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What is the State of the Queer Union?

CARMEN VAZQUEZ

This article is adapted from a speech delivered at the Lesbian & Gay Funders Meeting in San Diego, California on October 13, 2000.

After 40-plus years of a "modern" lesbian, gay, bisexual and transgender movement, we have yet to confront the centrality of race, class and gender oppression in our own ranks. We demand justice of those who discriminate against and commit acts of violence against us, but we have not cleaned our own house. Until we do, we have no moral standing for addressing civil rights in America.

There are over 50 national lesbian, gay, bisexual, and transgender (LGBT) organizations in the United States and hundreds of state and local ones. There are exactly two persons of color at the helm of a national organization that is not race/ethnic specific (e.g. LLEGO or the Lesbian and Gay Black Leadership Forum) and very few at local levels.

The lack of diversity at leadership levels is inexcusable. If it were not for Kathryn Acey and the women of color who have served as executive directors of the National Gay and Lesbian Task Force and the recent hires of people of color to head Pride at Work and the International Lesbian and Gay Human Rights Commission, we would be a perfect zero at the national level. Forty years of whiteness as the image of our movement leaves very little room for any anti-racist credibility on our part.

When Is Equality Not Enough?

There is a consequence to having the LGBT advocacy agenda left to the more privileged members of our communities. Without meaningful diversity in leadership, LGBT activists leave ourselves open to the accusation that we are spoiled white people seeking "special rights." The Right didn't create our marketing image. We did. In doing so, we created a paradox in our queer union. We have political influence by virtue of our voting numbers. We use that influence to gain access to the corridors of political power, including "out" queer representation in federal and local government agencies, as well as to the boardrooms of corporate America, which has led to the "gay vagueing" of LGBT images in advertisements.

We have not, however, used access to political power to successfully attain accountability to our own stated civil rights agenda, accountability to our health and human services needs, accountability to the needs of those whom we call our closest allies, accountability to the least privileged in our own midst. We have created continued on page two

In the early 1990s, queer protestors took to the streets to demand health services and civil rights. Photo by Ellen Shub
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our own Oz. Raise the curtain, ladies and gentlemen, and there isn’t much there: no Employment Non-Discrimination Act, no hate crimes law, no end to discrimination in the military, virtually zero public funding of our health and human services needs (California, New York and Massachusetts combined total less than $10 million).

Improving Effectiveness of LGBT Advocacy

Queer activists have created a market and built institutions that we pay for largely out of our own pockets, but we have yet to build a movement with the diverse leadership necessary to articulate a broad agenda and the capacity to mobilize a grassroots constituency. We have to create communities in places where people are losing their lives to booze and loneliness and despair rather than idealize gentrified ghettos for middle class queers.

The attempt to “normalize” gayness by presenting us as white, clean and middle class interferes with the work of building a movement because it prevents us from building community among people who are still largely isolated. It interferes with our ability to train and develop the leadership capacity of the people in our community who are still terribly afraid of coming out at jobs they can’t afford to lose. It interferes with our ability to create and sustain services for the people in our community who are messy, troubled, poor and most in need of community and the ability to advocate for themselves.

I speak of advocacy and leadership that is conscious of what class and race means because without that consciousness, we will not know or touch the young butch who passes and prays no one will ever find out because it will cost her her life in the Bronx.

We will not know what healing means for the gay man with AIDS on welfare who cannot survive on “workfare.” We’ll think—like the reformists and centrists of our time—that all we have to do is get him off welfare. We won’t know how to create community with him.

The attempt to “normalize” gayness by presenting us as white, clean and middle class interferes with the work of building a movement

We have to understand economic injustice and racism as being about all of these people, about us—not those “poor people of color.”

What Can Be Done?

