

Fazz 88



OMING ON



Dear Jerking Off,

I am writing in response to JO#1, and to the letter we received after our initial decision to not stock JO#1 to clarify my position and the nature of the Alternative Bookstore collective's (of which I am a member) decision.

First of all, as to the nature of our decision: as far as I understand it, we decided to not stock JO#1, but to write you a letter (we were obviously typically irresponsible in not sending this letter yet.) defining our position and asking to remain on your mailing list, as we would not necessarily feel the same way about future issues of JO.

We all had different likes and dislikes about JO#1, and not every one wanted to take it off the shelves. Amongst those who did want to take it off the shelves, various reasons were given; the only constant criticism was the dislike of the JD's comic strip and of the two wymyn in bondage.

Since we decided to not sell your rag, various members of the pseudo-community have criticized our decision on various grounds, and the collective concensus seems to be that we review our decision.

In any case, you should have been informed of this long ago, and I can only say that I'm sorry about our lack of reply to JO#1 and stress that we do regard you (and hope to be regarded by you) as comrades.

The rest of this letter is not at all related to the bookstore collective: it comprises my personal reactions and opinions of your rag. As far as I am aware, other members of our pseudo-community are also writing you.

First: I am glad that an anti-authoritarian gay and lesbian publication is being produced. I was glad to see information on safe sex and prisons, and to see a contact list for prisoners.

I was also pleased that your rag stimulated debate in our pseudo-community about censorship, sexuality and paedophilia (something that especially interests me as a child in the eyes of the law.)

On the otherhand, any misogynist or otherly way-oppressive rag can include a few anarkoid remarks, a few good articles, and some ideological trimmings. Proof of this can be found in Bob Black's "False Positive", in SRAF bulletins, in libertarian capitalist rags and in other places. Incidentally, I would be opposed to our bookstore diffusing any of the aforementioned publications, and I don't see why JO should be treated any differently...

...except that this is your first issue. It is not yet in any way apparent whether the s&m or the more liberating articles are the exception in JO#1 or if you will in fact be able to reconcile the two. *Jerking Off* strikes me as an ambiguous creation: the most ambiguous part of JD's #1 being taken, no articles dealing with how you view sado-masochism, paedophilia or anything else, no articles dealing with emotions...just a mish-mash of articles and graphics which don't really tell us anything about your project..

A few of us, myself included, know of Kenn and JD's and thus know that JO is not being produced by far right misogynists, but not everyone knows any of you working on this magazine, and so you can't expect people to know that you're comrades putting out this very ambiguous rag, as opposed to right wing misogynists putting out pornography. To do so is to exclude young radicals who haven't had time to learn who's who in the Toronto scene as well as new radicals or radicals whose interests have never brought them into contact with the JO collective.

That is pretty much it as to why I personally supported banning JO#1. My critique is certainly imperfect and is written as a critique to people who I would like to consider allies. I certainly hope to receive a reply as I am still pretty muddled about the whole thing and feel that through dialogue I will be able to clarify my views. †

So on to the next point...

I read JO#1 and on top of my general critique of the magazine I would like to reply to the article on paedophilia and the graphics in the rag.

First of all, I am a teenager (legally a child old enough to sleep with others my age), and although I am presently in a monogamous heterosexual relationship I have had homosexual encounters with other boys and have been propositioned by a male high-school teacher (I refused).

I started considering myself an anarchist when I was 13 and my own liberation as a child (children's lib) always interested me.

I obviously saw the idiocy of the "statutory rape" laws (I have been statutorily "raped" for two years by my present day lover), just as I saw the inane of bedtime curfews, prohibition for under-18's and other trivial rules that came with childhood and often leave you bitter for a long time afterwards. Children who organize themselves for themselves will always receive support from me, though when I was organizing a couple of years ago I recognized these little rules as symptoms and (painful) nuisances; but I saved my energy to fight against school.



Surprisingly enough these "child-loving", "child-liberating" paedophiliacs never organize or appear to be present when it comes to abolishing school, the nuclear family or other petty rules such as curfews or no-alcohol rules. They claim to be for child-liberation but judging from their reaction to schools, etc. I suspect most want to assert their phallic rights to conquer/FUCK all that they wish more than the rights of children. Many paedophiles are teachers, police and others who oppress children on a daily basis.

I don't see why paedophiliacs are considered the friends of children any more than hetero-men are considered friends of wymyn.

Next: as a friend said as he glanced at your graphics: if you want to be really controversial show 2 people over 30 fucking.

The idealization and hierarchy of physical beauty in our society, a large factor in our alienation from our bodies, is reenforced by JO just as it would be by a television commercial. JO just rams the fully-bodied, white palatable "acceptable body" image down our throats like any mainstream magazine would.

Not only is their no critique of the cult of the acceptable body present in JO, but JO actually reproduces this cult in its pages.

The JD's comic (ignoring the s&m) and various drawings on other pages reinforce the idea that the old, the very young, the fat, the skinny, the pimply and the otherly abled just don't fuck, or not in any way that would interest us.

Also, your graphics seem to revolve around vaginas, penises and breasts...now don't tell me you believe Western moralisms about these being the only *sexual parts of our bodies!*

Lastly and not leastly, I find that the labels "erotophobe" and "homophobe" are unjust considering that you don't know anything about me and my fellow collective-members sexualities. The terms are superficial impediments of communication.

In any case I hope I haven't sounded too negative, I just wanted you to understand my personal criticisms of JO. I appreciate the fact that because of JO there is now something to debate and think about in the @narcho-sexual scene...I am definitely glad that *Jerking Off* exists.

In struggle, Karl

P.S. I am attempting to gather information on paedophiliacs and the "child-love" debate, and to enter into dialogue with groups like NAMBLA and other non-gay "child-love" groups. If you could send me a list of addresses or of pamphlets/articles dealing with the subject, I would be very happy. If JD's is still coming out I would be interested in seeing what they are up to.



(Dear Jerking Off),

I recently became aware of the decision taken by the bookstore collective to ban the magazine "*Jerking Off*". While I have some differences with the contents of JO (as is the case with most - if not all - of the rags available in the bookstore) I am by no means prepared to lightly accept the decision to ban this magazine.

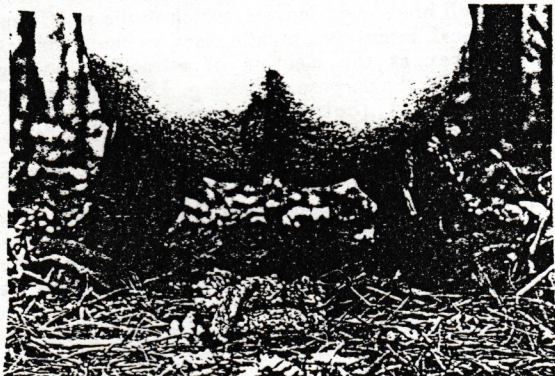
For the sake of clarity, I will specify what my criticisms of JO are. If the magazine is supposed to be, as appears to be the case, a magazine which - as well as circulating important information - is an expression of lesbian and gay erotica, then my problem begins with the title itself - "*Jerking Off*". *Jerking off* calls to mind a particularly limited form of male autosexuality. I have never heard a womyn describe her auto-sensuality/sexuality as *jerking off* (although it has been drawn to my attention that there is a poem by a womyn in JO which uses this term in that sense). Even for myself, as a man, the term *jerking off* calls to mind a gloomily functional form of masturbation, that generally reinforces the limited genital-oriented sexuality of our (lack of) culture. *Jerking off* is not for me a positive reference point; it is, rather, another part of the mammoth ring of alienation that daily encircles me. *Jerking off* is for me an expression of my incapacity to relate to myself (for, after all, my body is a very important part of me) as a full sensual/sexual being (I have not arrived at any final conclusions as to whether these words define 2 different realities or not, but I tend more and more to doubt it). I have enough trouble experiencing my sexuality outside of and beyond my cock, so I don't need the reinforcement that a title such as "*Jerking Off*" offers.

I feel, equally, that the graphic and written "art" contained in JO is part of the cult potency that serves to alienate us from our sensuality/sexuality. Virtually all such "art" for or about men is depressing, phallic, detached, and unemotional - in short "studies". Again, as with the title of the magazine, I am completely opposed to the way I am encouraged, seemingly without question, to embrace my quite alienated sexuality.

Further, I have many problems with the discussion of paedophilia in JO. Not because I hold the standard position that children are incapable of initiating or entering voluntarily into a sensual/sexual relationship, whether with an adult or another child (I use the word child as a concession to the current discussion - I feel the very construct, "the child", is an oppressive West European construct as used in this discussion - one has only to look at non-white liberation struggles to see this) and that all child-adult sensual/sexual relationships are de facto oppressive and violent. My own experience as a child and with children defy such a superficial perception of sensuality/sexuality. However, I am no more satisfied with the patently dishonest concepts suggested in the "Fag Rag" reprint, that paedophiles "have an intense and affectionate interest in children" (sounds like a "Save the Children" ad to me).

First of all, when we discuss paedophilia, we are not discussing sensual/sexual relationships between children and adults, but between boys and men (the word, after all, means boy lover). Our sisters are again swept under the rug - or, perhaps more appropriately, into the closet.

Secondly, were the above quoted sentence to read, heterosexual men "have an intense and affectionate interest in women", the shit would hit the fan, and rightly so. Reading it as such demystifies the obvious rubbish of such a statement. Male sexuality is hardly known for its affection, and where it has an intensity, that intensity usually takes the form of aggression and conquest, or, at least, an endless striving for potency. If we, as men, have not resolved this in our sensual/sexual relationships with our sisters, why are we to believe it is resolved in sensual/sexual relationships between man and boys, with all of the social inequalities inherent to such a relationship in a society such as ours? Don't try to spoon feed me shit, it tastes bad.



Having stated my greater or lesser criticisms of *Jerking Off* (both the magazine and the activity), I would like to turn to some of what I feel is positive in the magazine.

First, I have seldom seen any discussion on questions of sexual oppression and prison, and I say that as someone with some years of prisoner support work behind me. A discussion of prison as a tool of sexual oppression, particularly rape, within prisons, the sensual/sexual frustration inherent to prison life, the positive sensual/sexual relationships developed in prison, and the needs of prisoners if they are to be able to develop a free and consenting sensuality/sexuality within prison is sadly needed in the "movement". That JO has made some attempt to crack this wall of silence can only be seen as positive.

Secondly, I feel that the information regarding AIDS and Safer Sex which is presented in JO is the most thorough and useful package I have seen to date.

