuality without relegating it to the criminal, and repulsive. Within the academic world and particularly the place where E.M. Forster circulated the manuscript for *Maurice* fifty years before it was published, Alan was shielded from the outside world and its notion to render homosexuality invisible.

Godel, a Czech mathematician, was able to show that answers to the first two questions were "no." Godel's proofs used formulas encoded in integers, so arithmetic statements about integers were represented in integers. In this way, he was able to represent all mathematical proofs within arithmetic. Self-referential statements were now possible. Alan Turing's biographer Andrew Hodges delivers the example, "This statement is unprovable," which is equivalent to Godel's integer statement used to show that mathematics is not complete. This assertion cannot be proven true because it would yield a contradiction, and if we say it is false, a contradiction again results. At least one assertion existed which could not be proved or disproved

the final ribbons were being tied by Hilbert. New questions arose. Max Newman at Cambridge rephrased the third question, is there a definite method, "a mechanical process which could be applied to a mathematical statement, and which would come up with the answer as to whether it was provable?"

Alan Turing's approach to mathematics was tied into his helter-skelter attacks on science in general. He enjoyed extracting everything he possibly could from seaweed, using household utensils when necessary. To his last day, he was smelling up his house, his mother praying that he would not poison himself or burn the house down.

Alan viewed life as a process, something mysterious happening in the chemical soup in our cells. And his challenge as a young man was to separate as much as he could from the lifeforms around him, trying to find a clue to what made them all run. Alan asked himself at what level is the body living, no longer a machine. Later in life, turning from the chemical nature of biology, he sought the more mechanical and electronic nature of thought, seeking the level that was more machine. So in 1935, as a young mathematician of 24, the "mechanical process" in Newman's statement had a special intuitive ring to it.

How could he crank out all of mathematics from a machine? Thinking of typewriters, which he dreamed of inventing as a child, he extracted the notion of writing down symbols: letters, numbers. Turing modified the typewriter; it was now able to move its writing head from left to right. Extrapolating to super-typewriters, Alan came up with a machine that would know by its instruction table:

"whether to write a new specified symbol in a blank square, to leave the existing one unchanged, or to erase it and leave a blank square.

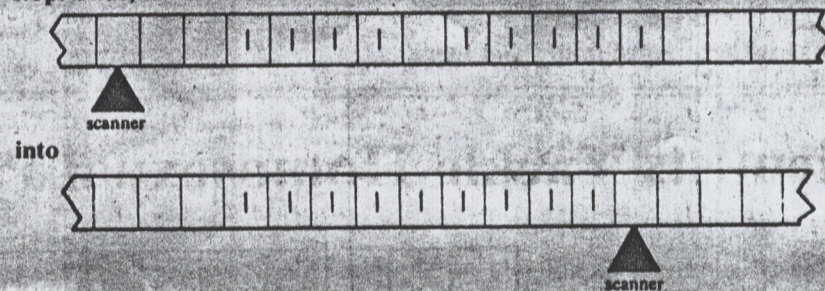
whether to remain in the same configuration (current state of the machine), or to change to some other specified configuration.

whether to move to the square on the left, or to the right, or to stay in the same position.

Alan Turing found the idea of a tape subdivided into cells stretching infinitely in both directions with a scanner head sitting at the current cell general enough. The machine could move one cell left or right on the tape, and write or erase a symbol according to its instruction table. A given table would determine a specific action for the scanner head (like a generalized IBM typewriter head). Recognizing, as a mathematician, that he could use binary coding (only zeros and ones) to represent any number, he greatly simplified his instruction table. That is, only two conditions for each cell existed, it could either contain a one or nothing (zero). Turing found that the instruction table, while itself finite, was able to direct the production of infinite numbers. For example, the number pi 3.14159... could be generated from a table that knew how to multiply, add, copy, write numbers, etc. With this "Turing machine" that could compute what its instruction table directed it to do, Alan Turing thought about whether there was definite method on his

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"An example machine: The following 'table of behavior' completely defines a machine with the character of an adding machine (actually concatenation of two numbers separated by a space). Started with the 'scanner' somewhere to the left of two groups of 1's, separated by a single blank space, it will add the two groups, and stop. Thus, it will transform



The task of the machine is to fill in the blank space, and to erase the last '1'. It will therefore suffice to provide the machine with four configurations. In the first it moves along the first group of '1's. When it moves into the first group, it goes into the second configuration. The blank separator sends it into another band, which acts as the signal to turn back, and to enter the fourth and final configuration in which it erases the last '1' and marks time for ever."

The complete table is:"

	Symbol scanned	
	blank	1
Config. 1	move right; config. 1	move right; config. 2
Config. 2	write '1' move right; config. 3	move right; config. 2
Config. 3	move left; config. 4	move right; config. 3
Config. 4	no move; config. 4	erase; no move; config. 4

## Technical Stuff

The mathematician David Hilbert, in 1900 presented seventeen mathematical questions to the world. Almost three decades later in 1928, they boiled down to questions about the system of mathematics itself.

1. Is mathematics complete; that is, can every statement be proved or disproved?

2. Is mathematics consistent; that is, can a statement we know to be false (like  $2+2=5$ ) be proved by a sequence of valid steps?

3. Is mathematics decidable? Is there a definite method which could be applied to any assertion and which will then produce a correct decision deciding whether the assertion is TRUE or FALSE?

Hilbert retired in 1930 asserting that he felt the answers would be "yes" to all three. However, that very year, Kurt

within the system of mathematics; thus, mathematics was not complete.

In a sense, the above assertion is true since it is not provable, but this can only be seen from outside the system in which it occurs. Within the system of mathematics, the assertion could not be shown to be true or false.

The argument to answer question one assumed that arithmetic was consistent, for if it were not consistent, then everything would be provable. Godel then showed that a mathematical system must either be inconsistent or incomplete. Godel went on to show that consistency could not be proven within the system of arithmetic. Arithmetic could not be proven consistent; therefore, it was not consistent and complete.

As he retired, Hilbert had sought to merely neatly package mathematics, presenting it as an unassailable truth. But Godel threw a few burning arrows into the mathematics stockade just when

# Christianity, Tolerance, and Homosexuality

*"No charge against a minority seems to be more damaging than the claim that they pose a threat of some sort to the children of the majority."*

Whenever a scholarly treatment of any subject so socially stigmatized as homosexuality appears in print, attention must be paid. It is fortunate that the subject matter to which I refer is, *Christianity, Social Tolerance, and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century*, by John Boswell, Assistant Professor of History at Yale University. In a masterful piece of literature, Boswell presents us with an even-handed, clear, and often witty historical treatise.

*"...I long for that lovely time when I may be able to clutch the neck of your sweetness..."*

The story which this book relates is that of the place occupied by gay persons in different classes of society from the beginnings of Christianity through the 1300's. This time period is significant to Boswell because he sees these as critical years, during which homosexuality underwent a transformation from being the "highest (form of) philosophical love" (according to Greeks and Early Christians), to a state of moral suicide, condemnable as anathema. Specifically, Boswell is trying, via analysis of the historical information he presents, to illustrate what amounts to a one hundred and eighty degree about face in the toleration and acceptance of homosexuality in Western Civilization.

It should, at this point, be noted that Boswell actively refrains from attempts to explain or interpret his data further than the realm of the possible; i.e., he does not seem to do more than put forward a hypothesis about the causes of so radical a change in Western thinking. As he states in his introduction, he intends this work merely as a foundation on which others are to build. This is a somewhat refreshing angle from which to work, and even more so to read. Boswell thus avoids the temptation to set his own theories as gospel, no pun intended. He relates his historical information, states his interpretation of events, and then leaves it to the reader to consider further. There is much to consider in that, more often than not, the historical evidence speaks very eloquently for itself.