If we want a diverse movement, we need to plan it, fund it and organize it. It isn’t enough to say that we believe in diverse institutions and leadership. We need to plan for that diversity, we need to invest in developing diverse leadership. Movement building is about learning to defeat the shame that we as queers and people of color internalize from years of poverty or racist, sexist and homophobic violence and discrimination. We don’t need handouts and cute programs. We need to learn how to speak for and organize on our own behalf.

The good news is that we can create and sustain a progressive and diverse movement. We can support diverse leadership, institutions and communities if we decide to do so. The good news is the autonomous organizing efforts by and for people of color. The good news is the development of LGBT community centers. The good news is family rights organizing. The good news is civil unions. The good news is that we can create and organize on our own behalf.

The good news is that we have to create and sustain a progressive and diverse movement. We can support diverse leadership, institutions and communities if we decide to do so. The good news is the autonomous organizing efforts by and for people of color. The good news is the development of LGBT community centers. The good news is family rights organizing. The good news is civil unions. The good news is that, although public funding for our health and human services are a pitance, there are a lot more of us knocking on federal, state and local political doors to demand that a fair share of tax dollars be invested in the health of our communities through better research, education and treatment. The good news is that the racial demographics of the country are changing, and the face of who is queer in America will change with it. The good news is the growth of LGBT community centers. The good news is that we can create and organize on our own behalf.

There is nothing spontaneous about racism, sexism or heterosexism. They are planned, and they are systemic forms of oppression. Their perpetuation is insured by the people who put hundreds of millions of dollars into the coffers of the Heritage Foundation, the Eagle Forum, and the
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Christian Coalition. For an effective national movement, we need to invest in organizing specific populations at local levels.

We need to invest in advocacy and not just in election campaigns. We need to invest in creating success, not victory. Victory requires someone else's defeat. Success does not require anyone's failure. It requires the lifting up of our own people so that they will succeed despite the hatred of our enemies.

The existence of community centers or organizing communities in 104 cities and 38 states means that queers in small towns and rural America can find ways of ending their isolation and taking care of each other. The development of autonomous people of color institutions such as the Audre Lorde Project in New York City and the Esperanza Center in San Antonio and dozens of others around the country will insure the development of a more racially diverse leadership in our future. It means that the face of who is gay, lesbian, bisexual or transgender will be found at the PTA meeting or the local diner and not just on TV. It means that pediatricians, dentists, teachers and school crossing guards are going to have to deal with two mommies and two daddies and the sky won't fall and communities will change.

Carmen Vazquez is the Director of Public Policy at the Lesbian and Gay Community Services Center of New York City.

African LGBT Activists Face Dangers

US-based African LGBT Communities Organize in Solidarity

KAGENDO

The variety of African lesbian, gay, bisexual and transgender lived experiences, ideological perspectives, and political visions is as wide and complex as that which exists in any other continent. With the exception of South Africa, which provides constitutional protection from discrimination on the basis of sexual orientation, African countries for the most part criminalize same-sex relationships and consensual adult homosexual contact.

In the past six or seven years the topic of homosexuality has been introduced into the public domain within many African countries at an unprecedented level. Just as lesbian, gay, bisexual and transgender groups have taken the lead in providing HIV/AIDS prevention care to some of the most devastated areas in the world, heads-of-state seek to police local women's movements and to detract attention from pressing issues of national concern (the economy, civil unrest, corruption) by scapegoating African LGBT communities.

Targets of Rhetoric and Violence

In 1995, just prior to the Fourth World Conference on Women, President Robert Mugabe of Zimbabwe became the first African head-of-state to publicly denounce and ostracize African lesbians and gay men with such vehemence as to bring him criticism from foreign and local leaders including former President Nelson Mandela. Other African heads-of-state soon followed Mugabe's lead. After Zimbabwean Prime Minister Canaan Banana was convicted of sodomy for raping a former bodyguard, Presidents Moi of Kenya, Museveni of Uganda and Nujoma of Namibia each weighed in with denigrations of homosexuality as un-African, anti-Christian, opposed to African traditions, and a disease of the decadent West, and specifically the United States. Each called for the arrest of all known and suspected homosexual offenders.

