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A FACILITATOR'S PAMPHLET



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THIS PAMPHLET CONSISTS OF THE FOLLOWING PARTS:

- An Introductory Essay which can be copied and distributed to students or audience members prior to viewing the documentary.
- Discussion Questions which will help isolate and consider important points.
- A Guide to Effective Activism provided by the *20/20 Vision National Project* to help turn thoughts and enthusiasm provoked by the screening into political action.
- 13 Myths Promoted by the Right provided by the *Center for Campus Organizing*. Important facts regarding the struggle for Affirmative Action programs.
- A biography of the filmmaker, Shari Frilot.
- A Bibliography which can be referenced for further reading.
- A Videography which can be referenced for further viewing.
- A Resource Directory of groups concerned with lesbian, gay men, bisexuals, and transgendered people of African decent.

INTRODUCTORY ESSAY

BLACK? QUEER? NATION?

The fact that we are here is an attempt to break silence and bridge some of the differences between us, for it is not difference which immobilizes us, but silence. And there are so many silences to be broken.

Audre Lorde, Sister Outsider

On March 9-11, 1995 in New York City, an historic conference took place whose purpose was to explore the lives and political realities of lesbian, gay, bisexual and transgendered people in the African diaspora. The video, *BLACK NATIONS/QUEER NATIONS?* by Shari Frilot, continues that exploration by bringing the questions and issues of the conference to audiences like yourself, audiences who possess the power and the potential to carry on this important work.

Before discussing the conference or the video, it is important to set the historical and political stage. In the immediate years and months before March of 1995 there had been several political and cultural developments which greatly impacted queer people of the African diaspora.

- On April 29, 1992, Los Angeles erupted into riots, lootings and fires after the acquittal of four white police officers for the vicious beating of Rodney King, a Black man pulled over for speeding. The jury's decision was particularly shocking since the videotape

of the beating had been widely seen on national television.

- In 1994 Americans were also glued to their television sets for the trial of O.J. Simpson, the former football star accused of murdering his wife Nicole. Simpson was eventually acquitted after months of legal proceedings, involving 20 attorneys, \$9 million in tax dollars, countless hours of national press coverage and dozens of book deals.
- Several years earlier, in 1991, the sports world had been rocked by the announcement of basketball legend Earvin "Magic" Johnson that he was HIV positive. Though sports fans mourned the retirement of one of the NBA's greatest players, the tabloids had a field day with Johnson's accounts of sexual promiscuity and with speculations over which of his many ex-girlfriends could have been the source of his infection.
- In the early nineties, mainstream newspapers and magazines began to describe a new trend which they labeled "lesbian chic." Spurred on in part by the high visibility of

openly out lesbian performers like k.d. lang and Melissa Etheridge, lesbians began to appear everywhere from the cover of *Newsweek* to Hollywood movies like *Basic Instinct* and *Showgirls*.

- In 1990 in South Africa, the African National Congress was unbanned, Nelson Mandela was released from his 27-year imprisonment, and the first negotiations were begun to dismantle the legal, economic and political structures of Apartheid which created and supported a system of race-based inequality in South Africa. On May 8, 1996 South Africa adopted its new constitution, the first one in the world to explicitly state in its Bill of Rights that the state may not unfairly discriminate against anyone on the grounds of—among other things—race, gender, sexual orientation or marital status.

What do Rodney King, O.J. Simpson, Magic Johnson, Sharon Stone or Nelson Mandela have to do with Black queer people? If at first glance, the connections do not seem apparent, be sure that the events described above are just a few examples of the many strategic, coercive, accidental, or creative ways in which the very identities of “Black” and “Queer” are formed.

When Black lesbians, gay men, bisexual or transgendered people watch the video-taped beating of Rodney King and the news footage of the riots, we understand that in a racist police state Black men must be portrayed

as both the ultimate perpetrators and the ultimate targets of violence in order to justify the increasing control exercised over their lives. Whether we are gay or straight, Black people’s lives are in danger when we can be detained, harrassed, imprisoned, beaten or killed for the sole crime of being Black (although that “crime” is often masked with other terms like “suspicion of gang activity,” or fitting the generic description of a wanted criminal.) The acquittal of the four police officers proved irrevocably to Black people that the criminal justice system would offer no recourse to this abuse.

When we watched the coverage of the O.J. Simpson trial we watched as the lawyers on both sides of the case as well as the media coverage managed to split our allegiances by setting up a false opposition between the rights and struggles of battered women and those of Black men. Simpson’s defense lawyers argued that the case against the defendant was fundamentally compromised because of the proven racist histories of both the Los Angeles Police Department and the individual detectives handling the case. For people who had a few years earlier witnessed the gross miscarriage of justice in the Rodney King case, no less than for the Black men of Los Angeles, gay and straight, who experience first-hand the daily, relentless and illegal harrassment by law enforcement officials, Simpson’s acquittal was seen as a victory against the reign of terror practiced

by the LAPD and the courts.

On the other hand, such a stance ignored the realities of battered women, Black and white, who are consistently denied aid by the same police departments and are often killed, like Nicole Simpson, by their batterers. The case was set up, most explicitly and repeatedly by the media, as a case of Black against white, of those who believed O.J. versus those who believed Nicole. When did "Black" come to mean "Male" and "Female" come to mean "White?" Is there a place in all this for Black women? For Black lesbians?

Magic Johnson's disclosure of his HIV status touched many Black gay people directly. Debates about Johnson's ability to continue playing professional basketball, the risk to other players, and questions about the source of Johnson's own infection initiated—often for the first time—public discussion about the realities of HIV transmission, and the high-profile case also raised public awareness of AIDS and HIV rates among heterosexuals. Johnson's disclosure began to shed light on what AIDS educators had been aware of for years—the disproportionately high rates of AIDS and HIV in Black and Latino communities—but the focus on heterosexual transmission also shifted attention away from the need to educate and support queer communities of color. In addition, the tabloids ran countless pictures of Johnson's ex-lovers—most of them Black women who were portrayed as gold-digging whores—

speculating on which one might have infected Johnson. This witch hunt completely ignored the question of how many women Johnson himself might have infected through unprotected sex, a question especially poignant when we know that women are 17 times more likely than men to contract the HIV virus during unprotected heterosexual intercourse. While Magic Johnson, through his work and his life, has managed to put a strong Black face onto the AIDS epidemic, we are still looking for the sympathetic representations of women and gay people.

When we see stories about "lesbian chic" we note that these stories are not appearing in magazines like *Ebony* and *Jet* but in *Newsweek* and *Vanity Fair* as well as in films like *Basic Instinct*. While the phenomenon has given lesbians and lesbian issues more visibility, it is still difficult to distinguish between the all-white, lipstick-wearing, underwear-shedding lesbians of these new films and the traditional lesbian images of straight male porn fantasy. Lesbians across America, though feeling perhaps a little more "chic," continue to lack fundamental human rights, protection from racial and sexual discrimination and homophobic violence, access to health care, financial support for their work, assured custody of their children and basic recognition and respect.

Finally, when we read about the new South African constitution, we get a glimpse of the possibility of a social and political

structure which recognizes our dignity, our rights and our existence as an essential part of an anti-racist, anti-colonialist, self-determined system of government.

"Blackness" and "Queerness" do not exist in a vacuum. Nor have they always meant the same thing at the same point in time. The court's decision to acquit the LAPD officers who beat Rodney King affected the meaning of "Blackness" in many ways. It legally and officially confirmed that it was something foreign and dangerous to the "general public," and that law enforcement officers were justified in brutalizing a man because he offered the threat of being Black. It ensured that "Blackness" would remain an identity that was less important and less worthy of protection in the eyes of the law. It solidified Black people's political identification with the term, bringing their outrage and their pain to a head in the form of riots and public violence.

When we see Black masculinity being celebrated and examined in the national spectacle of the Million Man March, an event led by the virulently homophobic and misogynist Minister Louis Farrakhan, we understand that the Black community is being reshaped and reconstructed, and that Black women and gay men are once again being left out of the new definition. Many Black people have heard the accusation that because we are queer, because we are light-skinned, because we are feminists, because

we are educated, we are not Black. But just because no one mentioned queer sexuality during the O.J. Simpson trial does not mean that that event did not affect us as Black people. And just because images of lesbian chic include no Black women does not mean that the issue does not touch our lives.

We all possess a racial identity and a sexual identity, as well as a gender identity, class identity, and national identity. Even white people have a race, even straight people have a sexuality, and even the HIV status of a supposedly heterosexual basketball player is of relevance to Black gay people. We need to understand our lives and our identities within the broader web of cultural, political and historical developments. Every one of the events described above, as well as countless others that occur on a daily basis, reconstruct and reshape what it means to be Black or queer in the late twentieth century. And if that is true then every insight we have, every action we take has a similar power to reimagine and reinvent those same realities. This is the purpose of this conference, this video, and your post-screening discussions.

The video BLACK NATIONS/QUEER NATIONS? begins with a montage sequence of some of the images described above in order to connect the issues of the conference with the contemporary political landscape. Various speakers at the conference then comment on the unstable and changing nature of Black

and queer identity. South Asian writer and activist Urvashi Vaid describes her own experience this way:

...I am black in the United Kingdom and in Canada, I am colored in South Africa, I am white in Northern India, because that is the racism in Northern India. And I am probably white or colored in the United States depending on where I go and who I hang out with. When I ask myself what it means for me to be black I confirm the insight that critical race theory makes that race, like gender and sexuality is constructed—out of biology, out of history, out of cultural values, out of religious tradition and material things indeed—but constructed nonetheless.

