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Lesbian Battering

“Sometimes women can do bad things — our sex does not make us infallible. We can be battered.
We can also batter.
The first step is to accept that battering in the lesbian community exists. The second is to provide compassionate help to victims.
And abusers.”

By Fran Franklin
Radical Feminists v. Civil Libertarians

Minneapolis Mayor Vetoes Anti-Porn Law

By Sharon Page

Minneapolis, MN -- As GCN went to press, Mayor Don Fraser announced his decision to veto the measure and declared trafficing -- the amendment adds an extensive prohibition to the civil rights ordinance protecting against discrimination on the basis of race, sex, affectional preference, sexual orientation, and marital status. The ordinance declares pornography to be "a form of discrimination on the basis of sex" and is defined as the "sexually explicit subordination of women, graphically depicted, whether in pictures or words, that is indulged in one or more of nine categories in which women are represented as objects of sex, torture, shown as filthy or inferior, injuring, bruised or hurt in a context that makes those conditions sexual..."

On Dec. 27, the Council must now vote to sustain or override the veto. An override requires nine votes. The Council may take up the issue on its next meeting.

By Bob Nelson

BUFFALO, NY -- The Buffalo District Attorney’s Office, led by Richard Arcara, has failed in its attempt to require women to register as sex offenders, according to a decision by the New York State Supreme Court. The court denied the appeal by Arcara in the case of a woman who was convicted of soliciting for sex from an underage boy.

The case was filed in the state’s highest court in November, following a ruling by the state’s Court of Appeals that struck down the state’s registry law.

Arcara argued that the registry law was necessary to protect children from sexual predators. However, the court ruled that the registry law was unconstitutional because it violated a woman’s right to privacy.

The court’s decision overturned a lower court ruling that had allowed the registry law to stand.

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News Notes

quote of the year

"When you make love you’re using up energy; and afterwards you feel happy and don’t give a damn for anything. They can’t bear you to feel like that, They are not happy and don’t give a damn for anything."

— George Orwell, 1984.

class war prisoners

CHICAGO — The Charles H. Kerr Company, the world’s oldest nonsectarian publisher of socialist and labor literature, is putting together a comprehensive entitled Who’s Who in Prison: Class War Prisoners in the USA.

The book will gather short sketches of those imprisoned for labor, feminist, environmentalist, anti-fascist, peace, anti-imperialist and other political activities and for exercising free speech. It will also include short sketches of those not strictly political, but who are victims of racist, sexist and anti-gay violence. The Kerr Company asks for members' suggestions, and civil liberties organizations, as well as prisoners, to send in the names and mailing addresses of those they would like to see appear as an item on the consent calendar.

mob leaders indicted in gay bar extortion

CHICAGO — A federal grand jury has handed down indictments against five alleged leaders of organized crime on charges of their involvement in an extortion plot in which the owners or operators of three gay bars on the Near North Side were threatened and coerced into paying off the extortionists.

That was very true, he thought. There was a direct state connection between chastity and political orthodoxy. For how could the fear, the hatred, and the lurid eccentricity which the Party needed to maintain, be effectively combated by bottling down some powerful instinct and using it as a weapon against the Party, and the Party had turned it to account . . . .

— George Orwell, 1984.

airlines must reinstate transsexual pilot

CHICAGO — The Civil Rights Act of 1964 has been invoked as protection for a transsexual pilot who is fighting to keep her job with Eastern Airlines, according to the New York Times.

A federal judge in Chicago ordered Eastern to reinstate Karen Ulane with back pay and full seniority; that order will hold in abeyance the Eastern's appeal.

Ulane began flying for Eastern in 1969 and underwent a male-to-female sex change in 1980. Fey Clayton, one of Ulane's lawyers, described Eastern's reaction to the sex change: "As a male pilot, Eastern's own witnesses acknowledged that she was faced with the necessity of changing the uniform or changing the pilot. She was all of a sudden not acceptable. In terms of sexual discrimination, Karen Ulane was kind of a perfect candidate. She was not willing to relate in any one sex in their employ, but not willing to retain the other." Two of Eastern's 4200 pilots are women.

ha, ho, ho; who wouldn't go? (the marines)

NORTH HOLLYWOOD, CA — The Marines, acting on "gun reactions" and on a directive "back up all thru the chain of command" refused to pick up toys at the Job Site, a gay bar in North Hollywood which had collected them for the Marines' Toys for Tots program.

The owner of the bar, Mark Siefker, himself an ex-Marine, told the Los Angeles Times that the Marines in Bostom had originally agreed to pick up the toys during a party at the bar on December 18. However, the Marines were no-shows and when Siefker called the Marine Toys for Tots program in New Orleans, they told him they would not be able to pick up anything from any gay bar.

Li. Col. Sitty Pritchett, a spokesperson for the national Toys for Tots program in New Orleans, told GNC, "We want toys from every source we can get them, but we have to be careful where we send the Marine Blue uniform.

When asked by GNC to elaborate, Pritchett said, "Homosexuality is not permitted nor condoned by the Marine Corps. Therefore, it is inappropriate for the Marines to go to any kind of place that harbors that as official representatives of the Marine Corps. And if they're in uniform, that's what they are." She said that the Marines would be glad to accept the bars if they were dropped off at a collection center.

California State Senator Alan Robbins, obviously upset at all those cabbage patch children propped near the liquor bottles with blank adoption papers, every time the "Merry Christmas, Ho, ho, ho; who wouldn't go? (the marines)"

gay soldier loses round in court

SAN FRANCISCO — Pepsi Watkins, the gay soldier who was denied discharge from the Army for two years, has been dealt a serious blow by a three-judge panel of the Ninth Circuit Court of Appeals in San Francisco. On Dec. 9, the panel overturned a District Court order preventing Watkins' discharge on the grounds that the Army had known of his homosexuality since his induction 14 years ago. The Appeals panel ruled that the Army cannot be forced to discharge a soldier for homosexuality because he has "discharged the responsibility that the Army believed he would not be "repugnant to the Constitution or statutory authority."

The District Court decision was not based on constitutional arguments.

"To be the Army's right to self-regulation was the deciding factor in the ruling, the cause of gay rights was not lost on the judges, according to the Washington Blade. Judge William Norris characterized the Army's anti-gay regulations as a "repressive policy" which demonstrates a callous disregard for the progress American law and society have made toward acknowledging that an individual's choice of lifestyle is not the concern of government, but a fundamental aspect of personal liberty."

Oakland gay rights bill passed

OAKLAND — A gay rights bill, characterized as "the city state’s toughest" by the Bay Area Reporter, was approved by the City Council in a unanimous 9-0 vote on Dec. 20.