The lives of African LGBT organizers, especially those living on the continent, have been placed under extreme jeopardy. Immediately after Museveni delivered his decree that "all homosexuals be arrested," members of the lesbian, gay, bisexual and transgender group "Right Companion" were arrested and a member of Lesgabix, another LGBT group, died under suspicious circumstances while in police custody.

Creating Links Across the Ocean

African LGBT organizers based in the US have found it strategically useful to develop ties with LGBT organizers on the continent and other anti-heterosexist allies throughout the world, to mobilize timely responses to the anti-homosexual witch-hunts in our countries of origin. In the past few months, members of a New York-based network of African LGBT people "Wazobia Watu" and their friends collaborated with African and Canada-based LGBT organizers and the Astraea International Fund for Sexual Minorities, to secure the freedom of four East African gay activists facing life-threatening circumstances in their countries of origin.

The successful trans-local initiative, supported by the Astraea Foundation, helped to secure funding for four of the five leaders of a LGBT organization to leave their country and relocate in the United Kingdom and Canada. These courageous men and women had survived detention, torture and in some instances rape while in police custody. Upon their release from custody, a couple of the East Africans had initially relocated to other African countries only to be told they would be returned to their country of origin or placed under arrest in their "new home" country.

African activists in the US remain exposed to all manner of personal policing. We often can not share many details of why we left our home country or how we came to this country. We know from history and first-hand experience that supporters of those who hate us and dare to hurt us can reach across the ocean. Whether by country or region, the African immigrant community is small and cloistered. Those of us who are political refugees recognize that if we do not remain vigilant, we risk the constant threat and reality of exposure and blackmail.

Continuing a Legacy of Organizing

Our historical legacy as African LGBT people includes victories over slavery, colonization and apartheid; and centuries of experience with multi-pronged organizing for fundamental social, economic and political transformation and freedom for all. Our conceptual approaches to organizing draw from the multi-lingual, interdependent, inter-textual, intersectional strategies of African, Black and Third World US-based feminist movements. It is essential that our progressive US-based allies contextualize themselves relative to this
country's history of genocidal war against indigenous peoples and enslavement of Africans, and recognize the function of white supremacist ideology to the maintenance of white structural privilege and US capitalist expansion.

The survival of LGBT Africans working under life-threatening conditions in fragile coalitions urgently requires demonstrated recognition from our allies that the eradication of white supremacy and male supremacy go hand in hand.

As LGBT Africans based in the US, we must boldly lay claim to our own ideological terrain, and continue to mobilize economic resources and political will in support of our work. Transnational philanthropy continues to play a crucial role in the development of sustainable economic and technical resources by movements and organizations committed to securing human rights and justice.

Kagendo is an African feminist living in New York City. For more information about Africa-based organizing please go to 'OutAfrica' at www.outafrica.com and "Behind the Mask" at www.mask.org.za.

Sexual Identity and Torture

LGBT Activists Face Repression and Exile Across the Globe

CYNTHIA ROTHSCCHILD & IGNACIO SAIZ

Torture and ill-treatment of lesbians, gay men, bisexuals and transgender (LGBT) people—or those perceived to fit these categories—takes place all over the world, including within the United States. In at least 12 countries, people can legally be put to death for engaging in same-sex sexual behavior. In Afghanistan, for example, under the current Taliban regime, in at least five separate instances, men convicted of sodomy have been crushed to death by having walls toppled upon them.

Many other countries have laws which criminalize same-sex sexuality, whether those accused call themselves gay or not. Sodomy laws, and laws against "hooliganism" or "public scandal" are all tools used by states to control the sexual expression of those within their borders.

In some countries, punishments such as flogging are applied by law as a sanction for the "crime" of homosexuality. In others, torture is meted out as an extrajudicial punishment by police or prison guards.