The chronology of events is as follows: Boswell traces the roles, status and condition of life style for gay people through to the Renaissance, paying particular attention to the middle ages. We are shown via a plethora of documentation (all translated by the author; Boswell waded through twelve languages and ten years to complete his book) the relatively high status enjoyed by openly gay individuals several hundred years into early Christianity. Indeed, it was the influence of the Greek philosophy on the theological thinking of the time which gave credence to gay love as a highly spiritual form of love, a major factor behind its acceptance. The clergy were far more concerned with sexual morals regardless of which gender

was involved; fornication was fornication.

This is not to say that there was no opposition to gay love; there was. For example, in one delightful sequence, it is demonstrated how the prevailing thought of the day overruled the objections to homosexuality per se:

"Let no one expect love of males in early times. For intercourse with women was necessary so that our race might not utterly perish for lack of seed... Do not then, Charicles, again censure this discovery as worthless because it wasn't made earlier, nor, because intercourse with women can be credited with greater antiquity than the love of boys, must you think love of boys inferior. No, we must consider the pursuits that are old to be necessary, but assess as superior the later additions invented by human life when it had leisure for thought."

It remains, however, that even as gay love is traced further and further through the early middle ages to the point just prior to the Renaissance, that the issue was not so much the mechanic involved, but simply the idea that as a form of non-reproductive extra-marital intercourse, gay love was on a par with, at worst, prostitution.

Boswell starkly documents the change over to active antipathy from the majority toward gay people which occurred after the middle ages, and especially well into the Renaissance. Homosexuality is then found to be an "abomination" indeed, punishable by torture, excommunication, or death. Yet even during this time, as in the middle ages, the historical evidence is such that one is continually forced to consider the dichotomy between what was stipulated in the religious/civil doctrine of the time, and what actually took place in the lives of the people. Love letters between clergy offer some of the most striking evidence of this inconsistency in ecclesiastical thinking and practice.

"One expects hyperbole in poetry, but even in Alcuin's prose correspondence there is an element which can scarcely be called anything but passionate. He wrote to a friend (a bishop...), 'I think of your love and friendship with such sweet memories, reverend bishop, that I long for that lovely time when I may be able to clutch the neck of your sweetness with the fingers of my desires. Alas, if only it were granted to me, as it was to Habakkuk (Dan. 14:32-38), to be transported to you, how would I sink into your embraces... how would I cover, with tightly pressed lips, not only your eyes, ears, and mouth but also your every finger and your toes, not once but many a time.'"

Indeed, to carry the example further, Boswell is adept at illustrating minor inconsistencies in the actions of (especially) what was the "establishment" of either the religion or secular segments of society at the time. As another example:

"Indeed, whether it was deliberate or not, the approach to sexuality adopted by early twelfth-century theologians effectively "decriminalized" homosexual relations altogether. When Peter Lombard, writing at the height of

positive attitudes toward gay people, composes what was to become the standard moral text for all of Europe's Catholic universities for the next century, he made no mention of gay sexuality whatever. 'The sin against nature' is discussed in his extensive section dealing with marriage and adultery and is defined as the illicit use of a woman by a man, with reference to Augustine's curious principle that such actions were more reprehensible between husband and wife than between a married man and a prostitute."

The crux of Boswell's book is, in fact, chapters ten and eleven; the title of ten being "Social Change; Making Enemies," wherein Boswell equates the intolerance of homosexuals with that of the Jews. This device is clearly used to shed light on the matter of anti-gay thinking via the philosophy behind antisemitic thinking. Conformity, as one might expect, is one of the biggest issues.

"During the latter half of the twelfth century, however, an increasingly conformist European society found the persistent distinctiveness of the Jews more and more irritating." Boswell also cites an instance of specific attack against gays, from the clergy, primarily.

"As if in direct response to Peter's urging, Lateran III of 1179 became the first ecumenical ('general') council to rule on homosexual acts. Reacting to

marriages, it may also have been intended to obviate resistance on the part of clerics to measures against gay people - including, in many cases, themselves."

Especially in instances such as the ones cited above, Boswell deliberately, and quite effectively, plays the evidence of history off of itself, such that we will (as he no doubt intends) pay attention at least equally to the actions, or the absences of actions on the part of the clergy or society, as we do to what was intended to happen. It is shown that very few people at all (up until the inquisition) were ever fully punished with torture or death for being gay. Further, Boswell cites evidence that penance for confession of active homosexuality was comparatively light, and could even be avoided altogether. Certainly with regard to the clergy regulating its own people, penalties were nearly non-existent. Only when someone was so completely blatant as to be politically damaging was the full force of ecclesiastical law brought to bear.

I could continue with more excerpts from the book. Boswell, however, cites example after example in far greater detail, and much more eloquently, than I, of what appears to be the growing fear, resentment, indeed almost phobic emotionalism, directed against all minority groups, inclusive of gay people.

*"If one wishes to dispute or argue... one must do so on the historical not the hysterical, level."*

growing European intolerance of all forms of nonconformity, the council imposed sanctions against money-lenders, heretics, Jews, Muslims, mercenaries, and others, including those committing homosexual acts: 'Whoever shall be found to have committed that incontinence which is against nature, on account of which the wrath of God came upon the sons of perdition and consumed five cities with fire, shall, if a cleric, be deposed from office or confined to a monastery to do penance; if a layman, he shall suffer excommunication and be cast out from the company of the faithful.'

It is interesting to read what actually happened with regard to these rulings. "Such measures were not easily enforced or widely accepted. The Fourth Lateran Council, meeting some thirty-six years after the Third, seemed to retreat somewhat from the position of its predecessor in regard to gay people, although it passed even more stringent legislation regarding Jews, Muslims, and other minorities. The laity were not mentioned at all in its decree, which was only concerned with maintaining clerical celibacy, and although it suggests that clerics should 'especially' avoid 'sodomy' (which is not defined), it stipulated that the most severe penances be reserved to married clerics who committed sexual sins, 'since they could make use of legitimate matrimony.' Moreover, the council found it necessary to issue a special provision against prelates who sheltered or supported priests guilty of sexual irregularities. Doubtless primarily a reference to the many who opposed the termination of clerical

In so doing, tacit parallels are thus illustrated between what went before in history, and manifestation of these historical events in today's world where minority groups are concerned. In this lies the most subtle genius of Boswell's book.

Summarily, Boswell does not seem to credit religious doctrine alone as sufficient reason for the prevalence of anti-gay sentiment at any time in history. He seems to recognize that it is a multiplicity of factors, most unknown, which contributed to a hostile attitude toward gays, with religion being merely the most convenient vehicle by which these sentiments were (and are) expressed. Indeed, the great advantage of this book is that it does not argue with the religious position, but lets the historical evidence speak for itself, thus rendering a fundamentalist fillibuster of any kind useless even before it could be used. This is also the great charm of Boswell's opus. If one wishes to dispute or argue a topic in the book, one must do so on the historical, not the hysterical, level.

This book is a must, not only for the scholar, but for any who wish to become truly enlightened as to the history of gay people.

A. Stevens



## Horses

by CJ

I imagine we are riding horses, crossing swiftly through tall grass, our hair streaming behind us, cutting dark against a slate-blue sky. We halt beneath a grove of willow trees, laughing. You dismount before me, the smooth leather of your riding pants moving slick against your horse's heat. You walk firmly to where I am waiting, my eyes half shut against the sun. You take the reins of the beast from me, then, and pull me to you, my soft white dress floating around us, gathering our wetness.

My mouth finds the warmth of your neck, as I am lowered to stand beside you. I move gently, to allow your fingers to brush the damp hair from our faces. Your two hands rest on my shoulders then, and you push a small distance between us, forcing my desire to meet your eyes. A half-smile raises one side of your lips, and your fingers move to my breasts.

It is then our clothing leaves us, a circle of stark contrast in the pale light beneath the trees. We fall together there, moving smoothly against the good soil. My tongue cleanses the dryness from your mouth, one hand pressing the length of your body to the ground. I find the inside of you and grasp at the roundness, holding myself steady above you on one brown arm.

Now your eyes are closed and you are sounding, the small of your back arched in tension as I penetrate you quickly, again and again.