The Oakland Municipal Democratic Club headed up the lobbying effort for the bill. The Club is now working for passage of a domestic partners law and gender neutral public restrooms.

Bill supporters include Assemblyman Howard Coble, referred to gay men and lesbians as "the salt of the earth." Oakland's community for homophobia is "so small that we are discriminated against for a different pattern of living seemed so ridiculous." The Oakland City Council will vote on Jan. 10, but supporters are expecting no difficulty since it will appear as an item on the consent calendar.

News Notes compiled this week by Loie Hayes.
Violence Worries Providence Gay Community

By Christine Guillot

A bomb blast, a series of threatening phone calls to area bars, an assault on two lesbian women, and the killing of one of them, are issues that have come to the forefront of the Providence gay community's concern for their own safety.

The first incident, which many in the gay community believe is related to the second, occurred on December 27, when an explosive device detonated just outside the back door of the Club 40 East, causing an undetermined amount of damage to the building.

The bar, unoccupied at the time of the blast, did not open for business that night but opened as of the blast, did not open for business that night but opened as of the one blast, a series of threatening phone calls, to area bars, an assault on two lesbian women, and the killing of one of them, are issues that have come to the forefront of the Providence gay community's concern for their own safety.

Shortly after the blast occurred, a man called a local television station to threaten to blow up a gay bar if the gay bars were not closed.

According to Providence police, there were no injuries or witnesses and they have no suspects. Debris from the bomb believed to be dynamite, has been submitted to the FBI for analysis.

Noyes said that he does not believe that the police represent the beginning of a wave of violence directed against gay people.

It is unclear at this writing whether the attacks on the two men were motivated by homophobia.

Phileas Noyes initially denied that Mirabar was involved in the attack, saying that he thought it had been carried out in another bar. He was later told that he had been ejected from a gay bar, the Bahave.

The money will be used as a reward for information leading to the apprehension of the person or persons who bombed Club 40 East.

Noyes also speculated that the rash of phone calls which have followed the first attack may be a means to draw suspicion away from insiders or "copy cats" who are getting into the act of harassing gay bars.

Noyes and several of the bar people expressed general fear for the safety of the police, an in-"cause that followed the stabbings has left some individuals feeling vulnerable.

The attack on the two gay women occurred January 2 when two gay men were attacked near the Mirabar, also in Providence, by a man who called himself Fontaine, was killed in the attack while his companion, Robert Moretti, was critically wounded by assailants.

A spokesperson for the club, La Casa Norte, released a statement titled only as Bob, told GCN that the club was running a marketing campaign and that all calls are being reported to the police.

The second incident occurred January 2 when two gay men were attacked near the Mirabar, also in Providence, by a man who called himself Fontaine, was killed in the attack while his companion, Robert Moretti, was critically wounded by assailants.

Arrested by the police shortly after the attack were three Fall River, Massachusetts men: David M. Maderon and David Rego, both 20; and Arthur Denham, 23. The three men were charged with first degree murder, on one count of murder and one count of attempted murder. They currently are being held without bail in Cranston's Jail, a holding facility which is the state prison.

According to Captain Pasquale Rocchio, chief of detectives of the Providence police, a ball bearing bomb, which he said blew up, was left at an unspecified future date.

La Casa Norte, in a statement released only as Bob, told GCN that the club was running a marketing campaign and that all calls are being reported to the police.

An eyewitness to the attack said that the three men were picked up a short time later as suspects in a window breaking in-"cause that had occurred earlier in the evening.

When police heard of the stabbing, they gathered the men, opened the door, two of which bore bloodstains. Tests were done to determine what the blood type on the knife matches that of the victim.

Both told GCN that Mirabar was at the hospital and was able to identify the suspects from pictures and also gave police an accurate description of the men. Although Moretti was initially listed in critical condition, he is now ex-pected to recover.

A spokesperson for the bar described Fry as excellent and Moretti as "decent" and added "unfortu-nately they found themselves in the hands of an individual who is not a human as they are."nized, "Robert represented the interests of the gay and lesbian people in Texas.

The SJC seemed to agree. Citing "thousands" of contracting agencies, the justices wrote that "we believe that the words 'sexual preference' are not constitutionally vague with reference to government standards and to public policy."

The words have been used elsewhere "without definitively without definition. Where a definition has been provided, it has meant male or female homosexuality, hermaphroditism, or bisexuality.

Boston attorney Gary Busek, who wrote an amicus brief for the Salvation Army: Advocates and Defenders, was pleasantly surprised by the court's opinion.

"It was an open and that case that from the very beginning," Busek said, "because the question was merely a defense by the bill's enemies to kill it. It was never a serious legal question."

"The new legislative session began Jan. 4, a new lesbian and gay legal defense and services program, with an explicit definition of "sexual preference," has been passed. The process of hearings and floor action, first in the House and then the Senate, will have to begin anew. But given the SJC's opinion, the Senate, if "the bill's opponents will next year have one less delaying tactic at their disposal."

New York to Salvation Army: To the Line or Lose Contracts

By Bob Nolin

NEW YORK — City officials here met on Jan. 4 with representatives of the Salvation Army in an effort to iron out a dispute involving the charitable agency's refusal to include sexual orientation nondiscrimination language in its $2 million contract with the city.

According to Executive Order 85-179, the Salvation Army is the only one so far that had refused to accept a contract with the city, which it had become evident when the Army received a statement that it had a policy to submit a statement to the City Council that it would not adopt the nondiscrimination clause.

"We feel this is a case of religious discrimination, and that the Salvation Army has not been able to make an amicable solution," Nolin said.

While did not return calls placed by the Daily News reporter from the New York Times to the Salvation Army, a spokesperson for the Salvation Army said that there were "thousands" of contracting agencies and employees who are affected by this decision. The Salvation Army said that it was the only one of the three that had refused to accept a contract with the city.

"We feel we cannot make changes without national board approval, and even if we were to change our policy, an implementing a sexual orientation nondiscrimination clause would be tantamount to condoning or prom-oting this kind of behavior," a spokesperson for the Salvation Army said.

"We feel that if no agreement could be reached, the Salvation Army would have to terminate its contracts with the Salvation Army. An editorial in the Jan. 5 edition of the New York Times was an endorsement of the city's threat "ridiculous" and called on Mayor Koch to "back off and let the Salvation Army get on with its good works."
Dear GCN: As a news writer for GCN, I’m at least vaguely aware of the struggles that go into covering “non-grey” news, specifically dis/abilities and health. I am a member of an affinity group which recently did civil disobedience at the “Women’s March on Washington” DC technology conference. I wanted to write some personal reflections about the nature of that experience.