People whose initial contact with a criminal justice system is unrelated to their sexual identity may also be ill-treated because of their real or perceived sexual identity. Homophobic violence in custody is often sexualized, with rape or the threat of rape used as a method of breaking down a person's pride or sexual identity, or of forcing a confession or the naming of other people under suspicion by authorities.

Once convicted and jailed, LGBT people often find themselves on one of the lowest rungs of the prison hierarchy, and are therefore vulnerable to abuse by both guards and other inmates.

As the arresting officer is alleged to have pulled down [the claimant's] pants, and sprayed blue cleaning liquid on a billy club before ramming the baton into [his] rectum. As he sodomized [the man], the officer is alleged to have made remarks such as "I'm tired of you faggot..." [The claimant] contends that he was subjected to abuse—including racist and anti-gay names such as "faggot ass nigger" and "nigger fag"—from the moment he was arrested.

The above examples show all too clearly the link between sexual identity and torture. The US and Brazilian cases additionally reveal the link between torture and multiple forms of discrimination based on race, gender or class in addition to sexual identity or orientation. Those who represent more than one socially subordinated group are particularly vulnerable to ill-treatment in police or prison custody, as well as violence on the streets or in the home.

Various aspects of an individual's identity may also affect the kinds of torture to which they are subjected. For example, while all people can be the targets of sexual assault, only women can be targeted for forced pregnancy. Questions of context are always relevant to unraveling the meanings of the infliction of torture and the relative vulnerability of a target: is the victim a person of color living in a white racist culture? A women living in a male dominated culture? Both? Is s/he poor? Uneducated? An immigrant? The child of a judge or government official?

Torture and International Law

Although, in the context of international human rights law, the term "torture" applies most often to acts perpetrated by agents of the state, it can also apply to acts perpetrated by "private," or "non-state" actors, especially when patterns of violations occur and governments don't act to investigate or punish the perpetrators. This extended definition is critical because, for many LGBT people, the most common experience of violence is in their homes, schools, places of work or on the street.

Frequently, for example, LGBT people, and in particular young lesbians, are antagonized by family members. Though the perpetrators in these cases are not state...
Creating Safe Space In El Salvador

Entre Amigos Provides Support for LGBT Community

JACQUIE BISHOP & KELLEY READY

The idea may seem simple: create a community space where lesbians, gay men, bisexuals and transgender (LGBT) people can gather openly and in safety, outside of the bars and sex strolls, in order to give and receive support in their coming out process, learn about HIV/AIDS prevention, and receive job and educational training. However, this is far from simple in El Salvador—an impoverished nation still recovering from a 12-year war. Organizing to assert civil rights and reclaim the democratic process would be difficult under the best of circumstances, but after the devastation of hurricane Mitch and two major earthquakes followed by more than 1,000 aftershocks, LGBT activists face overwhelming obstacles. Entre Amigos hopes to overcome each of them.

Entre Amigos, located in San Salvador, is an “out” gay community center whose vision is to promote the human rights of its community. According to Executive Director William Hernández, “the center is a mixture of an office and a cultural center.” Among the center’s programs, Entre Amigos documents violence against LBGTs.

In response to postings and fliers, Entre Amigos receives telephone calls and drop-in visitors willing to tell their story about harassment, beatings and even witnessing violence perpetrated against other LBGTs. Entre Amigos plans to release a comprehensive report that it hopes will be used by state agents and international human rights groups to address the growing level of violence that LBGTs experience.

Targets of Harassment

As the organization grows, the center has been increasingly targeted with harassment, threats of violence and break-ins. Burglars have left behind office equipment, instead taking the membership list and computer files. One staff member has been shot and, until this past winter, Hernández received threatening telephone calls detailing his daily activities and those of his children and father. Callers have threatened to blow up the office with him inside.