I lower my lips to your stiff nipples and circle them evenly as you thrash against my hand, crying out for some sin or purity to relieve you from this grip.

Instead, I pull my fingers from you, and trace your lips with the wetness. I am smiling down at you, though you have not yet opened your eyes.

When you do, I am leaving you, to find our rumpled clothing. I pull a small leather shirt from the ground, and return to you. You have turned so that your chest meets the grass, both arms seeking your pleasure, the white of your buttocks moving fast and violent against your hands.

I kneel beside you, help you into the material. I kiss your brow and lips as my fingers lace the leather strips against

your pounding chest. Now it is my turn to curl my lips in anticipation.

You press me down and beat inside of me a fast and unholy rhythm that steals away my sight. Your woman's tongue finds my secrets, and my body meets you

over and over, until I am sobbing and pleading for you to stop.

In response, you place your sticky groin against my voice, and I sweeten your desire with my continued song, as you face my own hot body.

Later, we lead our horses to water, and swim together, until the sky becomes darkened. The air is velvet with the season's scent of growing; I feel clean and undone.

You tell me we will come here again.

*"I imagine we are riding..."*



## American Dreaming

by Mike Ess

I do my best thinking at McDonalds. In the saccharin din of Muzak, I munch a burger and sip my Regular Coke, watching real Americans in a real American setting. Across from my book-laden table, an elderly couple sits musing over coffee and cigarettes. They're dressed for a boating excursion on the bay, she in open-toed shoes, white pants, a pocketbook to match, and a navy blue jacket, he in slacks and a button-down sweater. She spends fifteen minutes eating an ice cream cone between drags on the cigarette and sips of coffee.

Someone's immense mother, Molly, strolls by wearing too many layers for a seventy degree day. A woman with thick glasses and long, curly grey hair hanging over her oversized khaki coat shuffles to her table, heaves a tray onto it, and returns to the front. This time, she passes with her worldly possessions in a cart, and a couple of plastic Food Basket bags. After some maneuvering and labored breath, she leaves the cart out of the path to the restrooms. The boating woman, Sheila, reapplies her red lipstick. Bill, her husband, remarks, "Remember when we

used to... (incomprehensible mumble)... at Denny's?" The bag lady makes another puffing-trip, this time for her cane, oblivious to the fact that she hasn't used it at all.

Mr. Stromwell sits across from his son barely mumbling when his son gets around to asking a typical ten year-old's question. I push my sight thirty years ahead to when the space between the table and Stromwell Junior's stomach is non-existent, as it is today for his father.

Jack and a pregnant Jane sit down, he with a Big Mac and fries, she with a hamburger and Diet Coke. I can't take my eyes off Jack's gorgeous blond beard and hefty biceps. His pre-beer belly bulge itself a declaration of masculinity. Jane does all the talking. Jack alternately thinks of drinking beer with his buddies in a boat on the bay, and of pulling Jane's panties off with his teeth.

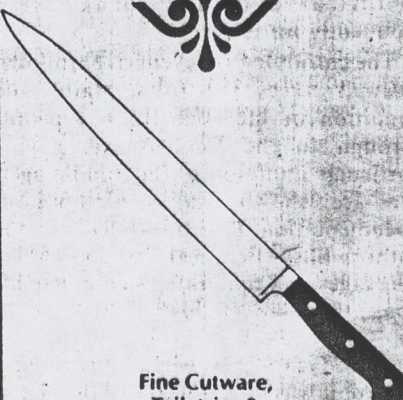
Brad and Janet arrive with Janet's parents and seat themselves beside me. They politely discuss the changing neighborhood.

As the boating couple leaves, Molly bellows "Are you two brother and sister?" Sheila smiles her freshly

lipsticked and rouged face, "Lots of people think we look it. No." Maybe spouses take on each other's appearances over time much the way pets grow to resemble their masters.

The word "gay" seeps into the conversation at my side. Janet's upstairs neighbors in their eight-apartment building are gay (not "queer"). The men emit masculine, embarrassed "hey, not me" chuckles, as Janet's mother explains the traffic snarl she encountered last Sunday in the heart of Hillcrest during the gay parade. Dad can top this, "Yeah, I was reading about it in the paper... I was walking through the park and saw all these people lined-up for beer, so I just got in line. While I was in line, someone handed me some literature, and I started looking around and it was... well... I just headed out of there real quick." Mother chimes in, "there were thousands of them. They were everywhere." Self-consciously, Brad takes a quick inventory of the restaurant, hoping none of them have heard, but I'm still staring at my compiler design text, supposedly reading. Janet's father changes the subject.

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# Sappho Speaks June 1986

## Military Gays

continued from page 3

awarded Kinney a medical discharge with full benefits. Kinney died on October 17.

Within a month after the Kinney case was decided, the DOD issued a policy which stated that all recruits, active duty, and reserve personnel would HTLV-III tested. Recruits who test positive on a total of three HTLV-III antibody tests (two of the of the ELISA and one the more sophisticated Western Blot types) are not accepted for military service. They are returned to civilian life without a military record, and no counseling about how tell their families that they tested positive or how to deal with the psychological trauma of testing positive.

Active duty personnel who test positive on the first three tests undergo further evaluation of their immune systems through a variety of sophisticated tests which require a stay in the hospital. If their immune system is not impaired, they are returned to active duty. If a person's immune system is

severely impaired, and/or they begin to show AIDS symptoms, they will receive a medical discharge with full benefits. If they are somewhere in the middle, they will be put on a medical leave of absence, during which time their condition will be monitored and they will receive no military pay. They must fend for themselves and explain their status to prospective employers. They may be readmitted to active duty if their condition improves or even if it stays the same.

According to Kathy Gilbert, a military counselor and national chairperson of the Military Law Task Force of the National Lawyers Guild, each branch of the service has its own set of implementing regulations for the DOD policy. The Navy conducts the sophisticated tests at four "major medical facilities," one of which is the Balboa Naval Hospital in San Diego. Personnel testing positive, but with unimpaired immune systems receive shore duty in one of these four areas. Marines, on the other hand, may be deployed anywhere, including overseas

if they test positive but prove to be healthy.

Although the policy is a victory in terms of obtaining medical discharges for military personnel with AIDS, it is far from ideal. Information given about sexual activity and drug usage is protected in medical settings, but, according to Gilbert, such statements made outside medical settings can be used as grounds for a "convenience of the government" discharge. The characterization of this type of discharge is based on the service record, and it carries less stigma because it doesn't state the specific reason for discharge, but it also precludes medical benefits. Gilbert reports that, in actual practice, ill people are not being discharged when they tell the truth at the wrong time. Due to the Kinney case, she says, they do not want to be in the position of kicking out ill people again.

Personnel who test positive but who are not ill have to be much more careful about what they say. Confining statements about sexual practices or drug usage to medical settings does not necessarily guarantee avoiding problems. This is not due to the medical branch of the Navy, which, according to Jim Woodward, was very angry with the operational branch for using medical information to increase the suffering of its patients.

Commanding officers have access to the medical records of their personnel. There is nothing to stop them from conducting investigations on healthy personnel in order to obtain independent evidence with which to pursue discharge. Such a scenario may tend toward the worst-case possibility, but "when you're dealing with the military," says Gilbert, "the paranoid becomes rational."

Not surprisingly, just about the only places to deal openly with HTLV-III and other issues affecting both gay men and lesbians are within the gay community.

The Lesbian and Gay Men's Community Services Center, located at 3780 Fifth Ave in Hillcrest, offers a military counseling program. The counselors know how the regulations can help and hurt gay male and lesbian servicemembers. They can help with discharges, discharge upgrading, veteran's benefits, and HTLV-III issues. In addition, they can tell you how best to handle yourself during an investigation, and can aid in stopping harassment. The counselors know what they're talking about, because many of them have been in similar situations in the military.

The Center's military counseling telephone number is 692-2077. Phone messages may be left 24 hours a day, 7 days a week, and will be returned as soon as possible.