At the arrests of Dec. 12, I was the last woman from my affinity group to be thrown into the police van. I had been dragged and tossed in upside down. I thought I had been beaten the whole way there. This was my first brush with the brutality of the police since I was 13. Once I was at the station, I was taken to a holding cell. The police told me I had been arrested for vandalism, but I knew Larry hadn’t intended to get arrested in a mass protest.

My first moments in the cell involved some chaos of the moment. I caught only a few familiar faces before being herded into the courtroom. I’ve chanted, “We are everywhere,” but I was certainly not alone. There were many, many dykes in our cell, but I felt the personal caring of people at the paper, that someone would look for me, would come to get me. I didn’t feel the personal caring of people at the paper, that someone would look for me, would come to get me.

On the bus to jail, I met the chron of the many supporters who had been walking there for all of those arrested. They knew the chaos of the moment, I caught only a few familiar faces before being herded into the courtroom. I’ve chanted, “We are everywhere,” but I was certainly not alone. There were many, many dykes in our cell, but I felt the personal caring of people at the paper, that someone would look for me, would come to get me. I didn’t feel the personal caring of people at the paper, that someone would look for me, would come to get me.

The cheering and encouragement we got from the paper was a beautiful thing. It made me feel the personal caring of people at the paper, that someone would look for me, would come to get me. I didn’t feel the personal caring of people at the paper, that someone would look for me, would come to get me.

As a member of the feminist/dyke group, I knew what was happening to us. And although there were many dykes in our cell, I felt some discomfort and awkwardness from some of the straight women about the strength and visibility of our group. I refused to give our real names, and refused printing, we held endless strategy meetings, sang and smelly cell. In between our periodic confrontations, I thought I had been beaten the whole way there. This was my first brush with the brutality of the police since I was 13. Once I was at the station, I was taken to a holding cell. The police told me I had been arrested for vandalism, but I knew Larry hadn’t intended to get arrested in a mass protest.

In the meantime, I am living in 1983 and would rather not reexamine my oppression while struggling in a dehumanizing minimum-wage job. Peggy Morgan
Brighton, MA

Dear GCN:

In using “The Case of Alvin” to make my point about the way the media frame the life of the gay men/lesbian activist Alvin Turner. It is true that Alvin Turner received much coverage, but the book review and not from the book itself. Alvin Turner was an insurrectionary gay activist and organizer, and Schor, p32, 325. Raphael would have discovered this Turner and by the time we know Alvin Hodges in his self-defense. Certainly he would not have made such racist generalizations that Turner texts his book, but that Turner texts his book, but that Turner texts his book, but that Turner texts his book. This is in the interest of protecting our identities and the personal lives of those involved. This is in the interest of protecting our identities and the personal lives of those involved. This is in the interest of protecting our identities and the personal lives of those involved. This is in the interest of protecting our identities and the personal lives of those involved.

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Dear GCN:

I’ve already spoken of the events that led to my arrest. How I got to the Gay Community News, and the sentiments and circumstances that led to my arrest, is really when size it was.

In solidarity,
Jane, Cambridge, MA

P.S. Larry, if you can’t organize a faggot affinity group before the next action, you can share off your board, put out all the work and hooking hogs and join us!

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Double Space Your LETTERS!!!

GCN publishes all the letters it receives, on a space-available basis, unless they contain personal attacks. Announcements and letters will be published, but names will be held upon request. Address letters to:

Community Voices, Gay Community News, 167 Tremont St., 5th Floor, Boston, MA 02111

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Speaking Out

Police Brutality: The Continual Erosion of Our Most Basic Rights

By James Creede

These remarks were presented at the Congressional Hearings on Police Brutality in New York City on November 29, 1983.

Chairman Coyotes, distinguished members of the subcommittee, participants, observers, and people in the communities of Brooklyn, Greater New York and other cities throughout the nation where we are with you today, we are excited to have this opportunity to address our issues and let everyone know that we are here to draw attention to our issues and let everyone know that we are here to tell our story and hold ourselves accountable.

We, as black and white gay men, are concerned that racism affects our personal lives as well. To open up pathways of communication between black and white gay men, to provide a forum for discussing and confronting issues of racism in our community and in our lives, to create a supportive environment for less oppressive interrelated relating among gay men, Black and White Men Together (BWWT) is an inter racial gay male, anti-racist organization. Our mission is to continue pursuing the common purpose of creating a world where all individuals are free from racism, sexism, and homophobia.

We in BWWT recognize that as we personally struggle against racism in the gay community, racism in society at large is at the heart of this struggle. BWWT also realizes the importance of police brutality as an issue on which we must speak in behalf of our gay brothers and lesbian sisters.

We see police brutality as an ongoing problem that emerges from and encompasses multiple ethnic and racial identities. We have suffered, and continue to suffer, brutality as blacks, Hispanics, Asian and Native Americans. In addition to our third-class status as lesbians and gay men, we are assaulted and battered, physically and emotionally, with the same intensity, even more brutal, subject to brutal torture, and subject to brutal power.

We believe that police brutality affects us all, and indeed must therefore be of concern to everyone.

Negroes and gay people are being attacked, and indeed must therefore be of concern to everyone.

More than a year has passed, and we have not received any action which would identify those 30 to 40 officers who participated in the Blues raid. Nor has police commissioner Murphy (the commissioner at the time of the raid) done anything which assured us that a similar response will be forthcoming. Nor have any measures been taken to prevent any reoccurrence of violent police raids.

We therefore, present in this committee my statement, plus copies of newspaper accounts and pictures of the bar. I urge you to be serious about your inquiries. The spectacle of racism, sexism, and homophobia are inextricably linked.

And while the Blues raid is certainly the most vicious attack on our community, it is not an isolated incident. It reflects a pattern which, though unrecoded, pervades our society. When racism and homophobia in the police force for some years for lesbians and gay men. And particularly the patterns of the Blues Bar — the results are devastating and deadly. If we don’t find ways to stop all forms of police brutality, and particularly its most blatant forms directed against the male gay community, we will indeed continue to occur in society at large.

We, as a society, are preparing for our response, when the police shout racist and anti-gay epithets as they harass, beat up, throw beer at, rape and murder and further violate the rights of lesbians and gay men. Such acts of harassment and brutality occur in Brooklyn, in Manhattan, throughout New York City, other cities, and across the United States.