Entre Amigos director William Hernández speaks out for lesbian and gay rights in El Salvador. Photo courtesy of Clint Steib/The Washington Blade

Local and international pressure in response to the ongoing attacks against Entre Amigos and Hernández resulted in a meeting between the Chief of the PNC (National Civil Police) and Entre Amigos. According to a press release from the International Gay and Lesbian Human Rights Commission (IGLHRC), at first the police refused to provide protection to an organization that their officers thought reprehensible. The Chief sought “volunteers” for the assignment to protect Entre Amigos and Hernández. None surfaced.

The police offered two alternatives to the activists, neither of which were acceptable. The first was that Entre Amigos would hire private security personnel at its own expense, and the police would train them. The second suggestion was that Entre Amigos supply a list of gay and lesbian police officers who would be assigned to watch over the Entre Amigos premises. According to IGLHRC, given the PNC’s own history of violence and intolerance, assuming that Entre Amigos had such information, they could not agree to provide it to a state agent.

The pressure continued to mount and, in subsequent meetings, terms of the protection to be granted to Entre Amigos under the Protection for Important People (PPI) program were arranged. PPI is a Salvadoran program designed to protect civil society leaders and other public figures facing death threats. Eventually the police provided Hernández and the office with police protection during the day from 8:00 a.m. until 7:00 p.m.

Creating A Safe Place

In addition to investigating reports of violence and harassment against Salvadoran LBGTs, Entre Amigos carries out activities ranging from holding “traditional” dance classes, sponsoring a theater group, showing gay and lesbian films, and promoting a Gay Pride March during the last week of March. Another high profile campaign is its fight against HIV/AIDS. Its prevention program includes educating sex workers (particularly gay men) about safer sex practices. During this year’s Catholic Holy Week celebrations, Entre Amigos ventured to beaches where large numbers of people vacation, and performed street theater to raise HIV and sexual orientation awareness at local beaches.

Entre Amigos’ alternative approach to HIV prevention also includes a “cyber café” where they teach computer classes. Homework assignments have messages that educate the students about HIV/AIDS prevention. Like many of those who use Entre Amigos’ services, some students are sex workers who continue to work the streets. They tend to be between the ages of 18 and 25 and from very poor families. The organization tries to minimize the differences between staff and the users of their services by including sex workers on the staff.

Entre Amigos challenges are not limited to outside agents. The organization is predominantly male, although a women’s group meets every Friday. Efforts to incorporate more women into the group have been problematic. According to Hernández, “Salvadoran women are more closeted than men.” Familial demands and a lack of economic independence leave many women little opportunity to explore their sexuality. The already limited level of women’s participation decreased after the firing of a female employee prompted the resignation of the female chair of the board of directors last year. Many of the women who were attending the Friday meeting stopped coming in the aftermath. According to

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Hernández, a new group of lesbian and bisexual women are working on a revised work plan and in the interim, women have started coming back to the Friday meeting.

Making Connections
Hernández, a year 2000 winner of the IGLHRC Felipa Award in recognition of the "courage and dedication of individuals and organizations pushing for fundamental human rights" is working with international organizations to improve the conditions of Salvadoran LGBTs. In addition to making connections with Latin American organizations, Entre Amigos works with international LGBT organizations, anti-violence projects, people of color community centers, and international human rights groups.

Additionally, Entre Amigos, along with a number of Salvadoran non-governmental organizations (NGOs) are meeting with the World Bank. While the World Bank wants to focus on re-building the country with regard to the recent earthquakes and aftershocks, the Salvadoran NGOs want to broaden the scope to include women's and LGBT's issues in civil society, with particular attention to violence.

Hernández is asking for support from international LGBT, anti-violence and mental health programs. Specifically, Entre Amigos wants to build their mental health services to aid people with their coming out process and post traumatic stress from the earthquakes, aftershocks, homophobic violence and the 12-year civil war. Entre Amigos needs assistance in starting a community newspaper. Additionally, Hernández is asking for material resources in Spanish promoting HIV/AIDS prevention, anti-violence campaigns, and positive images of LGBTs. When asked what message he wanted to get out, Hernández responded "we need help."