I do not hold a position firmly against censorship, particularly as regards a bookstore as politically and socially narrow as "Alternative" (a situation which I feel is improving), where a de facto censorship of opinion within the left perspective is a daily reality. However, I think it is facile and superficial to ban JO (particularly while carrying State of the Art, cult of potency Art-Erotica glossies). I do not believe that the reason men object to JO is the result of a deep and integral understanding of our own sensuality/sexuality and the consequential struggle to change who we are - nothing in the current (lack of) discussion in the "community" points to such a conclusion. Rather, I feel it is a fear response elicited by the deep and frightening contradiction between

our negative intellectual and political response to representations, particularly pictorial/graphic representations, of sexuality and our positive emotional and physical responses. We are, after all, not the people we want to be, but the people we are, still encased in a complex web of psychological/emotional contradiction. If we are to recapture the seemingly completely lost concept, "The Personal Is Political", we cannot do so by recoiling from every challenge, but by going to war, honestly and openly, against ourselves. In the case of JO, this doesn't, I suggest, mean choosing to ban the magazine, as a final statement, but taking an honest look at the responses this magazine elicits within us and talking about these responses candidly and honestly amongst ourselves.

Perhaps, the correct structure would be for the men in the bookstore collective to examine this magazine for some weeks and again meet to discuss amongst themselves their varying responses, intellectual, emotional, physical, etc., to it. I would hope, as such, that an honest and open discussion around our sensual/sexual realities (a discussion which seems moribund since the early 1980s) could be rekindled. If we are to play a role in censoring information for sexual-political reasons, particularly should that information come from wymyn, lesbian or straight, or gay men, when the censoring is done by straight men, then we must begin to expose our sensual/sexual realities in a more upfront way than has been the norm of late.

In closing, I would like to say that I am expressing my discomforts with the banning of JO as a man. As such, this letter is directed to the men involved in the decision and addresses the issues as I perceive them to be for men. I purposely avoided commenting on the contents of JO which was directed to wymyn; as well as offering no suggestions as to how wymyn should perceive JO, because I don't believe I, as a man, am in any place to enter into a discussion of wymyn's sensuality/sexuality, except with those wymyn who decide to enter into such a discussion with me. Nor do I believe I will have any role, as a man, in resolving the sensual/sexual questions facing wymyn, except in my direct relationships with those wymyn whom I am in immediate contact.

Lastly, and as a side issue, I would like to raise what I perceive to be the problem with banning an article in a "political community" such as ours. Such a decision never really cuts off access to the article; it simply limits access to those on the inside, the politically correct, as it were. Anyone within the internal bookstore/cafe community had access to JO, if they wanted it. This is, I think, a delicate issue as it could easily lead to the development of an inner circle of people who, for a variety of diverse reasons, can develop a hypercritical analysis of a variety of issues, while deciding, if they so choose, to deny entry into the discussion to the broader left (I leave aside the issue of people at large as we do not reach them in any event). If mishandled this can lead to a certain kind of intellectual vanguardism, so similar to that which we hotly object to. I have no simple solution to this dilemma, but consider it one worth considering.

In the spirit of getting the fuck out of this mess,

Mike Ryan

Dear Jerking Off,

I was rather surprised and quite pleased to see a magazine dealing with sexuality circulate in the *political community*. My first contact with JO was at a meeting at the *Librarie Alternative* where the collective decided not to sell it claiming it to be *pornographic*, *sado-masochistic*, *incompatible with anarchism*, *undefendable*. We will be reviewing this decision, but clearly the initial knee jerk reaction indicates the volatility and intensity of the subject matter, how deeply repressed we are, and how that compels us to act. I actually take this discussion very seriously, for me it holds alot of keys to understanding the violent and oppressive, repressive attitudes we act out on ourselves and each other, and from which no one is saved.

I responded to JO in two ways; one, as a demand for this society to deal with its taboo subjects and to take responsibility for all aspects of itself, and to rally against institutionalized violence against those suffering under the death throws of state approved, servile, hetero-sexual (or vengeer thereof). On the other hand I felt that perhaps this was an internal magazine produced as an erotic tool for people specifically into one kind of sexuality. If the latter is the case then you can throw this letter away right now, because politics aside, the sexuality represented in JO is not relative to my own, not because of my persuasion, but because it doesn't represent my reality and therefore alienates me from it. And it certainly isn't imaginative enough to express any potential, in fact I feel like JO asserts the cult of potency with which this euro-american society is obsessed and which is an integral part of our psychology-culture as an oppressor nation.

Personally I tend toward a very broad definition of "sex", that goes beyond the parts of our bodies we refer to as genitalia, and well beyond the point at which we reach orgasm. I think the idea is contact, exchange, communication, continued survival, wisdom, life; it is simply existing in the physical. I think that our physical existence now is really sensory deprivation; living in cement boxes, or in mines, in factories, attached to chainsaws, among paper, loving kept pets rather than us, the earth. I suspect that this offsets the lust/need for personal, intimate contact. It seems pretty indisputable that how we treat us in the intimate is a reflection and constant reaction to how we have been treated as children and are treated by society at large.



It is in respect to these concerns that JO disturbed me. That the relations depicted are limited to the fucking sex act itself, to genitals as sex organs used for climaxing, and that this is done in a completely non-emotional (emotionally denying) manner. I just don't believe that people can have sex and not experience some kind of emotional repercussion. As a womyn I desire that emotional responsibility be taken by all people so that wimmin are released from continuing emotional slavery, or from having to over compensate by being extra potent (demonstrated by *Mourning Sickness* in their interview, which I find ungenerous, self-serving, and smart-ass, and very boring...) Another way that this potent attitude is manifested in JO is in the choice of images which are of predominantly younger white, often bound, well bred, good lookers, which to me re-affirms the A-typical, insensitive, middle-class, swinging singles view of sex as the meeting of attractive looking individuals for the purpose of fucking. I think alot of the stress diseased (bolemia, anorexia, depression, schizophrenia, fashion obsession, dieting...) comes from the presenting of archetypes to fantasize about being, or controlling. By these images alone JO is limiting the sexuality which it represents honestly to miniscule. And even if you dealt honestly with the sexuality of A-typically attractive individuals you might find that it can be a trauma and a slavery all its own, to be placed on societies pedestal, an icon not a human.

I suppose none of the above points would have led me necessarily to feel uncomfortable with JO in their own right. The images, the practices depicted, the relations themselves are not inherently problematic for me. What really compelled me to express my concern, the final straw as it were, was the unsympathetic if not misogynistic diatribe against anti-porn feminists. Yeah, I agree, there are alot of middle class feminists who are just dying for power in the capitalist system, but the anti-porn movement has touched a broad base of wimmin from every perspective; wimmin who suffer because of this patriarchal heterosexual sickness, who are raped, beaten, emotionally exploited, incest victims, silenced intellectually, psychically, some who are not in favor of censorship, others who, out of desperation, want an immediate solution. Wimmin who are lesbians, bi's,hets or whatever. Wimmin who desire change in their relations are affronted by the constant pressure coming from the male run image industry for them to act out or attempt to act out addiction to all the consumer accessories of a potently servile sexuality. Again there may not be anything inherently wrong with the images or practices themselves, but they represent a single voice with a single motivation which silences all others in a bloody vie for power. Who knows what relevance these images and practices would have in another context where the now silenced voices ring loud and clear. *Fag Rag* states that porno is a realistic depiction of hetero-sex as "a vicious and cruel exercise of power", but then goes on to defend this abusive sexuality saying "anti-porn crusaders want to pretend that coupling is lovey-dovey and sweet, good taste and niceness must triumph. Which shows that love is pornography". Again *Fag Rag* silences, by creating a duality (a typically patriarchal maneuver) out of a complex issue, the plight of wimmin

attempting to find their sexuality among all these duelling cocks. *Fag Rag* does not take into account that the predominant form of heterosex is a patriarchal relation which many wimmin seek to destroy! The attack on pornography as one of the most potent expressions of patriarchal sexuality is equal to victims of racism wanting to destroy racist propaganda, which perpetrates lies as does pornography. Not all people holding anti-porn positions are pro-censorship; *Fag Rag* is merely paying more media attention to the minority defenders of capitalism, and perhaps playing into their hands, meanwhile continuing to silence an already voiceless majority. To see *Fag Rag* (and JO for that matter) distort the porno issue as such, to serve their own ends simply makes me mistrustful, so when elsewhere *Fag Rag* claims that paedophiles "have an intense and affectionate interest in children" they sound more like speculators than respectful caring individuals. No matter how I look at it I cannot trust an article claiming to defend a young persons desire to be involved sexually by an older person, given the outrageous power imbalance, making young people among the most silenced sectors of our society. I do not contest the right of children to develop relationships as they so desire but I will know that that is indeed occurring when *they*, the young people, say it is, not when someone claiming to *speak* for them says it is. As a womyn and a euro-american I have come to see that speaking for another is a power over, patriarchal, imperialist, maneuver. *Fag Rag* complains that those who "scream exploitation concerning child sex and porno are often strangely quiet on issues like banking practices, advertising, and the medical drug tyranny", yet *Fag Rag*

and JO have so far limited their defence of "children's rights" to sex with adults. What about the schooling system? A veritable prison for young people, and intellectual creative ghetto. What about real abuse? What about good daycare? What about custody cases? or youth imprisonment? I feel strange too about the term "pederast" itself which only describes one half of the relationships; "child-lover"--the child's right to be loved and to love whom s/he desires seems to be totally absent from this relation. And again, isn't the ideal for the society at large to come to love its children, sexually or not, and not just "pederasts"???

Apart from these crits, I found that there was some very good information presented in JO, such as the testimony of Karl Ahlers as to the latest project of oppression by the state in the continuing campaign to push us further into isolation and distrust. Also, the article on AIDS in prison and safe sex tips, scary, but informative as well. Generally I think that it is really positive to have JO circulating, everyone shows their true colors, including me, and it is really time that what is going on deep inside of us is exposed.

I hope that this letter is useful to you. It is written in good will...

Kim Jackson

P.S. Ironically, one more point came to me after all this, discussing JO with a friend, which is that there are enough images where leather is a main element of the sexuality portrayed to make it worth questioning from an animal liberation perspective...

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Pigs are "grown" in crates. After spending only a few days with their mother, piglets are removed, their ears deeply notched and their tails docked. The sow will be artificially inseminated again and spend most of her life immobilized in a gestation crate, causing severe foot and leg injuries. She is often fed only every third day, with deaths running as high as 10%.

Transportation The rough handling during transportation of livestock almost defies belief.
Stockyards They are electrically shocked, dragged along the ground, beaten and kicked. This especially applies to injured or "downer" animals unable to move.

The purchase of leather supports this system — Alternatives are available.

For information regarding the abuse of animals in farming write for our leaflets:

UNITED ANIMAL DEFENDERS, INC. THE FARM ANIMAL
P.O. Box 33086, Cleveland, Ohio 44133

ARK II Po Box 66 Stn. O Toronto, Ont. M4A 2M8
 Animal Rights - Canada

Here follows a series of responses to parts of the above three letters. These are each signed with the names of those who responded. The first was a collaborative effort by four of us, thus four names at the end, but all of the people who responded (in groups or individually) have discussed these issues among ourselves. We have tried to avoid repeating responses that others among us have already made, and have only responded to each concern once, even if it was echoed in more than one of the letters.