These daily acts of police harassment and brutality begin with the yelling of anti-gay and racist epithets at us. We are then stopped and questioned in a further attempt to humiliate us. Even if our questions are answered, we are stopped, arrested, and then fired at, kicked and beaten with nightsticks, fists, gun butts and any other weapons in police officers’ possession. Because we are becoming aware of our humanity and of our rights, we are then fined and imprisoned, where we are further subjected to brutality and rape.

But this process of hostility and violence against lesbians and gay men at the hands of the police does not end here. Homosexuals are stigmatized, defiled and demeaned by the police as white men, Negroes, and others like us. We are then fined and imprisoned, where we are further subjected to brutality and rape.

And today, I am here to inform you about our history of unequal and continuing struggles against police brutality.

In June 1969, after suffering years of police harassment, abuse and brutality, gays and lesbians fought back against the police raid at the Stonewall Bar. For three days, the people of the gay and lesbian community determined to break the yoke of oppressive behavior committed by these officers. It was not by chance that our community’s most vulnerable members — lesbians and gay men of color, and transvestites — were at the forefront of this battle.

Despite the uprising at Stonewall, and because homophobia is so deeply rooted within society, it was not until the mid-1970s, and because of the emergence of gay rights movements that our community’s message became clear: “We’re fired up, we won’t take it no more! We won’t be your victims! We won’t have justice!”

The story of the Stonewall Rebellion became the catalyst for the wave of gay pride that swept the nation. It was during this time that many of our community’s issues were addressed.

This wave of gay pride — this “Stonewall Rebellion” — became the catalyst for the wave of gay pride that swept the nation.

The sad truth is that no arrests were made, either of any patrons who were alleged to have been involved in a fight nor of any of the police officers who engaged in these acts of violence.

The major issue of MacDonald’s eviction is one of the mostamy, homophobia; women, men, blacks, whites, Hispanics, other people of color, transvestites — we were all at Stonewall, standing together to say to the police: “I have pride! I have dignity! I have respect! I will not allow you to destroy nor change me!”

In addition to our community’s most vulnerable members — lesbians and gay men of color, and transvestites — were at the forefront of this battle.

Dykes, fags, butch, femm, women, men, blacks, whites, Hispanics, other people of color, transvestites — we were all at Stonewall, standing together to say to the police: “I have pride! I have dignity! I have respect! I will not allow you to destroy nor change me!”

It is important that our community take this as a starting point to demand from the gay and lesbian rights movement.

This triggered a reaction to police brutality felt around the world. When you hear, “Remember Stonewall,” you should all remember that it was because we can, on pretense, raid a bar in the heart of Manhattan — virtually next door to the Times Square Gay Community News, January 14, 1984 • Page 5
Minneapolis

Continued from page 1

The measure includes a provision that "any man or transsexual who alleges injury by pornography in the way that women are injured by pornography shall also have the cause for action." Supplemental measures have been included as well. One of the articles of the measure is that "the measure shall be considered in its entirety in both its parts and in all its parts in the manner in which it is presented as a whole." The measure is supported by the Minneapolis Community Council and the Minneapolis City Council. The Council, after hearing testimony from the Mayor's Office, decided to refer the measure to a special committee on pornography. The City Council then contracted with MacKinnon and Dowrick, the New York-based lawyer who was then visiting professor at the University of Minnesota, to draft the measure.

The two days of public hearings which preceded the Council vote heard expert witnesses, including feminist philosophers arrangements to the measure. The Council members were presented with a variety of arguments for and against the measure. The major arguments for the measure were that pornography is a form of exploitation and violence against women. The major arguments against the measure were that it is a infringement on freedom of speech and expression. The Council members voted 7-3 in favor of the measure. The measure was passed by a vote of 9-2, with one no vote from a Council member who was not present. The measure was then referred to the Council's Committee on Education and the Committee on Women's Rights.

The amendment grew out of MacKinnon's and Dowrick's opposition to the Bill of Rights reformulation of the First Amendment. MacKinnon, who holds the Harry E. Bixby Chair of Law at the University of Minnesota, told GCN that "the First Amendment was designed specifically to include pornography in its definition of the freedom of speech and expression. It is the only candidate to use the words 'lesbian' and 'gay' in campaign speeches." The amendment "takes away my right to be gay," said a gay activist who works for the University of Minnesota's human sexuality program. "I oppose the measure," she said, "because it is a infringement on freedom of speech and expression. It is a infringement on freedom of speech and expression. It is a infringement on freedom of speech and expression. It is a infringement on freedom of speech and expression. It is a infringement on freedom of speech and expression. It is a infringement on freedom of speech and expression. 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As one who generally prefers sex with the lights on and with my eyes open, I have long found aesthetic delight in making love with someone whose skin is a different color than my own. So, too, I disliked the lack of hairiness of some men who I found especially attractive, which I was told was due to an English heritage. The involuntary feigning of contrast which both of these practices are connected to, however, has always been a very amaddening experience. I once joined a picket at a police station only to be denied admission because he was wearing a chestnut-colored uniform. Perhaps homophobic blacks and racist whites squabbling only plays into the hands of those who seek to keep both oppressed.

In the fall of 1976, the organization has, spread to many other cities with sizable minority populations, including Los Angeles, San Francisco, Chicago, and Toronto. The focus of each local group varies, with some chapters being primarily social and others -- notably in New York City -- very active in protesting racial discrimination by institutions in the gay community.

In November I attended a meeting of BWMT - Black and White Men Together (BWMT) -- to be denied admission because he was wearing a chestnut-colored uniform. Perhaps homophobic blacks and racist whites squabbling only plays into the hands of those who seek to keep both oppressed.

Perhaps homophobic blacks and racist white gays derive each other, but such political squabbling only plays into the hands of those who seek to keep both oppressed.

Local Niches

tion. The man had a gray beard, and there was no way he could have been mistaken for being underage. And in the nearby Mission District, I sometimes felt the most hostility from choles when I was with gay Mexicans or Chicanos. Tellingly, a young man of color was transmogrified into an hoary old, black Catholic (actually, lapsed Catholic) man.

When I was 16 I remember arguing with my father about the possibility that I might marry a gay man. His response was: "Well, if you marry someone who is gay, I will never be able to have a relationship with a black Catholic (actually, lapsed Catholic) man."

Two decades ago during the Civil Rights era, some whites would drool with tiresome regularity the would-you-want-your-daughter -- to marry-one-of-them attacks. With the rise of Anita Bryant who hooded chestnut was transmogrified into an hoary old, black Catholic (actually, lapsed Catholic) man."

