

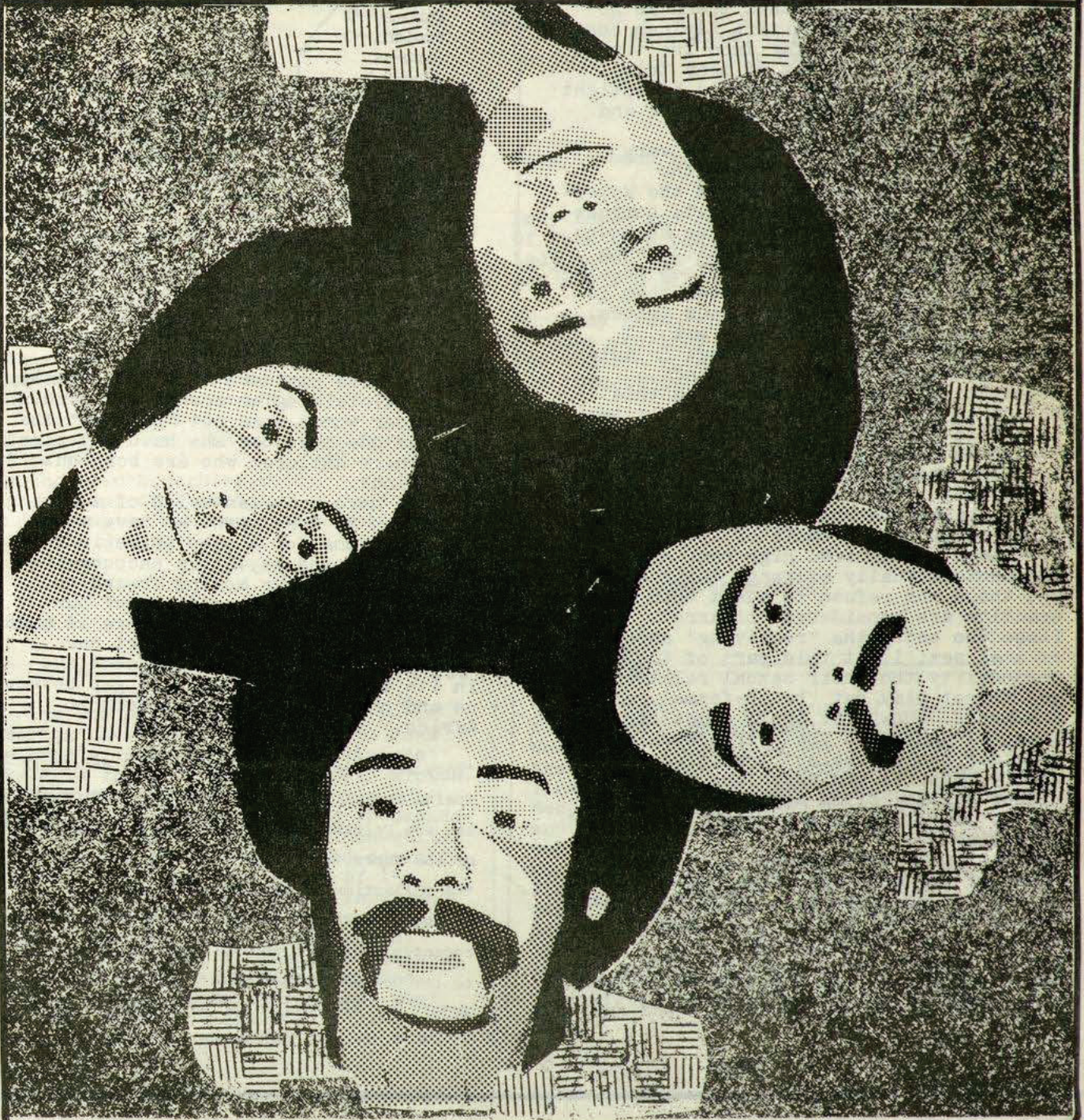
fall 1978



rafiki

the journal of the association of black gays

volume one number one
suggested donation 50¢



homosexuality in tribal africa

There are a great many myths about Africa and its inhabitants. A number of these untruths have been used as "reasons" to oppress us and as aides in destroying positive self-images we may have. We have been told that all Africans were uncivilized savages. We know now, however, that some of the most advanced civilizations the world has ever seen have been African.