This article was supplemented by information from the International Gay and Lesbian Human Rights Campaign and an April 22, 2000 article written by Kai Wright, New York Blade Newspaper. Kelley Ready is a Visiting Professor of Anthropology at Northeastern University. Her research focuses on the feminist movement in El Salvador. Jacqui Bishop is a published writer whose work focuses on HIV/AIDS prevention and LGBT people of color communities.

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officials, the treatment is often as severe as state-sponsored torture: the purposes are similar and the consequences just as damaging. Efforts by women's and LGBT and other social justice groups to make human rights instruments available to those who have been tortured in "privatized" contexts such as homes, families and intimate relationships are strengthening the call for governments to be held accountable when they do not provide adequate protection for all people within their borders.

One salient problem in ending torture of LGBT people is that is greatly under-reported. The stigma surrounding homosexuality in many cultures means that homophobic violence—whether perpetrated by state officials or private actors—goes unreported, un-investigated and unchallenged. While some governments deny that such torture takes place, others openly justify it in the name of morality, religion or ideology. Those who are survivors of torture sometimes don't seek redress and justice because they may fear retribution against themselves or their families, they may fear not being taken seriously by authorities, and they may fear breaches of confidentiality—either "by accident" or through threats of blackmail and extortion.

In countries where homosexuality is illegal, lesbians and gay men are particularly susceptible to ill-treatment both from state agents and private actors, including those in the families and communities of the people targeted. How can survivors seek justice and call for those responsible to be held accountable if proceeding with a claim could result in their own arrest? But this vulnerability seeps into contexts where homosexuality is legal, as well.

In June 2000, Amnesty International released a report on torture and ill-treatment of lesbian, gay, bisexual and transgender people. This is the first time there is a major focus on sexual identity in a world-wide Amnesty theme campaign. The focus of the report is on ending torture, addressing discrimination and challenging impunity for those who violate the human rights of LGBT people. AI's campaign aims to hold governments accountable to their obligations to end the torture of LGBT people, whether inflicted by agents of the state or private groups and individuals. AI will campaign for repeal of "sodomy" laws and other legal provisions which have been shown to facilitate torture, and will call for specific preventive safeguards for LGBT people in custody. In addition, AI will call for more effective protection of LGBT refugees fleeing torture and human rights defenders working on issues of sexual identity.

Cynthia Rothschild is co-chair of the National Steering Committee of Amnesty International-USA's OutFront Program, and is a freelance human rights consultant. For more information, contact Amnesty International at 212-633-4200; www.aiusa.org.
A Few Helpful LGBT Resources

The following is a small list of organizations of color working on issues of lesbian, gay, bisexual and transgender people around the globe. This is not meant to be a comprehensive listing but rather a way to connect interested activists to existing organizations.

Amnesty International OUTfront
322 8th Avenue, New York, NY, 10001

OUTfront is part of an international network of Amnesty activists organized to confront violations against—and protect the rights of—lesbian, gay, bisexual and transgender people.

The Audre Lorde Project
Center for Lesbian, Gay, Bisexual, Two-Spirit and Transgender People of Color Communities
85 South Oxford Steet, Brooklyn, NY 11217; www.alp.org; alpinfo@alp.org

The Audre Lorde Project is a center for community organizing, focusing on the New York City area. Through mobilization, education and capacity-building, the ALP works for community wellness and progressive social and economic justice. Committed to struggling across differences, the center seeks to responsibly reflect, represent and serve the area’s various communities.

Behind the Mask
117 Becker Street, flat 5 P.O. Box 93843 Yeoville 2143 Johannesburg, South Africa www.mask.org.za; info@mask.org.za

Behind the Mask provides brief and well-documented information about gay and lesbian developments in Africa. It is both a reliable source of information as well as a means of communication between African gays and lesbians, their supporters and between gay and lesbian movements/individuals in northern and southern countries.