To say that our racial and sexual identities are “constructed” is to understand that there is no such thing as a timeless, unchanging, stable category as “Black” or “Queer.” These categories are instead built—slowly, over time, in often contradictory and uneven ways—out of the bricks of history, culture, politics, religion, and human nature. To say that an identity is constructed is also not to say that it is not real, not material, not affecting our lives in immediate, physical ways. It is to say, however, that identities like Blackness or queerness cannot be fully understood without also looking at all of the other identities and realities—like class oppression, colonialism, sexism, capitalism

and geographical location—which affect, shape and define it.

The conference and the video of BN/QN? begin with the premise that in order to do any kind of effective organizing we need to understand the connections between these various strands. They ask the questions: how is it possible to organize our community unless we know what our “community” is? How do we work in coalition with other groups unless we know what our group is? Unless we know what our group’s history is? Unless we know how the very concept of naming and categorizing people into “groups,” “identities,” and “communities” has historically worked to empower or exclude us?

It is with this awareness that BN/QN? takes as one of its central questions, the question of nationalism and the efficacy of nationalism as a political strategy and a point of identification. If we study history we can understand that nationalism has been an important ideology in giving oppressed groups of people a solid identity and position from which to act and speak. Nationalism has, for example, played an essential role in the anti-colonial movements of Africa and the Caribbean not to mention the struggle for equality and social justice in the United States. But most nationalist strategies, like most nations, also carry with them a narrowness, a measuring stick of who belongs and who does not. Women in the Black Panthers have argued the Black nationalism of the

party included a built-in misogyny and homophobia which made it an unwelcome place for many potential allies. The 1980's activist organization Queer Nation fell apart largely because its predominantly white gay male leadership failed to listen to the concerns and demands of women and people of color. With this awareness, is it desirable for Black gay people to utilize the strategies of nationalism in their struggles for equal rights and recognition? The speakers at the conference offer many of their own opinions on this topic, but hopefully you will be able to formulate your own as you watch and discuss the various issues.

The new constitution of South Africa remains as an example of the possible results of a wider, broader, more creative vision of the world. As South African activist Zachie Achmat states in the video, South Africa is the first constitution in the world to contain a clause stating that there shall be no discrimination on the basis of sexual orientation:

But before we claim it as a sign of strength of the lesbian and gay movement we would be making a mistake to believe that. It was not the strength of the lesbian and gay movement which got us that clause in the constitution. It was the struggle of the people in the anti-apartheid movement, it was the commitment of the ANC to human rights and liberation, it was the struggling of women, it was the

general strike in Port Alfred of women against the release of a rapist. It is a whole range issues in the labor movement, in the youth movement and so on which won us that clause in the constitution.

The victories in South Africa remind us that to understand our identities, our lives and our struggles as interwoven with and dependent upon other people's is not just a necessity but a matter of life and death. The task of interrogating Blackness or queerness can give us a clearer insight into the ways in which the forces of the past collude to create our present situations. But it can also show us the power that we have—through talking, questioning, testifying, and working in coalition with others—to shape the future.

BN/QN? is a "working conference," and the work continues with screenings like yours. The goal of the conference and the video is not to present to you the final word on Black queer identity and politics, but instead to offer you a whole array of questions, opinions and issues for you to take with you into your own discussions and organizing efforts. The conference organizers envisioned BN/QN? as one strategy to bring people together to create change. We hope that your group will invent your own.

BLACK NATIONS/QUEER NATIONS? DISCUSSION QUESTIONS

- 1) In BN/QN?, Duke University professor Wahneema Lubiano, asks "What is identity? Who answers to a specific identity? What gets constantly revised in the answering? What is stabilized, for example, in the questioning and the answering?" What does it mean to call ourselves Black? What is the difference of claiming an identity, such as Black, and being given that same identity by someone else?
- 2) Black people often make distinctions between themselves such as "African-American," "Caribbean-American," and "Continental African"? Are these kinds of distinctions important to make? Are making these distinctions constructive to political work? How can making these distinctions inhibit political work?
- 3) Gay people in the African Diaspora are often accused of not being "really black" because of their sexual orientation. Why does this happen? Can you recount instances where people have been made to feel unwelcome in Black institutions because of their sexual orientation? What is the greatest concern that your peer group has about gays and lesbians? What can you and your community do to end the exclusion of Black gays and lesbians? Why is it important for tolerance to be sanctioned on the legal/political level?
- 4) In BN/QN?, artist/critic Raul Ferrera-Balanquet states "[the] idea of being black is a very reductionist idea that always keep us linked to the colonial power." He points out that African slaves, as well as black people today, come from different backgrounds and cultures and should be considered mixed. How do you feel about claiming a hybrid or mixed identity for yourself? In what ways do you think a mixed identity, or claiming more than one identity, puts you at an advantage in defining yourself and/or your community?
- 5) The conjunction of race, class, gender, and sexuality has placed wealthy, white, heterosexual men at the top of the American social hierarchy. In the

face of this white male privilege, many black people have demanded the same kind of power and respect. However, as cultural critic Kobena Mercer points out in *BN/QN?*, black people will often “mimic and mirror” the very same methods of oppression that have been used upon them to oppress other people in their own communities. Do you think people often attempt to compensate for lack of power and control over their own lives by oppressing others? Can you identify this happening in your community? What are more constructive ways of thinking about and exercising power?

- 6) Writer/activist, Barbara Smith says “If you are not dealing with the collective realities in daily life conditions of your sisters and brothers on this planet, then you are not doing your work.” Is a global political movement possible or desirable? How do we do global analyses and work while remaining grounded in struggle where we are?
- 7) CSULB professor Angela Bowen, stresses the importance of being a witness for our allies not only in our local communities, but internationally as well. In doing political work locally,

what is the importance of keeping up with national and international events? What was the importance for you of screening the segment of the documentary about Continental African gay people? What can witnessing other people’s situations in different states and countries do for one’s own perspective?

- 9) Barbara Smith points out that oppression doesn’t come from an isolated source but from a number of systems of oppressions that are interlocking. As a result, she urges us to develop integrated analysis, strategies, and practices to fight oppression. Can you identify an example of interlocking systems of oppressions? Can you identify and/or develop an integrated, or multifaceted, strategy for combating this situation? What are strategies for linking anti-racist, anti-sexist, anti-colonialist and anti-homophobic strategies?
- 10) In the documentary, activist Urvashi Vaid challenges the idea of legitimate authority, or “the notion that only people of a particular identity or nationality can speak and organize effectively around that identity.” How do you feel

about working with other racial, national and/or political groups to further your own groups political goals? What are the advantages and disadvantages of working with groups outside of those you identify as your own?

11) In the documentary, writer/activist Jacqui Alexander points out that although nationalism has historically been a valuable strategy in anti-colonial struggles, dominant nationalism has always been heterosexist and misogynist. Artist/critic Coco Fusco warns us not to throw nationalism out the window because it still has valuable things to offer black communities such as historical memory. What do you think are the useful aspects of nationalism in liberation struggles today? What aspects do you think are outdated or even destructive? What do you think should be involved in creating new and improved strategies?

12) Jacqui Alexander stresses the importance of the role of spirituality in liberation struggles. Poet/activist Essex Hemphill talks about black men carrying trauma and dysfunction with them, leading them to prostitute their talents and

morals. Hemphill also talks about taking a chance on love and the power of love to heal. What would you identify as some of the spiritual crises in the Black community? What would you identify as some of your own spiritual crises? What are the connections between these crises and political struggle?

13) Coco Fusco points out that nude representations of black bodies have been historically denigrating and have, therefore, created a taboo in contemporary Black cultural production around the issues of nudity and sexuality. Both Howard University professor, Elias Farajaje-Jones and Kobena Mercer point out the difficulties encountered in discussing interracial desire. The Lesbian Workshop leader talks about how hard it was to reconcile her sexual fantasies for men. Do you find it difficult to be sexually honest with your peers? What can you talk about? What can't you talk about? How can we create a more encouraging atmosphere to discuss issues of sexuality in our society? Why is it important to do so?

GUIDE TO EFFECTIVE ACTIVISM FROM 20/20 VISION™, NATIONAL PROJECT

MAKING YOUR LETTERS AND PHONE CALLS TO POLICY MAKERS MORE EFFECTIVE

Writing letters and making phone calls to government officials, corporate leaders, and other policy makers are simple and effective ways to affect policy.

Policy makers do pay attention — and change their minds and votes — when even a moderate number of people contact them about an issue.

Here are a few tips on how to make sure your letters and phone calls have the greatest impact.

WHEN YOU WRITE

- *The more personal your letter is, the more influence it has.* Say what's on your mind and in your heart. Use your own words; don't think you have to write like an expert to have influence. Describe briefly how the policy or legislation in question affects you personally or affects people where you live.
- *Hand write your letter if your handwriting is legible.* Computer generated mass mail is getting so sophisticated that it often looks like it's done by an individual. Handwritten letters are now the only way that the recipient knows that the letter really comes from an individual. If you prefer to type a letter, make sure you sign it and then add a handwritten P.S.
- *Be brief, clear, and specific.* Stick to one page if possible.
- *Begin by stating the reason for your letter.* Then write about your personal concerns and experiences and add any information you may have. Close with a specific request — that the policy maker state her or his position in a letter to you, that he or she vote in a particular way — or make a strong summary statement.
- *Be courteous and reasonable.* Show respect for the people you contact, even when you disagree with them.
- *Include your address on your letter.* An envelope can get lost.