A more recent myth is that there is no homosexuality on the entire African continent. This also is far from the truth. Homosexuality is a part of many tribal traditions and is not hindered by uptight religion-based morals as in Europe and America.

The practice of homosexuality is very widespread, particularly among the Dohomey, the Gisu, the Ila and the Wolof tribes. Although they deride it, homosexuality is common also among the Mboundou and the Zandi. Males, especially young boys are often encouraged to sleep together. Reciprocal masturbation between them is in no way forbidden in numerous tribes. The Foulani tribe of Nigeria are particularly inclined to engage in male homosexuality. Their ritual dance, accompanied by songs, celebrates this. The dance also includes a difficult test of initiation (which gives the young men access to the adult community) and includes the application of a severe exercise.

Homosexuality is obligatory among the inhabitants of the oasis of Siwa, in north-central Africa. High ranking residents mutually exchange their sons and those who refuse to adopt this practice are considered "bizarre". Those who enjoy the "receiving" aspect of anal sex, limit this part of their personality to their sexual relations and do not play out "butch-femme" roles. The Moors, known for their great conquest of Spain and their iron-working skills,* has an ancient tradition of gay poetry. Moorish men were free to love either sex and often moved freely from one to the other. There poems reflect this liberty.**

Lesbianism is also common in Africa. The women of the Mboundou, Nama and the Nandi tribes are known to sleep with each other and to sometimes use pices of wood for recirocal masturbation.

The Bobo tribe has one of the most interesting customs. The elderly childless women of the tribe often marry young



girls, observing all the matrimonial rituals, including the giving of a dowry. These partners make love freely while maintaining an open relationship. The older woman does not "possess" the younger one nor does she have any rights over their children who are born out of wedlock.

Yes, we have many centuries of a loving tradition to draw upon. We have many great reasons for a deep pride in our being black and gay. It is encouraging and helpful in our moving forward to know the cultural traditions of our past and present. However, there is much work to be done to reconstruct our unique history. Rafiki will continue in its efforts to bridge the gap between us and our sisters and brothers in Africa.

**They are credited with famous iron grillwork in Spain. This tradition is also in the ironwork in the New Orleans area, created by the decendants of the Moors.*

***A collection of this gay poetry (some of it dating from the 10 century A.D.), has been recently published and is available by writing to the Gay Liberation Book Service, P.O. Box 40397, San Francisco, Ca. 94140, \$1.95 paperback.*



It started when you
 Sprinkled a whisper in my ear
 With an occasional lick
 Of a wet dripping tongue
 You the stimulus
 I the response
 Following you in a zombie-like
 Trance
 Under your seductive hypnosis
 Into the shower
 Where the water cant't compete
 With the dripping hotness
 Of our internal bodily flames
 Hearts pumping fast; tongues darting
 Moans and groans
 That fail to be drowned by
 The rushing steaming waters
 I hear you swear
 Then replace it with a smile
 Of relief
 As the hard breathing melts
 Into stamps of approval
 And the water continues to trickle
 Down the drain.

Steven Corbin

Is It Just The Fact

You came and you took her.
 I was told to stay away.
 So I left her with you -
 You thought to stay.

But she loves me
 as I love her
 so we can't come apart.
 It is a feeling of enjoyment.
 It is a lasting beat
 to our hearts.

Why do you object
 Are you afraid of pure love?
 Or is it just the fact that
 I am a woman that
 she loves?

Frances Andrews

From A Woman To A Woman

Lady loves and lady cares
 Of this I've been aware
 Lady loves and Lady cares
 And now I'd like to share

For Lady knows my strong desire
 To love you lady fair
 Not to move upon your soul
 And toss it to the air

But to live among our heart's desires
 In a love we've never dared
 For Lady loves and Lady cares
 Of this I've been aware
 Lady loves and Lady cares
 And now I'd like to share.