Some of the discussion in the letters is around the banning of *Jerking Off* from the shelves of *Librairie Alternative*. Ultimately the 'zine was put back on the shelves and all copies were sold. We did receive a message, however, from one womyn who asked that we be informed that she destroyed her copy.



Certainly *J.O.* was a mish-mash of ambiguous creativity. We put it together pretty much in one night to get it ready for Pride Day, although it may have still come out the same way if we had more time. We also don't feel it was necessary to comment with our personal opinion on everything printed. The articles we put in speak for themselves and do reflect our opinions - or at least some of the things we feel about some issues some of the time. Other people are free to think as they will.

We find no contradictions between the articles dealing with S + M, or anything else we printed. S + M is consensual sexuality, and has nothing whatsoever to do with oppressive authoritarianism. Any discussion of S + M should be carried on by those involved in these activities. (See the response from Chris ans Irit following).

It seems obvious to us that *J.O.* is not a right-wing misogynist 'zine, and we question such criticisms as possibly being unnecessary 'politically correct' nit-picking. A right-wing publication would hardly be printing queer sex-positive stories, among other articles found in *J.O.* We do, however, appreciate the comments to do with a lack of identity of those putting it out. We were, unfortunately, but perhaps quite realistically paranoid of potential arrests at the time.

We agree that a lot of paedophile groups do mostly deal with adult points of view on inter-generational sex. Hopefully articles in this issue (and possible future issues) help to address this problem. We are definitely pro-children's liberation, and this includes children's sexuality. Although it may be true that many paedophiles are teachers, police, and other oppressors of children, many paedophiles are also parents, garbage collectors, gardeners, dentists, folk singers...

Many of the graphics in *J.O.* came from other existing magazines which included almost no depictions of 'older' people being sexual. This is an unfortunate reflection of the magazines available to us today, so far. What we could find was included in the collages, and a drawing on the front cover of an 'older' womyn in a rocking chair celebrating her discovery of her clit. We have approached several 'older' people about arranging photo sessions - so far with no results. We also took care to include whatever images we could find of fat people and skinny people, again, few and far between. As for the apparent (although not total - witness the two leather dykes on the back cover) lack of non-white images, the reality of the situation is that with limited money and technology available, images of darker-skinned people don't photocopy very clearly.

There are plenty of images of people with elbows, knees, hands, feet and genitals throughout *J.O.* It all depends on what you want to notice or comment on. And certainly genitals have a lot to do

with sex, sexuality, sexual orientation, orgasms, etc. Considering that *J.O.* is intended to be a radical sex 'zine, to not show genitals, or to ignore their importance in these discussions might well indicate 'Western moralisms' at play.

We think orgasms are great. Jerking off is fun and safe, and there is nothing wrong with 'self-pleasuring.' Loving ourselves erotically is a part of loving ourselves wholly. We feel that jerking off is an expression of our capacity to relate to ourselves.

It could be assumed that heterosexual men do have an intense and affectionate interest in women - and rightly so. How individual men may act on this interest is another matter. Generalizations of male sexuality serve no purpose in this discussion. We as individuals must each take responsibility for our own relationships.

We are continuing to do support work for gay and lesbian prisoners, which includes letter writing to both prisoners, and to prison authorities, demanding the distribution of free condoms and safe sex information, and either clean needles for drugs and tattoos, or materials (water and bleach) with which to clean needles inside prisons.

The personal is political. We each personally dictate our own politics. There is no reason to be at war with ourselves - why not love ourselves instead? Let's embrace our emotions and physical responses as positive - and balance that with our intellect and politics. We can be complete beings. There need be no contradictions. Hopefully this 'zine will continue to prompt people to look honestly at themselves and promote open communication.

J.O. is both a rant against all the shit we as queers have to deal with, as well as an expression of homosexuality.

In the context of *J.O.*, our definition of sex is definitely much more narrow than Kim's in her letter. While agreeing with everything said about communication, life, and the earth, we don't see this as 'sex.' As homosexuals, we get bashed, killed, and otherwise abused because of who we choose to love, and what we do in bed. Genitals are involved in either case. Our definition of sex includes more than just genitals, but is still definitely to do with the body, and the physical touch. As we continue publishing, hopefully our intimate love for, and relations to the earth and all life will become more and more apparent.

Obviously leather is questionable from an animal liberation perspective, but some of the people involved in putting out *J.O.* are into leather. At least within the gay community there is more to the issue of leather. Most of the gay bars are boring yuppie discos, but in most cities there are also leather bars. While they usually play exactly the same music, the people are different. Leather people are shunned to the outside of the acceptable community, as are the queer punks, transvestites, and transsexuals. Leather bars can provide a space where these barriers are minimal, and are often places where people have conversations with each other, as well as cruise, dance and drink. Leather men are often very friendly, and more accepting of others' ideas. Their sexuality often reflects a much greater diversity. They are into exploring role playing, as are people who are into uniforms. They also don't take themselves so seriously, as pretentious yuppies often do, and readily admit that they are playing with costumes, roles and images. They are often more accepting of drugs, and the bars are usually not uptight about their patrons' genders. Leather is also a public gay statement - a queer in chaps, jacket and cap is obviously a queer. The faggot clones are also obviously gay, but their statement is more one of acceptability, employability, and blending in.

I am concerned that my experience with 'leather dykes' has been very violating. It seems that in the Toronto young dyke bar scene, leather is what you need to conform and to prove your 'dyke virility.' I am lesbian because I love wymyn, assertive ones done dykes call 'femmes' anyway. I do not love or even tolerate machismo, not in men, not in dykes. And leather seems to me to be a way of expressing dominance. Not role playing dominance but non-consensual bullying and violence. Leather certainly signifies to me an acceptance of domination over our 'cow sisters.'

-Konnie Lingus

Animal Liberation Is a Gay & Lesbian Issue

- contact Homo Humans
for Animal Liberation,
c/o ALF-SC
PO Box 915, Stn. F
Toronto, Ont.
M4Y 2N9

(Animal Liberation
Front - Support
Group)



Mike - Honey get over it. Take some helpful hints from a faggot. The best way to experience your sexuality beyond your cock is to move on to other orifices and your skin in general. Buy a vibrator. Use it. It's fun. Gays and Lesbians know about other areas of their bodies than their genitals. Sure, gay - male culture is filled with phallicentric images and ideas.

Also, to Mike and Kim - The separations between sexuality / sensuality / other interactive activities are a problem that we as Westerners must work out. In many traditional, indigenous cultures around the world sex / sensuality / culture is one continuous activity. By talking about how sex touches other parts of our lives, and by creating a forum to show how we live (including our fantasies) we can help heal the gaps between sex, our feelings and the other parts of our lives.

I realize that if a 'zine contains some problematic stuff, then a store that sells the 'zine appears to support it. But if it is one of the only publications that deals with certain topics, the information should be available. People should make up their own minds about what's worth reading, worth criticizing and worth skipping.

-Sri

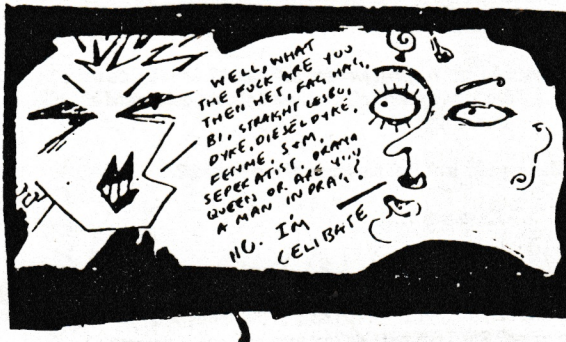
I used to be involved in the anti-porn movement (as did some of the people involved in J.O.) and I still have a lot of criticisms of the porn industry (as I'm sure most of them also do). However, I eventually realized that a lot of the shock and disgust that I felt was as much due to seeing explicit images of sexuality as to the sexism of the images. Yes, our culture is deeply misogynist, but it's also deeply anti-sex, and to try to overcome either half without dealing with the other is a cop-out. It's also far too common. On the one hand there are people like Bob Black and 'zines like **False Positive**, **SRAF**, **Forced Exposure**, etc. And on the other there are people who feel compelled to trash any form of explicit sexual representation in the name of feminism and/or anarchism. Neither side adds much to the project of creating a liberated and liberatory sexuality.

It seems that a 'zine can be as controversial as it wants without getting trashed too badly as long as it doesn't deal with sex (except maybe theoretically), but if you try to create some kind of alternative sexual representations, you're going to be jumped on by practically everyone just because you can't be all things to all people. When I was on the **Kick It Over** collective we frequently ruffled peoples' feathers in one way or another but nobody ever refused to carry the magazine because of that. No matter how much people disagreed with some of our articles, they were usually able to recognize the disagreements as being part of an important dialogue of one kind or another. But when it comes to sex, everyone's very quick to pronounce that anyone who thinks or fucks differently than they do is either reactionary, repressed, or otherwise a total write-off as a human being. This makes life very difficult for anyone who's trying to create alternative sexual representations.

As far as J.O. not representing the sexuality of the letter writers - as I said, it can't be all things to all people. Of necessity, it represents mainly the sexuality of the people who write for it. I do think that the lack of images of disabled people, older people, etc. is a problem - hopefully this will improve. But as far as the general style, well, the best way to have J.O. represent your sexuality is to write for us! Of course, it is a gay / lesbian 'zine, so if straight people are upset that it doesn't represent their sexuality - tough, start your own 'zine! The important thing is - either do something or support other people who are trying to do something, but don't just trash anyone who sticks their neck out - that's not the way to create change.

-Lynna

P.S. - I wish someone would tell me what "cult of potency" means.



with apologies to Julie Andrews...

Bootlicking, cuntkapping,
Whiskers on kittens,
Whipcracks and hot wax
And warm woollen mittens,
A mistress who pulls hard
on my hippie rings,
These are a few of
my favorite things...



SM is

hot and heavy, wet, sweat, juice, slippery, bondage, bonds, silk, shackles, feathers, leather, paddles, toys, tit-clamps, fistfucking, faster, harder, coming, pain / pleasure

Q: Why is it OK for girls to say we jerk off?

A: Why isn't it OK for girls to say what ever we fucking well please?

Mary: 99 out of 100 say they do it. The other one lies.

Suzie: But those words!

Mary: That's what I've always called it.

Suzie: But that's what boys do.

Mary: They always say that about anything interesting. Besides, guys whack off, don't they? As if there was that big a difference. What would you call it?

Suzie: Self-pleasuring. Self-love.

Mary: Not as colourful. Not as hard, either.