WHEN YOU CALL

- You might begin by saying, "This is Jane Doe calling from Anytown about XYZ."
- Ask to speak to the aide who deals with the issue you're calling about. If he or she is not available, leave a message. When you leave a message, be sure to state what you're calling about.
- Ask for a written response if you want one.
- Don't be intimidated. You're a concerned citizen; you don't have to be an expert.

SOME OPTIONAL ENHANCEMENTS

- Enclose an article that has a bearing on the policy or legislation in question.
- If you have any personal association with the policy maker, let her or him know. Nothing is more effective in getting elected officials' attention than letting them know you've worked on their campaigns.
- Write or call a second time. Follow-up letters can have a much stronger impact than an initial communication. Thank a legislator for taking a stand you agree with or ask questions about unsatisfactory answers.

FAXES AND E-MAIL

Avoid faxes to Congress and the administration. Many congressional offices find a fax intrusive and prefer letters that arrive by mail. Faxes may be appropriate if there is an urgent action or a last-minute vote. Before you e-mail a legislative or administrative office, call to confirm the address and ask if e-mail is checked daily. Also ask for a response to your message once it has been received. Use e-mail only when you are sure the decision makers you are targeting are reading and responding to messages.

WRITING EFFECTIVE LETTERS TO THE EDITOR

"Letters to the editor are impossible to overuse. We clip them and circulate them through the office like gossip sheets of what's going on. The press represents an overall buzz in the community."

— Congressional aide

Letters to the editor are an easy way for you to voice your opinion to policy makers and to educate people in your community about issues you are concerned about. You can use letters to correct or interpret facts in response to an inaccurate or biased article, to explain the connection between a news item and those issues, or to praise or criticize a recent article or

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editorial. Without exception, the letters section is one of the most highly read segments of newspapers (and magazines — don't forget magazines!)

The following tips will help you increase your chances of getting published:

KNOW THE LETTER POLICY

Find out the publication's policy for printing letters. Some have length limitations, some want letters to be typewritten, and almost all require that you include your name, address, and phone number. (Your address and phone will not be printed; most publications call you before they print your letter to confirm that you really did write the letter and that you want to have it published.)

If you don't see the letters policy in the letters section, don't be afraid to call. Ask how to address your letter and if there are length restrictions.

BE TIMELY

Responding to a recent article, editorial, or op-ed piece is one of the best ways to increase your chances of getting published. (Be sure to mention the name of the article and the date it appeared.) You can also capitalize on recent news, events, or anniversaries. For example,

you might use the anniversary of Earth Day as an opportunity to write about the importance of environmental regulations. Or you can write to inform citizens how their legislators voted on the important issue.

GET PERSONAL

Editors are more likely to publish a letter if it has local relevance.

- *Use local statistics.* A letter on the Clean Water Act should point out how many rivers and lakes are unsafe for swimming in your community or your state.
- *Use personal stories.* If you or someone in your family has become ill from contaminated drinking water, say so in a letter about the Safe Drinking Water Act.
- *Use names.* Congressional aids say that a letter to the editor mentions a representative or senator's name, the legislator will see it. They care about how they are being perceived at home, and they will pay attention. Also urge readers to let their elected officials know their views.
- *Use your credentials.* If you have expertise in the area you are writing about, say so!

DON'T FORGET TO FOLLOW-UP

Don't be discouraged if your letter is not printed. Keep trying. You can submit a revised letter with a different angle on the issue later. And if your letter is published, be sure to send it to your member of Congress. While your representative or senator probably will have clipped it, it carries more weight if it comes from you with a personal note attached.

THINK STRATEGICALLY

Think about letters to the editor as a regular strategic tool. Target several different papers in your district at the same time and encourage others to explore different angles on the same issue.

GETTING ACTIVE ON-LINE

Virtually everyone knows about the international computer network known as the Internet, but have you thought of it as a tool kit for grassroots activism? Here are some of the tools:

E-MAIL

You can use e-mail to send messages to anyone, anywhere on the planet — including legislators and other elected and appointed officials — who has an e-mail address. But be aware that e-mail may be easier to ignore than a letter sitting on someone's desk. Unless you're

rushing to beat an upcoming vote, snail mail might be better.

The other thing you can do with e-mail is, of course, to receive mail yourself. You can have documents automatically sent to your e-mail address by subscribing to electronic mailing lists.

GOPHERS AND FTPS

Gopher and FTP (file transfer protocol) servers are popular tools for getting information. The many public servers allow you to read files and download them to your computer. You can use the House and Senate servers to find information on what bills members of Congress are cosponsoring, their votes on a particular bill, what committees they sit on, and so on.

U.S. HOUSE OF REPRESENTATIVES

GOPHER://gopher.house.gov:70

U.S. SENATE

GOPHER://ftp.senate.gov:70

CONFERENCES AND NEWS GROUPS

Conferences are like your neighborhood bulletin board: You can find information that may be useful to you, and you can post information that you want to communicate to others. Conferences on the Internet are known as UseNet News

groups, and government officials monitors them to gauge public opinion.

Caution: Before you post a message in a conference you're not yet familiar with, be sure to read lots of other postings to ensure that your message is appropriate to the group and that it won't be repetitive for longtime participants.

WORLD WIDE WEB

The World Wide Web is the easiest way to find things on the Internet. By surfing from one site to another, you can find almost unlimited information on any topic. Some search engines to get you started:

YAHOO <http://www.yahoo.com/>

LYCOS <http://www.lycos.com/>

INFOSEEK <http://www2.infoseek.com/>

You can use the Web to find out what's going on in the government and to get information from organizations who share your concerns about politics, the environment — whatever.

- Federal agencies are jumping into the new technology; look for them at Fedworld (<http://www.fedworld.gov/>).

- Your link to the White House, the president, vice president, and the Cabinet is <http://www2.whitehouse.gov/>.

- Thomas (<http://thomas.loc.gov/>) opens up the legislative pipeline to citizens with an electronic version of the Congressional Record, listings of action on major bills, access to the House and Senate Gophers, and links to legislators' web pages.

- The League of Conservation Voters (<http://www.econet.apc.org/lcv/>) will tell you how members of Congress voted on major environmental bills.

For more information on how to become a more effective activist, please call (202) 833-2020 or visit our web site at <http://www.2020vision.org>

AFFIRMATIVE ACTION

13 MYTHS PROMOTED BY THE RIGHT

MYTH #1

Affirmative action is no longer needed because gender and race inequalities are nonexistent in America. The statistics prove otherwise. White men are 33% of the population, yet they are: 88% of tenured professors, 85% of partners in major law firms, 80% of House of Representatives, 90% of US Senate, 95% of Fortune 500 CEO's, 97% of school superintendents, 99.9% of professional athletic team owners, 100% of US presidents.

White women earn 71 cents, African-American women 64 cents, and Hispanic women 54 cents, to every dollar earned by white men. We do not live in a race/gender blind society.

MYTH #2

Affirmative action are quotas where preference is given to white women and people of color. Quotas are illegal and unconstitutional. Affirmative action permits the consideration of race, provided it is only one of many contributing factors

considered (US Supreme Court ruling Bakke, 1978). Gender, race and socioeconomic levels are viewed as supplemental criteria - just as state residence, extracurricular activities, family ties, and athletic ability are also considered. This benefits everyone. "Consent decrees," which are court-mandated hiring goal and timetables imposed by judges towards specific institutions after decades of proven failure to end discrimination, are the only government policies involving quotas. Ending affirmative action would not affect "consent decrees."

MYTH #3

Affirmative action fuels reverse discrimination. Affirmative action does not impose the hiring or admittance of unqualified applicants. Furthermore, of the 91,183 discrimination complaints filed in 1994, only 1.5% alleged that white men had been discriminated against (National Organization for Women).

MYTH #4

Affirmative action prevents admissions based on merit only. Merit is not as simple as SAT or GPA scores. As long as there exists a disparity of resources and opportunities, there will never exist an objective SAT or GPA which tells us who is the most talented, who has the most potential, who has worked the hardest, or who has more of a right to education (even in a perfectly just and equitable society these factors could never describe the talent or potential on an individual). SAT and GPA scores are closely correlated with socio-economic backgrounds, and not related to success in college (Linda Clement, U of Maryland Admissions Director).

MYTH #5

Affirmative action puts white women and people of color in positions where they are predisposed to fail. Some claim that affirmative action is the cause of high drop-out rates for African-American students. The truth is that affirmative action creates a more level playing field for qualified white women and people

of color, who would otherwise have been institutionally discriminated against regardless of achievement. As a direct result of affirmative action, the number of women physicians had doubled in the last 25 years from 7.6% to 16.9%, and black professional women has increased 125%. The fact that the gaps still exist is an indication that affirmative action is still desperately needed.

