

Chernik, A.F. (1995). The body politic. In B.Findlen (ed.) Listen up: Voices from the next feminist generation. Seal Press (pp. 243-246).

The Body Politic

Abra Fortune Chernik

My body possesses solidness and curve, like the ocean. My weight mingles with Earth's pull, drawing me onto the sand. I have not always sent waves into the world. I flew off once, for five years, and swirled madly like a cracking brown leaf in the salty autumn wind. I wafted, dried out, apathetic.

I had no weight in the world during my years of anorexia. Curled up inside my thinness, a refugee in a cocoon of hunger, I lost the capacity to care about myself or others. I starved my body and twitched in place as those around me danced in the energy of shared existence and progressed in their lives. When I graduated from college crowned with academic honors, professors praised my potential. I wanted only to vanish.

It took three months of hospitalization and two years of outpatient psychotherapy for me to learn to nourish myself and to live in a body that expresses strength and honesty in its shape. I accepted my right and my obligation to take up room with my figure, voice and spirit. I remembered how to tumble forward and touch the world that holds me. I chose the ocean as my guide.

Who disputes the ocean's fullness?

Growing up in New York City, I did not care about the feminist movement. Although I attended an all-girls high school, we read mostly male authors and studied the history of men. Embracing mainstream culture without question, I learned about womanhood from fashion magazines. Madison Avenue and Hollywood. I dismissed feminist alternatives as

would probably find that it's part genetics, part enchiladas. Whether we're Cuban-American, Mexican-American, Puerto Rican or Dominican, food is a central part of Hispanic culture. While our food varies from fried plantains to tamales, what doesn't change is its role in our lives. You feed people you care for, and so if you're well cared for, *bien cuidada*, you have been fed well.

I remember when I used to be envious of a Latina friend of mine who had always been on the skinny side. When I confided this to her a while ago, she laughed. It turns out that when she was growing up, she had always wanted to look more like me. She had trouble getting dates with Latinos in high school, the same boys that I dated. When she was little, the other kids in the neighborhood had even given her a cruel nickname: *la seca*, "the dry one." I'm glad I never had any of those problems.

Our community has always been accepting of us well-cared-for women. So why don't we feel beautiful? You only have to flip through a magazine or watch a movie to realize that beautiful for most of this country still means tall, blond and underfed. But now we know it's the magazines that are wrong. I, for one, am going to do what I can to make sure that *mis hijas*, my daughters, won't feel the way I did.

40

The Body Politic

Abra Fortune Chernik

My body possesses solidness and curve, like the ocean. My weight mingles with Earth's pull, drawing me onto the sand. I have not always sent waves into the world. I flew off once, for five years, and swirled madly like a cracking brown leaf in the salty autumn wind. I wafted, dried out, apathetic.

I had no weight in the world during my years of anorexia. Curled up inside my thinness, a refugee in a cocoon of hunger, I lost the capacity to care about myself or others. I starved my body and twitched in place as those around me danced in the energy of shared existence and progressed in their lives. When I graduated from college crowned with academic honors, professors praised my potential. I wanted only to vanish.

It took three months of hospitalization and two years of outpatient psychotherapy for me to learn to nourish myself and to live in a body that expresses strength and honesty in its shape. I accepted my right and my obligation to take up room with my figure, voice and spirit. I remembered how to tumble forward and touch the world that holds me. I chose the ocean as my guide.

Who disputes the ocean's fullness?

Growing up in New York City, I did not care about the feminist movement. Although I attended an all-girls high school, we read mostly male authors and studied the history of men. Embracing mainstream culture without question, I learned about womanhood from fashion magazines, Madison Avenue and Hollywood. I dismissed feminist alternatives as

foreign and offensive, swathed as they were in stereotypes that threatened my adolescent need for conformity.

