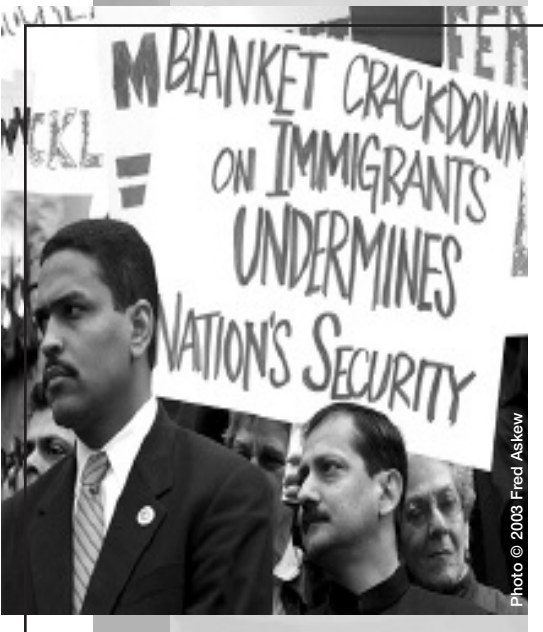


# ColorLife!



AUDRE LORDE PROJECT COMMUNITY ORGANIZING CENTER FOR LESBIAN GAY BISEXUAL TWO SPIRIT AND TRANSGENDER PEOPLE OF COLOR



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## SMOKE & MIRRORS

ABU GHRAIB  
 AND THE MYTH  
 OF LIBERATION

BY TRISHALA DEB WITH RAFAEL MUTIS

This is no different than what happens at the skull and bones initiation and we're going to ruin people's lives over it and we're going to hamper our military effort, and then we are going to really hammer them because they had a good time. You know, these people are being fired at every day. I'm talking about people having a good time, these people, you ever heard of emotional release? You [ever] heard of need to blow some steam off?— *Rush Limbaugh, on his radio broadcast as reported by Wonkette<sup>1</sup>*

By now, many of us have seen the footage of the sexual assault and torture taking place in the Abu Ghraib prison, in occupied Iraq. These pictures include images of Iraqi people stacked on top of each other, placed in positions that simulate anal and oral sex, being held by a leash, and being attacked by dogs. In addition, we have heard accounts of sexual assault involving chemical lights, sexual assault and rape by prison guards (military police) and other methods of torture and degradation. This article is not intended to be a substantive account of the incidences or the government response, but more a place to step back and take an analytical glimpse at what these incidents highlight for us as Lesbian, Gay, Bisexual, Two Spirit and Transgender People of Color.

*(continued on page 4)*

## The Audre Lorde Project

is a Lesbian, Gay, Bisexual, Two Spirit and Transgender People of Color center for community organizing, focusing on the New York City area. Through mobilization, education and capacity-building, we work for community wellness, and progressive social and economic justice. Committed to struggling across differences, we seek to responsibly reflect, represent and serve our various communities.

AUDRE LORDE was in her own words, "Black, lesbian, feminist, mother, warrior, poet." She was also a theorist and catalyst central to changes in nation-wide feminist curricula, a founding member of Sisters in Support of Sisters in South Africa (SISA), and a co-founder of *Kitchen Table: Women of Color Press*.

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# HISTORY OF COLORLIFE!

BY JESSE HEIWA

## INTO THE FUTURE

**C**olorLife! Magazine burst forth in 1992 along with the plethora of organizing by Lesbian, Gay, Bisexual, Two-Spirit, Transgender (LGBTST) People of Color that began the decade. In October 1992, a LGBTST People of Color community-wide eat-in/teach-in was held in conjunction with our Native American brothers and sisters; commemorating the survival of Indigenous peoples, 500 years since that fateful 1492 when they discovered a Christopher Columbus who was lost at sea. We wanted to know about our relationships not only within our own communities but also between ourselves. We wanted to move beyond simply being People of Color in reference to the majority white organized LGBTST community; while also examining the concerns that we had within the larger LGBTST community, and in time within our own People of Color communities. It was a heady time, and with gay magazines such as *Out*, *The Advocate*, *Curve*, et al. we knew something was missing, and that was us. We decided a magazine done by, for and about LGBTST People of Color was necessary for those of us "in the life!" We were inspired by earlier examples such as *Kitchen Table: Women Of Color Press*, the *Other Countries* collective, the MACT/NY newsletter and other grassroots efforts that we had created. We went to it with zeal and vigor. We covered a wide range of issues including inter-country adoption by white U.S. LGBT parents of adoptees from overseas, on sexual objectification of men of color in different ways by white gay men, on the gatherings that brought all the LGBTST People of Color

and anti-racist majority People of Color mixed groups together for workshops, sharing, and culture. We provided a resource list of LGBTST People of Color organizations and helped catalyze the creation of new ones. One such organization that grew out of such efforts was the Audre Lorde Project itself; creating a space with an understanding that we are all the parts of ourselves, and we can't leave anything back. We all needed to move forward together and *ColorLife!* provided the means to communicate between us and with others. It lasted until the mid 1990s right before the worldwide web hit big and the creation of the Audre Lorde Project. We had the same issues as any small not-for-profit entity: funding, distribution, differences on specific content and decision-making. None of us got paid for it; it was hard even sustaining ourselves while doing all the work required. Our last issue had a cover story focusing on the activism of young LGBTST People of Color, which came out in 1994. While we had planned on more issues, it was not to be. Soon other projects took our energies, one of them being the Audre Lorde Project itself. Realizing the importance of not only covering our own history but preserving it, archives of the magazine were housed at the Audre Lorde Project, whom in the wisdom of its namesake is bringing forth *ColorLife!* again, providing a much needed anchor for it. *ColorLife!* will be out again in the world doing what it always has, being a voice for the varied LGBTST People of Color communities that it serves. Viva the Audre Lorde Project! Viva ColorLife! La Luta continua.

**Note:** From 1997–2000, ALP produced a newsletter called *The Missive*. As part of re-launching *ColorLife!*, ALP will no longer produce *The Missive*, but will include ALP news in *ColorLife!*

# LET's TALK ABOUT SEX...

BY DESMOND RUDDER

**C**ommunicating about sex with your partner is very important even though raising the subject can be difficult. Nevertheless, it is important to have a conversation about safer sex and each other's likes/dislikes and limits. Having safer sex is a way of showing how much you respect and care for yourself and your partner. Here are a few ways to open the lines of communication.

**The bottom line is, your body belongs to you. It is unloving, unethical and illegal for ANYONE to force you to be sexual when you don't want to be! Be clear in your own mind about what you will and will not do sexually. This will make it easier to convey your likes and limits to your partner.**

## Be prepared to talk when the time seems right

Don't wait until you are half undressed and your partner's tongue is tickling your tonsils to try to start a dialogue. It's awfully hard to talk when your mouth is full! Pick a time (outside of the bedroom), when things are calmer and you both have time to talk.

## Use positive reinforcement

Instead of saying "You're terrible in bed!" compliment your partner on something you enjoyed, like "I love the way you kiss me behind my knees." Your partner will get the message and do more of the things you like. Remember, you are having this conversation to help each other. "What are we going to do about this?" is easier to hear than "What are you going to do about this?" Also be honest. There's no point in faking it because nothing will change.

## Avoid "Why" questions

They often are taken as criticism...like, "why don't you touch me on my thighs more?" Instead you could say something like, "It feels good when you stroke my thighs."