Entre Amigos
Avenida Santa Monica 171, Urbanización Buenos Aires 4 San Salvador, El Salvador entreamigos@telsal.net

Entre Amigos is an openly gay community center in the capital city of San Salvador, El Salvador. The center provides health and wellness services, documents violence against LGBT people, and works for human rights.

Esperanza Peace and Justice Center
922 San Pedro, San Antonio, TX 78212 esperanza@esperanzacenter.org www.esperanzacenter.org

The Esperanza Center is a progressive grassroots cultural organization, advocating for and affirming the lives and struggles of people of color, women, lesbians and gay men, the working class and poor.

International Gay and Lesbian Human Rights Commission
360 Mission Street, Suite 200 San Francisco, CA 94103 www.iglhr.org; iglhr@iglhr.org

IGLHR's mission is to protect and advance the human rights of all people and communities subject to discrimination or abuse on the basis of sexual orientation, gender identity, or HIV status. A US-based non-profit, non-governmental organization, IGLHR responds to human rights violations around the world through documentation, advocacy, coalition building, public education, and technical assistance.

The Lesbian and Gay Immigration Rights Task Force (LGIRT)
230 Park Avenue, Suite 904, New York, NY 10169; www.lgirtf.org; info@lgirtf.org

LGIRT is a coalition of immigrants, attorneys and other activists that addresses the widespread discriminatory impact of immigration laws on the lives of lesbians, gay men and people with HIV through education, outreach and advocacy and by providing legal services, information, referrals, and support.

LLEGO
The National Latina/o Lesbian, Gay, Bisexual & Transgender Organization
1420 K Street, NW Suite 200 Washington, DC 20006; www.llego.org

A national organization made up of approximately 172 Network of Allies organizations (Afilidos and Aliados) that seek to effectively address issues of concern to lesbian, gay, bisexual and transgender Latinas/os at local, state, regional, national and international levels.

National Black Lesbian & Gay Leadership Forum
1755 Broadway, 5th Floor, Oakland, CA 94612; natblkforum@aol.com

The National Black Lesbian and Gay Leadership Forum is dedicated to the nation’s two and a half million African-American gays and lesbians. Established in 1988, the Forum works to empower black lesbians and gays by developing their leadership skills, increasing their visibility, and building bridges between their various communities.

Pride at Work
815 16th St #4020, NW Washington, DC 20006 www.prideatwork.org; paw@aficlco.org

National Pride At Work is affiliated as a constituency group of the AFL-CIO (American Federation of Labor & Congress of Industrial Organizations). The purpose of Pride At Work is to mobilize mutual support between the organized labor movement and the LGBT community around organizing for social and economic justice.

Trikone
PO Box 21354 San Jose CA 95151-1354 www.trikone.org

Through social and political activities, Trikone offers a supportive, empowering environment where queer South Asians can meet, make connections, and proudly promote awareness and acceptance of their sexuality in society. Trikone actively works against all forms of oppression based on race, gender, class, and other identities.

Special thanks to Jacquie Bishop for editing this issue of the Resist Newsletter.
RESIST’s LGBT Funding Guidelines

In the early 1980s, RESIST dramatically increased funding for the struggle for gay and lesbian liberation. As a result, RESIST has supported a wide range of gay, lesbian, bisexual and transgender organizations and projects. In making funding decisions, RESIST emphasizes projects that look at pivotal social and economic justice issues related to combating homophobia.

RESIST prioritizes funding for projects that are effective tools or means for organizing and educating people to take action. Funding will be given to those projects that see themselves as part of a wider movement for social change and have the ability to address inter-related forms of oppression. RESIST does not fund social service projects (including counseling programs, safe spaces or libraries) or educational projects that lack an organizing emphasis.

RESIST funds small groups with annual budgets of $125,000 or less. Priority will be given to groups that fall outside of mainstream funding sources because they are considered to be too “radical.” For RESIST’s full grant guidelines, see www.resistinc.org.