Suzie: How about masturbation?

Mary: How medical. Why not just say self-abuse? Anyway, it's more fun to say jerking off, because it shocks people and it sounds dirty.

Sally: Jerking off? Isn't that the name of a magazine?

- Chris and Irit

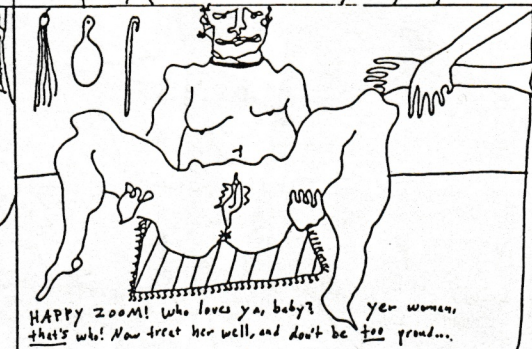
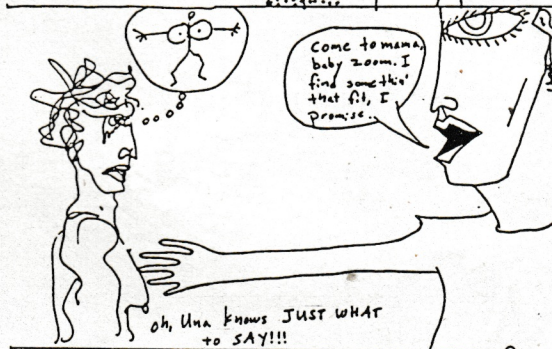
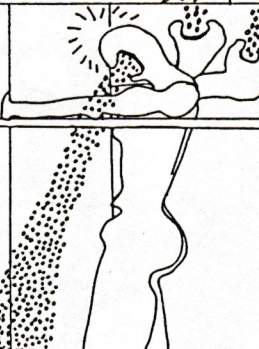
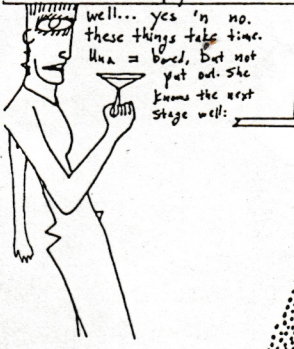
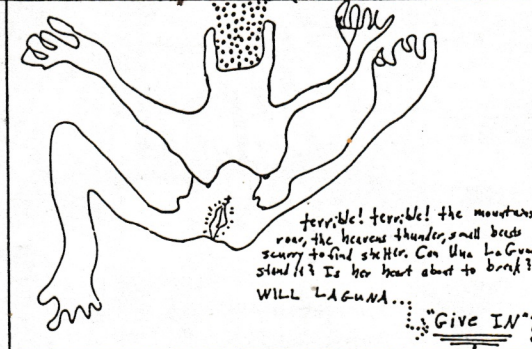
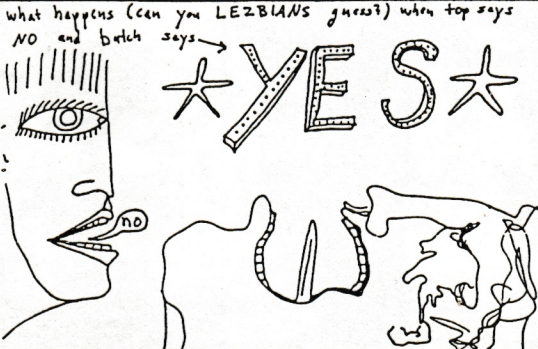
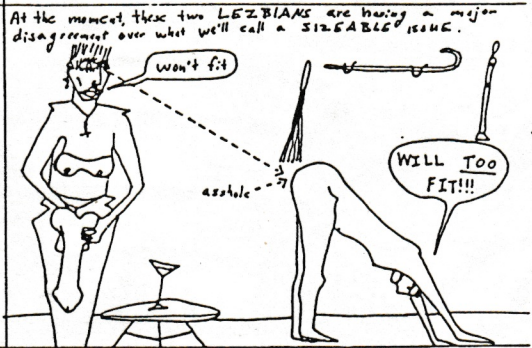
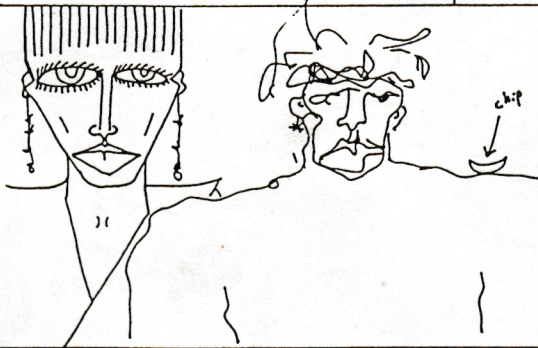
We haven't been swayed by the pressure. The plan was always to change the name of the zine each issue. Who knows what the next one will be called? Send submissions (not your only copy - we can't guarantee you'd get it back), letters, donations, etc. c/o the Queer Anarchist Network.

SM is about
sex
desire
consent
fantasy
role-playing
abandonment
trust
self-discovery
safety
joy
empowerment
give and take

SM is not about
rape
oppression
coercion
reality
real roles
confinement
mindfucks
self-deception
danger
anger
power tripping
selfishness

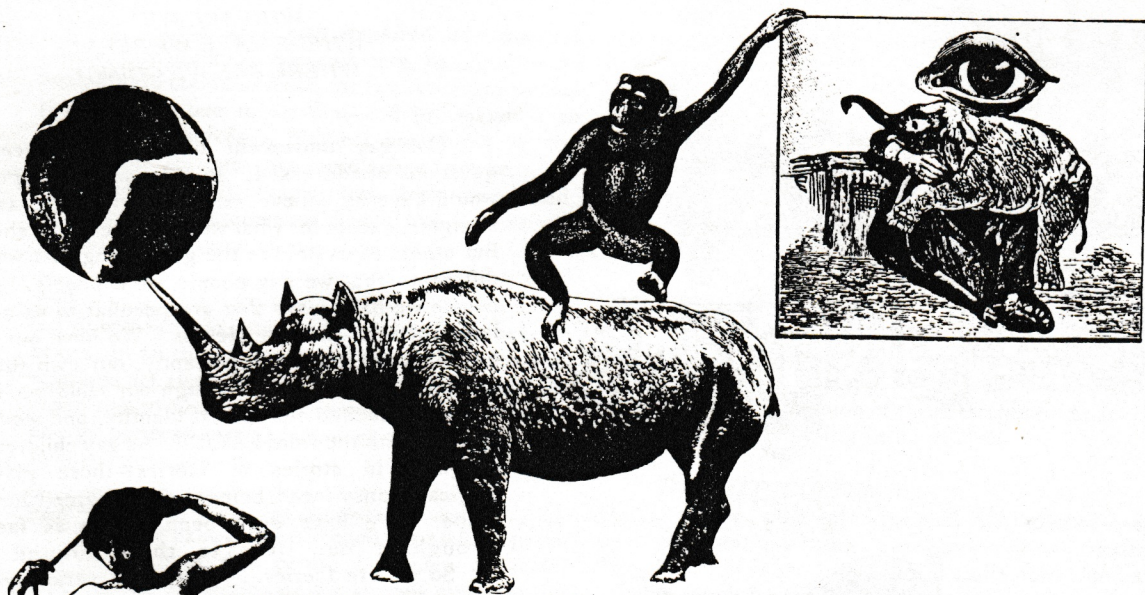


MEET..... UNA LAGUNA and
BAD BOY ZOOM



-Outrageous Women-





WHY SAY NO?

Against the laughable legion of puritanical movie-stars, athletes, TV celebrities and assorted politicians' wives who tell us to "just say no" to everything from sex and drugs to dropping out of school, the surrealists put forth for the consideration of the public these modest

IMMEDIATE DEMANDS

1. Absolute sexual freedom, eroticization of everyday life, expansion of pleasure uninhibited by bourgeois notions of guilt and duty.
2. Global supersession of wage-slavery by the cultivation of inspired laziness.
3. Emancipation of children from all forms of patriarchal domination.
4. Expansion of wilderness everywhere, at all times, by any and all means.
5. Destruction of Family, Church and State — the indispensable first step toward a pleasurable life for all.

THE SURREALIST GROUP

Chicago



August 1987

WHO ARE WE?
WHERE HAVE WE BEEN?
WHERE ARE WE GOING?

RADICAL FAERIES



The gay movement has left these central questions unaddressed. In fact, some gay people would have us believe we're just the same as the straights, except for what we do between the sheets. But others of us hold to the gut feeling that we are different—that we gay people are *a people*. As a people we have ways that are peculiar to us and a language that characterizes us. We have our own past and, even more importantly, our own future.

We have searched through our childhoods for roots and clues to our special identity, and we have come up with the word FAERIE. As gay children we delighted in stories of faeries—those playful, magical, pansy-faced beings who assumed human shape. We have even been known as faeries throughout our lives to those around us.

So we are faeries. We spell it variously—as faerie, fairy, faery. No matter how we spell it, our aim is to explore and celebrate our nature. We want to build *real* community on the fullest possible understanding of who we are. Therefore we feel it necessary to address the question of our identity.

FAERY GATHERINGS

Since 1979, many gatherings of radical faeries have been called to explore this question: Who are we? The gatherings take place in rural, isolated, safe settings. Radical faeries are invited to bring their fantasies, arts, memories, dreams and reflections. The gatherings are a provisional sanctuary in which we take off the masks we wear for the hetero world, suspend judgment and open ourselves to each other.

So, who are we? Answers so far are oversimple and tentative. But here are some clues:

THE GREAT MOTHER

We feel a special love of nature. Growing up as faerie boys, we talked with trees and stones—as do all children. But unlike the mortal children, we still share our thoughts and feelings with trees and stones—and vice versa. As faeries, we recognize ourselves as part of the balance of nature. Our part in nature is exhilarating, awesome and humbling. We know that when we lose a part of nature's sacred theater to the ravages of Men, we have lost a part of ourselves. Faeries therefore are cautious, caring stewards of country space. We are one with nature, with her variety and timeliness.

MAGIC

We faeries have also explored our magical power. Our ability to communicate, to organize, to heal, and to create exceeds the limitations of mortal reality. We use meditation and group ritual to celebrate ourselves. Magical awareness is the connection to our own immanent power. In mundane society, magic has been mystified, confused and heterosexualized. We faeries are reclaiming the value of magic.

SEX

It comes as no surprise that faeries love sex. In sex, as in all things, we enjoy variety. Our sexual relations are characterized by an enjoyment of each other's enjoyment. In this regard, every sharing of energy between faeries is sexual, whether or not it involves genitalia.