MYTH #6

Affirmative action has gone too far. Affirmative action is working but there is more to be done. As the statistics above show, discrimination by race and gender still exists. Studies show that 86% of available jobs are not presently listed in classified ads but are filled by word-of-mouth. Since neighborhoods and social networks tend to be segregated, word-of-mouth leads to the perpetuation of discrimination, intentionally or not (American Jewish Congress). Of the 4,200 contracts reviewed, the US Labor Department found that 50% were in violation of the Civil Rights Act, resulting in \$39.6 million in back wages.

MYTH #7

Affirmative action results in mediocrity.

The University of California system, which (used to) implement aggressive affirmative action policies, has raised its standards 5 times in the last 12 years, becoming one of the most prestigious public universities in the world (UC, Office of the Vice-President, 5/95). Diversity in the work force improves creativity, enhances performance, and improves productivity (USA Today, 3/24/1992; Fortune, 8/8/1994). A recent ACLU poll shows that 68% of CEO's find affirmative action programs "good, very good, or outstanding." Only 2% of those polled rated them as "poor."

MYTH #8

Asian Americans are harmed by affirmative action programs. Affirmative action policies have historically assisted Asian Americans, who have been and continue to be discriminated against. Pacific Islanders and Southeast Asians have poverty rates 3 times greater than white Americans (UCLA School of Urban Planning). In 1992, the admissions rate of Filipino

students to the UC system decreased from 32% to 18% when they were dropped from the affirmative action list.

MYTH #9

Affirmative action is a gesture to repay black people for past suffering.

Even conservative Shelby Steele acknowledges, "It is impossible to repay blacks living today for the historic suffering of the race....Suffering can be endured and overcome, it cannot be repaid." Affirmative action is a vehicle to end discrimination by ensuring that the net of opportunity is cast widely enough to ensure equal opportunities for everyone. It redefines merit, acknowledging the totality of a person's experience.

MYTH #10

Affirmative action benefits only black people. More than 50% of affirmative action policies are directed at white women, making them the primary focus of affirmative action. Hispanics, Asians and other people of color are also beneficiaries of affirmative action. Affirmative action makes the United

States a more just and equitable society, benefiting all who live here.

MYTH #11

Affirmative action promotes racial tension and "black inferiority" complexes.

To blame affirmative action for racial tension is double-speak. With or without affirmative action, racism and racial tension has been and is present. The truth behind affirmative action is that it brings more equity to US institutions by guiding hiring/acceptance practices to include individual struggles against racism, sexism, and poverty.

MYTH #12

Affirmative action should be based solely on socio-economic factors. White women and people of color have been victims of discrimination for hundreds of years. Policies addressing discrimination must address all spectrums of discrimination at school and work. The least progress has been made in the upper level salary positions. We need programs based on economic need in addition to, but not instead of, affirmative action.

MYTH #13

Affirmative action is to blame for lower income among white males. Average real wages have fallen 19% and 26% for young families with children since 1973. But affirmative action is not the problem. Everyone is losing jobs as corporations move overseas, downsize, hire part-time workers, automate and computerize. The real travesty is when any student - male, or female, white or of color - is denied access to education - not because of affirmative action, but because society has devalued and divested money away from education. According to the Equal Employment Opportunity Commission, affirmative action is considered essential to insuring that jobs are genuinely and equally accessible to qualified persons, without regard to sex, race, or ethnicity.

Prepared by Jesse Hahnel and David Pai for Center for Campus Organizing. tel. 617.354.9363, email: cco@igc.apc.org, <http://www.cco.org>. For the Organizing Guide for Peace and Justice Groups, send \$1 to CCO, Box 748, Cambridge, MA 02142.

S H A R I F R I L O T B I O G R A P H Y

After graduating from Harvard/Radcliffe in 1987, Shari Frilot went to intern at the CBS affiliate in Boston for the African-American religious public affairs show *Higher Ground*. Three months later, she produced the show's first episode about AIDS in the African-American community, the first show of its kind to air in the New England area. She also produced and directed the independent video short, *Fly Boy*, a criticism of the sexist policies of a private men's club at Harvard/Radcliffe. After moving to New York in 1990, she joined the WNYC-TV series *New York Hotline* and produced the series' first gay show, "Gay Bashing." During the same year she was a Hi-8 camera operator for the music video *Sera Susu*, directed by Joe Brewster, which featured the Gambian cora player in Paris. In 1991, she joined WNET-TV's live local news series, *Thirteen Live*, as the only openly lesbian producer and was responsible for the production of "Gays, Religion & Spirituality," the only specifically gay show of the series. She was an Associate Producer with the award-winning PBS national series *INNOVATION* on the production *The Future Is Now*, about how technology is shaping the future of the workplace. She went on to become a consultant for WNET-TV on the development of *Crisis: Who Will Do Science*, a series of national programs about science education in American communities of color as well as a consultant on the development of a lesbian public television series for WYBE-TV in Philadelphia. In 1992, she produced the internationally acclaimed short *A Cosmic Demonstration Of Sexuality*, and associate produced *Fresh Kill*, a feature film directed by Shu Lea Cheang. That year, she also became the Festival Director of MIX: The New York Lesbian & Gay Experimental Film/Video Festival. In 1994, she was selected to participate in the Whitney Independent Study Program as a studio artist and was commissioned by the 1994 New Festival to produce the award-winning short *What Is A Line?* In 1995, she was on the core organizing committee of the historic BLACK NATIONS/QUEER NATIONS? conference held in New York City. She was also the post-production producer of the award winning short film, *The Friends* by Kathy Sandler. Shari Frilot presently oversees MIX International Film Festivals, and has co-founded the only gay film festivals in Latin America - MIX BRASIL and MIX MÉXICO.

Shari Frilot is available for speaking engagements and workshops. For booking information, please contact Third World Newsreel at 212-947-9277 (phone) or 212-594-6417 (fax) or twn@twn.org.

B I B L I O G R A P H Y

Anner, John. *Beyond Identity Politics: Emerging Social Justice Movements in Communities of Color*. Boston: South End Press, 1996.

Crenshaw, Kimberle Williams, Neil Gotanda, Gary Peller and Kendall Thomas, eds. *Critical Race Theory: The Key Writings That Formed the Movement*. New York: New Press, 1995.

Davis, Angela. *Women, Race and Class*. New York: Vintage Books, 1981.

Fanon, Franz. *Black Skin, White Masks*. New York, Grove Weidenfeld, 1967.

Garber, Eric. "A Spectacle in Color: The Lesbian and Gay Subculture of Jazz Age Harlem." *Hidden from History: Reclaiming the Gay and Lesbian Past*. Ed. Martin Duberman, Martha Vicinus, and George Chauncey, Jr. New York: Meridian, 1990. 318-31.

Gooding-Williams, Robert, ed. *Reading Rodney King. Reading Urban Uprising*. New York: Routledge, 1993.

Hemphill, Essex. *Ceremonies: Prose and Poetry*. New York: Plume, 1992.

hooks, bell. *Black Looks: Race and Representation*. Boston: South End Press, 1992.

Lorde, Audre. *Sister Outsider*. Trumansburg, New York: The Crossing Press, 1984.

Moraga, Cherrie and Gloria Anzaldua, eds. *This Bridge Called My Back*. New York: Kitchen Table Press, 1981.

Reid-Pharr, Robert F. "It's Raining Men: Notes on the Million Man March" *Transition*. 6:1 36-43.

Rothenberg, Paula S., ed. *Race, Class, and Gender in the United States: An Integrated Study*. New York: Saint Martin's Press, 1992.

Smith, Barbara, ed. *Homegirls: A Black Feminist Anthology*. New York: Kitchen Table: Women of Color Press, 1983.

Williams, Patricia. *The Alchemy of Race and Rights*. Cambridge, Massachusetts: Harvard University Press, 1991.

BELOW IS A LIST OF FEATURE FILMS & VIDEOS FROM LGBT DIRECTORS FROM THE AFRICAN DIASPORA.

BLACK IS...BLACK AIN'T Marlon Riggs & Christine Badgley, 1995, 16mm, color, sound, 87 min., Distributor: California Newsreel, 149 Ninth Street, San Francisco, CA 94103, p: 415.621.6196, newreel@ix.netcom.com. This final film by the award-winning Riggs jumps into the middle of explosive debates over black identity.

VINTAGE • FAMILIES OF VALUE Thomas Allen Harris, 1995, USA, 16mm, 72 min., Distributor: Third World Newsreel, 335 West 38th St., 5th Fl., New York, NY 10018, p: 212.947.9277, f: 212.594.6417, tw@tw.org, <http://www.tw.org>. A beautiful, thought provoking documentary about three sets of black gay siblings.

THE DARKER SIDE OF BLACK Isaac Julien, UK, 1993, video, color, sound, 55 min., Distributor: Noon Pictures, 611 Broadway, New York, NY 10012. An investigation of the gangsta chic and the hard edge of Rap and Ragga which has come to dominate the image of black popular culture.

WATERMELON WOMAN Cheryl Dunye, USA, 1996, film, color, sound, 90 min., Distributor: First Run Features, 153 Waverly Place, New York, NY 10014, p: 212.243.0600, f: 212.989.7649. A smartly comedic portrait of a black lesbian filmmaker searching for her cinematic foremothers.

CHOCOLATE BABIES Stephen Winter, 1996, USA, 16mm, color, sound, 80 min., Distributor: Open City Films, 198 Sixth Ave., New York, NY 10013, p: 212.343.1850, f: 212.343.1849. A gorgeous and outrageous film where raging HIV+ African American and Asian queer outcasts become terrorists who attack conservative politicians.