Additional funding resources can be found in the publication Funders of Lesbian, Gay, Bisexual and Transgender Programs: A Directory for Grantseekers, published by the Working Group on Funding Lesbian and Gay Issues, 116 East 16th Street, 7th Floor, New York, NY 10003; (212) 475-2930; info@workinggroup.org.

A Sample of LGBT-Related Grantees 1995-2001

Community Alliance of Lane County
PO Box 10837, Eugene, OR 97440
For the Youth for Justice anti-homophobia campaign and to train anti-racists skinheads.

Lambda Community Center
147 West Oak, Ft. Collins, CO 80524
For organizing expenses in the wake of Matthew Shepard’s murder, and to build coalitions to counter homophobia in northern Colorado and southern Wyoming.

Latinos Unidos Siempre
3248 Market Street, Salem, OR 97301
For Latino youth organization which seeks to challenge institutionalized racism, sexism and homophobia.

Network for Battered Lesbians and Bisexual Women
PO Box 6011, Boston, MA 02144
For The Network News/Noticias de la Red a bilingual newsletter that is part of a campaign to end domestic violence in lesbian/bisexual communities.

PFLAG- Lawrence/Topeka Chapter
PO Box 8162, Topeka, KS 66608
For a regional conference to provide attendees with advocacy training, and support in the struggle for gay, lesbian, bisexual and transgender rights.

PREP Education Fund, Inc.
PO Box 24104, St. Louis, MO 63130
To combat homophobia and protect privacy rights around issues such as reproductive choice, shared housing, drug testing and HIV testing.

PRIDE!
PO Box 775, Helena, MT 59624
Funding to facilitate organizing projects around lesbian, gay and bisexual issues in Montana.

Religion and Diversity Project
278 White Oak Creek Road
Burnsville, NC 28714
For organization which works in religious communities to address issues related to achieving equal rights for gay, lesbian and bisexual people.

Rural Organizing Project
PO Box 1350, Scappoose, OR 97056
For a conference to develop social and economic justice campaigns for the upcoming year.

Sister Spirit Incorporated
444 East Side Drive, PO Box 12, Ovett, MS 39464
For program which provides meeting space and advocacy training on ways to address social issues and inequities in rural Mississippi.

Wisconsin Research Center, Inc.
PO Box 510051, Milwaukee, WI 53203
To conduct seminars on the actions of the Religious Right for members of the gay, lesbian, bisexual and transgender community in rural areas of Wisconsin to encourage their involvement in Fight the Right campaigns.

Join the Resist Pledge Program

We’d like you to consider becoming a Resist Pledge.

Pledges account for over 30% of our income.

By becoming a pledge, you help guarantee Resist a fixed and dependable source of income on which we can build our grant-making program. In return, we will send you a monthly pledge letter and reminder along with your newsletter. We will keep you up-to-date on the groups we have funded and the other work being done at Resist.

So take the plunge and become a Resist Pledge! We count on you, and the groups we fund count on us.

Donations to Resist are tax-deductible.

Yes! I’ll become a RESIST Pledge.

I’ll send you my pledge of $ ______ every month/two months/quarter/six months (circle one).

[ ] Enclosed is an initial pledge contribution of $ ______.

[ ] I can’t join the pledge program now, but here’s a contribution of $ ______ to support your work.

Name __________________________
Address __________________________
City/State/Zip __________________________
Phone __________________________

Sister Spirit Incorporated
444 East Side Drive, PO Box 12, Ovett, MS 39464
For program which provides meeting space and advocacy training on ways to address social issues and inequities in rural Mississippi.

Wisconsin Research Center, Inc.
PO Box 510051, Milwaukee, WI 53203
To conduct seminars on the actions of the Religious Right for members of the gay, lesbian, bisexual and transgender community in rural areas of Wisconsin to encourage their involvement in Fight the Right campaigns.