GENDER

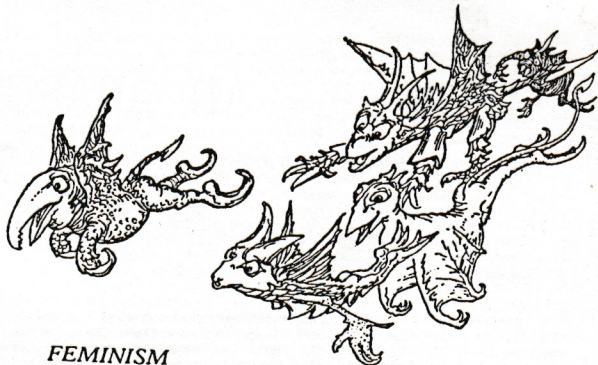
As faerie babes we were each born with a penis and (because of this penis) a burden of social expectation. As faeries we are sharply aware of the inappropriateness of society's gender expectations when applied to us.

We faerie boys had queer ways of trying to throw a baseball. The boys (those who would grow up to be Men) told us we threw like the girls. But the girls, when we asked them, said we didn't throw like boys or girls—we threw like a *sissy*. There's the clue to our real gender. We are not-Men. We are other. We are sissies. We are faeries. As adult males we still fail gloriously at being Men. Even in 501s and sport shirts there's no mistaking a faerie for a real Man.

POLITICS

Whenever faeries vote, they can usually count on numbering among the smallest minority. The democratic system tends to bypass us.

Politically, faeries incline toward cooperation. We protest against abuse of power. When we come together, faeries do so as a *circle*. We link all around, with neither a head nor a foot, neither a leader nor a follower. We prefer to make decisions based on loving, caring, sharing consensus. We find that consensus excellently serves circles of 30 or fewer faeries. But circles of even many hundreds of faeries have not found it necessary to fall back to hierarchical, subject-OBJECT politics.



FEMINISM

As faeries we are very interested in what our sisters have to say. The feminist movement is a beautiful expansion of consciousness. As faeries we enjoy participating in its growth.

THEATER/COSTUME

The play of life and its myriad possible permutations bring ceaseless delight to faeries. As faerie boys we loved pirate and Robin Hood stories as much for the costumes as for anything else. We have all aspired to become actors and actresses. Colorful and fantastic costuming is one of our gifts to the world, if the world will but accept it.

SUBJECT-SUBJECT CONSCIOUSNESS

Mortal society is a dog-eat-dog world—a survival of the fittest, full of give and take, where push comes to shove and the early bird gets all the worms. It pains a faerie's heart that human creatures could feel at home in this economy of rape. The world could just as easily be a dog-love-dog place. We prefer to respect the sanctity of life. Faeries see the universe as wholly alive and sacred. We are subject-SUBJECT with our environment, with all its inhabitants and manifestations. We relate to others as we relate to ourselves—as subjects.

This is queer behavior in the dog-eat-dog world. Subject-SUBJECT consciousness is the essence of faerie vision. It underlies our respect for nature, our magical practice, our sexuality, and our relationship with women. Sadly, today's world is in short supply of this consciousness. The world needs our gifts, and our time as faeries has come. Together we can sprout and nurture our visions. That is why we will continue to gather as faeries and share.

SHADOWS

Oh, yes. Faeries aren't all light and clarity. We have anger and rage within us too. We have all internalized aspects of the dog-eat-dog world. Faeries come together to examine their projections and their sense of wrong and evil. We work to integrate the "dark side" of ourselves into our awareness.





AN ANARCHIST'S RESPONSE TO AIDS

Fear is political. In a climate of fear, power-mongers manipulate the situation for their own benefit; ideologues enflame their partisans in their efforts to promote their agendas; reactionary elements bleat about drastic measures being necessary in order to regulate and monitor individual behavior (perhaps to the point of detention), thereby maintaining social order for the "greater good"; and bigots poison the atmosphere even further with their ignorant appeals to prejudice.

The media have sensationalized the issue of AIDS from the beginning, combining blatant homophobia, subtle racism, dubious science and a smug, sex-negative moralism to reinforce their message of fear. Indeed, our alienated culture's fear of sex and fear of death have dovetailed neatly into one terrible, seemingly out-of-control disease. This has allowed bigots to exploit another conditioned fear — fear of difference. Once again, they are claiming that difference (in this case, sexual difference) causes disease. This echoes earlier bigots who attributed certain diseases to racial and/or ethnic difference (the dark stranger seen as exotic and immoral) and to class difference (the poor seen as primitive and unclean).

And, in the case of AIDS, these questions of race and poverty are intertwined with sexuality. About 39% of Americans with AIDS are Black or Hispanic, approximately half of whom are straight. Add to that the possible millions of (apparently straight) people with AIDS in Africa at the moment, and one can make that familiar connection: racism and economic exploitation lead to poverty, which leads to conditions that foster disease. At the same time, the percentage of AIDS cases among IV-drug users and prostitutes is increasing. These activities are often the result of poverty and/or underclass despair.

But now the hysteria level is rising because AIDS is no longer perceived as being confined (not that it ever was) to gays, people of color, IV-drug users and prostitutes, but is spreading to what the Centers for Disease Control has called "the general population" — presumably meaning clean-living, straight, white people. Given this climate of fear, it's not surprising that frightened people, as they have been trained to do, look to so-called authorities for guidance and reassurance. Father Knows Best.

There are elements of a "spectacle" (media and otherwise) surrounding the issue of AIDS. But the AIDS specter-as-spectacle is merely the most visible aspect of a very real psychosocial and cultural upheaval that is taking place, a struggle centered around working through or lashing out against the three fears mentioned above: difference, sex, and death.

Being anarchist and queer, I don't think I am much burdened by a fear of difference. However, having been raised in a straight-ruled, sex-negative society that alienates us from our bodies, I have experienced my share of confusion, guilt and fear concerning sex and intimacy. The radicalism and passion of the gay & women's liberation movements have helped me jettison much of that oppressive, moralistic baggage.

But it is the fear of death that is hardest to come to terms with, especially what seems to be premature death, death before a full life has had a chance to play itself out. Our own mortality is difficult to face; an entire generation is having to face it earlier than they might have otherwise. I am among them. In a society alienated from ecological awareness of life and death and, as a result, cut off from a sense of spiritual connection with the natural world, it's not surprising that we fear death to an inordinate degree.

And AIDS, specifically, is often treated as a stigmatized death, as if people with AIDS have brought it upon themselves. Because of discrimination, social ostracism, economic ruin, etc., people with AIDS have become another oppressed group. Our society promotes a kind of "healthism" in which we victimize people who are ill and "blame the victims" for their condition. This is all a manifestation of our fear of physical deterioration and, by extension, death.

Yet one can't ignore the reality of the disease itself. AIDS is pandemic; it could turn out to be one of the world's most devastating health crises ever. It is setting off political, social, medical and sexual tremors that may, before they're through, leave no one unaffected.

I don't trust in the state to deliver us from AIDS. How can I, being aware of the state's do-nothing response to the disease when it was perceived as affecting only gays, racial minorities, and other "undesirables"? Furthermore, state functionaries (along with their religious and scientific cronies) have certainly done their part to whip up AIDS panic with their scare-talk of quarantine, mandatory blood tests, God's revenge on sinners, etc. And now the state, in its belated attempt to appear to be doing something, may be misdirecting its focus and bypassing possible medical factors involved with AIDS.

The state bureaucracy has moved at a characteristically glacial pace in licensing drugs that can be helpful against AIDS. It plays politics with the drug-manufacturing corporations, who vie with each other for licensing priority because it spells huge profits. As a result, a rapidly growing underground network of "guerilla clinics" has sprung up in which people with AIDS treat themselves with a variety of substances, some of which the medical industry has ignored because the substances can not be patented and, therefore, no big profits are to be made from their research and development.

Some believe the state itself created AIDS—perhaps as a deliberate plot (one that has gone out of control) to exterminate certain troublesome groups; or perhaps inadvertently through nuclear radiation, industrial pollution, or military research to further germ warfare, all of which could destroy the body's defenses. Even now, to protect itself the state or one of its various tentacles (like the Mormon-infested Centers for Disease Control) may be suppressing information about AIDS, the way it suppresses info about so much else.

The Storm!

• A JOURNAL FOR FREE SPIRITS •

SPECIAL "JOHN HENRY MACKAY FESTSCHRIFT"

John Henry Mackay (1864-1933) was an Individualist Anarchist, poet, novelist, pioneer of the homophile movement in Germany, and author of *THE ANARCHISTS*, *THE FREEDOMSEEKER*, *THE HUSTLER*, and other works.

This "celebration" issue contains poetry & fiction by Mackay, translated by HUBERT KENNEDY, EDWARD MORNIN, & ERIC THORNDAL; essays on Mackay by MURRAY N. ROTHBARD, HAKIM BEY, JIM KERNOCHAN, & MARK A. SULLIVAN; a Mackay Bibliography; and rare photographs & illustrations. 52 pages in all.

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I favor Dr. Mathilde Krim's theory that gay men treated for hepatitis B in the early 70's were inoculated with infected gamma globulin. At that time, the for-profit blood industry was buying blood from overseas, including Africa and the Caribbean, because it was cheaper. If blood were purchased where many individual blood donors were infected, the gamma globulin concentrated from that blood would also be highly infected. The blood purification procedure is "mild" so as not to damage the blood's antibody proteins, but the virus would

not have been completely inactivated either. So it is possible the medical industry itself infected gay men with the virus. Now people look to it for medical deliverance from AIDS, while it reaps still greater profits.

I don't trust the state to provide liberated sex education. How can it when organized religion, the state, and the medical industry try to regulate our bodies through control of sexuality and health (i.e., marriage, sodomy and age-of-consent laws, attacks on birth control and individual choice concerning abortion, regulations against alternative healthcare, etc.)? The authorities obviously realize that a guilt-free, sensually-open populace would have no need of them. Anyway, to provide comprehensive sex education the state would have to accept that some young people are gay, and the loudmouthed moralist zealots would raise hell about that.

But if state-sanctioned sex education, blindered as it may be, can educate people about safer sex practices, it will serve a valuable function and save lives. Saving lives is, after all, the immediate concern.

The one thing the state can be trusted to do is look after its own interests. That is why we are finally seeing some movement on AIDS after years of inertia. For, make no mistake, the state is perfectly willing to let people die (for example, the Tuskegee syphilis experiments on Blacks, toxic industrial wastes that cause cancer, nuclear weapons tests, protecting corporate "interests" in Latin America and elsewhere, the list could go on for pages). But, in the face of mounting public concern about AIDS, the state senses the need to move in order to justify its claims to legitimacy and to maintain its power and control. Now that the state realizes the disease threatens not just perverts but "national security," we are starting to see the giant stir. As the situation quickly approaches unmanageability, it is in the leaders' interests to expedite medical research and public education in order to have a population left to govern and in order to head off the threat of social breakdown. Also, unlike many of the leaders themselves, disease is non-discriminatory, and there is a danger they could be personally affected by it.