## Use "I" statements

Beginning sentences with "I" when saying what you need opens up communication in a non-judgmental manner. Saying, "I'd like us

to practice safer sex and I have three flavors of dental dam " is better than "You need to use protection before you can get any of this!"

## Try the indirect approach

If you're interested in oral sex ask, "What flavor condom would you

like?" Rather than, "You know you have to use something, because I don't know where you've been!"

## Help the communication along

Maintaining eye contact and paraphrasing can help. Paraphrase by restating your partner's message in your own words – like, "what I hear you saying is that you would like me to kiss and hold you more." This will let your partner know you are really listening.

## Pay attention to your partner's response

If your partner's eyes glaze over, you may have lost them. If your partner gets that "deer caught in headlights" look, you may be moving too fast – slow it down. Give your partner time to think about what you've said.

## Share your needs & desires with each other

Communicating desires is a complicated process. No method works every time. One technique is to find something you'd like to try on the internet or in a magazine and point it out by saying "That looks fun. Want to try it?" This makes you and your partner

co-conspirators on a fun & sexy adventure.

Facial expressions, touching and sounds can also provide information. Sometimes relying on body language to communicate desires can be confusing. Asking the person "Can I kiss you?" or "Will you kiss me?" can help convey exactly what you want and also give you a chance to find out what your partner wants.

## Sexual Fantasies

Sexual fantasies are very common and can be used to relieve pent up pressures or to intensify sexual arousal during masturbation or lovemaking. Fantasies allow you to try different partners, positions and situations without ever removing a piece of clothing or worrying about disease. Sharing your fantasies can be a fun and sensuous way to let your partner know what you want.

## Saying NO

Having a strategy in mind for saying no to intimate invitations can help you prevent being caught off-guard when situations arise. Some strategies are: " Say no in a clear, no nonsense fashion. If your partner doesn't back off, it's okay to take it up a notch and say it louder, "**NO!**" or "**NO means NO!**" Try to avoid arguing or explaining yourself over and over again. Walk away from the situation if possible. Avoid sending mixed messages. If you receive mixed messages, say you are confused and ask for clarification. The bottom line is, your body belongs to you. It is unloving, unethical and illegal for ANYONE to force you to be sexual when you don't want to be! Be clear in your own mind about what you will and will not do sexually. This will make it easier to convey your likes and limits to your partner.



[CONTINUED FROM COVER]

## Shock and Awe

There have been numerous headlines and quotes conveying various public reactions of shock, such as Diane Feinstein, Democratic Senator from California, “The whole thing is disgusting and it’s hard to believe that this actually is taking place in a military facility.”<sup>2</sup> At this point we have to ask ourselves, do we really believe that it’s possible to have war without war crimes? Has there ever been a war that did not include consistent patterns of sexual assault?

For many people who are actively engaging in anti-war organizing in the U.S., these pictures were a horrible confirmation of what we already suspected. This is an unjust war and occupation, built on a history of white supremacy and imperialism. The fact that these pictures have caused the first acknowledgement of the inevitable dehumanization that must occur in order to maintain a hostile occupation of a land and a people offer valuable insights into a broader strategy. This strategy is to deny the true nature of the War on Terrorism – an occupation, not liberation.

The illusion of revulsion and lack of complicity from the same government officials who supported the war is really an admission of their dishonesty to us – as a global public. In fact, anyone familiar with even the last fifty years of foreign policy should never question that wars which are waged for colonial expansion are made of bombs and chemical weapons, civilian casualties and the institutionalization of a power structure which will permanently separate an indigenous population from self determination and justice. Were there not countless recollections of innocent civilians massacred, brutal prisoner camps and heartless interrogation tactics used in the war in Vietnam? Wasn’t the School of the Americas built to institutionalize Central Intelligence Agency (CIA)

National Security Agency (NSA) tactics for emerging dictatorships in Latin America?<sup>3</sup>

There is another disturbing reality, which is that there have been reports in the global press ever since the beginning of the war – of arbitrary arrest and detention of civilians; of rape and torture of men, women, and children; of checkpoint massacres and starvation. Yet the U.S. public has not questioned the war on such a widespread level until we had irrefutable evidence that what is happening is the farthest thing from liberation. This amounts to an admission on our part – that although there have been many “unofficial” voices raising the specter of war crimes (such as Iraqi civilians and NGOs), we were not willing to listen until that voice was the legitimized U.S. corporate media, which means that the perspectives of those most gravely affected by this war are the ones we are least likely to believe.

## Follow the Money

There are many voices in the U.S. calling for an acknowledgement that it is impossible for these pictures to reflect isolated incidences. The International Red Cross and Human Rights Watch have raised concerns that there are similar conditions in the detention camps in Guantanamo Bay, Cuba; Bagram Air Force Base, Afghanistan, and other undisclosed sites of detention. At this point, there are an estimated 10,000 – 15,000 prisoners being held in Iraq alone.<sup>4</sup> The International Red Cross recently released a report estimating that up to 90% of those detained were arrested by mistake.<sup>5</sup>

There has been considerable debate about accountability within the US government, reaching up to Secretary Rumsfeld and President Bush. This is also an opportunity for us to expose and understand the role of the shadow infrastructure

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of the prisoner detention system in Iraq – the private corporations that supply prison management, intelligence retrieval support, interrogators and prison guards. In the example of Abu Ghraib, the private corporations which have supplied interrogators, prison guards and management support have been CACI and to a lesser degree a corporation called Titan. At least one CACI employee has been implicated in the atrocities at Abu Ghraib. “The revelations at Abu Ghraib have also led to the disclosure that private contractors are now carrying out highly sensitive duties that until very recently were the province of government agencies only.”<sup>6</sup>

CACI is a corporation that generates over \$930 million dollars in profit a year, 65% of its budget coming from government contracts. The question remains how these private contractors are accountable to US and international laws, not to mention the international public. Given the restrictions on access to information about the functioning of the war machine since the establishment of the Patriot Act and Department of Homeland Security, we have even less access to information and accountability to some of the most important and dangerous aspects of this permanent war. The relevance of this information is that it exposes one of the most insidious sides to this story – the cycle of government expenditures on private contractors as enforcement agents in this war, and profits made by US corporations which are awarded those contracts. In this way the prison industrial complex is at once exposed and expanded, not only were severe crimes against humanity committed – but at least one corporation has profited from those crimes. For those corporations who are being paid to provide interrogators and intelligence, war crimes are not a consideration, just a consequence.

One of the least surprising revelations since the investigations of these crimes has begun, is that more than one of the accused military police officers are “corrections” officers in U.S. prisons. This should help us widen our questioning to include the voices who are alleging the same abuses within the U.S. prison & immigrant detention system. How can we turn our back on these practices wherever they occur? We know that LGBTST People of Color are more vulnerable to the police state and prison industrial complex, because of our relative marginalization in

tion of victims of lynching to the sexual assault of people who have been perceived to be LGBTST, it is not surprising that these very techniques would be part of U.S. exports in this wartime.

Women’s rights advocates in the U.S. have made the distinction between sex and rape for a long time. By defining rape and sexual assault as an act of violence and not sex, we are placing the validity in the voice of the assaulted, and accepting their experience as central to the truth of what happened. Similarly, in this situation the military police and interrogation officials who

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U.S. society as a whole. We have to consider ourselves subjects and potential victims of a military culture that is informing all of our policing institutions, wherever they may be.