Citing a "nationally organized conspiracy of militant gays" who "have abused our toll-free counseling lines," Rev. Jerry Falwell discontinued the toll-free line for his television hour. Falwell has asked for donations to offset over \$1 million in "harassment" debts. Fortunately, two other Falwell organizations can still be reached without cost: the Liberty Foundation (formerly the Moral Majority) at 1-800-826-1234, and Liberty Baptist College at 1-800-522-6225.

Drop in counseling hours are:

- Monday 6-8pm
- Tuesday 6:30-8:30pm
- Wednesday 6-8pm
- Thursday 7-9p.m.
- Friday 6-8pm

One major reason the San Diego Veteran's Association exists is to address policy issues affecting active duty gay men and lesbians in the military. In fact, according to Jim Woodward, the original idea was to organize active duty personnel. That proved unfeasible, however, "due to justified fears of infiltration and simple finger-pointing."

The SDVA started in January and currently has a core of committed people and is attracting 15-20 people to its monthly meetings. Meetings are the fourth Friday of each month. For times, locations, and other information, call 267-6664.

SDVA's Memorial Day commemoration this year combined recognition of those who have died in war with "those who fight in the war against AIDS." In a pre-Memorial Day column in the *Gayzette*, Jim Woodward wrote:

"In the past this has been a day that seemed to hold little meaning for gay and lesbian Americans. It wasn't that we didn't feel reverence for the sacrifices of those who gave their lives defending our country and our way of life—nor do gays lack representation among those to whom Memorial Day is dedicated. Rather, it was one of those things that seemed to be so "ali-American" that gay people couldn't quite fit in.

"There are those who say we should not insist on the recognition of the service and sacrifice of gay Americans. Rather, we should simply recognize our service as Americans. But those same people insist on making an issue of our gayness when we try to serve as Americans. The day we are able to serve our country as Americans will be the day we will no longer insist on our service being recognized as that of gay Americans.

"This Memorial Day's combination of remembrance for the sacrifices of those who serve in the military and those who fight in the war against AIDS is particularly appropriate because gay soldiers and sailors are in the front lines of the battle against the radical right's campaign to use AIDS as a means to erode the rights of all gay people."

1. D'Emilio, John. *Sexual Politics, Sexual Communities*, Chicago: The University of Chicago Press, 1983.
2. Berube, Allan. "Coming Out Under Fire," *Mother Jones*, March, 1983.
3. Stoddard, Thomas B., et al. *The Rights of Gay People*, New York: Bantam Books, 1983.

## Sex Tips for Girls

*Sex Tips for Girls* by Cynthia Heimel (New York, Simon and Schuster: 1983) \$7.75

You've got to admit the title is eye catching, no matter how you interpret it. Once your interest is aroused and you begin reading, this book is difficult to put down. Cynthia Heimel presents us with a guide to relationships that allows the reader to laugh at situations that often seem traumatic. The feeling that the author knows you and your friends recurs page after page. Heimel puts the relationship seeker/participant's situation in perspective and lets us laugh at ourselves and our sex crazed antics. While the book is written from a heterosexual orientation, people of any sexual preference can learn and laugh at the human situations described in it.

Heimel begins the book with her reasons for writing it. Modern times are such that the single individual is confused; there are no social norms dictating our dealings with men. Thus there is only one method for setting things straight: "We must eschew anything trivial, we must embrace all that is frivolous". Trivial things she tells us are objects, such as tax shelters, designer sunglasses, MX missiles, and EST. Frivolous things are actions, such as dancing, lying on the beach, eating raspberries, and fucking. While pursuing all things frivolous one must "Have adventures, shun fear and boredom, cultivate a deviant attitude, (use) no power politics or backstabbing, only drink and take drugs if you have to (such as when one hears any version of 'Send in the Clowns'), give sex the respect it deserves, and have another look at men — they aren't all bad.

The list of topics covered by Heimel is quite comprehensive. It includes four chapters entitled Sex Tips; remedial, getting acquainted, how to be good in bed (including a hilarious explanation of how to give a good blow-job that anyone who's ever given one can appreciate), and is there such a thing as a jaded sexual palate? (Yes, but no need to fear, she provides ideas on how to cure the problem).

She also covers such technical details as "How to find someone to fall in love with, Sex and the Single Parent, Lingerie

Do's and Don'ts, and when all fails, How to cure a Broken Heart".

The chapter on "Love and other Phenomena" is helpful for those who aren't sure what they are feeling. It could be horniness, instant lust, a crush, infatuation, serious like, obsession, hatred, boy-craziness, lukewarm love, or love. For example, if Merv Griffen begins to look good to you, it is a serious case of horniness. If, however, your latest man can only be described as perfect, then it is probably infatuation.

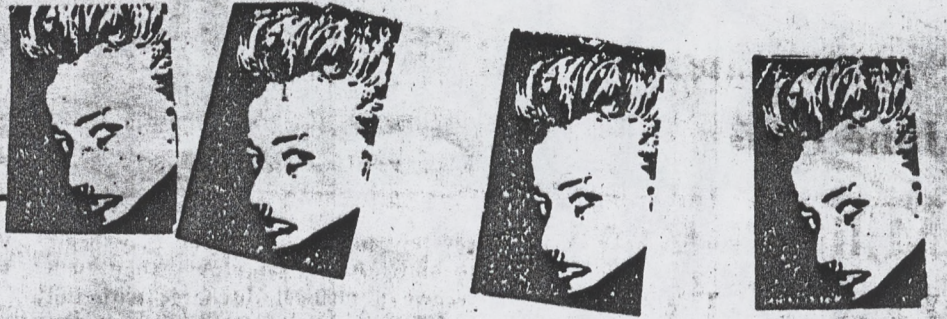
Telltale signs of being in love are: you think his feet are cute, he dresses with an astonishing lack of style and you actually let your friends and ex-boyfriend see him, and you feel smarter, funnier and happier when you're with him. The problem with love she warns is that you can't make it happen; you have to wait for it.

Despite the use of 'Girl' in the title, this book is not sexist. The message throughout is for women to take charge of their relationships. You must find out who you are, what you like, and "just be yourself" (the first two being prerequisites for the last). This does not mean searching for yourself in magazines that offer advice on "How to turn him on over the phone — a noted courteson tells all". Whether in the development, maintenance, or ending of a relationship; do what is right for you and ask for what you need. If you are not getting it then you don't have to stay. She also states "We cannot be the independent women that feminism has helped us to be and still judge ourselves in terms of whether or not we happen to have a man around the house. Boyfriends cannot be status symbols, indispensable or meal tickets."

While the chapters on sex can be used as technical guides, the rest of the book gives the reader a chance to put the many aspects of relationships in perspective through the use of humor, personal accounts and satire. For this reason the book reaches a wide audience, for anyone who has had to deal with boyfriends, girlfriends, one-night stands heartache and hopefully love can relate to the situations presented in this book. Try reading it aloud amongst friends, you'll have a great time.

Debi Hertz

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# Shellie Ellis

compiled by Russell Lewis

Just because a person is gay or lesbian, does not mean that homosexuality will be the core around which all experiences will revolve.

Based on their particular histories and ways of seeing the world, people come to emphasize different issues in the interpretation of their past. In this interview compilation, Shellie Ellis deals with the issues of her relationship to the military, its motivations and basic premises.

I was in the Navy. I entered on October 25, 1982, and I got out September 26, 1984. One year, eleven months and two days. I was discharged on misconduct. Drug usage. I got busted on a random urinalysis. It was terrible. I was twenty-five years old. I had gone on leave to see my family, because I hadn't

had made innuendos that he wanted to sleep with me, and I told him that I did not want to because it was against military regulations, and that I was a 4.0 sailor. I couldn't say, you know, that 'I want your daughter.'

The whole time I was in, only one person ever came to my house, and I never associated with people in the service. All I did was do my job, and go to mandatory military functions. They didn't know anything about me, really, and they didn't like that. You must conform. They didn't know what sexuality I was, they didn't know what I liked to do. I didn't drink much. I never did drugs when I was in; I had stopped using them; I didn't need them.