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The GCN weekly calendar includes events in the Boston area of interest to the lesbian and gay community. We try not to leave anything out but remember, we depend on you to keep us informed. Let us know as early as possible what your group is planning. The deadline is Friday noon for the following issue. Just send the information to GCN Calendar, 167 Tremont Street, Fifth Floor, Boston, MA 02111.
9 Monday
Boston - People Are Talking on WBZ-TV Channel 4 features interviews with mothers of promiscues. 12:30AM to 1:00AM.

Boston - Annual Meeting of the Boston Lesbian/Gay Political Alliance in the Ida B. Wells Auditorium of the mandatory meeting of the L/G Coordinating Council. 9:00PM.

10 Tuesday
Boston - People Are Talking on WBZ TV Channel 4 features interviews with mothers of promiscues. 12:30AM to 1:00AM.

Cambridge - Coming Out - Were Should I Be? Hosted by Joan E. Feiniger and sponsored by the New England Lambda. 8:00PM. 130 Cambridge Avenue, Cambridge. Info: 864-2830.


Lynn, MA - Gay and Lesbian Alliance at the 3rd Annual Lesbian and Gay Political Alliance Conference. 8:00PM. 100 W. Arnsway St., Lynn. Info: 924-1499.

11 Wednesday
Lynn, MA - Patrick and Steward Committee planning meeting for the May 10th Gay and Lesbian March. 8:00PM. 41-81, East End St.

Boston - The Art of Feminist Politics: Surveillance and the ERA, a talk and slide show presented by the Boston National Organization for Women. 7:30PM. The Harvard Community Center, 1200 Massachusetts Ave. Info: 351-0155.

Boston - Gay and Lesbian Alliance at the 3rd Annual Lesbian and Gay Political Alliance Conference. 8:00PM. 100 W. Arnsway St., Lynn. Info: 924-1499.

12 Thursday
Boston - Meeting of Support Network for Lesbian, Gay, Bisexual, Transgender, and Transsexual Persons. 6:30PM. 43-333, East End St.

Cambridge - Lesbian culture is the topic of the Lesbian Liberationists' discussion group at the Living Room, 1200 Massachusetts Ave., Cambridge. 7:00PM.

Boston - Sex or this madness? From a Russian church's guide to the reordering of the Krasnogorsk Christian Orthodox Church's liturgy. 8:00PM. 43-333, East End St.

13 Friday
Cambridge - Step in Time - Little Big Horn Theater presents a musical of people working for peace. 8:00PM. 550 Boylston St., Cambridge. Info: 864-9899.

14 Saturday
Boston - Let's Do It Again. A dance at the South End Gym, 1865 A Washington St. 8:00PM. Info: 864-3104.

Boston - Chiller Night. An annual meeting and dance celebration. At Crossroads, 100 West St., Cambridge. Info: 864-9899.

15 Sunday
Boston - It's a New City Government and the Continuing Problem of Racism. A panel discussion by the new Community Relations of the City of Boston with the Massachusetts Bar Association, 131 Madison Avenue, Cambridge. Info: 864-9899.

"Femal illusionist" Jim Bailey portrayed Judy Garland in the Cabaret Theater's Headliner Series at the Bradford Theater Center December 27 to 30.
In pursuit of these aims the chapter has undertaken various activities. Perhaps most publicized was its sponsorship of a forum on gentrification in Boston, held in early fall. Speakers from gay and black communities discussed the thorny issue of displacement of the poor and minorities by people with more money — in a process in which gays, especially gay men, have been both lauded as urban pioneers who rehabilitate aging housing stock, and scapegoated as villains who force people out of their homes. A future project, Bush hopes, is to organize locally against apartheid.

Currently BWMT-Boston is compiling a study of the city's gay bars, which is due to be released soon. It will be similar to a controversial study produced a year ago by San Francisco chapter, which documented that blacks and other minorities were not employed in proportion to their numbers in the local gay community. Although the San Francisco study was conducted primarily on paper, BWMT-Boston feels it's "we've gone beyond that," states Bush. "We're concerned first with the health and safety factors in gay bars and their priority hiring practices — not just bartenders, but every other aspect of the bar. We're interested in access, who gets in and their carding policy — are men of color discriminated against more so than whites?"

In addition to New York and San Francisco, rave carding policies have resulted in protests in other cities, including Chicago and Washington. The chapter has requested that police and city officials investigate the practice of carding incidents in Boston-area bars — once a lover of mine, a Latino, was denied admission because he did not have a Massachusetts driver's license, even though his passport and university ID clearly indicated he was over 21 — but this far evasive such systematic exclusion policies. "We have been monitoring Boston," Bush said, and "were beginning to feel there was open access in most of the bars, but we don't know that that's entirely true because sometimes when people are turned away they don't tell anyone."

A project of BWMT International is called the "discrimination response system." Hotlines will be set up in cities around the country — one has already been established in Washington — to which victims of discrimination will be encouraged to report any incidents. For further information, a representation of BWMT will approach bar owners. If no corrective action is taken, the chapter will then picket or file suit.

Each summer BWMT holds its annual conference. Last year's was at Ohio State University in Columbus; in 1984 it will be held in Atlanta. Several times a year, representatives of the chapters in the Eastern Region Network — Boston, New Haven, New York, and Baltimore also meet together to discuss common problems and to plan papers to be delivered at the summer convention.

BWMT-Boston meets regularly on the second Sunday of the month at 10:00 AM, at Phillips Brooks House at Harvard. For more information, write BWMT, c/o GCN, 167 Tremont Street, Boston 02111; or call Tom at 536-3892 or Craig at 321-4582 (evenings).

Quick Gay Guide

BOSTON-AREA LESBIAN AND GAY BUSINESSES, BARS, BOOKSTORES, COMMUNITY ACTIVITIES, GROUPS, ORGANIZATIONS, ETC. ARE LISTED SEPARATELY WITH THE DISPLAY ADS IN THIS PAPER.
Minneapolis

Continued from page 6

activist termed "minigynist." The religious right remained "emotionally quiet" throughout the year, according to Minneapolis mayoral administrative aide Bob Knott, who told GCN that fund- raising efforts this fall began "soberly and in a manner that became "sophisticated enough to realize that it would not become "conspicuously quiet through the fall." The argument between Mayor Norm Coleman and [Richard] Angwin referred to GCN.

MacKinnon described possible long-term effects of the measure as "empowering women in our fight against subordination and making anyone who wants to produce porn- nography stand ready to take the consequences from the people it hurts."