Frances Andrews

south africa

During the past few months we here in America have been bombarded with news reports of our brothers' and sisters' struggle for liberation in South Africa. We have the news that over three hundred lives have been lost and thousands of people, black, white, and non-white were wounded as they protested against the official racist policies of the white minority government. The true losses, you can be sure, are much greater than we have been informed. And we in America, thousands of miles away, can only use our imaginations to understand the suffering that must be part of daily life there. However far away we might be, we must

take a stand for the cause of humanity and on the side of human dignity. We owe our support to the blacks of Azania (South Africa) whose ceaseless flow of sweat and blood produce from deep subterranean mines the diamonds and precious stones that we wear on our fingers. We owe our support to the blacks of Zimbabwe (South Rhodesia) who labor in mines 12 to 24 hours at a time to produce the chrome that decorates our cars. All of us don't know it but we are aiding their oppression in an indirect fashion. So when we glide up and down the streets of America in our

continued on page 6

ernest marshall case

Ernest Marshall, a 42 year old black man, was convicted of sodomy and oral copulation with a consenting adult in private. He was sentenced to fifteen years in San Quentin State Prison in June of 1975. A law had already been passed and signed making those acts legal as of January, 1976, only six months later in the state of California.

His case is on appeal and funds are needed to insure his aquittal and provide him the best defense possible. Legal paperwork is both a necessary and expensive process of the present system of justice and requires professional clerical services, which are also expensive.

The issues in this case not only affect Ernest Marshall but also all of us who are gay. Constitutional rights of privacy, infliction of cruel and unusual punishment, infringement upon Constitutionally guaranteed equal protection, and a failure by the court to instruct the jury regarding the implied consent of the sex partner are issues which are to be argued (the other

The A.B.G. is sponsoring a fund raising dance with the proceeds to go to the Ernest Marshall Defense Fund. The Festivities will be held at the Catch One Club (Disco) 4067 W. Pico Blvd. Los Angeles. We will party 9:00 pm until 2:00 am, November 25, 1976. That's Thanksgiving night. Tickets are \$1.50 (advance) and \$2.00 at the door. For more info contact ABG, or call (213) 483-2340.

person, who alone admitted to the acts but wasn't named an accomplice, was a white male of legal age.)

The Association of Black Gays has established a legal defense fund for Ernest Marshall. We ask your support by telling others and spreading the word, sending us your ideas for fund raisers, or sending contributions to the Ernest Marshall Defense Fund c/o Ron Grayson, 1701 Clinton St. #513, Los Angeles, Ca. 90026.

history of a.b.g.

The ABG was founded by a group of concerned women and men who felt black gays were not getting a fair share of political, social and economic advances of the gay community. For some reason the larger gay community (mostly white) has found it expedient to conscientiously exclude black gays from most, if not all, of the recent political and social advances that have been made since the 1969 Stonewall Riot. What the white gay community fails to realize is that there were many black and Puerto Rican gays that were getting their heads busted in also.

Some members of ABG had previously worked with other white gay organizations and had found that the needs of black and other third world gays were not even considered. This led to frustration and finally to the realization that the gay movement was and is racist and the only way we as black gays are going to have our voices heard is to separate ourselves from the white gay movement and build something of our own. However, building a black gay conscience is difficult and takes a tremendous amount of love, understanding, and guts.

It can be safely stated that the gay media is racist and openly so. The Advocate, a nation wide publication that is supposed to voice the "gay community", is by far the most flagrant

racist publication in existence. In an interview that one of the members of the ABG had with a newswriter of the Advocate, he was informed that the reason more articles and nude photos were not included about blacks was because the constituency of the Advocate was mostly white and would perhaps be turned off by them.