*“If you hate someone; if you disrespect them; if you fear them, how can you ‘liberate’ them?” — Mumia Abu Jamal, 5/3/04*<sup>7</sup>

One of the most confusing aspects of the coverage around the exposure of these crimes against humanity have been how to deal with the blatant homophobia and racism exhibited in the pictures as well as the media coverage of the aftermath. For many of us who looked through these pictures we were immediately aware of the presence of force and coercion. It was clear that there was no sexual activity taking place, only sexual assault and dehumanization. Sexual violence and violence which is connected to sexual imagery has long been used as a tool of oppression against people who are LGBTST and People of Color inside the United States. From the castra-

oversaw these acts might have intended to inflict what they perceived to be worst form of sexual degradation possible – which included what looks like gay sex. Again, what we understand by centering the perspective of the assaulted people is that there was no sex happening regardless of the act.

We must also take a moment to appreciate the ways in which sexism and misogyny have been played out as this situation unfolds. One of the most glaring examples of the anti-woman coverage has been the silence regarding sexual assault of women. Even though some pictures have emerged from Abu Ghraib that show violations against women, these pictures have not been released publicly. We can presume that the U.S. government is attempting to avoid further accountability to these women. In addition, there has been several statements about how humiliating it was for the Iraqi men (*continued on page 6*)



who were assaulted to be put into positions of emasculation by their U.S. captors, affirming once again the age old belief that the most shameful position one can hold in society is to be like a woman.

As LGBTST People of Color, we can offer another lens to understand these statements through – that there are more than two genders and the subjugation of people who are any of those genders is not closer to femininity, but to dehumanization. We also know that one of the central messages of colonization is the assertion that we are not entitled to autonomy over our own bodies – they are simply machines to be used in sweatshops, prisons, and farms. Devoid of our own self-determination regarding sexuality and gender, we are as disposable as any other piece of equipment that has lost its use. As we assert our rights to define our sexual orientations and genders in the face of these attacks, we are making a crucial link between movements of LGBTST people, low wage workers and women of color.

Part of the homophobia revealed in the U.S. press was also the notion that what has happened was worse because the violence mimicked gay sex. If the prisoners had been forced into positions that looked more like straight sex, would it have been seen as less violent and degrading? One journalist wrote, “Look at these images closely and you realize that they can’t just be the random accidents of war, or the strange, inexplicable perversity of a few bad seeds.”<sup>8</sup> What exactly was perverse – the decision to break down the prisoners through violence, the use of sexualized imagery, or the inference of homosexuality? Would the world have reacted the same

way if the pictures had been of forced acts between men and women? These statements reveal our underlying assumptions of homophobia in the U.S. – that non-het-

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erosexual imagery conveys the most unnatural and deviant acts imaginable, and maybe even that violence is an inevitable aspect of deviant sexuality.

According to the *New Yorker*, one of the witnesses who was also a military police officer testified:

“I saw two naked detainees, one masturbating to another kneeling with its mouth open. I thought I should just get out of there. I didn’t think it was right . . . I saw SSG Frederick walking towards me, and he said, ‘Look what these animals do when you leave them alone for two seconds.’ I heard PFC England shout out, ‘He’s getting hard.’”<sup>9</sup>

One of the most important parts of this quote is the insight provided by someone who wasn’t even among the accused – his use of the word “it” to refer to one of the Iraqi prisoners. It is clear from the quote in entirety that this war is not based on the goal of liberation, but of occupation which was justified by the same rationalizations for many wars of imperial conquest. These rationalizations include the idea that the people of Iraq are less civilized, less capable of self-rule, more connected to some animalistic tendencies, and less able to control themselves. These rationalizations are necessary to justify the kind of force that is used to maintain an occupation that is being resisted daily.

A recent press release by Al-Fatiha astutely pointed out that, “Notions of humility and modesty are ingrained in the religious and cultural consciousness of the Arab and Muslim world. Revealing one’s

naked body in front someone from the same tribe, village, or city, let alone a stranger, is a form of disgrace and immense shame.”<sup>10</sup> It is important for all of us to respect and understand the particular ways in which these incidents and the ensuing dialogue fall in the Muslim and Middle Eastern world, both inside and outside of the United States. As residents of the U.S., it is particularly important for us to center the voices and realities of those who are most directly impacted by these wars in Iraq and Afghanistan; as well as people in the U.S. who also become the subjects of these racist, homophobic, and misogynist assaults only because of their identities as Middle Eastern or Muslim.

For those of us who are not Middle Eastern or Muslim providing commentary and solidarity with the prisoners, we need to also expand our thinking beyond the framework provided to us by an equally racist, misogynist and homophobic war propaganda machine – the U.S. corporate media. Because we have the disadvantage of years of cultural and historic misinformation, the voices coming out of the West Asia/the Middle East/Muslim world become continuously skewed through the wartime lens. The U.S. government has portrayed the entire Muslim world as more fundamentalist, patriarchal, misogynistic, and homophobic than any other group of people. They have used decontextualized narratives of Islamic law to justify the notion that governments dominated by Muslim people will be never be capable of running governments or societies where different genders and sexualities will be respected.

It makes sense, then, that the media coverage of this exposure would focus on the perceived homophobia and conservatism of Muslims, instead of the actual homophobia exhibited by the military

police that engineered these acts. Surely, there are specific ways in which these crimes are perceived by the Iraqi people and the Muslim world. But by using these instances to further stigmatize instead of humanize these prisoners; the corporate media miss a valuable opportunity to expose more about the people that are being tortured. We now know more about Lindsey England and Charles Grainer (two of the accused military police) than we do about any of the people who were the prisoners in those pictures. We know very little of their own narratives, identities, or their perspective on the U.S. occupation. Given that, we have to remember their own histories, genders and sexualities are as complex as our own. The U.S. media has managed to once again make them subjects of a war that are marginal in their own story. And the question remains – for which culture would these acts of sexual assault, rape and murder be less appalling?

*“Look into my suffering and multiply that by the hundreds of women, men and children whose voices you do not seem to hear, who suffer on a daily basis the humiliation and terror of a military presence which intends to suffocate the very human aspirations for democracy, liberty and justice.” — Cecilia Rodriguez, after being raped in the course of her work with the Zapatistas, 1995*<sup>11</sup>

Over the last few days, the beginning of the official response has emerged

through investigations, inquiries, and secret hearings. At the time this article was written, the government has made some suspicious moves away from full accountability and disclosure by:

- Suppressing additional images which are being used as evidence
- Transferring oversight of the Iraqi prisons to Maj. Gen. Geoffrey Miller who has been in charge of the Guantanamo prison in the past, which is facing similar accusations of misconduct
- Resisting and denying reports of similar uses of torture at other military prisons
- Attempting to limit those charged with the crimes to the lowest ranking military officers present, and not charging any of the private contracted employees present, nor the supervising army personnel

Given these continued lapses in sincere strategies to deal with this situation, one thing is clear – the only way to end the torture of Iraqi civilians is to end the war, end the occupation, and support an autonomous Iraqi government that does not exist to serve US financial interests. There is no possible reform for the current system, because it is in fact functioning exactly as it should. The arbitrary detention, torture, and killing of Iraqi civilians is exactly what it takes to maintain an unjust occupation.