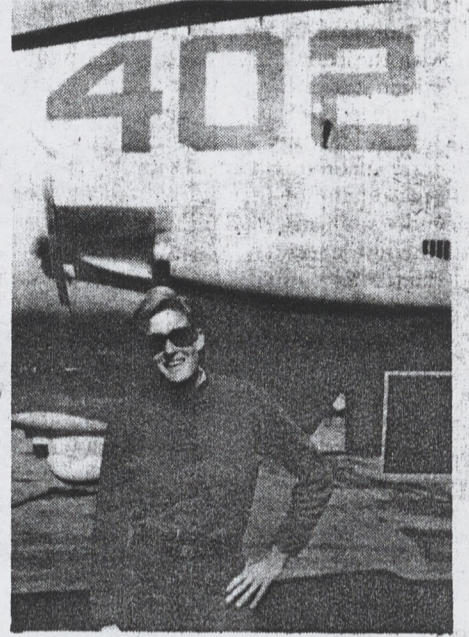
They thought I was a smart aleck because of my hair and my sunglasses. I got this really hot cut once. It was cut

evaluations, which is the highest you can get. I had four evals, and I got three meritorious advancements.

The Navy kept promising me this school I wanted. It's an expensive data processing school. I would have learned a lot. It would have saved me a lot of time in college. I would have been certified. It could have got me some good jobs. Casual living, good money. So, when I got back, I'm like, "OK, where are my orders for school?" Bur, right when I get back, they're like "You're going to get a urinalysis." "Urinalysis? Urinalysis, what for? Sure, why not?" Here I was 4.0, and I hadn't been hassled. All of a sudden, I'm hassled, because I kept questioning my school, pushing them. I was striking for it, it's called. I had to go before a board, as part of striking for data-processing school. It's all brass. You go in there and it's really weird, it's really a trip. I walked in there and it was all a U-shape of desks pushed together, all really nice desks. In the middle there was one chair and a little desk. That's where you were supposed to sit and be interrogated. They said, we'll tell you what, we'll give you your school, but you have to give us two more years. They do this to everyone. Here you are young, and I don't mean age-wise even, I mean a babe to the system. I was just a part of that. They got the lights on you, scrutinized. If one person says no way, then they say let's do this: she can go on leave, when she gets back, give her a urinalysis. If she's done drugs, we know she's not serious.

When I got my 30-day leave after the board was when I realized a lot of things. I didn't care anymore. I didn't want to be a part of the system. So I wasn't careful. I used drugs.

It's really weird what they do to the people if they root them out. They'll bust you, take your stripes, put you in confinement, humiliate you and berate you. That way they can get all the things back they gave you. It's like the black widow does. She feeds you and nurtures you and then when you try to go away, she'll just suck everything she ever gave out of you and you die. They put me in military confinement for sixty days and they just warped me, berated me, mentally humiliated me and degraded me. They want all the soul, all the energy, all the money, all the training back. I lost my house, everything in it, because I got



fined and they only paid me a hundred bucks a month. In two months, you're going to be let out, but they don't tell you this. They say, well, maybe we might let you stay. In that two months they watch you squirm, and then they kick you out with nothing but bus fare. Just enough to get me back home to my permanent address. They take your soul, your self-esteem, your pride, your home. They make your love-life unstable, definitely.

There's a lot of things that people should know before they join such a system, such a corporation. It is a corporation. I cannot be that much of a self-deceiver, to be in such a system. I realized what it was and I just couldn't handle it. They wanted more self-illusion, and I couldn't do it. I was masquerading, and I love to masquerade. They didn't fucking like it one bit. It was like "We write the scripts here. You are our puppet, and you will read and act as follows." And I was writing my own script, my own scenario, and they were like "Puppet's off her string! Get the leash- hurt her, punish her, and get her out." It was pretty intense, I've gone through a lot of self-forgiveness. It's been really hard for me. It's been a year and a half. It hurt. It took a lot of me, it dug deep in me. I'm just now being able to realize that I was not a part of that. I felt like it was so on me that I could never get the stench off of me. I'm just now feeling that I can talk about it and be firm about it.



seen them in three years. My brothers were there and we got all high. We did cocaine.

It's really strange how the service works. It's like a club, an organization. If you piss someone off, or someone doesn't like you, they will smash you. I really do not believe I had cocaine in my urine. It was six days since I had done cocaine before I got back.

I think that my commanding officer did not care for me in his squadron. He

really close to my head, and it went around in a tear shape. The Navy's, like, "You cannot have that cut in the service." I'm like, "why not? It's within regulations. I wore these military sunglasses. I loved them. They used to give me a ration of shit about them. They thought I was laughing at the service. I wasn't: I liked the glasses. They'd come up to me and ask, "Are those mil specs?" They wanted to bust me, write me up. I was a 4.0 sailor. I had 4.0

was "no." No definite method existed for solving all mathematical questions within the system of mathematics; uncomputable numbers corresponded to unsolvable problems.

The beauty of Turing's machine did not simply lie in the solution, but in the fact that Alan had created a Universal Machine. The Universal Machine could produce any number encountered in math and produce every provable statement under Hilbert's definition of math. Alan Turing did not stop there, he had to stir up controversy forseeing a Turing Machine that could essentially perform any operation that a brain could perform (given enough time). He prophesied that one could construct a Turing Machine to do the work of a computer (here a human doing calculations with paper and pencil or with a manual calculator available at the time).

## Enigma Machine

This book, from the British standpoint, brings into focus the British suffering, rendered by the Germans

during World War II. The partial German U-boat (submarine) choke-hold on the once solely British seas began to seriously erode the British supply system in the early 1940's. The UK was almost entirely dependent on imports. The virtually invisible U-boats were able to destroy British merchant ships with impunity. Although the American Navy was willing to escort supply ships halfway across the Atlantic (their mere presence a sufficient deterrent to the Germans), the second half of the trip was often perilous, a matter of beating the odds.

In the 20's and 30's, the Enigma machine was a standard coding device. The Germans had several versions, a different one assigned to each faction of the military. The Poles, some of whom originally manufactured these devices, had set up a tedious system for deciphering the German communications. Knowing the specific wiring of the circuits inside the Enigma machine, the Poles built *bombes*, machines, to run through all the possible combinations of settings on the Enigma. But when the Germans refined the Enigma

sufficiently, the Poles had met their limit, and so turned to the British. It was Alan Turing's unique ability to combine theory with the practical mechanics and electronics of the times (due mainly to his incessant tinkering) that permitted him to come up with a plan to automate the *bombes* and solve the more complex German schemes in a reasonable amount of time.

It was the ability of the British system to absorb any available talent that eventually led to its success in breaking U-boat communication codes. Alan Turing could not have survived under another system, let alone under military laws. Not only would his homosexuality have disqualified him, but he would not have been able to think, be productive under the strict regimen of military life. Alan actually thrived in the informal atmosphere of the intelligence agencies. The prof's atypical habits and working hours were accepted. His sexuality still had to be invisible according to society's conventions (but to Alan this silence was equivalent to deceit). Cryptanalysis, an ostensibly nonexistent task to the world

## Turing

continued from page 4

machine to calculate anything, or solve all mathematical questions. The mathematician Cantor had shown almost fifty years before that no list could possibly contain all the infinite decimals (pi being one of them). This was because from any list of numbers, a new number can be generated that is not on the list (by Cantor's diagonalization method). Turing realized that for any set of numbers his machine was programmed to generate on the tape, another number *not* on the tape existed; that is, the computable numbers would give rise to uncomputable numbers. Applying Godel's work that subsumed all mathematical proofs in integer-formulated statements, assertions could be represented as numbers on the tape of Turing's machine. Since not all numbers could be represented on the machine (because uncomputable numbers could be derived from the computable ones), the answer to Hilbert's third question

continued on page 12

# Bob Debner — Out For The Duration

Bob Debner relates his experiences with the Navy.