A LITANY FOR SURVIVAL: THE LIFE & WORK OF AUDRE LORDE, Michelle Parkerson and Ada Gay Griffin, 1995, 90 mins., Distributor: Third World Newsreel, 335 West 38th St. 5th Fl. New York, NY 10018, p: (212) 947-9277 ext. 341 f: 212-594-6417 tw@tw.org <http://www.tw.org> Epic profile of the Black feminist lesbian poet mother warrior.

Below is a list of LGBT directors from the African Diaspora who work with the short film/video format. At the time of this publishing, information about a number of the film titles by the following list of directors can be found at the Popcornq site at [http:// www.popcornq.com](http://www.popcornq.com). The site plans to post information about all of the artists by early 1998.

Jamika Ajalon
Aarin Burch
Cheryl Dunye
Raul Ferrera-Balanquet
David Findlay
Shari Frilot
Leah Gilliam
Thomas Allen Harris
K. Brent Hill
Etang Inyang
H. Len Keller
Isaac Julien
Charles Lofton
Kara Lynch
Kagendo Murungi
Michelle Parkerson
Cyrille Phipps
Marlon Riggs
Felix Rodriguez
Vejan Smith
Dawn Suggs
Jocelyn Taylor
Jack Waters
Vaginal Creme Davis
Yvonne Welbon
Amos White V

RESOURCE DIRECTORY

This worldwide directory of organizations for people in the life includes non-profit organizations as well as those whose purpose is to educate, inform or give comfort. The groups listed here exist to service the black community or target the community in a specific and significant way. Simply wanting more black participation is not sufficient to be included in this list. Trying to keep track of every black organization on the planet is a daunting task. You can help by checking this list against the groups in your hometown and letting us know what changes need to be made. When you travel to a new city and use this list as a guide, hopefully someone will have done the same for you. Send any corrections, comments or additions to: newsroom@blk.com.

HEALTH AND AIDS GROUPS

ALABAMA

Jeff. Co. AIDS in Minorities, Inc.
Box 1116, Birmingham 35201
888-687-2715, 205-323-7949
205-323-5599 (fax)
tmorris334@aol.com

ARIZONA

Tribe
4700 N. Central Ave. #204
Phoenix 85012
602-266-7233, 602-265-0374
lifegrd@apaz.org

CALIFORNIA

African-American Men's Health Project
74 New Montgomery St. #600
San Francisco 94105
415-597-9137

African-American AIDS Support Services and Survival Institute, 351 - 15th St.
Oakland 94612-3303
510-433-9377
510-835-4206 (fax)

African-American AIDS Support Services and Survival Institute
105 S. Locust St., Inglewood
90301-1812 310-419-1969,
310-419-1960 (fax)
www.amassi.com

AIDS Project of the East Bay
651 - 20th St., Oakland 94612
510-834-8181

AIDS Prevention Team
1219 S. La Brea Ave
Los Angeles 90019
213-964-7820
213-964-7830 (fax)

Al-Anon for Black Gay and Lesbians
1268 Sanchez St.
San Francisco 94114
415-995-2581

Alcoholics Anonymous
Jewel's Catch One
4067 W. Pico Blvd., Los Angeles 90019,
213-734-8849

Black Community AIDS Research and Education Project
405 Hilgard Ave.
Box 951563, Los Angeles
90095-1563, 310-825-9858

Brothers Network
973 Market St. #650
San Francisco 94103
415-356-8140
415-356-8156 (fax)

Cocaine Anonymous
Jewel's Catch One
4067 W. Pico Blvd.
Los Angeles 90019
213-734-8849

Drew University HIV Education and Outreach Projects
1631 E. 120th St., #MP- 25
Los Angeles 90059
310-763-9746
310-763-9780 (fax)
drewuniv@earthlink.net

**Drew University HIV Education
and Outreach Projects**

2610 Industry Wy.
Lynwood 90262
310-763-9746
310-763-9780 (fax)
drewuniv@earthlink.net

**HIV Survival Group for People
of Color, IKUNU Program**

220 N. Euclid Ave. #130
San Diego, 92114
619-527-2477

Minority AIDS Project

5149 W. Jefferson Blvd.
Los Angeles 90016
213-936-4949
213-936-4973 (fax)

**National Task Force
on AIDS Prevention**

973 Market St. #600
San Francisco 94103
415-356-8100
415-356-8103 (fax)
415-356-8138 (fax)
ntfap@aol.com

**People of Color Issues
Committee, American
Association of Physicians
for Human Rights**

459 Fulton St. #107
San Francisco 94114
415-255-4547
415-25-4784 (fax)
gaylesmed@aol.com

**People of Color AIDS
Survival Effort**

3177 Ocean View Blvd.
San Diego 92113,
619-231-9300

Positive Connection

5149 W. Jefferson Blvd.
Los Angeles 90016
213-936-4949
213-936-4973 (fax)

Project WARN

5601 W. Slauson Ave. #200,
Culver City 90230
213-641-7795

Rafiki Services Project

1042 Divisadero St.
San Francisco 94115-4409
415-346-5860
415-346-6037 (fax)
sfbcoa@earthlink.net

**San Francisco Black
Coalition on AIDS**

1042 Divisadero St.
San Francisco 94115-4409
415-346-2364
415-346-6037 (fax)
sfbcoa@earthlink.net

**Third World AIDS Advisory
Task Force**

10 United Nations Plaza
San Francisco 94102
415-487-8000

COLORADO

B-A-Pal

1525 Josephine St.
Denver, 80206
303-388-5862

**Black Gays and Lesbians
United Against AIDS**

2739 Milwaukee St.
Denver, 80205
303-320-4602

Black Gays and Lesbians

United Against AIDS
Box 18974, Denver 80218
303-399-0329

DISTRICT OF COLUMBIA

**HIV Support Group for
African/American Men and
Women, Whitman-Walker Clinic**

1407 S St., N.W.,
Washington 20007
202-797-3591

**Intergroup Minority Project:
AIDS Consortium and Trust
(IMPACT)**

300 I St., N.E. #301,
Washington 20002
202-5-IMPACT

National Minority AIDS Council

1931 - 13th St., N.W.
Washington 20009
202-483-6622,
202-483-1135 (fax)
nmac2@aol.com

Us Helping Us:

People into Living

819 L St., S.E., Washington
20003-3650, 202-842-1337
202-547-1258 (fax)

GEORGIA

**AIDS Education and Services
for Minorities**

1432 Donnelly Ave., S.W.
Atlanta 30310,
404-753-2900
404-752-9610 (fax)

Brothers Back-2-Back

Box 7721
Atlanta 30357-0721.

ILLINOIS**Brothers Projects**

6540 S. Woodlawn Ave.
Chicago 60637
773-667-8313

**Minority Outreach
Intervention Project**

1255 S. Wabash #2S
Chicago 60605
312-986-0661
312-986-0928 (fax)

AIDS Care Project

140 Clarendon St., 6th Fl.
Boston 02116
617-859-3036
617-859-0965 (fax)

Men of Color Against AIDS

95 Berkeley St., 3rd Fl.
Boston 02116
617-423-6622
617-423-4278 (fax)

Multicultural AIDS Coalition

801 Tremont St. #B, Boston
02119-1065 617-442-1622
716-442-6622 (fax)
multia@aol.com

MICHIGAN**Project Survival**

1150 Griswold, Detroit 48226
313-961-2027
313-961-0780 (fax)

NORTH CAROLINA**Lesbian and Gay Health Project**

Box 3811, Durham 27702

NEW YORK**Caribbean Women's Health
Association**

244 Utica Ave.
Brooklyn 11213
718-826-2942

Haitian Coalition on AIDS

50 Court St. #605
Brooklyn 11201
718-855-7275

Majority Action Committee

ACT-UP, Box 7932
New York, 10150

**Men of Color AIDS Prevention,
Office of Gay and Lesbian
Health Issues, Dept. of Health**

125 Worth St. #1100,
Box 67, New York 10013
212-788-4310
212-788-9661 (fax)

Minority Task Force on AIDS

475 Riverside Dr. #1374
New York 10115
212-870-2691
212-870-2607 (fax)

People of Color in Crisis

462 Bergen St., Brooklyn 11217
718-230-0770
718-230-7582 (fax)

**VOCAL, c/o Office of Gay and
Lesbian Health Issues, Dept.
of Health**

125 Worth St. #601
Box 67, New York 10013
212-566-4995

OHIO**Living the Dream**

1277 Brookwood Pl.
Columbus 43209
614-252-4226

OREGON**Oregon Minority AIDS Coalition**

Box 12048, Portland 97212

PENNSYLVANIA**Blacks Educating Blacks about
Sexual Health Issues (BEBASHI)**

1233 Locust St. #401,
Philadelphia 19107-5414
215-546-4140

TEXAS**Renaissance II, Brother 2
Brother Project,**

2606 Martin Luther King Jr. Blvd.
#203, Dallas 75215-6397
214-421-4343
214-421-2140 (fax)

VIRGINIA**Community HIV/AIDS
Prevention Services**

1224 Princess St.
Alexandria 22314
703-549-4232
703-768-9665 (fax)

WASHINGTON**Brother to Brother**

1200 S. Jackson #25
Seattle 98144
206-528-2028, 206-322-7061

**People of Color Against
AIDS Network**

1200 S. Jackson #25,
Seattle 98144
206-322-7061

**People of Color AIDS/HIV
Support Group**
Seattle, 206-322-AIDS

CANADA

Black Coalition for AIDS Prevention

790 Bay St. #940
Toronto M5G 1N8
416- 977-7725
416-977-2325
blackcap@web.net

ENGLAND

Black Communities AIDS Team

Leeds City Council Health Unit,
Selectapost 14, 2nd Fl.
Annexe, Civic Hall
Leeds LS1 3AQ, 053-462431