Puberty hit late; I did not complain. I enjoyed living in the lanky body of a tall child and insisted on the title of "girl." If anyone referred to me as a "young woman," I would cry out, horrified, "Do not call me the W word!" But at sixteen years old, I could no longer deny my fate. My stomach and breasts rounded. Curly black hair sprouted in the most embarrassing places. Hips swelled from a once-flat plane. Interpreting maturation as an unacceptable lapse into fleshiness, I resolved to eradicate the physical symptoms of my impending womanhood.

Magazine articles, television commercials, lunchroom conversation, gymnastics coaches, and write-ups on models had saturated me with diet savvy. Once I decided to lose weight, I quickly turned expert. I dropped hot chocolate from my regular breakfast order at the Skyline Diner. I replaced lunches of peanut butter and Marshmallow Fluff sandwiches with small platters of cottage cheese and cantaloupe. I eliminated dinner altogether and blunted my appetite with Tab, Camel Lights, and Carefree bubble gum. When furious craving overwhelmed my resolve and I swallowed an extra something, I would flee to the nearest bathroom to purge my mistake.

Within three months, I had returned my body to its preadolescent proportions and had manipulated my monthly period into drying up. Over the next five years, I devoted my life to losing my weight. I came to resent the body in which I lived, the body that threatened to develop, the body whose hunger I despised but could not extinguish. If I neglected a workout or added a pound or ate a bite too many, I would stare in the mirror and drown myself in a tidal wave of criticism. Hatred of my body generalized to hatred of myself as a person, and self-referential labels such as "pig," "failure" and "glutton" allowed me to believe that I deserved punishment. My self-hatred became fuel for the self-mutilating behaviors of the eating disorder.

As my body shrank, so did my world. I starved away my power and vision, my energy and inclinations. Obsessed with dieting, I allowed relationships, passions and identity to wither. I pulled back from the world, off of the beach, out of the sand. The waves of my existence ceased to roll beyond the inside of my skin.

And society applauded my shrinking. Pound after pound the applause continued, like the pounding ocean outside the door of my beach house. . . .

By the time I entered the hospital, a mess of protruding bones defined my body, and the bones of my emaciated life rattled me crazy. I carried a pillow around because it hurt to sit down, and I shivered with cold in sultry July. Clumps of brittle hair clogged the drain when I showered, and blackened eyes appeared to sink into my head. My vision of reality wrinkled and my disposition turned mercurial as I slipped into starvation psychosis, a condition associated with severe malnutrition. People told me that I resembled a concentration camp prisoner, a chemotherapy patient, a famine victim or a fashion model.

In the hospital, I examined my eating disorder under the lenses of various therapies. I dissected my childhood, my family structure, my intimate relationships, my belief systems. I participated in experiential therapies of movement, art and psychodrama. I learned to use words instead of eating patterns to communicate my feelings. And still I refused to gain more than a minimal amount of weight.

I felt powerful as an anorexic. Controlling my body yielded an illusion of control over my life; I received incessant praise for my figure despite my sickly mien, and my frailty manipulated family and friends into protecting me from conflict. I had reduced my world to a plate of steamed carrots, and over this tiny kingdom I proudly crowned myself queen. . . .

I spent my remaining month in the hospital supplementing psychotherapy with an independent examination of eating disorders from a social and political point of view. I

needed to understand why society would reward my starvation and encourage my vanishing. In the bathroom, a mirror on the open door behind me reflected my backside in a mirror over the sink. Vertebrae poked at my skin, ribs hung like wings over chiseled hip bones, the two sides of my buttocks did not touch. I had not seen this view of myself before.

In writing, I recorded instances in which my eating disorder had tangled the progress of my life and thwarted my relationships. I filled three and a half Mead marble notebooks. Five years' worth of *I wouldn't sit with Daddy when he was alone in the hospital because I needed to go jogging; I told Derek not to visit me because I couldn't throw up when he was there; I almost failed my comprehensive exams because I was so hungry; I spent my year at Oxford with my head in the toilet bowl; I wouldn't eat the dinner my friends cooked me for my nineteenth birthday because I knew they had used oil in the recipe; I told my family not to come to my college graduation because I didn't want to miss a day at the gym or have to eat a restaurant meal. And on and on for hundreds of pages.*