I went into the Navy at nineteen, not out of the closet. My first contact dealing with the military and gays was a witchhunt. When I was stationed in Puerto Rico, six maybe seven lesbians, were prosecuted. It turns out one person was prosecuted and it became a snowball. A lot of the command supported a lot of the girls because they were the best sailors that they had. They had no real proof. One of the girls accepted the discharge and just left. One of the girls was actually "convicted" at the Administration discharge board. The other ones remained in the Navy because their commands backed them up and they refused to sign the papers saying "I am."

So, my initial indoctrination, with military policy toward gays, even though I knew the military was against it even from the moment I signed my papers and went in, was really sort of negative.

On a personal basis, it was a different experience. I won't say my chain of command were all real supportive, but they looked the other way, if you want to put it that way.

When I went in in 1975, I was still in denial about being gay. They ask, "Have you ever had homosexual experiences, or do you have homosexual tendencies?" I didn't say yes.

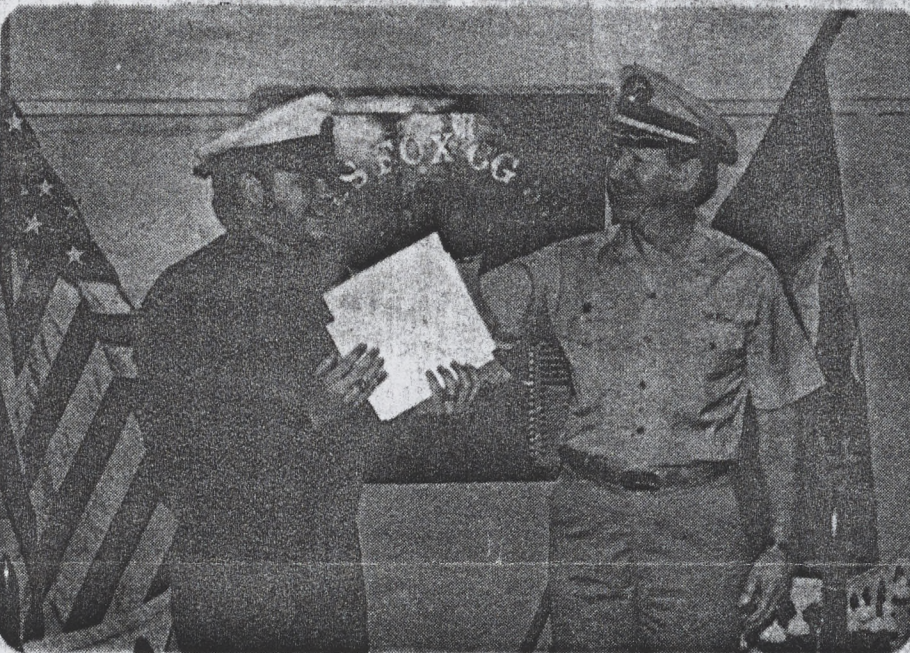
Part of the reason I went in the Navy was to get away from home, from mom and dad. I didn't have any other options, per se, set up. And I'd always wanted to go in the Navy. There was also the fact, and it was the honest truth, that I had to get out of El Paso, Texas, if I was going to grow and to develop as a homosexual. There was no way I was going to do that at home. I had had my experiences in high school, even though I went through the routine of getting engaged to be married a couple of times. I even did that for the first four years I was in the Navy-dated women, got laid for the first time by a woman. We were overseas and a friend of mine took me out and got me drunk.

For the first three or four years I was in the Navy, I kept my being gay a secret from myself and everybody else. I was not involved with anybody and didn't try anything with anybody. Not to say I wouldn't have liked to, however.

So, it was defeating, I went into the Navy so I could get away from home, so I could be myself, yet the military helped keep me in my closet for a long time. When I finally did come out I was angry and about seven weeks from a wedding. After three years I reenlisted and went to Puerto Rico under orders. That's when I met the girls who were prosecuted. It was really funny, they had me pegged from the word go. I was a personnel man, I worked in the office dealing with all the paperwork. I got to know the girls real good. One day I was in the barracks talking to a couple of them, and one of the girls had just come back from St. Thomas, and she had been there with one of the girls who had been discharged. I was asking about her, and how she was doing, and did you guys have a good time and all. Shiny says, "Yeah, we had a good time." And the other girl, and I forget her name, goes, "Shiny, you can be honest with Bob," and Shiny turns around and says, "We had a fucking good time."

I met the girl, I got engaged to down

there. Our families had been friends and that's how we got hooked up and got engaged to get married, and the whole shmeer. So, not long before I was supposed to get married, I was sent to a school in California and then one in Florida, and then I was supposed to go back to Puerto Rico, so we could settle. When I got to California, I was very unsettled about getting married, and a friend and I talked about it, but of course I didn't tell him why I was unsettled. In



Bob Debner at his reenlistment ceremony.

Florida, when I was in the hotel bar, I got picked up by another sailor. I woke up the following morning going "I had a great time, but what have I done now?" Having that experience and knowing I was only seven weeks away from getting married really forced the issue. Luckily things happened to where my order back to Puerto Rico got canceled and I didn't have to go back after the experience with the sailor. I still tried to play it straight. During a week between schools in Florida, I went to Nashville to visit an uncle who I knew from the grapevine was gay. I said, "We need to talk." When the Puerto Rico orders got canceled, I went back home and cried on mom's shoulder for a bit and said "I can't get married, mom." She says "Why?" "Well, after twenty four years, Mom, I have to make a decision about my life." I talked to her about it; I still decided to try to play it straight, but I ended up about three months later finally breaking up the engagement, and then even still tried to play it straight. I met this girl, and that didn't... I ended up going to bed with this one guy during Thanksgiving, and I said "Screw this!" From that point on I was out.

I led two different lives. The Navy, and my private life outside the Navy. I would live off base as much as I could, and just kept the both lives going. There were some people on board my ship who knew, and so they would be privy to certain information and stuff that I would share with them and they would come over to my place. I even had a division party at my apartment one time, me and my lover. I'm sure that everyone had known by that time.

My experience was sort of positive, though, in some ways on a personal basis. I'm not saying the Navy is... is... as far as I'm concerned they're shit, in terms of the issue of being gay in the military goes. But I was treated well. Those who knew, sort of, looked the other way. I don't know why. Part of it I think had to

do with the job. I say that, because I firmly believe that most of your best sailors are lesbians or gay men. They tend to look the other way when you're talking about their A-number-one sailors, and I happened to be one of those. One reason gay sailors are better is because they know they have to compensate, to do a better job so they won't get kicked out. Also, we don't have families, per se, we don't have the wife and three kids sitting at home, so there's

and found out what was going on, and so then I had to explain everything to XO and I told Glenn, flat out, "I have to tell him, and you know that." He says, "Yeah, OK." So, it wasn't like I was breaking confidence or anything. And then, of course, the XO's question was, "Why would he only talk to you?" I said, "Well, XO, let me put it to you this way, I've been through it before." He says, "Oh?" I says, "yes." He was real cool. He says, "You've only got about three months left. I'll keep you out of this as much as I can, it won't affect you before you get out." And I looked at him and said, "Like hell you're going to keep me out of this. The only person that man's talking to right now is me and you're going to keep me out of this?"

It worked out sort of interesting. They had to keep him in the ship's brig, for safe-keeping because it was a suicide attempt. I was the brig counselor, how convenient. Except that the other two guys that had been caught in the office before we left Hawaii had also been put in the brig, for homosexual activities on board ship. The guy who caught them, once he found out about Glenn's suicide attempt, felt that that was part of the reason why, so he felt he needed to say something. So, they processed all three of them out for homosexual discharges under other than honorable conditions. When they put the other two in the brig, I went ballistic. My XO and I had an open-door policy and I found him and I read him the riot act. I cornered him on the tank deck and said, "You don't lock us up like animals! We're not animals you lock away!" He was trying to get me to calm down. I said, "Like hell I'm going to calm down." Basically the excuse was that they didn't want them trying anything like Glenn had tried, and they were also afraid of physical violence against them once the word got out. Once it was found out why they were put in the brig, I did overhear comments. Like, sitting on the mess decks, I'd overhear comments that made reference to physical violence. But, to me it seems the Navy promotes this attitude in its own way by outlawing homosexuality, and making it seem like it's something wrong. I got out of the Navy a couple months later. My XO tried to keep me in, but I said, "Uh uh, after what I've just seen the last three months, it's time to get out of here." There's the rules and regulations that the Navy has, but each command is different. One might look the other way and the other one might not.