Everyone whether black or white knows the blatant racism and sexism that goes on in the gay bars around the country. When an active movement was launched to stop the racist and sexist practices of the Hollywood bars by some concerned whites and blacks the leadership of the gay community would not give support or input. They felt that there was no basis to the claim, even in the face of an overabundance of evidence from outraged blacks and women. The only time they would give support was when a white woman was not allowed into Paradise Ballroom: This woman was a member of Metropolitan Community Church (a gay church) and she happened to be in the company of one of the church's ministers. She was not allowed to enter and the next night at least two hundred white gays were out in front of Paradise Ballroom picketing and screaming slogans. These same people would not lend their support to fight racism. This kind of evidence raises some very serious ques-

continued on page 7

black lesbian rap

Yes, there is a need for black gay women to come together to rap about their lifestyles. There is a need among black gay women to rap about the direction they see themselves going as blacks, as women, as gays, and as human beings. Black gay women also have a need to talk about the problems that they are confronted with in their daily lives. They need to discuss with friends the feelings they are experiencing in their love life, married life, in relating to their children, their jobs, their In short, black gay women have a need to communicate with others who can honestly relate to what she is experiencing.

"What can be gained from my involvement with a black lesbian rap group?" This question is sometimes asked by those who want to get involved, and many times by those who refuse to get involved. I feel that there are many potentially positive experiences for personal growth and development that can be gained from such groups (as with any "gut" level rap group). Many people suffer from a bad or negative experience because they feel they are the only one to have this negative experience. They may also feel helpless because they can't seem to work this problem out by themselves. They may also feel bad about the experience because the majority of people they know personally tell them that they have a "problem."

I feel that the awareness that one can gain from knowing that she is not alone in her search for her true self is a positive gain. Also, great strength and a feeling of unity come from knowing there is a place to go to be with others and share their experiences. These I feel are just a few of the rewarding experiences that a black lesbian can have in a rap group.

In working and relating with a black lesbian rap group I have to say that I have had negative as well as positive experiences. I must say again that to a large degree I have developed a more positive way of seeing myself. Also, I have been able to choose the direction I wish to take my life in a more affirmative way.

I can remember times when I became angry with myself and with some of the other members of the group I was involved with at that time. There were some who stayed with the group and others who left. Everyone had a dif-

ferent reaction to what was happening with the group. Most women had a different outlook on the direction she was taking yet felt she could relate to the group. There were also some who saw nothing to be gained from the group. Yet, there were others who were in touch with the group's purpose and objectives and so, saw the group's strength and beauty.

I feel there are women who come to the rap groups out of curiosity or the need to socialize with other black gay women. However, all women who become involved in a rap group have something they want to receive from the group. Often, there is a desire for a better understanding of herself. If this is the case, the "feedback" from other group members on how they "see" one another can be invaluable. I feel it is important to have this need and desire for self-awareness. Yet, it is also very important to come to the group ready to give as well as receive. This was one of the weak points of the group I was involved in. We had a lack of women who could work and hold things together when the energy was low (or may I say when our understanding and our capacity to give to one another was low). At those difficult times few women were strong enough to be willing to ride the humps. One, two, or three or four women just can't produce enough understanding and "giving resources" to supply the needs of the entire Los Angeles black lesbian community.

So what I am saying is that another one of our weaknesses is in the area of involvement. More women are needed who are willing to both give and receive in the rap group context. Black lesbian rap groups need women who are willing to share the positive as well as negative experiences that they may have had or may be having at this time.

Surely I can't be alone in my search for truth as a human being, as a woman, as a black, and as a lesbian? There must be other black gay women out there who share my struggle?

Disco! Disco! Disco!

CATCH ONE CLUB!

4067 West Pico Blvd.

Los Angeles

Hours:

5 p.m. to 2 a.m. Sunday thru Thursday

5 p.m. to 5 a.m. Friday and Saturday

Phone: 734-8849

so. africa

continued from page 3

expensive cars, and flaunt our jewelry in our social circles, we must see in them not the price paid in dollars but the price paid in human suffering. We must remember that the people who mined these metals receive little more for their labor than the bare necessities to sustain life and yield "another day's work." Yes, we too must share the responsibility for their suffering and shame. Shame on us!