Black HIV/ AIDS Forum, AIDS Unit

#6003, Town Hall Extension,
Manchester M60 2JB

KENYA

Know AIDS Society
Box 7483, Nairobi

SOUTH AFRICA

Gay People's Health Forum

Box 4168, Johannesburg 2000
011-982-1016, 011-982-5829

Political and Social Groups

ALABAMA

Lesbians and Gays of Color

2825 Highland Ave. #7
Birmingham 35205
205-251-1232

ARKANSAS

Ebony Men 30+

617 S. Pine St. #3, Little Rock
72205, 501-351-8623.

Rapps for Human Rights

Box 165235, Little Rock 72216
501-224-5284, 501-661- 0719

CALIFORNIA

At the Beach

Box 480439
Los Angeles 90048
213-969-1619

Bisexuals of Color Caucus

584 Castro St. #422
San Francisco 94114
415-821-3534

Black Gay Men's Coalition for Human Rights

9001 Keith Ave.
W. Hollywood 90069
213-274-3398

Black Men's Xchange

105 S. Locust St., Inglewood
90308-1812
310-419-1961
home.earthlink.net/~blkem-
brace/bmx.htm

Black, Single and Fine

3717 S. La Brea Ave. #278
Los Angeles 90016
213-683-3934

Black Gay Men's Rap Group

5149 W. Jefferson Blvd., Los
Angeles 90016
213-936-4948
213-936-4973 (fax)

Brother-2-Brother/Los Angeles

1219 S. La Brea Ave., Los
Angeles 90019
213-964-7828, 213-964-7820
213-964-7830 (fax)

Calafia

528 Merritt Ave. #102
Oakland 94610
510-465-6294

Entrepreneurs and Professionals of Color United

11003 Chanera Ave.
Inglewood 90303
213-756-8668

Gay and Lesbian African Americans

Box 813
Sacramento 95812-0813
916-635- 3229

Gentlemen Concerned

Box 691157
Los Angeles 90069
310-274-3398

Ladies Concerned

Box 37036
Los Angeles 90037

Lapis/Alcoholism Center for Women

1147 S. Alvarado St.
Los Angeles 90006
213-381-7805

Lesbians and Gays of African Descent for Democratic Action

Box 584 Castro St. #130
San Francisco 94114
415-957-3613

Lesbians of Color Project, National Center for Lesbian Rights

870 Market St. #570
San Francisco
94102, 415-392-NCLR
415-392-8442 (fax)

Lesbians of Color Support Group

Pacific Center
2712 Telegraph Ave.
Berkeley 94705
415-548-8283

Makeda

Box 78785
Los Angeles 90016
213-935-4105

**Men of All Colors Together/
San Francisco Bay Area**

973 Market St. #600
San Francisco 94103
415-675-0201
mactsfba@aol.com,
users.aol.com/mactsfba/home/
page.html

**Men of All Colors
Together/Los Angeles,**

7985 Santa Monica Blvd. #109
136 W. Hollywood 90046
213-664-4716

**Multicultural Prevention
Resource Center**

2186 Geary Blvd. #311
San Francisco 94115-3457
415-861-2142

**National Black Lesbian and Gay
Leadership Forum**

1219 S. La Brea Ave.
Los Angeles 90019
213-964-7820
213-964-7830 (fax)
www.nglgf.org/nblgfl

**National Body of the Black
Men's Xchange**

Box 8216
Inglewood 90308-8216
home.earthlink.net/~blkem-
brace/nbbmx.htm

Nia Collective

Box 20835
Oakland 94620

**Racism and Homophobia
in the Media Project**

30 Gardenside #6
San Francisco 94131
415-641-5706

**United Lesbians of
African Heritage**

1626 N. Wilcox St. #190
Los Angeles 90028
213-960-5051
members.aol.com/uloah

Women of Color Project

1663 Mission St. #550
San Francisco 94103
415-621-0505

Womyn of Colors

1625 N. Hudson Ave.
Los Angeles 90028
213-993-7400

X-Calibre Club

9001 Keith Ave.
W. Hollywood 90069
310-274-6272

COLORADO**African-American Gay Men's
Group, Gay and Lesbian
Community Center of Colorado**

1245 E. Colfax #319
Denver 80218
303-831-6268

**National Black Lesbian
and Gay Leadership Forum,
Colorado Chapter**

Box 18054
Denver 80218-0054
303-322-5029
www.nglgf.org/nblgfl

CONNECTICUT**Lesbians of Color,
Yale Women's Center**

198 Elm St.
New Haven 06520

**Lesbians of Color, Lesbian, Gay
and Bisexual Community Center**

1841 Broad St.
Hartford 06114

Mosaic

25 Van Zan St.
E. Norwalk 06855
203-853-0600

DISTRICT OF COLUMBIA**Bi Black Females**

Box 90378
Washington 20005
202-715-6148

Black Lesbian and Gay Pride

Box 77071
Washington 20013
202-667-8188
800- 94-BLCPD
blkpridedc@aol.com

**Black Lesbian Support Group
Whitman-Walker Clinic**

1407 S St.
N.W., Washington 20009
202-939-7875
202-797-3593
www.blsg.com

**Black and White Men
Together/DC**

Box 73111
Washington 20056-3111
202-452-9173

**D.C. White Lesbians Against
Racism Everywhere**

Washington
301-891-2597

**D.C. Coalition of Black Lesbians
and Gay Men**

Box 77145
Washington 20013-8145

Exquisite Gentlemen Fraternity

Box 75009
Washington 20013-0009
www.geocities.com/WestHollyw
ood/Heights/1988

**National Black Lesbian and Gay
Leadership Forum**

1436 U St.
N.W. #200, Washington 20009
202-483-6786
202-483-4970 (fax)
www.nglgf.org/nblglf

**National Association of Black
and White Men Together**

1747 Connecticut Ave.
N.W., Washington
20009-1142, 800-NA4-BWMT
202-462-3599
202-462-3690 (fax)
members.aol.com/nabwmtocc

DELAWARE

Delaware Lesbians and Gays

601 Delaware Ave.
5th Fl., Wilmington 19801

FLORIDA

Bay Area Men of All Colors

Together/Tampa
1222 S. al Mabry #918
Tampa 33629-5009
813-831-7454

BGM United Voices

Box 370622
Miami 33137

**Black and White Men
Together/Tallahassee/Big Bend**

Box 926
Tallahassee 32302-0926
904-681-9299

**Black and White Men
Together/South Florida**

Box 5212
Hollywood 33083-5212
954-463-4528,
954-962-5317 (fax)
sfbwmt@aol.com.

D-Rich Boiz

Box 695127
Miami 33269-5127
305-623-7947

Delta Phi Upsilon Fraternity

Box 4441
Hollywood 33083-4441
954-441-1928
delta25p@aol.com

Family

Box 552552
Miami 33055
305-769-3500

Gay Men of Color

Discussion Group
Miami, 305-672-0865

GEORGIA

Adodi Muse

Box 92097
Atlanta 30314
adodimuse1@aol.com

**Black and White Men
Together/Atlanta**

Box 1334
Atlanta 30301-1334
404-892-BWMT

Boyz of Distinction

Box 78091, Atlanta 30531

**Spelman Lesbian
Bisexual Alliance**

Box 1588
350 Spelman Ln., Atlanta
30314, 404-524-8639

**Southerners on
New Ground (SNG),**

P.O. Box 29487
Atlanta, GA 30359,
tel: 404.212.9695,
POB_DYKE@AOL.COM

Zami

Box 2502
Decatur 30031
404-370-0920,
madam04@emory.edu

ILLINOIS

Brother II Brother

5401 S. Wentworth
Chicago 60609
773-288-6900
773-268-3020 (fax)

**Chicago Black Lesbians
and Gays**

5828 N. Winthrop Ave.,
Chicago 60660-3512
773-275-8669
773-871-2117

**Chicago Lesbians Emerging
Against Racism**

3712 N. Broadway #202
Chicago 60613

Group Dialogue

7820 S. Lowe Ave.
Chicago 60620-1829
773-224-5142

**Men of All Colors
Together/Chicago**

Box 408922
Chicago 60640-8922
312-409-6916

Onyx

1340 W. Irving Park Rd. #188
Chicago 60613

KENTUCKY

**Black and White Men
Together/Louisville**

Box 4652
Louisville 40204
502-366-2949

**Southerners on
New Ground (SONG)**

P.O. Box 3912
Louisville, KY 40201
tel: 502.896.2070
fax: 502.896.0577
pamMcK KY@ aol.com