Let us not forget what the U.S. government is asserting in this process:

- The power to define what is “liberation”

for an entire nation of people which did not elect these decision-makers

- The power to define what is abhorrent gender identity, sexuality, and sexual orientation
- The power to define what are acceptable and unacceptable levels of violence
- The power to use torture, rape and murder as acceptable tools in “intelligence” gathering, and the right to profit from these methods as well
- The power to define what is civilized, what is readiness for self-rule, what constitutes religious fundamentalism, as well as what the wrong kinds of religious fundamentalism are

As Lesbian, Gay, Bisexual, Transgender, and Two Spirit People of Color in the United States, we need to insist that we will not accept more lies about the War on Terrorism’s potential to liberate any person or nation. We need to make the connections between the misogyny, homophobia and racism of this war effort with the overall agenda that the U.S. government is rolling out on all these fronts. We need to build our opposition to the war in its entirety – both abroad and at home. We need to ask ourselves not only what this latest chapter teaches us about the inevitable homophobia and racism in military culture as well as cultures of militarization, but how can we use these lessons to strengthen our commitment and leadership in a movement which will make justice and self determination possible for every person.

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<sup>1</sup> <http://www.wonkette.com/archives/limbaughs-rules-of-order-we-couldn't-have-put-it-better-ourselves-003936.php>

<sup>2</sup> [http://story.news.yahoo.com/news?tmpl=story2&u=/ap/20040512/ap\\_on\\_go\\_co/us\\_prisoner\\_abuse](http://story.news.yahoo.com/news?tmpl=story2&u=/ap/20040512/ap_on_go_co/us_prisoner_abuse)

<sup>3</sup> The School of the Americas (SOA), in 2001 renamed the “Western Hemisphere Institute for Security Cooperation,” is a combat training school for Latin American soldiers, located at Fort Benning, Georgia. Over its 56 years, the SOA has trained over 60,000 Latin American soldiers in counterinsurgency techniques, sniper training, commando and psychological warfare, military intelligence and interrogation tactics. <http://www.soaw.org/>

<sup>4</sup> <http://www.guardian.co.uk/Iraq/Story/0,2763,1214080,00.html>

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<sup>8</sup> <http://www.washingtonpost.com/wp-dyn/articles/A2040-2004May4.html>

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# HAVE U BEEN SERVED?



Photo © Gay City News

**The Asian and Pacific Islander AIDS Ad Hoc Committee has been fighting a battle with the Asian/ Pacific Coalition on HIV/AIDS (APICHA) for the betterment of services for immigrants living with HIV/AIDS for over two years. The Audre Lorde Project has a representative who sits on the Ad Hoc Committee.**

APICHA kicked out four clients without due process for voicing their concerns. Clients were told by APICHA staff "If you don't like it here, then go someplace else."<sup>1</sup> Well attended client activities such as the client Advisory Board and Peer-led Group were eliminated. APICHA Executive Director Therese Rodriguez took a room

formerly designated for client use/space for her own executive office. Board member Suki Ports called clients who were articulate about the need to change the "culture of fear" in APICHA, "uneducated and mentally unstable people."<sup>2</sup> APICHA then took its former clients and the Ad Hoc Committee to Supreme Court with an injunction for trespass on private property, suing them for \$500,000 to compensate for alleged damages caused by protests in 2003 on its premises.

## **AD HOC COMMITTEE CONCERNS:<sup>3</sup>**

### **Poor Client Services**

Over the past few years, Client Services at APICHA have gone from bad to worse: Claiming to offer "culturally competent" services, Client Services no longer retains its bank of Bilingual Peer Counselors to facilitate service provision to many language groups, and lacks trained staff to deliver the services and benefits that clients most need.

### **Poorly trained, poorly supervised staff**

Due to a staff that lacks continuity and skills, clients are often deprived of critical benefits. For example, it took one client four years to get food stamps through APICHA's case managers. Rather than relying on APICHA staff for assistance, clients often find themselves having to navigate the world of social services on their own or going without benefits.

### **Lack of staff and program continuity**

Due to high staff turnover and position vacancies, due to frustrations with working conditions, countless case managers have quit, often within months or days of being hired. Staff positions are left unfilled, and program time and energy is squandered on constantly recruiting and hiring staff. Clients are switched to 3 or 4, in some cases 5, different case managers in a given year. Due to poor program planning, critical services such as translation services and food benefits have been abruptly cut suddenly leaving clients cut off.

### **No response to client complaints/grievances**

A typical response from Director of Client Services, Shu Hui Wu, to complaints is: "If you don't like it here you can go someplace else (for services)."

### **Client input not welcomed**

Although mandated by government funders that Client Services have a vehicle for client input and decision making, the Client Advisory Board is in fact controlled by staff and management and feedback does not inform actual decision made by management and the Board. In order to be heard, some of APICHA's clients formed the Ad-Hoc Committee. Some of these Clients have been terminated and are now being sued by APICHA.

### **Lack of Organizational Accountability**

APICHA, its management and board



BY ANDY PHILIP

refuse to be held accountable for problems with client services.

### Low representation of HIV+ individuals on board and staff

There are no systems to ensure that client input is heard by those who make organizational decisions. In a staff of 30 to 40, there is only one out HIV+ staff member, who works very closely with management and has said to clients that he “does not represent the clients”. Also, management has told clients that APICHA does not hire its own clients, even for part-time jobs.

At the March 23rd hearing at State Supreme court, Justice Carol Edmead ordered mediation between APICHA and the Ad Hoc Committee. She said the alter-

native would be both parties going in and out of court for the next 18 months. The Ad Hoc Committee was also ordered to hand over video footage and photographs of the August 23rd walk through at APICHA's offices. Two weeks after this hearing, Justice Edmead stepped down from this case because of pressure from the Democratic Committee (which appoints justices) on the state level, which alleged Justice Edmead was biased against Asian Americans. The Ad Hoc Committee believes Justice Edmead's words were taken out of context. The newly assigned Justice Emily Jane Goodman has upheld the court order for mediation, which should begin in July.<sup>4</sup>

It is saddening to see APICHA board and executives denying clients the services

that they need and putting an added stress on them. Hopefully some decision can be made in the near future so all of APICHA's clients can receive necessary services. The hardest thing to understand is how an organization that offers health care can then add stress to people living with HIV/AIDS by draining them physically and emotionally. My respect goes out to those clients who have taken a stand in this struggle for client services, rights and due process.

#### CITATIONS :

<sup>1</sup>Info provided by the Ad Hoc Committee

<sup>2</sup>Filipino Reporter Dated April 16-22 2004 by Cecille K. Gullas

<sup>3</sup>Taken from the Ad hoc Committee list of concerns

<sup>4</sup>Info provided by the Ad Hoc Committee



# WHOSE STREETS?

Imagine that you are coming home from work. You are tired, and you are thinking about what you are going to eat when you get home. You get to your apartment building and your neighbors are hangin' out on the stoop and offer you a drink. You are relieved to relax after a long day, you sit down and start catching up on what's been going on in the neighborhood. A New York Police Department (NYPD) car rolls by and the officers stop and start questioning you and your friends. They say something about sitting with an open container, and start writing a ticket for a violation.

**FREEZE.** For many New Yorkers who are People of Color—racial profiling is a regular, everyday occurrence. There are two definitions of racial profiling: “Under the narrow definition, racial profiling occurs when a police officer stops, questions, arrests, and/or searches someone solely on the basis of the person’s race or ethnicity . . . Under the broader definition, racial profiling occurs whenever police routinely use race as a factor that, along with an accumulation of other factors, causes an officer to react with suspicion and take action.”<sup>1</sup> There is a long history of People of Color in New York City organizing against racist practices in the police force, and the existence of racial profiling as an everyday tactic of the NYPD.