Dworkin expressed hope that the measure would "become a brake on advertising preusions toward outright pornography." According to allegations that the measure reflects lesbian separatist ideology, MacKinnon termed the measure "women-identified, clear feminist analysis," and called on the gay male community to ex- tend sexual politics from the courtroom to their own "community spaces," as "liberating or defeating" it. Dworkin described the onset of the amendment as "the first time in our history that we're really fighting this amendment — preserving it or dismantling it."

supporting on opponents of the amendment who identified as feminists, MacKinnon said, "They're wrong. Someone should explain to me how one can be a feminist and support pornography — yes, they're mutually ex- clusive." MacKinnon rejected Sat- turday's "ad hoc and irrelevant" because of dif- ferent definitions of pornography and claimed that Satterfield "lavished on us all sexually explicit materials" to support her thesis.

Clarifying what kinds of sexually explicit materials covered by the amendment, MacKinnon emphasized the criterion of "postures of sexual submission" including "beaver shots" and most Playboy-type portrayals. Dworkin added, "Pornography interweaves subordina- tion with violence in ways that it's almost impossible to pull apart. Pornography doesn't respect those lines and neither should we." On whether materials portrays- ing lesbian-sado-masochism would be covered by the amendment, Dworkin said, "I don't think so. It's a much different sense of importance. The law is designed to go after the $7 billion-a-year in- dustry."

MacKinnon agreed that lesbian s/m wasan unlikely target, but who added, "I can't control what women will do, only give them the tools in their hands to use." She "can't keep from s/m if suits fit the definition of pornography, would not be exempt simply because it depicted only women.

MacKinnon emphasized that "the subordination of women is so commonplace, so special care on LaCroix, include lesbian attorney Holly Ladd, of Jamaica Plain; GCN- board and AIDS Action Committee member Bob Andrews, of Beacon Hill; Stephanie Byrd, of Dorchester; Siong- Huan Chu, of the Foreway; Armando Martinez, of Brighton; lesbian attorney Ellen Simms, of the South End; Jaba Perry, of the Fen- way; Patrick Thomas, of Fort Hill; and Edwina DeMurs, of the South End. LaCroix said the committee will write a job description for the liaisons, past advertisements for the opening in gay and lesbian newspapers and the Boston Globe, review applications, in- terview candidates, and pass along the best-qualified names to Mayor Flynn, who will make the final decision.

Providence

Continued from page 5

enosed, and the man was hit by one of the officers. A fight erupted and a 19-year-old woman tried to inter- vene, both were arrested for assaulting a police officer.

A witness told GCN that up to this point, he did not know if the men were police. He said the of- ficers then began shouting, "Turn up the volume! We need identification from all the cars."

Noyes said that at some point he did witness any attempt on the part of the police to interview people regarding the stabbing.

Lt. Roccio said that the customer and the bouncer should have known they were dealing with the police because they were in uniform. He conceded, however, that the bar was dark and that patrons may have been unable to recognize the uniform.

Noyes said that this incident, along with the other recent events, has led those who are in the Miramar to "edge."

Noyes also said that he has generally satisfied with the work of the police, particularly the police in the "upper echelons."

He also said that there have been reports of less satisfactory encounters with police on the street. "Some pretty naive cop on the street," he said.

A spokesperson for the Mirar- bar said that they were satisfied with police handling of the night's events.

Rocchio said that as a result of the incidents, "special attention to the bars has been increased" and that the department will remain "on top of it."

—from filed from Boston
Karen and I met when we were younger. I was an activivist, very out, very much in my construction boots, jeans and leather vest. She had just left the Catholic Church and still harbored Christian fantasies of being saintly. On one of our first dates she took me to a Catholic mass. In many ways we were poles apart: I was extremely extroverted, she was an introvert. I was an atheist, drawn to Eastern religions; she had always turned to an order of nuns. She had gone to parochial school. I came from an upper-middle class family. She had almost been taken to the hospital. She had gone to an Episcopalian family; she had almost been taken to the hospital. She was an extrovert, she was an introvert. She was an introvert. I was an extrovert. She was an introvert.

I knew I had made any commitment to her. We were lovers for two years and she battered me for one year, and while it was happening I didn't even see it. I couldn't believe it was happening to me. I was a devoted Karen, became very prominent in the women's spirituality movement. She was seen as the prototype loving, nurturing, healing, spiritual leader. The sort that gives massages, hugs-but I found that when her anger had escalated, I felt myself getting 'tamed,' the sort that gave me a sense of control, of how to express my own anger toward her. I believe I was seen as the political, the one.

The abuse began as we moved in together. We'd have arguments, I'd try to stop short, she'd grab me, throw me against a wall, pull me by the hair, shake me,

I don't remember these episodes equally painful as physical abuse. She was hit, all I remember is that I ran into the water and swam out as far as I could and stayed out for the rest of the day. She was a big, strong, radical dyke. And I'm sure Karen feared letting anyone in the community know she wasn't a completist. After each battering we said it would never happen again. We treated each other as if it was the first time she had really battered me. It was this in itself frightened me since I was only probably 50 pounds heavier than her and I was more athletic. When she was angry, she had the upper hand.

I never tried to fight back. The batterings hurt and it was not acceptable to express your own anger and then try to walk out on her when we argued. I only made things worse. Both agreed to try to do better. She promised she would not walk away from her or clam up when she became angry or threatening to me.

But she couldn't keep her promise. The batterings happened radically again and again. I tried fighting back but I found that her anger had escalated to a point of out-of-control level she was actually stronger than me. This in itself frightened me since I was probably 50 pounds heavier than her and I was more athletic. But when she was angry, she had the upper hand.

I tried to avoid arguing with her in order to avoid the batterings. But I found that I didn't have complete control of my own anger-that when we argued and I got pissed off I'd go ahead and say something else even though internally I'd say to myself, 'Don't say it.' You know what's going to happen. Don't say it.'

We both tried to find solutions to what was happening to us. But we couldn't talk to anyone. First of all, I was ashamed to tell anyone that I was being battered. I couldn't believe it. I believed it was happening to me. I was the one who was being battered. I believed that I was the one who was being battered. I believed that I was the one who was being battered.

I didn't realize it, but Karen's entire attitude toward me became like stone inside, I was inpenetrable. At the time I understood that she was angry with me; I knew it was my fault. I believed that I was the cause of the batterings and that my inability to have a natural confrontation and express my own anger triggered Karen's fury. She told me this was so and I thought she might be right. She could be right. I thought I was in a relationship and unfeeling. I believed that I was the cause of the batterings and that my inability to have a natural confrontation and express my own anger triggered Karen's fury.
Battering: The Search for Shelter

By Janice Irvine

For years it has been the problem that dared not speak its name. Lesbian battering. For many, it is a controversial subject. The idea of lesbian violence is often dismissed as unfounded or not a real issue. However, the reality of violence within the lesbian community is undeniable. We think of battering as something that men do to women. Like rape, incest and sexual harassment, it is another manifestation of the violence against women in a patriarchal society.