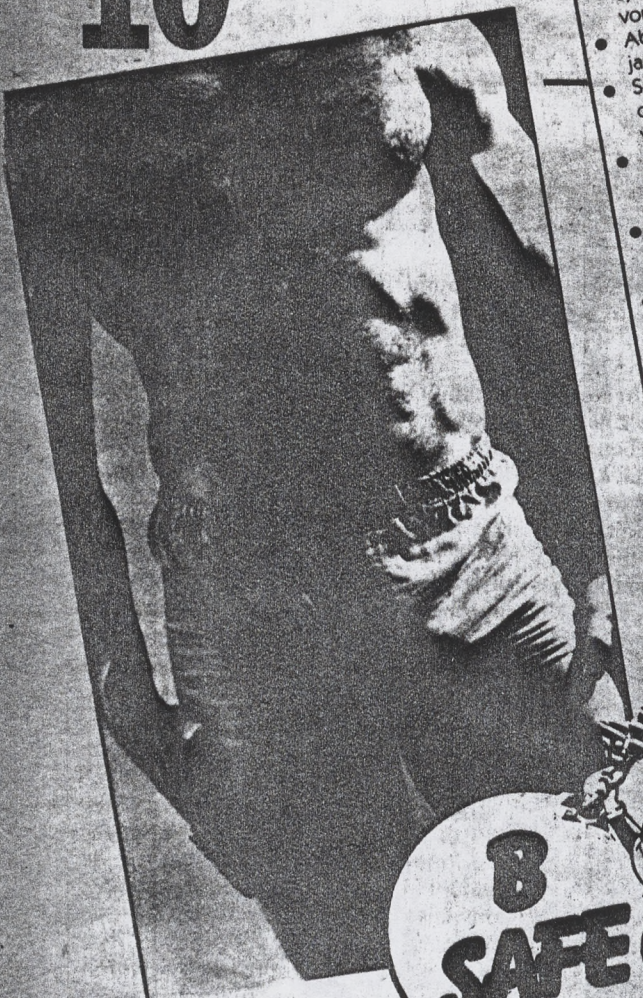
When I came out, when I finally had that experience in Florida and all that, I went through a negative experience on a personal basis and finally got sent to a Navy shrink. He said "Bob, you're going through Classical Coming Out. Now, you have a choice to make. I can either write your discharge papers right now, or I can send you back to full duty saying you're healthy as a cow, but keep it in the closet. I know many people in the military in high ranking positions who just keep it in the closet as far as the military is concerned." That is a choice one makes. I was ultimately not willing to choose the closet.

compiled by Russell Lewis

not the draw on the time and energy. If the military really got rid of all the gay people, male and female, there wouldn't be a military worth keeping.

There was one experience when I had two or three months left in the Navy which I would not consider a witchhunt, but was sort of negative. One night I had duty on the quarterdeck, and I get this frantic phone call from one of my seamen, my subordinate, and he goes, "We got caught" and I say "What! Doing what?!" He had been playing strip poker in my office, with two other guys. They got caught by one of my other seamen. But Joe was real cool about it and basically said, "Hey, I don't care what you guys do in your off time, but just don't do it on the ship. This was really stupid," and I was going to let it go.

Then the night we pulled out of Hawaii, one of the guys who was caught in the office tried to jump overboard. The strange thing is that this guy had a lover here in San Diego, had been to the bars here in San Diego, worked at one of the bars here, but all of the sudden, the issue came up and what are mom and dad going to think and all this kind of routine. So, they caught him just as he was getting ready to go, and the only person he would talk to was me. So, the corpsman comes and wakes me up and says "Debner, the XO (executive officer, second in command) wants you in sickbay now." I go, "Huh, what for, I want to get some sleep." "Now, Debner!" He told me someone had tried to jump overboard, and I asked who it was, and then I understood. I got there and XO gave me a briefing, and told me the only one he wanted to talk to was me. But, see, the XO had known for about a year that I was gay, because I had had an affair with my department head on board ship, and he had sort of warned both of us to cool it. So, he had known, but never spoken to me about it. I cleared out sickbay and talked to Glenn,



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**What Can Happen to Me If I Get Hepatitis B?**

- The most common symptoms of hepatitis B are flu-like symptoms such as fever, body aches, weakness, fatigue, and vomiting.
- About 1/4 of the people who get hepatitis B develop jaundice (a sign of liver damage) and may be hospitalized.
- Some people get such mild cases of hepatitis B that they don't even know they have the disease. Even people with a very mild case of hepatitis B can spread it to others.
- About 10% of the people who get hepatitis B become carriers and, for the rest of their lives, run the risk of spreading hepatitis B to those around them.
- For months and even years after infection, some people report that they have no energy, feel weak, and have not regained a sense of well-being.
- Carriers of hepatitis B are over 200 times more likely to suffer from liver damage, liver cancer, or cirrhosis.
- Medical bills for a case of hepatitis B requiring hospitalization can run from \$9000 to \$5000, or more. Carriers of the disease may incur medical costs for a lifetime.
- Over 5,000 people die each year in the United States as a result of hepatitis B and its complications.

**How is Hepatitis B Spread?**

- The hepatitis B virus is present in blood, semen, and, to a lesser extent, in saliva.
- Hepatitis B is spread by having sexual intercourse with an infected person, using contaminated needles, and any other contact with contaminated blood or body fluids.

**Hepatitis B Can Be Eliminated!**

If you have not already had hepatitis B, you can do something right now that ensures that you will never get hepatitis B and never run the risk of giving it to someone you love. A vaccine is available that provides total protection from hepatitis B. All you have to do is get vaccinated and encourage your friends and loved ones to get vaccinated. Getting vaccinated against hepatitis B can make you and your community safer. You have the choice. You have the control.

**Am I At Risk?**

- Approximately 12 to 19 percent of gay men get hepatitis B each year.
- If you are a sexually active gay man, you are 10 to 15 times more likely to get hepatitis B than men in the general population.
- About 1/5 of the people who get hepatitis B are gay men.
- Two out of three gay men are likely to get hepatitis B in their lifetime.
- In addition to gay men, other high risk groups include people who have intimate contacts and/or live with hepatitis B carriers, Southeast Asian immigrants, health care workers, and intravenous drug users.

**B Safe**

*continued from page 2*

If successful in San Diego, the B Safe campaign will be replicated in other areas. Berry explained that the CDC wants to see a lot of people take advantage of the low price, so that it can convince pharmaceutical companies other than Merck to get into the Hepatitis B vaccine business. If there is a proven market, the CDC believes that other companies will compete for it and the price of the vaccine will drop.

The following organizations will sponsor screenings during June. You will be told when to return for your results, which should be no longer than two weeks, and where to go for vaccination if you require it.

**Metropolitan Community Church (MCC);** 4333 30th Street (280-4333, 297-0875):

June 1 11:30 am - 1:30 pm  
June 29 5 - 7 pm

**Front Runners** (at the Lesbian and Gay Men's Community Services Center, located at Robinson and Fifth, behind the Brass Rail, in Hillcrest - 291-7534, 296-7016):

June 14 9 am - 12 noon

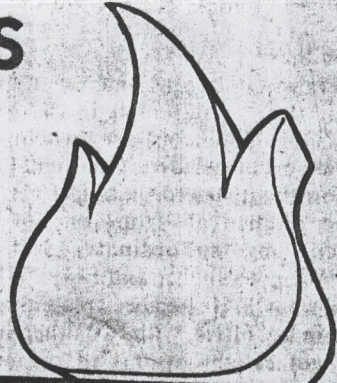
**Lesbian and Gay Men's Community Service Center** (692-GAYS):

June 5 1 - 7 pm

**Beach Area Community Clinic;** 3705 Mission Boulevard; Mission Beach:

Weekly: Monday 9 - 11:30 am, 1:30 - 4:30 pm, 6:30 - 9 pm; Tuesday through Thursday 1:30 - 4:30 pm, 6:30 - 9 pm; Friday 9 am - 12:30 pm

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Sappho Speaks

June 1986

Turing

continued from page 8

outside intelligence circles, was somewhat akin to his sexuality. He was permitted to talk about neither.