**CONTINUE.** Now imagine that you are an immigrant and the police officer asks you for your proof of U.S. legal residency or citizenship. If you cannot show proof of either temporary or permanent residency (such as a visa, green card or citizenship documentation), this police officer can now arrest you and take you into custody on those grounds alone. If you have violat-

ed one of many laws regarding your residency (such as not renewing a lapsed visa, failing to inform the U.S. Citizenship and Immigration Services of a change of address), you can be immediately put into detention as well as deportation proceedings. Ultimately, this amounts to a situation where racial profiling and/or minor violations can open the door to detention and deportation in the bat of an eye. The legality of this kind of collaboration between local police and the federal government has been contested by many different organizations, especially within the immigrant rights movement.

Rep. Norwood introduced the Clear Law Enforcement for Criminal Alien Removal Act, H.R. 2671 (CLEAR Act) on July 9, 2003. Senators Jeff Sessions (R-AL) and Zell Miller (D-GA) introduced the Senate version, the Homeland Security Enhancement Act (S.1906), in November 2003. Here are some highlights of the proposed legislation:

- If passed, CLEAR would fully authorize state and local police to “investigate, apprehend, or remove aliens.”
- Provides immunity from civil rights complaints or violations for federal, state and local police enforcing immigration laws.
- Undocumented immigrants would be subject to increased criminal penalties and forfeiture of property, including criminal and civil penalties for “illegal entry and failure to depart violations.”
- Funds derived from certain civil penalties would be paid to state and local police for apprehending and detaining undocumented immigrants.
- All “immigration violators” would be listed in the National Crime Information

Center (NCIC) database, regularly accessed by police during investigations and routine traffic stops.

- States and cities would be required to report immigrants in detention to Department of Homeland Security (DHS). Non-compliance would result in losing federal monies paid for jailing immigrants awaiting deportation.
- Police agencies would receive grants to pay for equipment and facilities needed for jailing and processing immigrants. Additionally, state and local police agencies would be paid for costs of federal custody of immigrants.
- Department Of Justice and DHS would continue being in charge of deportation programs, extended to all states.

## What the Homeland Security Enhancement Act (HSE S.1906) Will Do:

- Driver’s licenses for immigrants would expire the same date as their visas.
- Prohibits states from issuing driver’s licenses to undocumented immigrants.
- Federal government would either jail immigrants or reimburse local police for detaining immigrants.
- Increases federal jail facilities and cell space to hold “criminal aliens” until deported.
- Increases amount of immigration information entered in the NCIC databank and facilitates access to state and local police.
- Extends “Institutional Removal Program” so that immigrants who have finished serving sentences are detained until deportation.



Photos © 2003 Fred Askew

## We're Here, We're Queer, We're Used To It

For Lesbian, Gay, Bisexual, Two Spirit and Transgender (LGBTST) immigrants of color, police profiling on the basis of perceived race, nationality, age, sexual orientation, gender identity, and class is a daily factor in our survival. The CLEAR Act would elevate the already apparent risks that we face to a new level of vulnerability. It not only raises the issue of when and how we are vulnerable to police harassment, violence, and arbitrary incarceration — but where. Because of the homophobic, heterosexist and transphobic realities of our communities; we often have to seek out public spaces to connect with friends, dates, partners or acquaintances. Because of employment discrimination and the current state of our economy, more and more members of our community have been forced to work in low wage labor and exploitative workplaces, which offer little protection. Because of the lack of universal health care, many of use public clinics, hospitals, and social service agencies to deal with our health care needs. Because of gentrification in many New York City neighborhoods, many of us are struggling to find and stay in affordable housing. For many of us who are poor and homeless life on the street is an inevitable reality, with few shelters that provide safe alternatives.

In all these situations, the increased power of the local police to patrol our daily spaces has huge ramifications. Combined with a growing public allegiance with right wing criminalization of our bodies, genders, and sexualities — the CLEAR Act cannot be seen as an attack on our communities in a vacuum. We have to recognize it as part of a larger strategy to proclaim all spaces subject

to enforcement, and all of us as suspects just by existing. Make no mistake — this is another example of how the War on Terrorism is a war on our own communities and we have no option but to organize in opposition. On April 6, 2004 U.S. Representative Charlie Norwood (GA-09) put out a press release titled “Norwood Commends ICE for Arresting 60 Criminal Aliens — Just 79,940 to go...”<sup>2</sup>

It is important to make the connection between the CLEAR Act, the Patriot Act (both I and II), and the overall restructuring of the Immigration and Naturalization Services into the Department of Homeland Security. From an immigrant rights standpoint, all of these policies and actions highlight some important developments:

- The movement of immigration policy out of the framework of domestic migration policy into the heart of an international military strategy.
- The dissolution of any semblance of the federal immigration infrastructure being service-based, when in fact it is only a vehicle for enforcement practices.

### CITATIONS:

<sup>1</sup> Jim Cleary, “Racial Profiling Studies in Law Enforcement: Issues and Methodology,” MN House of Rep. Research Info. Br., at 5-6 (June 2000). <http://www.house.leg.state.mn.us/hrd/pubs/raceprof.pdf>

<sup>2</sup> From a factsheet issued by the National Network for Immigrant and Refugee Rights ([www.nnirr.org](http://www.nnirr.org))

|                         | Folks Who Oppose The CLEAR Act   | Folks Who Support The CLEAR Act  |
|-------------------------|--|--|
| <b>RACIAL PROFILING</b> | Name for a range of experiences that we have always faced — including Driving While Black, being followed in retail stores, getting searched going into clubs, etc                             | A useful tool to weed out the really threatening People of Color from the less threatening People of Color   |
| <b>NATIONAL BORDERS</b> | Contestable based on the history of colonization and indigenous genocide; more permeable for people of European ancestry; frequently used to justify any and all policing and military tactics | Uncontestable by those not in power; under attack by aliens; a useful tool to weed out the really exploitable migrant labor from the less exploitable migrant labor  |
| <b>IMMIGRATION</b>      | A necessary and understandable strategy to survive globalization and the expanding takeover of third world countries by western militaries and corporations                                    | The irrational expectation that third world laborers would benefit from the country in which they work.  |
| <b>THE CLEAR ACT</b>    | The expansion and further legalization of racial profiling and collaboration between local police and the federal immigration authorities. Another tactic of the broader War on Terrorism.     | The expanded legalization of collaboration between local police and the federal immigration authorities, based on the understanding that our borders are under attack by aliens. Another tactic of the broader War on Terrorism. |



# ALP at Work

## Health & Wellness

The Health & Wellness Working Group produced two workshops this spring covering the areas of meditation and nutrition and facilitated several HIV 101 workshops. Working group members have also helped provide HIV/STD prevention materials and resource guides to over 800 community members through club outreach and community events such as Brooklyn Pride. For more information, contact Desmond Rudder @ 718.596.0342, ext. 14 or drudder@alp.org.