Our prevailing cultural stereotypes link violence with masculinity. The notion that women are inherently gentle, feminine and non-violent is reinforced through media, literature and everyday interactions. This reinforces the expectation that women are not capable of violence, and thus not considered as perpetrators. For many, the idea of lesbian violence is threatening to the traditional gender roles and power dynamics within society.

The incidence of violence within the lesbian community is unknown. There is a lack of awareness within the lesbian community itself, as well as a dearth of services. Currently, shelters are geared to the needs of heterosexual women, and thus may not provide the necessary support for lesbian victims of violence.

There is a lack of information and analysis about lesbian battering, making it difficult to understand the dynamics and patterns of abuse within the lesbian community. For many, the idea of lesbian violence is not a priority, and resources for support are limited.

The problem of lesbian battering is often ignored or dismissed, leading to a lack of understanding and support for victims. The silence around this issue has only made it harder for those affected to seek help and for the needs of lesbian victims to be recognized.

It is crucial to acknowledge and address the issue of lesbian battering. By understanding the dynamics of abuse within the lesbian community, we can work towards providing support and resources for those affected. The search for shelter is ongoing, but it is an essential step towards creating a safer and more supportive environment for all women.
Failures

Art Failures. By Susan Schulman and Robin Epstein. With Sarah Schulman, Robin Epstein, Bonna Don, Stephanie Doba and Susan Seizer. At The University of The Streets. Dec. 2 to 4 and 9 to 11, 130 E. 7th St., NYC.

By Jolanta Bendel

Sarah (Sarah Schulman) lives in Tompkins Square Park and Juts after luminous Shoshana (Susan Seizer) “of Paris and Westchester.” Robin (Robin Epstein) waits at the Kae (an East Village eatery serving “classic delicacies of the swarthy, large-boned people of the East”). Robin’s lover Shirley (Berna Dien) wishes Robin would stop all this nonsense and get a job with Citibank. “All this nonsense” means the world’s only lesbian standup comedy team: Robin and Sarah. These are experienced women. They’re already done Former Lesbians of Canarian (“after seven weeks you get white pumps”). Comedies Peakon (insulting) Julius and Ethel Rosenberg, and used cars advertized homelessly—move into your own “automotive living unit.”—And in spite of everyone sexualizing personal account

Continued from page 8

everything was not bad. In fact at the same time the batting was going on, I found other parts of my life to make me feel good. I saw friends and I gained in my local gay politics, I played tennis and did Nautilus training. I could make a living. I dated other women, with gay politics, I played, tennis and friends, I became active in local organizations. I found other parts of my life. And—in spite of everything—I was happy. Then I discovered I couldn’t forgive... I had to explain to her why I was so upset. The fact that she had put those bruises on my arms had never occurred to her. She had gotten too good at repression as I was. I believe then she began to think about being her (I was fav- ing if she’d get help). She told me that I was at least half of the problem, that I made her do it, but this time I was able to say, “No, Karen, You are responsible. I beat you and it’s not my fault. I have to take responsibility for it for myself. I can’t live with you any more if you keep beating me.”—Saying this took enormous effort. I didn’t think she would hear me or understand. I didn’t want anyone to see my vulnerability. Most of all I did not want to be vulnerable to her. But the loss of my ability to orgasm with a partner was very painful to me. At the time I did not under- stand. All I knew was I was rigid and that knowledge humiliated me.

The turning point came after a year. Karen was talking to one of her female friends in a living room and I sat with her and we talked. I had forgotten I had enormous black and blue welts all over my upper arms. Her friend noticed them and teasingly said, “Ah! Karen’s been beating you up!” I didn’t think it was true, but went write: “No more plot. Go see for yourself what happens next, see it go on, it’s only five bucks.”—Alan, alas I was Pency Shirley I could write “hello”, but those days have come and gone, Art Failures.

I’m sick and tired of finding all the best performers underpaid and unrecognized and working in unheated buildings where the stairwells smell like piss.

York. Their weapon is the new comedy Sheldon Night Fever and John Travolta never looked so good

Needless to say, New York is not ready to be conquered. La Mama, the Public Theater, P.S. 9. Clementa, D.C. 5. The competitive, you, love me, yes it’s do it but with men instead of les-

bians, oh you won’t react, it will then goodbye. Our frustratedetroit dreams of taking over the world, but in “real life” they (and their lovers) take the only possible action. They sit down. On St. Mark’s Place. In the gutter. At this point I would like to write:

Failures played for only two week-

ends, testing between GCN dead-

lines so that there was no good way to get a review out before the play closed. Anyhow, this is what you missed:

Sarah, Robin, Shirley and Self-

Staging (formerly Sho-

shana, Born Again in Levittown) soon achieve international cama-leb-hood. Annoyed women everywhere decide it’s time to take a load off. William F. Buckley (played by a cardboard box) speaks out on “Firing Line”: “Tell me, you nobody creeps, for what ridiculous, self-aggrandizing reason have you threated the lives of innocent while men every-

where?” Many women sit down. Months pass. A year passes.

Economies collapse. The Tri-

nilateral Commission, conceding that the world can’t be run with-

out lesbians, gives Robin and Sarah all the money and power.

The new Absolute Dictatresses don’t do exactly what I’d have in mind (little things...you know, Ron and Nancy would be selling peanuts at the Bronx Zoo, but they do move all New York’s bars and restaurants owners to Salt Cell City. Definitely starting to make noise off right.

I hope all this conveys some of the latter. She is screamingly funny, appallingly smart, a whiz on stage and in every other way presentable. Sarah Schulman is all of these things too—but it’s Robin who has been working in NY for years without once being allowed to perform in the sacred precincts of La Mama (et al.) or being received in the Village Voice.

During an autobiographical soliloquy, Robin details these woes while Sarah passes out post-

cards with a note asking Erika Muskal, the Voice’s principal theater critic, to come see Art Failures. Well, Erika didn’t (as far as I know someone that was in-

terest of the Streets. It’s certainly her loss. Only...I’m sick and tired of finding all the best performing underpaid and unrecognized and working in unheated buildings where the stairwells smell like piss. I’m sure Robin Epstein is sick of working in those buildings and that Sarah Schul-

man soon will be. A little critical attention would be good for their souls. I like high art as much as the next person does but I want someone to explain to me just how it was decided that funny is not art. I want an answer, I want it now, and until I get it I may just go sit in the gutter at St. Mark’s Place. I will get up to go see Robin and Sarah perform, and so should you.