LOUISIANA

Men of Color

Box 57694
New Orleans 70157
504-482-5341,
moc482@aol.com

**Men of All Colors
Together/New Orleans**

Box 52801
New Orleans 70152-2801

De Colores

215 Essex St., Holyoke 01040
413-533-1148, 413-584-7280

Men of All Colors

Together/Boston,
398 Columbus Ave. #255,
Boston 02116

Revolutionary Sisters of Color

Box 191021
Roxbury 02119-1021

Umoja

43 Dale St. #3
Roxbury 02119

MARYLAND

People of All Colors

Together/Baltimore,
Box 33186
Baltimore 21218
410-366-9565

Umoja

Box 41401
Baltimore 21203-6401
800-99-UMOJA

MICHIGAN

All Us

3117 Michigan Union
Ann Arbor 48104
313-764-0158
all.us@umich.edu,www.umich.
edu/~kennetht/all_us

**Black and White Men
Together/Detroit**

Box 441562
Detroit 48244-1562
810- 695-2383
bwmtdet@sprynet.com,home.s
prynet.com/sprynet/bwmtdet

Detroit Black Gay Pride

Box 3025, Detroit 48231
313-438-0704

**James Baldwin-Pat
Parker Society**

Box 2808
Detroit 48226

Lesbians of Color Support

3117 Michigan Union
Ann Arbor 48104
313-764- 0158,
loc.support@umich.edu

**Men of Color
Motivational Group**

3028 E. Grand Blvd.
Detroit 48202

**People of All Colors Together/
Black and White Men Together/
Men of All Colors Together**

Box 2133
Battle Creek 49016-2133
616-969-5330

MINNESOTA**African American Lesbians of Color Organization**

1817 - 14th Ave. S.,
Minneapolis 55404,
612-871-1273,
nlbtoc@juno.com

National Lesbian Bisexual Transgender Organization of Color

1817 - 14th Ave. S.,
Minneapolis 55404
612-871-1273
nlbtoc@juno.com

MISSOURI**Kaleidoscope**

Box 411174
Kansas City 64141

Men of All Colors Together/Kansas City

Box 412432
Kansas City 64141
816- 531-5579,
kc4mact@aol.com,members.aol.com/KC4MACT

People of All Colors Together/St. Louis

Box 775402
St. Louis 63177-5402,
314-995-4683

NORTH CAROLINA**Black and White Men Together/Charlotte**

Box 29061,
Charlotte 29229-906
704-375-6477

Black Men United

Box 71283
Durham 27722-1283
919-479-0136,
919-477-5542 (fax)
jerryvhm@ix.netcom.com

Brothers of Umoja

Box 288, Charlotte 28204
704-559-4106
704-537-7585 (fax)

Cedar Chest

Box 61991
Durham 27715-1991
919-489-1714

Men of All Colors Together/Triangle

Box 3411
Durham 27702-3411

Men of All Colors Together/Greensboro-Triad

Box 14327
Greensboro 27415
910-274-9259

Triangle Coalition of Black Lesbians and Gays

BPW Club Rd., #A-11
Carrboro 27510
919-933-6548

NEW JERSEY**People of All Colors Rap Group, Morristown Unitarian Fellowship**

21 Normandy Heights Rd.
Morristown 07111

Society of Homosexuals of African Descent of Essex and Southward

4 Little St., Newark 07107
201-485-5689

NEW YORK**Adodi/New York**

543 W. 43rd St. #8045, New York 10036, 718-712-0014

African Ancestral Lesbians United for Societal Change

208 W. 13th St.
New York 10011
212-620-7310

Audre Lorde Project

85 S. Oxford St., 3rd Fl.
Brooklyn 11217
718-596-0342
718-596-1328 (fax)
718-670-3244 (events)

Aya Institute

85 S. Oxford St.
Brooklyn 11212
718-596-0342 x23
718-596- 1328 (fax)
aya21bkyn@aol.com

Bisexual Womyn of Colour

Box 020136
Brooklyn 11202-0136
212-479-7886

Bronx Lesbians United in Sisterhood

Box 1738
Bronx 10451
212-222-9794, 718-547-2094

Brotherhood of the Gentlemen
Box 1411, New York 10185
212-802-8225

**Caribbean-Identified Lesbian
and Gay Alliance**
81-12 Roosevelt Ave. #702
Jackson Heights
11372-6746, 718-670-7399

Club Frottage
Box 2119
New York 10025

**Committee on the Visibility of
Other Black Women**
2130 First Ave.
New York 10029
718-565-8365

**Gay, Bisexual, Lesbians of
Color, Cornell University**
535 Willard Straight Hall
Ithaca, 14853

**Gay African Americans
of Westchester**
508 Warburton Ave. #2
Yonkers 10701-1832
914-376-0727

Gay Men of African Descent
133 W. 4th St., New York
10012, 212-420-0773
212-982-1182 (fax)

Gay Men of the Bronx
Box 511, Bronx 10451
718-378-3497

Griot Circle
85 S. Oxford St.
Brooklyn 11217
718-596-0342 x20

**International Lesbian and
Gay People of Color Human
Rights Task Force**
11-15 FDR Dr. #7E
New York 10009
212-254-5506

**Lavender Light: The Black and
People of All Colors Lesbian
and Gay Gospel Choir**
70A Greenwich Ave. #315
New York 10011
212-714-7072
mcjellyrol@aol.com

**Lesbian and Gay People of
Color Steering Committee**
210 Riverside Dr. #11H
New York 10025
212-222-9794

**Men of All Colors
Together/New York**
Box 907, New York 10023
212-330-7678

The MIX Festival
341 Lafayette Street #169
New York, NY 10012
212-501-2309
mix@echonyc.com

**People of Color Queers of Multi-
Racial and Ethnic Descent**
Box 7045
New York 10116-7045
212-969-8724, 718-857-4723

Shades of Lavender
Brooklyn, 718-622-2910

Sisters and Brothers in the Life
332 Hudson Ave.
Albany 12207

Wazobia
Box 8264
New York 10116-8264

**Women of Color Group of
Brooklyn Women's Martial Arts**
421 Fifth Ave.
Brooklyn 11215
718-788-1775

**Women of Color Group of
Brooklyn Women's Martial Arts**
421 Fifth Ave.
Brooklyn 11215
718-788-1775

OHIO
**Black and White Men
Together/Youngstown**
Box 1131
Youngstown 44501-1131

**Black and White Men
Together/Cleveland**
Box 5144
Cleveland 44101-0144

Cleveland Black Pride
Box 602093
Cleveland 44102
216-556-4740
05-19-97 phone CBP

People of Color
Columbus
614-299-7764

People of All Colors
Together/Cincinnati
Box 140856, Cincinnati
45250-0856, 513-395-PACT
pactcincy@aol.com

Professional Women

Box 6393
Cleveland 44101-1393
216-556-1046
330-864-8251

PENNSYLVANIA**Adodi**

Box 59559
Philadelphia 19102
215-747-7839

Colours

1108 Locust St., 1st Fl.
Philadelphia 19107
215-629-1852
215-629- 1856 (fax)
colours@critpath.org

Les Femmes Unies

Box 42833, Philadelphia 19101

Men of All Colors

Together/Philadelphia
Box 42257
Philadelphia 19101-2257
610-277-6595 (also fax)

People of All Colors

United/Pittsburgh
Box 101430
Pittsburgh 15237
412-782-0635

Unity

1207 Chestnut St. #209
Philadelphia 19107
215-851-1876
215-851- 1912
215-851-1878 (fax)

TENNESSEE**Black Gay and Lesbian****Alliance for Dignity**

1579 Humber St.
Memphis 38106
901-948-2345

Black and White Men**Together/Memphis**

Box 42157
Memphis 38174-2157
901-323-7451
901-276-0168
nutriguy@aol.com

TEXAS**African American Lesbian and****Gay Alliance**

Box 130818
Houston 77219
713- 526-9062
aalga@aol.com

Ebony Connection

1643 E. 2nd St.
Austin 78702
512-926-3786

Men of All Colors

Together/Dallas
Box 190611
Dallas 75219

Men of All Colors**Together/South Central Texas**

433 W. Rosewood #1
San Antonio 78212-2241
210-736-3948
magijay@aol.com

WASHINGTON**Brother to Brother**

1200 S. Jackson #25
Seattle 98144
206-528-2028, 206-322-7061

**Gay/Lesbian/Bisexual Youth of
Color Discussion Group**

4620 S. Findlay
Seattle 98136
206-632-0500

Men of All Colors and Cultures**Together/Seattle**

1202 E. Pike St. #936
Seattle 98122-3918

Sistah2Sistah

1200 S. Jackson #25
Seattle 98144
206-729-2898

WISCONSIN**LOC/Women of Color**

Box 93594
Milwaukee 53203

Men of All Colors**Together/Milwaukee**

Box 93127
Milwaukee 53203

Ujima

1442 N. Farwell St. #602
Milwaukee 53202
414-272-3009

BRAZIL**Grupo Gay da Bahia**

Caixa Postal 2552, 40.020
Salvador, 071-243-4902
071-322-3782 (fax)
iuizmott@ufba.br

**Quimbanda-DuDú: Grupo Gay
Negro da Bahia**

Rua do Sodre 45, Salvador
071-243-4902
071-322-3782 (fax)
iuizmott@ufba.br

CANADA

Aya Men

599B Yonge St. #251
Toronto M4Y 1Z4
416-969-2824

ENGLAND

Birmingham Black Lesbian and Gay Group

London
021-622-7351

Birmingham Black Lesbian Group, Birmingham Women's Advice and Information Centre

Devonshire House, High St.
Digbeth, Birmingham B12 0LP
021-773-6952

Black Lesbian and Gay Centre Project

Tottenham Town Hall, Annexe
B, Town Hall Approach Rd.
London N15 4RX
081-885-3543

Black Women's Network

136 Kingsland High St. #5
London E8 2NS

Camden Black Lesbian Group

54-56 Phoenix Rd., London
NW1, 071-383-5405

Fusion, London Lesbian and Gay Centre

London, 071-358-1486

Let's Rap

c/o Dennis Carney
47d Lorn Rd., London SW9
OAB, 071-737-3881

Light Skinned and Mixed Race Black Lesbian Group

London, 01-885-3543.