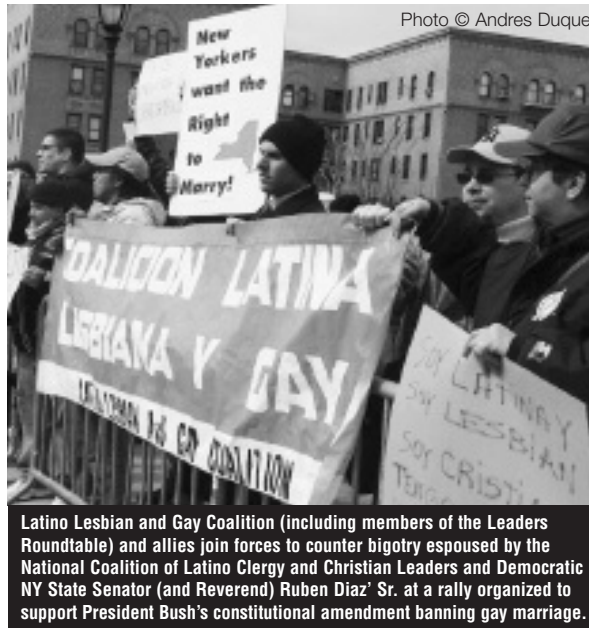
## The Working Group on Immigrant Rights

The Working Group on Immigrant Rights has supported multiple LGBTST POC immigrants through advocacy, referrals, and legal support. WGIR also represented ALP on Third World Within, a citywide coalition of people of color racial justice organizations. We are currently building our capacity for ongoing community organizing campaigns through a series of know your rights trainings, legal clinics and community meetings. The goal of the working groups is to build the capacity for LGBTST immigrants of color to organize for justice and self determination in our communities, as well as participate in a growing movement for legalization and immigrant rights in the U.S. We are currently working on a one day summit for LGBTST immigrants of color on July 31, 2004. If you are interested in attending this summit, or volunteering at the summit

please contact us soon! For more information, contact Trishala Deb, x.12, tdeb@alp.org

## LGBTST POC Leaders Roundtable

The Leaders' Roundtable is a network of LGBTST POC organizations in NYC which meets on a bi-monthly basis, holds an annual retreat, sponsors skills building



Latino Lesbian and Gay Coalition (including members of the Leaders Roundtable) and allies join forces to counter bigotry espoused by the National Coalition of Latino Clergy and Christian Leaders and Democratic NY State Senator (and Reverend) Ruben Diaz' Sr. at a rally organized to support President Bush's constitutional amendment banning gay marriage.

trainings for member organizations, and mobilizes around emerging issues which impact our community. The goal of the Leaders' Roundtable is to provide a space for organizations to come together across various communities, strategize around common obstacles for our organizations, and deepen our unity as LGBTST POC organizations. During June many organizations, which are member of the Leaders Roundtable, will participate in the People of Color contingent of the Heritage of Pride march in Manhattan. For more information contact Trishala Deb, x.12, tdeb@alp.org.

## Working Group on Police & State Violence

The Working Group on Police & State Violence is currently co convening a national strategy meeting of LGBTST organizations who have done work in their communities to put an end to the US War on Terrorism. The Working Group is presently exploring possible campaign issues and

planning on launching a local campaign this summer. Through our participation in the Coalition Against Police Brutality (CAPB) we are working to develop Know Your Rights curriculum and a Police Brutality intake form that are inclusive and reflects the constituencies of all the organizations in the coalition. A member of the working group is also currently participating on Amnesty International's advisory committee that is conducting a national study on the effect of Police Brutality on the LGBTST community. For more information, contact Loyda Colon @ 718.596.0342, ext. 20.

## Youth Working Group

The Youth Working Group is currently preparing for this summer's Youth of Color Leadership Training Program (YOCLTP)—an intensive 6 week community organizing training for youth 14–20 years of age. The curriculum development process in the YOCLTP has given the Working Group the opportunity to expand and revise our training and political education materials. The Youth Working Group is also developing a campaign based on fair and equal employment for LGBTST youth of color. For more info, contact Loyda Colon @ 718.596.0342, ext. 20.

# NYC LESBIAN GAY BISEXUAL TWO SPIRIT AND TRANSGENDER PEOPLE OF COLOR RESOURCE GUIDE

**ADODI/ New York** – Black same-gender-loving/gay men's group. P.O. Box 7417, JAF Station, NY, NY 10116-7417, tel: 212.560.7252; web: <http://groups.yahoo.com/group/menofadodi>; email: [moa@yahoogroups.com](mailto:moa@yahoogroups.com).

**African Ancestral Lesbians United for Societal Change (AALUSC)** – Committed to the empowerment of African Ancestral Lesbians and all Wimmin of Color. AALUSC, 154 Christopher Street, #3C, NY, NY 10014, tel: 212.741.9110 ext. 18; email: [info@aalusc.org](mailto:info@aalusc.org); web: [www.aalusc.org](http://www.aalusc.org).

**Al-Fatiha Foundation** – An organization for Lesbian, Gay, Bisexual, Transgender and Questioning Muslims & Friends. P.O. Box 33532, Washington, DC 20033; email: [gaymuslims@yahoo.com](mailto:gaymuslims@yahoo.com); web: [www.al-fatiha.net](http://www.al-fatiha.net).

**Assal East Coast – Arab & Iranian Lesbian, Bisexual and Transgender Women's Group.** Social and support network for Arab and Iranian LBT women, tel: 718.596.0342, xt.35; e-mail: [labwas@yahoo.com](mailto:labwas@yahoo.com)

**The Audre Lorde Project:** Community Organizing Center for Lesbian, Gay, Bisexual, Two Spirit and Transgender People of Color Communities – 85 South Oxford St., Brooklyn, NY 11217, tel: 718.596.0342; email: [alpinfo@alp.org](mailto:alpinfo@alp.org); web: [www.alp.org](http://www.alp.org).

**Black Pride NYC** – Committed to empowering lesbian, gay, bisexual, two spirit and transgender people of African descent. 692 Fulton St., #3, Brooklyn, NY 11217; tel: 212.613.0097, email: [blackpridenyc@aol.com](mailto:blackpridenyc@aol.com); web: [www.blackpridenyc.com](http://www.blackpridenyc.com)

**Brazilian Rainbow Group** – c/o GMHC, 119 W. 24th St., 4th Floor, NY, NY 10011 tel: 212.367.1471, email: [brg@gmhc.org](mailto:brg@gmhc.org).

**Colectivo Mexicano LGBT (CoMex LGBT)** – c/o D. Leyva, LCOA, 24 W 25th St., 9th Floor, NY, NY, 10011; tel: 212.584.9313; email: [Xocoyotzin@NYC.rr.com](mailto:Xocoyotzin@NYC.rr.com) or [Aztec1970now@aol.com](mailto:Aztec1970now@aol.com)

**Colombian Lesbian & Gay Association (COLEGA)** – Social organization for LBGT Colombians in the NY area. c/o Raul G., 35-15 Leverich St., Ste 607, Jackson Heights, NY 11372; tel: 212.584-9307; email: [colega\\_ny@yahoo.com](mailto:colega_ny@yahoo.com); web: [www.colegalgbt.org](http://www.colegalgbt.org).

**Gay and Lesbian Dominican Empowerment Organization (G.A.L.D.E.)** – c/o Francisco Lazala, LCOA, 24 W 25th Street, 9th Floor, NY, NY 10010; tel: 718.596.0342 ext. 39; email: [info@galde.org](mailto:info@galde.org); web: [www.galde.org](http://www.galde.org)

**Gay Asian and Pacific Islander Men of New York (GAPIMNY)** – Supportive organization for gay, bisexual, and questioning men, and transgender people of Asian or Pacific Islander heritage. PO Box 1608, Old Chelsea Station, NY, NY 10113; tel: 212.802.RICE; email: [gapimny@gapimny.org](mailto:gapimny@gapimny.org); web: [www.gapimny.org](http://www.gapimny.org).

**Gay Men of African Descent (GMAD)** – African, African American, Latino and Caribbean gay men dedicated to addressing the needs of their community. 103 East 125th St., Suite 503, NY, NY 10035, tel: 212.828.1697; email: [gmad@gmad.org](mailto:gmad@gmad.org); web: [www.gmad.org](http://www.gmad.org).