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It’s hard to say why Karen was
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Shelter

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are usually emphasized in separatist movements and in attempts to maintain pride in a separate, unique identity. Conversely, a group will often focus on similarities in reform movements and attempts to achieve equal civil rights.

The current emphasis on the similarities between lesbian and heterosexual battering seems to be a response to the widespread denial of women's experiences due to lack of support services available for battered women. As an example, described how she panicked many years ago when she received a telephone call from a lesbian. "All I heard was 'lesbian.' I didn't hear anything else," she said. At the time, her first impulse was to refer the woman to Homophile Coalition's emergency shelter. She added, "When we start looking at issues as a whole, the idea that we may have to change our concept of violence, her preference is secondary.

One advantage of adopting the "battering is battering" approach is that it requires only slight modification of current analyses of violence. We can use terms like internalized oppressing and horizontal hostility. We can expect violations of power inequities beyond gender, or even sex. She was an abuser. I don't really know. How could I know the other secrets she's kept? All I know is that her brutally caused me enormous suffering.

I don't think any of Karen's friends ever knew why I left her or that she battered me. I have found telling even my own friends very difficult — I've felt they didn't believe me or that it was too horrible for them to comprehend. And I felt that their estimation of me altered for the worse.

Years have passed and I am once again living with a lover. We are very happy together and she is very gentle towards me as a result of the therapy. She means Karen will she beat her up. But I don't believe she would. Once my present lover asked me if it ever occurred to me to wait until Karen was asleep and then retaliate for the battering by giving her more of the same. I was amazed that this possibility had never occurred to me. I felt that their estimation of me altered for the worse. It was to refer the woman to Homophile Coalition's emergency shelter. 

Discussions of the similarities versus the differences between lesbian and heterosexual battering go beyond theory and carry implications for the types of services planned for lesbians in battering situations. Where do we push the existing service institutions to deal with their homophobia and include lesbians in their services? The advantages are that there is already an existing network of assistance while we should be able to accommodate lesbian women.

Within the battered women's shelters network, the level and effectiveness of services to lesbians seems to vary from shelter to shelter. Chin notes that many lesbians are probably already coming to the shelters but they don't come out as lesbians. She said, "There has been this feeling that [shelters] couldn't accept lesbians because it was a judgment on their behavior."

Continued on page 16

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Continued on page 16

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The house was initially founded to shelter straight women. It was felt that it wouldn't be a supportive atmosphere for either straight women or lesbians.

There was general agreement among the shelter workers who discussed this issue with GCN that shelters need to be available as safe spaces for lesbians. They also agreed, however, that there needs to be a lot of work done to eliminate homophobia in the shelters before this can effectively happen.

Since the NCAVD conference, plans have been made to begin workshops and training programs on homophobia for shelter staff. Yet there is also concern about the reactions of straight residents in the shelters. Gillman said, "A lot of times it's the first time these people have lived in a communal situation. They're living with other women and they have a lot of feelings about being around that many other women. And they might start to feel they're not comfortable with lesbians." Chin agreed that this problem is analogous to having a woman of color come into a shelter where there are residents who see race. She maintained, however, that it is a goal of Massachusetts shelters to confront racism, classism and homophobia and that it is crucial that training programs be conducted so as to increase staff awareness of and to shelter staff to prepare residents.

Given the present level of homophobia, however, it may be expected that many lesbians might not feel comfortable seeking help from the shelters. An additional complication is that frequently the location of shelters is known by many within the lesbian community. If the lesbian batterer knows where the shelter is, it eliminates it as a safe place of refuge for the woman she is battering. An alternative to residential shelters is a network of safe houses. This lacks the element of peer support, though, which many shelter workers think is an important aspect of assisting the battered woman.

The problems of service provision within the shelter movement raise the broader question of whose issue this is. Gillman asked, "Who's going to take the most leadership on this? It is a battered woman's issue that the shelter movement needs to be in the forefront and really pushing for, or is it a lesbian issue that the community needs to deal with? And where are those two groups going to come together?"

Currently, the issue is being pushed primarily by lesbians within the shelter movement. Yet most would like to see this change and are frustrated by the avoidance of the issue by the larger lesbian and gay community. Because of homophobia in the shelters, many lesbians and staff can't get the assistance that is needed to a lesbian coming in.

Ann said, "I want the community to know that it's a problem. It exists and we need some help around this. There are going to be some lesbians who aren't going to go to shelters for support. They're going to want to go to their own network of friends and I think the community needs to be there... There needs to be a broader support system there."

Chin also noted that the relationship between shelters and GLC/S is difficult, however, Minkstinsky doesn't see that community agency as the solution, noting that it lacks the specific services and problem, although certain feminist therapists are doing a lot of this work already. She did not see therapists picking up the ball. Rather, "If you have a shelter with GLC/S, however, it must also deal with the particular problem of lesbian battering and community for recognition of the significant social-change is going to be self-help."

As we struggle within our own community for recognition of the problem of lesbian battering and for a strategy to deal with it, we must also confront the particular problems that battered women face in outside institutions because they are lesbians. Battered lesbians who have children, for example, may risk further isolation by seeking assistance in escaping the violent situation. And lesbians may encounter greater or lesser degrees of isolation when they move from shelters.

In Massachusetts, a woman can file charges against another woman under the Abuse Prevention Act. Abuse is defined as causing or attempting to cause physical harm, "and the act was specifically written to apply to battered women and their children." A defendant who successfully misrepresents or exaggerates the facts of a case can be convicted of perjury. In this case, the defendant "hit with the accusation that the woman was a lesbian, which was a problem for the shelter." The ABA program is "very successful in getting the court system to change and to deal with it."

Since the NCADV conference, there has been a lot of thinking about this. I don't think the community needs to be told that this is a problem. There are going to be more cases of this. And we need to be able to provide the assistance that is needed to battered women. It exists and we need some help around this.

Both Butler and Triantafillou have worked with GLC/S, and both have been contacted by battered women who are also lesbians. Both have worked extensively with heterosexual battering cases in the courts and "was constantly hit with the accusation that the woman had lied. So I felt it was political when I was interviewed about the shelter for the gift form on our back page. For the gift form on our back page.

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In the absence of other mechanisms of conflict resolution, homeless women have sought intervention by the legal system as a last resort. In the past, they have been disenfranchised as lesbians and women using the legal system and police system in their fights with each other and with other women who are not female and are not lesbians. Resolutions of disputes between lesbians or with the larger society have generally been...
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