It is unlikely that Alan would have survived under any other conditions (even in the US, the author states). In Germany, Himmler stated, "I grant you... that the British have found some rather promising material for their purposes here (from homosexuals)," but went on to decree, "that there was no question of a remission in the vigorous prosecution of homosexuality for the sake of gaining recruits, in view of the risk of homosexual vice rampaging unpunished amongst the *volk*, and whole sections of the youth being seduced." (p. 254) Germany of course condemned all homosexuals to wear the pink triangle in the concentration camps - few survived. British laws against homosexuality were also strict, but no cleaning out the system and spying were used.

German uncompromising attitudes like the above were indicative of their tunnel-vision in many respects. When the communications for the U-boats were being successfully deciphered by the British, and entire convoys of merchant ships, aware of U-boat positions, maneuvered successfully out of the line of fire, the German's attributed this to strategic faults. The German faith in their Enigma machine remained unshaken throughout the entire war. The author makes it clear

that had the Germans been aware that their coding system had been compromised, a simple change of the basic wiring of the Enigma would have foiled all the British efforts. And surely, the attempted blockade would have choked off Britain.

Gay Identity

After World War II, Alan Turing, involved in the government's effort to extend the technology developed during the war, wanted to create a truly universal machine on which to simulate the brain. Although he was sensible enough to present practical problems the universal machine might solve to gain backing (funds), he was far from interested in solving society's problems. And while his goal was to advance the role of computers, he was also an anti-technocrat, for he was not above saying that eventually even the mathematicians would be cut down to size by a faster, "as-expert" machine. At one talk, Alan Turing said,

"A human mathematician has always undergone an extensive training. This training may be regarded as not unlike putting instruction tables into a machine. One must therefore not expect a machine to do a very great deal of building up of instruction tables on its own. No man adds very much to the body of knowledge. Why should we expect more of a machine? Putting the same point differently, the machine must be allowed to have contact with human beings in order that it may adapt itself to their standards. The game of chess may perhaps be rather suitable for this

purpose, as the moves of the opponent will automatically provide this contact." At the conclusion of this talk, there was a stunned silence, for here was a man questioning the conventional boundaries between science and religion. Although technology and bureaucracy eventually compromised all his purist intentions, Alan Turing continued to theorize about the mechanicalness of the human brain.

In 1948 Turing left the government's brain project to work on a similar project at Manchester University. The machine he was meant to supervise did not meet his specifications at all, but he had no control and eventually contented himself with designing problems to be solved on the finished product. Turing continued his unconventional approach to machine intelligence, and in 1949 he gave a talk subtitled "A Heretical Theory." He came out with lines like "One day ladies will take their computers for walks in the park and tell each other 'My little computer said such funny thing this morning!'" to destroy the sanctimonious connections between God and family. When asked how to make a computer say something interesting, he answered, "Get a bishop to talk to it."

In many ways this was indicative of his attitudes towards established thought. His idea of activism was simply to define science as thinking for himself and saying what he thought. His devotion to atheism left him unencumbered by Christian religious ideals.

The Mark I, replacing the prototype at Manchester University, was the world's first commercially available electronic computer, beating the UNIVAC by a few months. It was Alan Turing who formalized the filing and writing subroutines for this machine. Although he became a consultant to some of the institutions that acquired the eight Mark I machines produced, he now backed away from the machine itself and engrossed himself in his basic research.

Although he was never a gay rights activist (there being no such thing at the time) or even a feminist, Turing did not hide his homosexuality from his friends. He knew his tendencies were well established and thus hardly tendencies. And although, in 1950, certainly a middle-class gentleman, he was enough above a gentleman's respectability to frequent certain streets of Manchester in search of adventure. On one occasion that he met 19 year old Arnold, a young man in need of guidance and food and companionship. Unfortunately, Alan's naive openness about his "affair" with Arnold with the police when they came to investigate a robbery, delivered him into the clutches of "Gross Indecency to Section 11 of Criminal Law Amendment Act of 1885."

Alan mistakenly thought that what he'd done was in the process of being legalized, but he was somewhat right that changes were taking place in the official perception of homosexuality. Again, as happened in the mid-1800's (which resulted in the 1855 Act and Oscar Wilde's trial), the silence was being broken. Andrew Hodges claims, "In the 1940s a new wave of explicitness swept across the Atlantic to break upon the more austere and tightlipped culture (the British)." In 1948, Alfred Kinsey's findings shocked the world with his revelations breaching moral codes (he suffered greatly for it). The general attitude at the time was that any man might fall into the sins of homosexuality, and therefore active control was necessary to prevent these lapses. Britain lost control over Iran and Egypt in 1951, and a backlash against these lapses seemed to parallel and possibly drive a backlash against lapses in the moral realm. As the number of prosecutions

under the 1885 act increased five-fold from 1931 to 1951, the official attitude became more restrictive.

In 1933, the force of negative public opinion was sufficient to keep homosexual activity in check. But as concern was lost in the public sphere, the state took a more active role, using existing statutes to repress and punish homosexuals. King George V's line, "I thought men like that killed themselves" was no longer relevant. With the population shifting to the cities after the war, the masses were being exposed to the homosexual subculture, exposed to "new" ideas.

By this time, Alan would often allude to his homosexuality after a few meetings with an acquaintance; accepting his homosexuality was necessary to be close to him. Alan, seemingly ahead of society in many ways, had never cared about public opinion. Unfortunately, he freely gave away the evidence which the state would use against him.

It was under these conditions that Alan would go to trial. Although he cared nothing about others learning of his sexuality, the repercussions of a jail term on his career and academic lifestyle would be crushing. The local newspaper printed both the defendants' names, addresses, and a photo of Alan at the time of the preliminary proceedings.

The 1940's saw new advances in endocrine research in America. With successful introduction of female hormone treatment of males to reduce libido (an alternative to castration, which was not effective in curtailing sexual activity) was available. The British who never permitted castration (whereas in 1950 there were officially 50,000 cases on record in the US), jumped at the chance to provide treatment for the habitual sexual offender. Organo-therapy provided the British with a choice to treat the "cause" of the offense and preserve the chance for the "uniquely human 'charm of sex,'" that is, heterosexual love/sex.

Alan's respectable position was to work for and against him in the trial. As a member of the privileged class he was not a common street urchin easily tossed into jail, but on the other hand, a respectable person was expected to provide an example for the rest of society. But with the full moral support of his Cambridge-liberal colleagues, and his lack of past offenses, Alan was put on organo-therapy for one year. Without a jail term, his work could continue, his life go on as it had.

Of course much had changed beneath the surface. He was now officially barred from the US because of "moral turpitude," and as the winds of McCarthyism swept across the Atlantic, Alan Turing knew he would not be involved in any government-sponsored work with computers. Although he did survive the organo-therapy, sardonically complaining of growing breasts during the year, something unseen by anyone was taking its toll. He had discovered a place where men danced with men in Scandinavia, and had moved on to a new field of research (morphogenesis) when, just one year after his treatment had ended, Alan Turing committed suicide to the surprise of all he knew.

Perhaps Alan feared McCarthyism worsening, the increased control of the state leading to Orwell's 1984. Or perhaps he saw a world where the productive homosexual would never fit in. Here again, he was one step ahead of the world, but this time, in the wrong direction. For in the late 1950's an age of slackening in moral demands of the state was ushered in, and prosecutions under the 1885 act diminished each year until the late 60's.

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