**Gay and Lesbian Arab Society (GLAS)** – A network for the Arab LGBT community. email: [ramzi@glas.org](mailto:ramzi@glas.org); web: [www.glas.org](http://www.glas.org).

**GRIOT Circle (Gay Reunion In Our Time)** – Gathering of elders for Lesbian, Bisexual, Gay Male, Two Spirit and Transgender Persons of All Colors. YWCA, 30 Third Ave, Brooklyn, NY 11217; tel: 718.246.2775; email: [reunion@griotcircle.org](mailto:reunion@griotcircle.org); web: [www.griotcircle.org](http://www.griotcircle.org).

**House of Anjea** – A supportive space for Lesbian & Bisexual women who are married, engage or partnered with men, yet maintain relationships with women. tel: 212.479.7886; email: [HouseofAnjea@hotmail.com](mailto:HouseofAnjea@hotmail.com).

**HoMoVISIONES** – First TV program in history created to present different aspects of Latino gay life through television. email: [info@homovisiones.org](mailto:info@homovisiones.org); web: [www.homovisiones.org](http://www.homovisiones.org).

**House of Moshood** – HIV positive Lesbians and their allies group doing safer sex prevention work thru outreach in the ball and club community. Meetings TBA. Contact Misha Moshood, tel: 646 256 7639; email: [mislew212@aol.com](mailto:mislew212@aol.com).

**Iban/Queer Koreans of New York (QKNY)** – A friendly support group and political advocacy organization for LGBT Koreans, Korean Americans and Korean adoptees. email: [koalany@hotmail.com](mailto:koalany@hotmail.com).

**Kilawin Kolektibo** – A New York City Filipina Lesbians, Bisexual and Transgender networking and support group. email: [Kilawin@yahoogroups.com](mailto:Kilawin@yahoogroups.com).

**Las Buenas Amigas** – A Latina lesbian educational, cultural, political and social organization. voicemail: 718.596.0342, ext. 44.

**Latino Gay Men of New York/ Hombres Latinos Gay de Nueva York** – All-Latino, all-gay-male support group. c/o The Audre Lorde Project, 85 S. Oxford St., Brooklyn, NY 11217; tel: 718.596.0342, ext. 36; email: [info@lgmny.org](mailto:info@lgmny.org) or [lgmny@hotmail.com](mailto:lgmny@hotmail.com); web: [www.lgmny.org](http://www.lgmny.org)

**Latitud 0° (Cero)** – Movimiento Lésbico-Gay-Bisexual-Transgenero Ecuatoriano. c/o GMHC 119 W. 24th St, 4th fl., NY, NY 10011; Call Fausto or Bolivar, tel: 212.367.1466; email: [latitud0@hotmail.com](mailto:latitud0@hotmail.com).

**Lavender Light:** The Black and People of All Colors Lesbian and Gay Gospel Choir – Black gospel music tradition in an environment supportive to Lesbian and Gay people. 70-A Greenwich Street, Ste. #315, NY, NY 10011; tel: 212.714.7072; email: [mcjellyrol@aol.com](mailto:mcjellyrol@aol.com); web: [www.lavenderlight.com](http://www.lavenderlight.com).

**Mano a Mano** – Coalition of Latina/o LGBT activists and organizations. Quarterly board meetings. c/o Andres Duque, 24 W 25th Street, 9th Floor, NY, NY 10010; tel: 212.584.9306; email [aduque@latinoaid.org](mailto:aduque@latinoaid.org); web: [http://groups.yahoo.com/group/mano\\_mano\\_ny](http://groups.yahoo.com/group/mano_mano_ny).

**New York State Black Gay Network** – 119 W.24th St., NY, NY 10011, tel: 212.367.1565; email: [nysbgn@aol.org](mailto:nysbgn@aol.org).

**People of Color in Crisis (POCC)** – Brooklyn-based HIV/AIDS organization serving African American and Caribbean Gay and Bisexual men. 468 Bergen St., Brooklyn, NY 11217; tel: 718.230.0770; email: [pocccgen@poccc.org](mailto:pocccgen@poccc.org); web: [www.poccc.org](http://www.poccc.org).

**Primer Movimiento Peruano** – LGBT Peruvian group. c/o Queens Pride House, 67-03 Woodside Ave., Woodside, NY 11377, email: [grupo@gayperunyc.org](mailto:grupo@gayperunyc.org); web: [www.gayperunyc.org](http://www.gayperunyc.org)

**Puerto Rican Initiative to Develop Empowerment (PRIDE)** – Dedicated to the empowerment of LGBT people of Puerto Rican descent. Louis Robles, President, c/o The Audre Lorde Project, 85 S. Oxford St., Brooklyn, NY 11217, tel: 718.596.0342, ext. 36; email: [lrobles@nyc.rr.com](mailto:lrobles@nyc.rr.com).

**Quisgleya-Dominican Gay and Lesbian Association** – 1015 Grand Concourse, #3B, Bronx, NY 10452; tel: 718.681.1612; email: [quisgleya@hotmail.com](mailto:quisgleya@hotmail.com).

**Sistahs in Search of Truth, Alliance & Harmony (SiSTAH)** – Supportive organization for bisexual and lesbian of colour community. Cadman Plaza, POB 020136, Brooklyn, NY 11202; tel: 212.479.7886; email: [mail@sistah.org](mailto:mail@sistah.org); web: [www.sistah.org](http://www.sistah.org).

**South Asian Lesbian and Gay Association (SALGA)** – SALGA-NYC is a social and political group for lesbians, gay men, bisexual and transgender people of South Asian trace their descent from countries such as Afghanistan, India and Trinidad. PO Box 1491, Old Chelsea Station, NYC 10113; tel: 212.358.5132; email: (general info) [salganyc@hotmail.com](mailto:salganyc@hotmail.com); (women's events) [salga\\_women@hotmail.com](mailto:salga_women@hotmail.com); web: [www.salganyc.org](http://www.salganyc.org).

**Unity Fellowship Church of Christ/NY** – Multiracial, all-ecumenical lesbian, gay, bisexual and transgender church, 2578 Atlantic Avenue, Brooklyn, NY 11207; 718.385.2406; email: [ufcnyc@aol.com](mailto:ufcnyc@aol.com); web: <http://members.aol.com/ufcnyc/>

**Uhuru-Wazobia** – group for LGBTIQ Africans living in New York, email: [adesiminaya@yahoo.com](mailto:adesiminaya@yahoo.com).

**Young Organization of Sistahs in Search of Truth, Alliance & Harmony (Yo SiSTAH)** – For young women 29 years and younger, Cadman Plaza, POB 020136, Brooklyn, NY 11202; tel: 212.479.7886; email: [ghettotfabulous7@hotmail.com](mailto:ghettotfabulous7@hotmail.com); web: [www.yosistah.s5.com](http://www.yosistah.s5.com)

# VOLUNTEER OPPORTUNITIES

**The Audre Lorde Project seeks interested individuals to become active builders of our work. Following are some examples of volunteer opportunities.**

**Working Group Member**—requires a 4 to 10 hour a month commitment, for at least three months. Are you an activist or organizer or aspire to be one? Do you care about the political issues that affect your daily life but don't know how to change things? Here at ALP we have several working groups that address progressive social and economic issues such as health & wellness, immigrant rights, police violence and youth organizing. Working group members meet monthly to discuss pertinent issues and upcoming projects. Below is a description of each working group.