Manchester Black Lesbian Support Group

c/o Frontline Bookshop
Newton St., Manchester M1
061-226-0787.

Manchester Black Lesbian Writing Group

c/o Frontline Bookshop,
Newton St., Manchester M1
061-226-0787

Manchester Black Lesbian and Gay Group

Box 153
Manchester M60 1LP

Nottingham Black Lesbian Group Nottingham Lesbian Centre

30 Chaucer St.
Nottingham NG5
1LP, 061-241-1475

Onyx

86 Caledonian Rd.
London N1, 01-837-3337
071-837-2783

Young Black Lesbian Group Lewisham Young Women's Project

308 Brownhill Rd., Lewisham
081-698-6675

Young Black Zamis

Camden Lesbian Centre
52-54 Phoenix Rd.
London NW1, 071-383-5405

GHANA

Club De Le Gayes

c/o Enos Jeffreys
Bubuashie-Atico
Box 3879
Accra, 224-412

Gay Liberation Group of Nkawkaw

c/o Festus Owusu Sekyere
Box 282, Nkawkaw-E/R

NIGERIA

Gentlemen Alliance

Box 52686, Falomo

SOUTH AFRICA

Association of Bisexuals Gays and Lesbians

Box 16534
Vlaeberg 8018, Cape Town

Gay and Lesbian Organization of Witwatersrand

Box 23297
Joubert Park
Johannesburg 2044
011-403-4250
011-720-6955

Organization of Lesbians and Gay Activists

Box 7315
Roggebaai 8012, Cape Town

Society for Homosexuals on Campus

Box 23017
Joubert Park
Johannesburg 2044

SWEDEN

Africa Information Pool

RFSL, c/o Alfred Machela
Box 350
S-101 24, Stockholm

Publications and Literary Groups

CALIFORNIA

Ache

Box 6071
Albany 94706

Alternatives

1283 S. La Brea Ave. #235
Los Angeles 90019
213-734-2015

B-Men

Box 83912
Los Angeles 90083-0912
310-410-0808
310-410-9250 (fax)
newsroom@blk.com

Black Forum

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Los Angeles 90019
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213-964-7830 (fax)
nbgllf@aol.com

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Los Angeles 90083-0912
310-410-0808
310-410-9250 (fax)
newsroom@blk.com

Blackfire

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Los Angeles 90083-0912
310-410-0808
310-410-9250 (fax)
newsroom@blk.com

BLK

Box 83912
Los Angeles 90083-0912
310-410-0808
310-410-9250 (fax)
newsroom@blk.com

Departure Point

5405 Normandie St.
Oakland 94619
510-534-4492

Gay Black Female

6312 Hollywood Blvd. #23
Los Angeles 90028
310-288-6315
213-627-3632 (fax)
gayblackfem@earthlink.net

Kuumba

Box 83912
Los Angeles 90083-0912
310-410-0808
310-410-9250 (fax)
newsroom@blk.com

Multicultural Lesbian

Writers Group
c/o Alesia Kunz
4216 - 18th St.
San Francisco 94114
415-995-2730.

Neopolitan

8306 Wilshire Blvd. #433
Beverly Hills 90211
310-380-9494

SBC

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Los Angeles 90019
213-733-5661
213-733-9200 (fax)
sbc@netwkal.com
www.sbc-online.com

Uloah Newsletter

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Los Angeles 9002
213-960-5051

Whazzup!

Box 30993
Oakland 94606-3693
510-836-4759
510-836- 4758 (fax)
whazzup411@aol.com

DISTRICT OF COLUMBIA

Black Guide

3500 - 14th St., N.W. #303
Washington 20010
202-483-3189
202-234-1700

Brown Sugar News

1719 - 35th St., N.W. #1B
Washington 20007
202-338-3537

Coalition Reporter

Box 77145, Washington
20013-8145

Fantasies in Blue

Box 77083, Washington 20013

Fe*mail Magazine

Box 75392, Washington
20013, 202-265-2608 (fax)
femail@aol.com

Malebox Magazine

Box 75392, Washington
20013, 202-543-5887
202-265-2608 (fax)
maleboxdc@aol.com

Real

Box 21615, Washington
20009-1615, 202-452-5993
realmag@aol.com

Women in the Life

1436 U St., N.W. #200
Washington 20009
202-483-9818, 202-483-4970
(fax), witl@usbol.com,
www.womenintheLife.com

GEORGIA**Friends**

Box 38303
Atlanta 30334-0303

Venus

Box 89238
Atlanta 30312
404-755-8711, 404-755-9587
(fax), venusmag1@aol.com

ILLINOIS**BLACKlines**

1115 W. Belmont #2D
Chicago 60657
773-871-7610
773-871-7609 (fax)
outlines@suba.com
www.suba.com/~outlines/

Hommenage

117 W. Harrison Bldg. #385H
Chicago 60605
773-509-6390

Literary Xpress

Box 438583
Chicago 60643

Planet Roc

1444 N. Greenview
Chicago 60622
773-252-1905

Shaft

8822 S. Paxton
Chicago 60617

Buti Voxx

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Roxbury 02119
617-427-5690
gdvvoxx@aol.com

MARYLAND**ManBlack Talk**

1820 Eutaw Pl. #2A
Baltimore 21217
410-669-1994
410-685-1046 (fax),
paradox@ix.netcom.com

MICHIGAN**Kick!**

Box 2222
Detroit 48231
313-438-0704
313-963-4627 (fax)
kickpuco@aol.com

NORTH CAROLINA**Out in Black**

Box 46663
Raleigh 27620-6663
919-477-5542 (fax)
jdhardy@unity.nsu.edu
www4.ncsu.edu/eos/users/j/jdh
ardy/public/OIB.html

NEW YORK**Black Leather in****Color Magazine**

Box 103, New York 10116
212-222-9794
212-777-5349 (fax)
mbuch@mcsp.com

ColorLife

c/o Audrey Lorde Project
85 S. Oxford St., 3rd fl.
Brooklyn 11217
212-316-2217

Kitchen Table:

Women of Color Press,
Box 404920
Brooklyn 11240-4920
718- 935-1082
718-935-1107

Knowledge Is Life

462 Bergen St.
Brooklyn 11217
718-230-0770
718-230-7582 (fax)

Other Countries

Box 3142
New York 10008-3142
212-627-2629

PENNSYLVANIA**Colours**

1108 Locust St.
1st Fl., Philadelphia 19107
215-629-1852
215-629-185 (fax)
colours@critpath.org

Griot Press

Box 19923, Philadelphia
19143-4904

Nuance

5916 Columbia Ave.
Phildelphia 19151
215-928-4938

ENGLAND**Wickers & Bullers**

Box 4193, London SE24 OND
171-737-0781

NAMIBIA

Sister Namibia

P.O. Box 40092
Windhoek, Namibia
(in the Sanlam building)
tel: 061.230618/230757
fax: 061.236371

Religious Groups

CALIFORNIA

Department of People of Color

UFMCC, 5300 Santa Monica
Blvd. #304
Los Angeles 90029-1196
213-256-7691

Divine Truth Unity

Fellowship Church

3645 Locust St.
Riverside 92501
909-684-9025

Strong Tower Emmanuel

Praise Center
Box 3102
Berkeley 94703
510-649-7469

Unity Fellowship Church

5148 W. Jefferson Blvd.
Los Angeles 90016
213-936-4948

DISTRICT OF COLUMBIA

Faith Temple

1313 New York Ave., N.W.
Washington 20005
202-232-4911

Inner Light Unity

Fellowship Church

400 Eye St.
S.W., Washington 20024-4437
202-554-6588
202-554-4982 (fax)

FLORIDA

Uplift Unity Fellowship Church

7243 Blair Dr.
Orlando 32818
407-297-5709

GEORGIA

Circle of Love Fellowship

778 Rays Rd. #108
Stone Mountain 30083
770-469-6419
griots3@aol.com

Redefined Faith

Worship Center

743 Virginia Ave.
Atlanta 30306
404-872-2133
770-388-4624

MICHIGAN

Full Truth Unity

Fellowship Church

4458 Joy Rd.
Detroit 48204-2437
313-896-0233

Men of Color Bible Study Group

St. Matthew and

St. Joseph Church

8850 Woodward Ave.
Detroit 48202, 313-496-0159

NEW JERSEY

Liberation in Truth Unity

Fellowship Church, Trinity and

St. Phillips Cathedral

608 Broad St.
Newark 07102
212-228-3329

NEW YORK

Unity Fellowship

Church of Christ

230 Classon Ave.
Brooklyn 11205
718-636-5646
members.aol.com/UnityNY/ind
ex.html

PENNSYLVANIA

Unity Fellowship Church

4601 Haverford Ave.
Philadelphia 19139-2827

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