So the state is starting to earmark a fraction of the funds at its disposal for the fight against AIDS — a welcome, if inadequate, development. This trend will continue because it is in the state's best interests. Luckily for us, it is also in our immediate interest. Unluckily, it will ultimately increase the state's power and control as the state gathers its "data" about sexuality and health. Assurances about confidentiality cannot be trusted.

But my relief at increased funding stops far short of praising the state (for what?) or of seeing this as evidence that the state is "necessary." The modern state has carefully created a system of dependency, a superstructure of work, moralism, industrial technology, hierarchy and bureaucratic intimidation, and in this time of crisis we are forced to rely on it. With people dying daily, there is no time to be "politically correct." So if others feel their energies are well-spent in having to relentlessly hound the state for more money for AIDS, I say go to it. After all, the state extorts about a quarter of our incomes, it could at least skim, say, a few hundred million for AIDS from the military's warchest (which overflows with about \$500 billion. Of course, I doubt if the military's cheerleaders will ever be convinced that AIDS is as big a threat as the commies.) And after

the government seizes our money, we have no control over how it is spent. So the government hands over 63% to the military and who-knows-what-percentage to other foolish and offensive state ventures we would never support if given a choice. Personally, I would like to see money abolished. But since the system we live under functions according to who has it and who doesn't, this simple fact remains: the state has stolen it from us. We want that booty back to help save the lives of ourselves, our loved ones, and strangers in all their glorious difference from us. We want it for people, not the state. Let the state die instead.

If the state did not exist, who would deal with a crisis such as AIDS or, indeed, any other need of society? People, of course, as they do now, individuals doing what they see needs to be done, sometimes on their own, sometimes collectively. Because abstract entities like the state don't bring about change; people do.

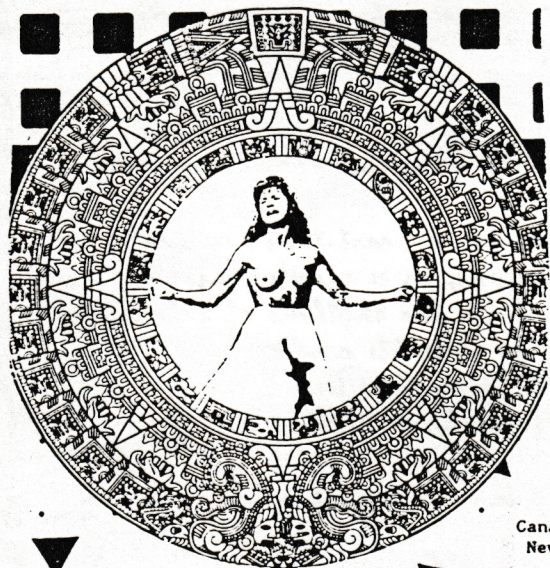
Where is the need for the state? If medical research were necessary, scientists would likely do it, regardless of the fact there would be no "profit" in it. Profit would be an outmoded concept except insofar as it referred to the benefit to society and the esteem and satisfaction to oneself. Money would have no bearing on the matter. The fact that the research needed to be done would be reason enough. Any wide-scale crisis such as AIDS (and such crises are rare) would favor coordinated efforts between communities and groups to cope with the situation. Again, responsibility would fall, as it does now, on the individual. And since people would be empowered and encouraged to take initiative (instead of conditioned for inertness and non-involvement, as they are now), people would be more actively engaged in the life of the community. Indeed, from the start of the AIDS crisis, it has been local community groups, mostly gay-initiated, that have moved swiftly to educate and to raise money while the state has been busy fiddling and playing its usual power games.

So finally the practical, personal question is: concerning AIDS, what can I do? Since I believe in decentralized, community-based solutions to problems, I can join others in my community who are working against AIDS in this time of great need and historical consequence. I can continue educating myself about the disease. Working through my fear of it, I feel more empowered to act against it. With the strength, love, and support of my friends, I can more openly face my own fears.

My involvement could include: educating others in non-judgmental terms about the disease and its prevention; assisting people with AIDS with their practical needs; taking part in direct action against those who would repress us; and (not least) affirming sex and pleasure in the face of the rabid moralism being spewed from different quarters, not just against gays and other vulnerable groups, but against anyone seeking control over their own body. For if I don't concern myself with these things, who will? The state? Don't bet your life on it.

—Bru Dye (AQUA)

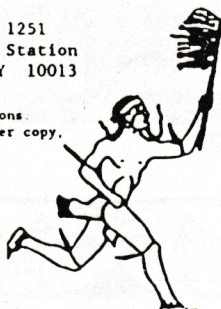
(Thanks to friends whose influence and ideas went into this, especially Donald, Mark, and folks from the LBC.)



AQUA
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if you can.



SELF-DEFENCE

by: Susan Saxe

(how to make a revolution without becoming a violent person)

Before every battle you must say this prayer:
Death to the violence within and without,
Death to the Father and the God of Property,
May this be the last battle of the Revolution,
And may life prevail.

And every time you aim your rifle, you must say this prayer:
May my bullets be as pounding rain,
May they heal the land and cleanse the sky,
May this be the last shot of the Revolution,
And may life prevail.

And every time you see a comrade die or an enemy fall, you
must invoke the name of the Great Mother:
In the name of the prisoner and the hungry child,
In the name of the witches and the buffalo,
May this be the last killing of the Revolution,
And may life prevail.

And every time you rise to go on, you must look to yourself
and say:
There can be no violence in a heart that loves life,
No more than in the seasons, or a river's course -
May my heart be centered in the rhythms of life,
May my hand be steady to steer its course,
And oh, Mother-of-us-All, may this be
the last sad morning of the Revolution.

And your ears must be open to the voice of the Goddess when
she answers you:
Act now, that life may prevail.

Catalin Valentin's lamb,

Callejon de Conchucos,

Ancash, Peru



© COPYRIGHT 1981 ROSALIND SOLOMON



VAMP

by Timea

She sat stark-still in the shadows only a few seats behind me. I felt her presence for a long time before I turned and was startled to see her there again. Her pale face gleamed. She appeared to be carved out of white marble, except for strange eyes, which were dark, hard, but alluring. Unnatural, she appeared to belong, maybe, to the 17th century. Even her dress indicated that; it was long and black except for yellow ribbons around her collar and above her breasts.

I walked out the front doors of the theatre, afraid of looking back at her, and began making my way down the busy streets. The night air was refreshing, the light rain cooled my burning face.

I did not walk five meters before I heard someone close behind me, mimicking my step. As I gained speed the steps echoed perfectly my own, always just a few paces away. I was astonished at the precision of this and decided to resume walking at my own speed, waiting for my pursuer.

Like this, we reached my apartment and I left the door slightly ajar, in case she would decide to enter. I sat on the sofa, took my cat in my arms and waited. The light was turned off as I saw her silhouetted figure enter my living room. She sat beside me. Even in this dim light I was amazed by her face. Her skin was like a glossy white painted mask, perfect and deathly. She smiled. I didn't think her face could have done that, but somehow it did. She reached out to touch my face. My cat, in a frantic attempt to escape, scratched my hand and flew out of my grasp. The woman's eyes gleamed at the sight of blood. She took my arm and sucked the blood sensually. Now my body was screaming with fear, but I sat there, quietly, not moving, mesmerized by her. She came closer. Her lips gently touched my cheek and moved down to my lips. Her tongue lightly outlined them and slowly entered my mouth, feeling my teeth, gums, and tongue. I felt excitement course through my body. Her chilling hand outlined the features of my face, moved down my throat pushing open my shirt. She pulled me closer to her, rubbing her hand across my breast, pinching my nipples and thrusting her tongue deeper in my mouth.

Suddenly, she pushed me forcefully away and watched my puzzled reaction. Appearing satisfied, she once again took me in her arms, licking my face, throat and chest with immense pleasure. Her movements were rougher, her breathing quicker as she became more and more fascinated with my throat. The vampire's tongue followed my artery while her hands tightened over my breasts. I felt a sharp pain in my throat and screamed, not knowing whether it was pain or pleasure which caused it. The bite, and the blood flowing out of my veins had sent a most blissful sensation throughout my body. I grasped the woman tighter, I could not stand her letting go, I never wanted this extraordinary pleasure to end.

She pushed me away. **"Oh god! Don't stop, please!"** I wanted to say but no words came out of my open mouth.

The vampire was smiling. She licked the blood which now flowed freely down my throat. Reaching



for my breast, she opened another wound and began drinking. My body tightened with renewed pleasure. The sound of her swallowing enveloped me, echoing all around us, it seemed we had risen, become weightless, were travelling through darkness, space...

I opened my eyes. The room was hazy but I could not focus. The vampire had slit her wrist and was bringing it to my face. I let my tongue taste a drop of blood which sent an immense tingling throughout my body. I took a hold of her arm and with all my force drew the blood from her wound. It filled me, satisfied my thirst as it had never been satisfied before. I brought her closer to me and drank her luscious blood. I felt her heart thumping wildly with mine. I love you, I wanted to tell her.

I felt her weakening, but I could not let her go. When she could not pry her hand free, she threw me with unexpected force making me fly into the wall.

I let a cry.

"Don't worry, I'll get you something else," she said in a voice as cold as her skin.

Not a minute passed before she came back, a body in her arms.

"You must drink him while he is still alive, never after the heart stops."

She handed me a body of a boy, barely 13 years old.....

Safer Sex

Make It Your Business

Anyone Can Get AIDS

While this illness has struck mostly gay men, it's a growing threat to straight people as well — especially women. Prostitutes, like gay men, have responded to this threat by having safer sex. If we all follow this example we can take the steam out of the AIDS epidemic.

AIDS is caused by a virus carried in the blood, cum and cunt juice of infected people. You can only be infected if you get these fluids directly into your body, through your ass or cunt or breaks on your skin. *The virus can't penetrate unbroken skin.*

Men and women are most likely to be infected by *getting fucked without a condom or by sharing drug needles.* Men who do the fucking could be infected through tiny scratches or sores on the skin of their cock.

People carrying the AIDS-related virus can look perfectly healthy and not know they're infected. But they can still give it to you.

There's no way of knowing for sure who's infected. The best way to avoid AIDS is to avoid risky practices. *Repeated unsafe sex with a regular partner who's infected is particularly risky. If you can't be sure, then be safe, not sorry.*

Sex clinics proposed for 3 schools

OTTAWA (CP) — Three Ottawa high schools may get clinics to dispense birth-control information and contraceptives to students.

The clinics, which would also counsel and treat students for sexually transmitted diseases, including AIDS, would be available to the community after school hours.

They are part of a year-long pilot project approved this week by the Ottawa Board of Education, which asked the regional government health unit to set them up.