**Health & Wellness** — Would you like to help educate the LGBTST POC community about items such as wellness issues affecting our communities or holistic health practices? Are you interested learning more about HIV/STD prevention, or doing outreach in clubs or at LGBTST People of Color events? Consider joining the Health & Wellness Working Group where you can help plan and implement our health & wellness related programs including community outreach and workshop/community forum development and facilitation. For more information, contact Desmond Rudder @ 718.596.0342, ext. 14

**Immigrant's Rights** — This working group is open to all people born outside of the United States, regardless of legal status/citizenship. Over the next year we will be connecting with LGBTST POC immigrants all over New York City to build safe spaces for immigrants to come together, access legal and support services, and develop organizing strategies that can directly impact the issues that effect our lives. If you are interested in being a part of a team for outreach, legal support, political education, and/or direct action organizing with other immigrants, this is the place for you!

For more information contact Trishala Deb @ 718.596.0342, ext. 12

**Police Violence** — Are you tired of feeling helpless in the face of all kinds of abuse of power by the police in your community? Are you questioning how the War on Terrorism is connected to your life as an LGBTST person of color? Are you ready to explore the connections between policing abroad and right here at home? The WGPV is looking for LGBTST POC who have been impacted by police violence, or who have a strong desire to organize

## DID YOU KNOW THAT ALP HAS A FACILITIES PROGRAM?

The goal of the Facilities Program is to build capacity and support the organizational development of Lesbian, Gay, Bisexual, Two Spirit & Transgender People of Color (LGBTST POC) non-profit community organizations and organizing efforts through the provision of meeting space, access to office infrastructure, technical assistance, training, networking and coalition building opportunities.

LGBTST POC groups can access meeting space, office infrastructure, technical assistance, training, networking and coalition building opportunities in three ways, as a User Group, a Member Group or as an Incubator Group.

### Some of the services our facilities program offers are:

- Low cost meeting space
- Technical Assistance
- Computer usage – \$5 per hour (when available)
- Copy Machine – white paper, 15¢ per page & color paper 20¢ per page
- Fax Machine – 25¢ per page for first 4 pages local, 10¢ each additional page
- Mailboxes including receipt of faxes – \$60 per year
- Voicemail – \$15 per month

**For more information or to request a brochure, please contact our Program Assistant-Resource Center, Dawn Philip @ 718.596.0342, ext. 17.**



against police and state violence locally. Over the next year we will be building a local campaign centered on issues of police violence for LGBTST POC in NYC, as well as convening a national meeting for LGBTST organizations opposed to the War on Terrorism. For more information, contact Loyda Colon @ 718.596.0342, ext. 20.

**Youth Organizing** — If you are a LGBTST youth of color 20 & younger and you are interested in fighting for justice and helping your community, you should join the Youth Organizing Working Group. The working group is lead by and for youth that identify or want to be trained as community organizers. Youth are trained in program & curriculum development, workshops facilitation, outreach, fundraising, retreat/event planning and much, much more. In the Youth Organizing Working Group you will be given the opportunity to hang out and work with other youth across the country. We also invite you to apply for the Youth of Color Leadership Training Program (YCLTP) taking place this summer. The YCLTP is a six-week paid organizing training that provides youth with the basic skills needed to organize and fight for their rights. Meals and weekly metro cards are also provided. For more information, contact Loyda Colon @ 718.596.0342, ext. 20.

**ColorLife!** Use your writing, drawing, photography or computer skills to help us produce *ColorLife!* Knowledge of Quark and/or good writing skills are a plus. For more information, contact Desmond Rudder @ 718.596.0342, ext. 14

**Fundraising Committee** (4 to 10 hour a month commitment, for at least 1 year) Work directly with our Development Associate and Executive Director to implement creative strategies for sustainable fundraising. We are looking for volunteers who are detail-oriented, have good written/communication skills, and want to learn more about fundraising. The Fundraising Committee offers excellent skills building and resume building experience. For more information, contact Becky Lee @ 718.596.0342, ext. 15

**Materials Preparation** Help ALP put together materials for distribution at trainings, community events and parties. For more information, contact Desmond Rudder @ 718.596.0342, ext. 14

**Outreach Worker** Are you a people person? Do you enjoy attending community events? Then this could be the volunteer spot for you. ALP needs people to staff our tables at various community events. You would have the opportunity talk to folks about our programs, provide community members with referral information and much, much more. Attending an ALP Outreach training is required. For more information, contact Desmond Rudder @ 718.596.0342, ext. 14

**Website Maintenance** Help ALP update & restructure its website. Experience with Dreamweaver is a plus. For more information, contact Desmond Rudder @ 718.596.0342, ext. 14



**On May 27**, ALP celebrated the rebirth of *ColorLife!* The event featured a panel of activists/artists discussing current events and issues facing LGBTST People of Color communities and how art and media can be used as tools for organizing.

# NATIONAL SPOTLIGHT

In each issue of ColorLife! we will spotlight LGBTST POC organizations around the country. The contact information for each is included in the article. If you are interested in learning more about any of the Spotlight organizations, please contact them directly.

**Southerners on New Ground or SONG** was started by Black and white southern lesbians with long histories in progressive struggles including anti-racist, civil rights, women's, economic justice, international solidarity and lesbian/gay/trans equality. Started by women aged forty and over, SONG is now led by lesbian/gay/trans people of color, with half of the board and staff in their 20s. We have shifted from a Black/white organization to being predominantly Black and we are working to expand our programming, board and staff beyond the Black/white paradigm to a multi-racial, multi-cultural and intergenerational staff and board. We place deep importance on modeling the change we want in this world within our organization. We also trip over centuries old dynamics of race, class, culture, gender and age. In November 2001, our board and staff participated in a training to understand and learn how to fight the oppression of Transgender people. We are also planning to participate in a training about ethnocentricity and how to integrate issues of American privilege into our organizational structures. We continue to talk, think and explore the lessons that come from these internal examinations and want to share them with you as we go.

**SONG – Southerners On New Ground**

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**Q-Team** is a queer and trans youth of color collective of individuals with complex identities rooted in various traditionally marginalized and oppressed communities in Los Angeles. Our organization is queer and trans youth of color ran and led. Q-Team's founding members include youth who identify as immigrants, refugees, poor and working class, womyn (born and self identified), differently-abled and spiritual. Our primary constituency is self identified Queer and Trans (Lesbian, Gay, Bisexual, Asexual, Pansexual, Same Gender Loving, Transgender, Twin/Multi-spirit, Questioning, intersex, non-heterosexual and Queer ) youth (12-25 years old) of color. Q-Team exists to challenge and resist the main interlocking systems of oppressions through multi-issue, grassroots organizing. Q-Team is committed to building and sustaining safe physical and political spaces for the empowerment of young people by advancing and supporting their natural leadership abilities through education and the promotion of wellness and self care. Q-Team believes in love, respect, dignity and self-determination. We are allies in the global social justice movement, committed to freedom and human rights for everyone. Our scope of work is divided into five areas, which include: Education, Culture, Arts and Media, Grassroots Organizing, Research and Broad Coalition Building. Some of our activities/programs include political discussion for community education, Night of Bad Performance Art, "pigeonholes" Zine, actions for transjustice, social justice bike tours and organizing.

**Q-Team**

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**Please return to:**

The Audre Lorde Project:  
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As The Audre Lorde Project, Inc. is a 501(c)3 approved organization, your voluntary contribution is tax-deductible to the full extent allowed by law. You may request a copy of our last annual report from us or from the State of NY, Office of the Attorney General, Charities Bureau.