This honest account of my life dissolved the illusion of anorexic power. I saw myself naked in the truth of my pain, my loneliness, my obsessions, my craziness, my selfishness, my defeat. I also recognized the social and political implications of consuming myself with the trivialities of calories and weight. At college, I had watched as classmates involved themselves in extracurricular clubs, volunteer work, politics and applications for jobs and graduate schools. Obsessed with exercising and exhausted by starvation, I did not even consider joining in such pursuits. Despite my love of writing and painting and literature, despite ranking at the top of my class, I wanted only to teach aerobics. Despite my adolescent days as a loud-mouthed, rambunctious class leader, I had grown into a silent, hungry young woman.

And society preferred me this way: hungry, fragile, crazy. *Winner! Healthy! Fantastic!* I began reading feminist literature to further understand the disempowerment of women in our culture. I digested the connection between a nation of starving, self-obsessed women and the continued success of the patriarchy. I also cultivated an awareness of alternative models of womanhood. In the stillness of the hospital library, new voices in my life rose from printed pages to echo my rage and provide the conception of my feminist consciousness.

I had been willing to accept self-sabotage, but now I refused to sacrifice myself to a society that profited from my pain. I finally understood that my eating disorder symbolized more than "personal psychodynamic trauma." Gazing in the mirror at my emaciated body, I observed a woman held up by her culture as the physical ideal because she was starving, self-obsessed and powerless, a woman called beautiful because she threatened no one except herself. Despite my intelligence, my education, and my supposed Manhattan sophistication, I had believed all of the lies; I had almost given my life in order to achieve the sickly impotence that this culture aggressively links with female happiness, love and success. And everything I had to offer to the world, every tumbling wave, every thought and every passion, nearly died inside me.

As long as society resists female power, fashion will call healthy women physically flawed. As long as society accepts the physical, sexual and economic abuse of women, popular culture will prefer women who resemble little girls. Sitting in the hospital the summer after my college graduation, I grasped the absurdity of a nation of adult women dying to grow small.

Armed with this insight, I loosened the grip of the starvation disease on my body. I determined to recreate myself based on an image of a woman warrior. I remembered my ocean, and I took my first bite.

Gaining weight and getting my head out of the toilet bowl was the most political act I have ever committed. . . . Eating disorders affect us all on both a personal and a political level. The majority of my peers—including my feminist peers—still measure their beauty

against anorexic ideals. Even among feminists, body hatred and chronic dieting continue to consume lives. Friends of anorexics beg them to please start eating; then these friends go home and continue their own diets. Who can deny that the millions of young women caught in the net of disordered eating will frustrate the potential of the next wave of feminism? . . .

As young feminists, we must place unconditional acceptance of our bodies at the top of our political agenda. We must claim our bodies as our own to love and honor in their infinite shapes and sizes. Fat, thin, soft, hard, puckered, smooth, our bodies are our homes. By nourishing our bodies, we care for and love ourselves on the most basic level. When we deny ourselves physical food, we go hungry emotionally, psychologically, spiritually and politically. We must challenge ourselves to eat and digest, and allow society to call us too big. We will understand their message to mean too powerful.

Time goes by quickly. One day we will blink and open our eyes as old women. If we spend all our energy keeping our bodies small, what will we have to show for our lives when we reach the end? I hope we have more than a group of fashionably skinny figures.

"The Rape" of Mr. Smith

Anonymous

The law discriminates against rape victims in a manner which would not be tolerated by victims of any other crime. In the following example, a holdup victim is asked questions similar in form to those usually asked a victim of rape.

"Mr. Smith, you were held up at gunpoint on the corner of 16th & Locust?"

"Yes."

"Did you struggle with the robber?"

"No."

"Why not?"

"He was armed."

"Then you made a conscious decision to comply with his demands rather than to resist?"

"Yes."

"Did you scream? Cry out?"

"No. I was afraid."

"I see. Have you ever been held up before?"

"No."

"Have you ever given money away?"

"Yes, of course—"

"And did you do so willingly?"