Dr. Steve Corber, the regional medical officer, said he will pass the board request to the regional health committee which would have to approve necessary funding.

Corber said the North York Board of Education is the only other jurisdiction in Ontario with sex clinics in high schools.

Plenty of Anxiety, AIDS Aside
It is not the ideal time to absorb such sobering information. Many students "find that making their first intimate contact is anxiety-provoking in itself," said Dr. David Kissinger, a psychologist who is director of the counseling center. "The pressure for sexual activity and the need to be prudent are now in conflict."

Dr. Conant Sioane at Dartmouth said she feared that the "emphasis on sex and death" might lead young people to "shy away from sexuality and intimacy entirely."

Many colleges and universities are expanding their health education programs to include AIDS and education on safe sex. Peer sexuality clinics, in which students teach each other about safer sex and contraception, now exist at most campuses that have health education programs, according to Dr. Conant Sioane.

Condom Use

1. Be careful not to tear the condom when opening the package. 2. A dab of lube in the tip of the condom will increase sensation without causing slippage. 3. Before putting the condom on, pull back the man's foreskin, if he has one. 4. Squeeze the tip of the rubber while rolling it down, to leave space for cum. Make sure no air is trapped inside. *Air bubbles can cause breakage.* 5. After the condom is on, lubricate it, and the ass or cunt, well. 6. If you fuck for a long time (especially in the ass), add more lube often and replace the condom occasionally. 7. Hold the condom at the base while pulling out, so you don't lose it.

Condom Tips

Intact condoms, used properly, block the transmission of the AIDS-related virus. They also protect both partners from syphilis, herpes, venereal warts, chlamydia and gonorrhea. But condoms can break or leak, though the chance of this is small.

- Pulling out before cumming, while using a condom, is safer. Using two condoms is safer still.
- Use latex rubbers. Lambskin are not safe.
- Use water-based lubes like K-Y or ForePlay. Oil-based lubes like vaseline, hand cream, butter and Crisco break latex condoms.
- Nonoxynol-9 spermicide with a condom may provide better protection, since spermicide can kill the AIDS-related virus. If you have an allergic reaction, switch brands. *Spermicides are not a substitute for condoms.*

Also on the AIDS front, the Queer Anarchist Network has actions next week to protest the absence of realistic AIDS education for young people and prisoners. APRIL 24, 1988

On Friday at 7:30 pm, participants gather outside the 519 Church community centre, and proceed to a yet-to-be-decided Roman Catholic church. "We actually plan to go in the middle of mass — silently take candles in and some placards and do a zap on a church," says Michael Smith.

There are also two actions next week — at 11 am on Monday (May 2), the meeting place is the south end of King's College Circle at U of T and the destination high schools, for the distribution of condoms and safe sex material. The next day (Tuesday) at 7:30 pm, there will be a gathering at the south end of Riverdale Park at Broadview north of Gerrard to protest the refusal of authorities at jails such as the nearby Don to distribute condoms to prisoners.

These safer sex pages are part of a 14 page package created for AIDS Action Week. Available to GAN.

Household Hints

- Don't put anything (e.g. a dildo or finger) into one hole then another on the same person or someone else without washing it first in soap and hot water.
- Anything that might draw blood (e.g. razors, dildos) can be disinfected in a solution of one part bleach to ten parts water and rinsed before sharing.
- If you have cuts or scratches on your finger or hand, wear a finger cot or medical glove (available at drug stores) before fingering or fisting someone. Trim fingernails well.

Oral Adventures

There are no known cases of anyone getting AIDS from wet kissing, cocksucking or cuntlicking. If you have open sores in your mouth there *may* be a risk, but most studies suggest otherwise. Saliva and stomach acid are thought to destroy the virus. You may still want to avoid taking cum and blood, including menstrual blood, into your mouth. When giving a man a blowjob, you can have him wear a condom or stop before orgasm.

Either partner can still get herpes, syphilis and venereal warts from wet kissing, cocksucking and cuntlicking. Rimming (licking assholes) can also expose the licker to parasites, bacteria and viruses like hepatitis which may weaken the immune system. To minimize the risks of getting these diseases from oral sex:

- Do not brush or floss your teeth beforehand. This creates openings through which infections can enter.
- Wash any cock or cunt you plan to lick with soap and hot water. Anti-bacterial soap is best.
- Check the mouth, cock or cunt for any sore which may indicate herpes, syphilis or warts. Squeeze the cock from the base up; a greenish discharge indicates gonorrhoea. Avoid sores and discharge.
- Gargling with a strong mouthwash immediately after oral sex may prevent some infections.
- Pissing immediately after someone has gone down on you may prevent infections like gonorrhoea.
- Wash with soap and hot water afterwards.

Be a Safe Sex Pro!

If you're worried about condoms breaking or about getting a disease from oral sex, there are other sexual practices you can enjoy without fear of disease.

Safe Sex Includes:

- jerking off
- body rubbing & caressing
- licking & kissing bodies (except assholes, cunts & cockheads)
- pissing on unbroken skin
- playing with dildos & vibrators
- role-playing, bondage & discipline, talking dirty.

Keep Healthy, Keep Informed

Being exposed to the AIDS-related virus doesn't necessarily mean you'll get AIDS. In addition to practicing safer sex, you can reduce your risk of getting sick by eating well, getting enough rest and exercise, and limiting your intake of harmful substances. Overuse of alcohol, poppers, tobacco, antibiotics and hard drugs can weaken your body's defenses from illness. If you do have any unusual symptoms, such as swollen glands, diarrhoea, night sweats, chills, dry cough, fatigue, extreme weight loss, white patches in the mouth or purple blotches on the skin be sure to see a doctor.

If you need advice or help, or if you need a doctor, contact the AIDS Committee of Toronto at 926-1626 or the Hassle-Free Clinic at 922-0566 (women) or 922-0603 (men). Hassle-Free is a VD clinic that does not require OHIP or money. They also distribute condoms for free.



The most conspicuous expression of the new era is the ubiquity of the condom and its novel spin-offs. While condoms are discreetly available at students' health centers at many schools, at others condom key chains, condom six-packs and the Condom-in-a-Future Cookie are available at campus bookstores and other college town establishments. Condom vending machines have been installed at dozens of

campuses. National Condom Week activities will mark Valentine's Day at many schools this year.

Mary Surron, a 22-year-old history major at SUNY-Binghamton, carries condoms in her purse. "A year ago, I wouldn't be caught dead with a condom," she said, but now, "it's like an American Express card — you don't leave home without it."

Sex Education In Innovative Style

Most sex education classes stress restraint as the best way to avoid AIDS. And even teachers who are explicit about heterosexual practices are unlikely to describe how to use a condom during anal intercourse.

At the Institute for the Protection of Gay and Lesbian Youth, on the other hand, sex education is innovative, explicit and integrated into regular activities rather than set apart like a health education class. Early on, counselors scheduled an AIDS lecture and only two youngsters showed up. Now, so-called condom comfort classes are offered without warning and are widely attended.

WIMMIN PRISONERS' SURVIVAL NETWORK :
PO BOX 6326 STN. A TORONTO, ONT. M5W 1P7

A LOT OF THIS INFORMATION IS FROM THE
TORONTO PROSTITUTES' SAFE-SEX PROJECT
(416) 964-0150 December, 1987.

QUEER ANARCHIST NETWORK : PO BOX 6705 STN. A
- PRISONER SUPPORT - TORONTO, ONT. M5W 1X5

AIDS EQUALS ACTION

AIDS means a lot of things to everyone. From the very start of the AIDS health crisis, the facts have been confused with sensational images of perverted people victimised by their own sexual gratification. If sex sells, could there be a better set up than sex, faggots and death? The gay community for all its claims to be organised, was slow to realise that a bomb was about to go off, in slow motion, a bomb in their genitals. As the numbers of dead and dying started to climb, so grew the realisation that something was killing gay men, and it had to be stopped fast.

GUINEA PIGS

Most of the information and understanding about AIDS is due to the enormous co-operation given to medical researchers by gay men, particularly those with full blown AIDS, carriers and self-identified people engaging in high risk behaviors. Gay men have always been at risk for various sexually transmitted diseases (STDs). Hepatitis B is at least one hundred times more contagious than HIV, and has been epidemic (and potentially fatal) in the gay, urban populations for decades. Due to improved Gay Pride and Rights, well developed and targeted education programs, and sensitive health care providers responding to some of their unique issues, gay men have eagerly participated in various study groups since the early 1970's.

Many were eligible for, and encouraged, to get vaccinated against hepatitis. It is from many of these long term studies, and frozen blood samples that authorities have been able to trace the spread of AIDS infection in North America, since the beginning, though usually in hindsight.

St Paul's Hospital, on the edge of Vancouver's West End, has been at the centre of the AIDS health crisis in British Columbia since 1982. For many years, it was one of the few hospitals in the Lower Mainland that would accept AIDS patients. A core group of care providers there, affectionately dubbed the "A team", have

become well educated and responsive to the people who come for help. It is only at St Paul's where the few study groups in BC for PWA's/PWHIV's operate, through the carefully named Infectious Disease Clinic (IDC). Although the Catholic administration prohibits Safe Sex posters they do allow AZT to be dispersed to people enrolled in the compulsory, experimental trial groups.

St Paul's is also where the Lymphadenopathy Study, involving approximately 800 men over the past 5 years, is co-ordinated from and where the collected data is compiled and analysed. These volunteers get regular physical examinations from participating General Practitioners, give blood samples and complete an extensive questionnaire recounting any and all sexual behavior and drug use. Although these people have been promised confidentiality and all test

results and data are coded, many of them wonder, in the wake of the government's recent orders to mail bills to PWAs enrolled in the also confidential AZT studies, just how will the information be examined in the future?

BLAMING THE VICTIM

Obviously the only effective research and progress in the treatment of AIDS or HIV infection must have the continued co-operation of those people with the most at stake, and the renewed faith and confidence of those with the most to lose. Many of these people believe the equation that AIDS = DEATH and feel they will take any experimental drug, that potentially holds hope or promise. More and more people are losing their health, insurance and/or benefits, being fired from their jobs or refused promotions, are being evicted from their housing and are being victimised by the increasing violence and homophobia. This is true for PWAs, asymptomatic carriers and increasingly for gay men in general, guilty by association.

The federal government has been counting reported cases of full-blown AIDS since 1983, but in the past 5 years they have only allowed the limited release of one experimental drug, AZT. There have been a

lot of promises and rumours of others to come. The Canadian government is waiting for the United States to develop/discover a solution, a cure. Even then, they will wait long years before following suit within their own systems. Aerosolized Pentamidine was shown to help prevent the potentially fatal infection PCP, and has been vigorously used in parts of the States for several years. The equipment and the federal government license for its use are only just becoming available on a limited basis in Canada, despite the strong and insistent lobbying and challenges to the politicians by the very people affected.

No where along the way has the BC government shown any concern or compassion for people different than themselves. Obviously, if anyone waits for a death of an acquaintance, friend or family member, it will eventually happen - even in Sacred fantasy circles! Rather than provide legislation protecting the genuine rights of people to decent and concerned health care, the government graciously accommodated Vancouver City head doctor John Blatherwick's request for tighter quarantine legislation. AIDS has basically been lumped together with communicable diseases, open to definition by none other than the same government that suggests gay men be left to "take care of their own". They get to decide who gets tested, what's done with those results, up to and including segregation and indefinite quarantine.

There is probably no more critical an area where AIDS needs to be understood than inside prison. HIV is spread through sharing needles to inject drugs or tattoo. Along with unprotected anal intercourse, fucking without a condom, the two most likely ways to spread AIDS, and a whole lot of other diseases. People need access to safer sex education, free condoms, and info on how to clean needles properly. Without the chance to know what the risks are, and the ways to prevent transmission, people will become infected.

The threat of mandatory testing as you go in, and to become eligible for parole, before you can get out, and the stress of getting a positive result is a reality for more and more people. Prostitutes and drug users supposedly give informed consent, and a few vials of blood are rushed carefully off to the provincial lab. It is as confidential as any medical chart, or your favorite government computer bank.

Women at Lakeside Correctional Institute have reported being isolated in segregation because they were "sero-positive", a carrier of the virus. They are not allowed exercise, cold meals come under the door on disposable plates, no tobacco, 2 showers a week, and visitors and other inmates are told "Be careful, she's got AIDS!". One man in the remand centre in Vancouver was kept in segregation while the authorities waited for his test results. He had said he thought he might be at risk for AIDS since he had intercourse with an IV drug user. His visitors and other inmates were also told he had AIDS. His results eventually came back negative, but nobody would believe it...



NO PRISONS !

NO QUARANTINE

If necessity is the mother of invention, desperation must be the brother of Action. Many people, faced with a fatal diagnosis, profit-obsessed governments, and social institutions riddled with fear and loathing, have turned to any other options available. In the absence of a meaningful response, gay men, with the essential help of lesbian and feminist women have had to create alternatives within the crisis. People searching for effective care for this complicated syndrome have been forced to go out of the country, to Mexico for illegal and unavailable drugs, to France and Germany for treatments based on clinical observation and respect for a human being. Guerilla groups smuggle in various drugs and treatments, run and evaluate their own research and tests on the many possibilities.

Coalitions of PWAs have formed in several cities to counter the blatant lack of action

on the part of most health care providers, service organisations, and government operated social systems. They carefully explore all avenues of hope and promise, consider the benefits and the costs, collect resources and offer first hand peer counselling to the steadily growing numbers of affected people.

More often, individuals start to improve their health by adjusting their lifestyle: improving their diet, getting involved with exercise they enjoy, learning stress management and relaxation techniques, getting help for drug and alcohol abuse. These people refuse to be victimised; they are taking control of their own health and restoring control over their own bodies. They are learning to live with AIDS.

DON'T FENCE ME IN



AIDS is a virus not a crime.

NO QUARANTINE BILL 34 is the answer. EDUCATION IS!

DEMONSTRATE Sat. Nov. 28, 1987

Assemble - 2:00 PM at English Bay Bathhouse March to Rally at Nelson Park

Call 604-684-3265. Along with other major publishers.

Coalition for Responsible Health Legislation

-No Picnic-
Po Box 69393 Str.K
Vancouver, BC V5K 4W6

Simon P.

I HAVE AIDS
Please hug me

I can't make you sick

AIDS NOT LIME FOR AIDS
TELE FOR ATTENTION HEALING
41 N MAIN ST. TORONTO, ON. M5E 1A5 (416) 495-5022

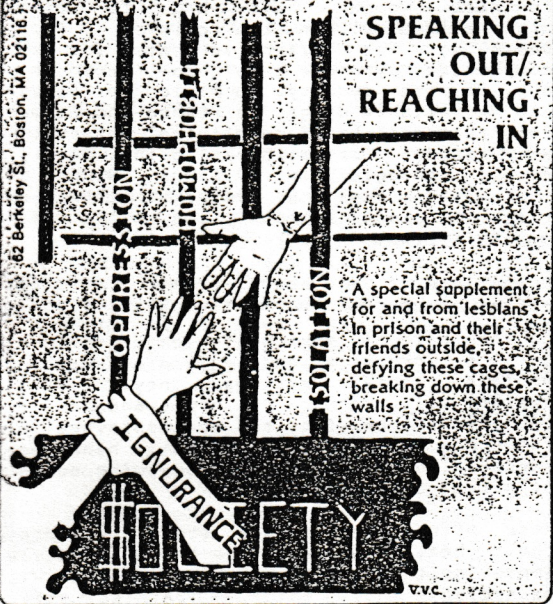
NO MANDATORY TESTING
CONTACT TRACING

NO QUARANTINE

DEMONSTRATION
STOP BILL 34
SEPT. 26, 1987

ASSEMBLE 12:30 TERRY FOX MEMORIAL
MARCH to ROBSON SQ. RALLY 1:00 P.M.
PROTECT YOUR RIGHTS
COALITION FOR RESPONSIBLE HEALTH LEGISLATION

62 Berkeley St., Boston, MA 02116



**SPEAKING
 OUT/
 REACHING
 IN**

A special supplement for and from lesbians in prison and their friends outside, defying these cages, breaking down these walls.

nyc prison to "experiment" with condoms

NEW YORK — The Koch administration has announced that city prison officials will begin issuing condoms to a small group of gay prisoners upon request, and to all prisoners upon release, according to the *New York Times*.

In an "experiment," 90 gay prisoners who are housed in a separate unit on Rikers Island will be able to obtain condoms through medical prescriptions. Prison officials say that this unit has existed for many years and that only gay prisoners who request separate housing are placed there.

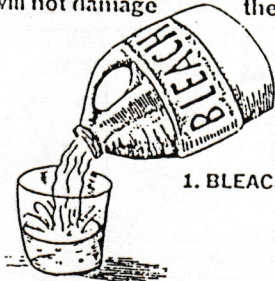
In announcing the program, city Health Commissioner Stephen C. Joseph said that although sexual activity is forbidden in city jails, "it would be naive to think it did not take place at all."

The program also includes education about safe sex and drug use practices. Kits containing condoms and educational materials will be distributed to prisoners upon release.

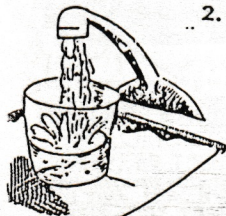
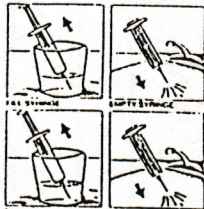
Joseph said he "would like to think about" expanding condom distribution within city jails. But there are apparently no plans to distribute disposable syringes. Needle sharing is generally held to be the most common means of HIV transmission within prisons.

—Martin Heggstad

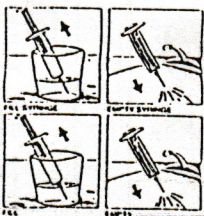
Bleach kills the AIDS virus that gets into used needles. By cleaning them with bleach you will help protect yourself from getting AIDS, and it will not damage the needle.



1. BLEACH



2. WATER



Make sure you don't shoot or drink the bleach.

Toronto - @ unconvencion - July 3 88



Can Lesbian Sex Transmit AIDS?

AIDS

behind bars

the truth is: it is highly unlikely that AIDS will be transmitted from one woman to another by means of sexual contact.

How can AIDS be transmitted from one woman to another?

The highest-risk activity between women for contracting AIDS is sharing needles. The majority of women who have been diagnosed with AIDS are I.V. drug users (or the sexual partners of I.V. drug users), and I.V. drug users are the fastest growing segment of people—male or female—with AIDS.

[It might be easy to forget that ear and nose piercing and tattooing also require the use of needles. The same rule applies: never share a needle.]

Needle Points

The AIDS virus is also spread by sharing needles for drugs. Don't share needles or syringes without disinfecting them first in a solution of 1 part bleach to 10 parts water and rinsing them well. Remember, if you have unsafe sex with someone who's been infected by sharing needles, you can be infected.

WIMMIN PRISONERS' SURVIVAL NETWORK:

P.O. Box 6326 St. A
Toronto Ont M5W 1P7

AIDS support inside

The panic around AIDS hit Bedford Hills Correctional Facility for women relatively early—in the summer of 1985.

By that summer several women did have AIDS, and, at the same time, other women who were seen visiting the nurse more frequently than usual were rumored to have AIDS and soon were ostracized. Many women were very afraid.

A group of women got together and wrote to the prison administration asking for three things: first, that educational programs with outside speakers be made available to women throughout the prison; second, that the administration formulate a clear policy about how women with AIDS would be treated; and third, that women be allowed to form a support committee to visit and

provide other forms of support to women who were sick with AIDS in the prison.

The administration responded with a policy, an educational program, and, most importantly, an openness to our proposal for a support committee.

Sadly, most of the nurses at Bedford Hills don't want to deal with women who have AIDS, so the direct care has largely been provided by other prisoners—either prisoner-nurses' aides or members of the support committee. It's good that the administration has allowed the support group to work in this way, but, on the other hand, it's too bad that they have tolerated the professional staff's reluctance to give the nursing care that is needed.

- *prison officials want to encourage fear and paranoia of the AIDS virus
- *the AIDS virus is transmitted through blood or cum (semen)
- *sex between women does not involve semen and usually does not involve blood
- *DO be careful of open cuts or tears, when there is also menstrual blood around in the skin
- *vaginal secretions and saliva are NOT modes of transmission. There is no evidence of these fluids transmitting the virus.

What if I'm pregnant?

There is only one exception to the advice against being tested for AIDS, and that is for women who are pregnant or considering pregnancy. If a woman is pregnant and has engaged in any high-risk activity within the last ten years, she should be tested because a woman who is infected with the AIDS virus could pass it on to her child.

The most important reason why a pregnant woman needs to know her HIV status is that if she tests positive, she will need to find a doctor who is specially trained in high-risk pregnancies to carefully monitor her pregnancy and to provide the special ongoing care both she and her baby will require.

But even if a woman is pregnant, if she is close to her release date, it would be much better to wait until she is free to be tested on the outside, preferably at an Alternate Test Site.

Should I be tested?

Unless you are pregnant or considering pregnancy, there is no reason to be tested for AIDS. And there are very good reasons not to be tested, especially if you are in prison or involved with the courts.

One reason not to be tested is that the result, especially a result obtained by the procedure usually administered to prisoners who do not have symptoms of AIDS, could well be inaccurate because the procedure is unreliable.

Another reason not to be tested is that the test result of a woman in the custody of a department of correction will not be kept confidential.