We Blacks here in America are not always conscious of the relationships of international events to our problems here at home. The struggle for the liberation of the African continent is to most of us far removed from the hurry and frenzy of our daily lives. In fact, many of us did not know until just recently that some 13 million blacks have lived under the feet of less than 5 million whites for over three hundred years in Azania (a situation that amply parallels our bondage here in America little more than a hundred years ago) Institutionalized slavery, woven right into the fabric of southern Africa is now being addressed as a major political issue around the world. Well, it's about time! White ruled Azania (South Africa), Zimbabwe (South Rhodesia) and Namibia (South West Africa) and the white minority governments there are in their dying days, as European control of Africa nears its end. The fight for southern Africa is one of major strategic importance to the world's "superpowers."

This brings us to the sensitive but all important subject of outside intervention.

The geographical positioning of Azania (its' pivotal function with reference to the Indian and Atlantic Oceans), makes it a prize for the military of both the U.S. and the Soviet Union.

As it stands right now, the U.S. has access to it and would certainly fight to maintain it in the name of "global stability." Southern Africa, with the exclusion of Angola and Mozambique, is dominated by a network of capitalist dominated European powers. The U.S. and other western European allies have extremely large multi-billion dollar holdings in southern Africa.

We have heard it said by both presidential candidates Ford and Carter that the U.S. would defend capitalism and its allies to keep the west from being "strangled" by the communist supported

guerilla forces that might ultimately nationalize and socialize the African economies. This would of course pose potential threats to a vital flow of raw materials.

What about the American people's opinion? Certainly the government must anticipate widespread public opposition to U.S. intervention in African affairs? Finally, what would we Afro-Americans have to say about it? 50% of black America is unemployed or underemployed. We too are having to deal with racism, discrimination, poverty, and injustice. The fact of the matter is that our struggle here and the plight of black Africans is inextricably tied to the liberation of the entire "third world." Kissinger and other American military and political strategists know this.

Therefore, we are all victims of countries that are built upon the exploitation of man by man, for their economies are based on the use of an expendable group of second class citizens. Racism, discrimination, and the unequal distribution of goods and services are inherent parts of such a system. Examine the policies and practices of this country and its allies. See if you do not agree. The U.S. has always claimed to be the epitome of freedom, and the defender of democracy. Seeing beyond the rhetoric and following the activities of the quasi-military C.I.A. we see the obvious fallacy.

Our clandestine support goes not to those popular struggles proclaiming their desire for self-determination (including the right to choose their own form of government) but to the minority regimes of pro-capitalist, anti-communist fascists like the Shah of Iran, Franco in Spain and the abominable Chilean junta. America has cultivated prospective pro-American elites in Africa and elsewhere and propped them up as "the peoples' representatives." The objective has been to secure raw materials and/or access to what are perceived as key geographical positions.

The so-called "new policy" in Africa elaborated by Kissinger in Lusaka, Zambia earlier this year is hollow and hypocritical. What is hypocritical about the U.S. position on South African apartheid is that right now, while Kissinger pronounces the U.S. commitment to majority rule and equal opportunity, there are tens of American based corporations such as

continued on page 10

a.b.g. history

continued from page 4

tions as to the moral and social consciousness of the leadership in the gay community here in Los Angeles.

The members of the ABG have found that working solely with black gay women and men has been beneficial individually as well as collectively. We have found that by talking honestly about ourselves, our joys and problems as blacks and as gays, we have begun to cut the barriers that divide us as blacks and have come to an understanding of each other that we have not had in the past.

In our short existence since July of 1975, we have been involved in many areas of gay concerns. In September of 1975, we had a panel give a presentation at the Long Beach State College Gay Conference. Our presentation was aimed at the racial oppression in the gay community and needless to say it was very successful. October of 1975, some members of the ABG had an unsuccessful meeting with Mayor Bradley. This meeting was to discuss with the Mayor the possibility of having a black gay person selected to be liaison to the gay community from his office. The ABG was involved in the recent rally and march to oust Police Chief Edward M. Davis from office because of the cruel treatment of gays and irresponsible statements that he has made on television regarding our life style.

The ABG was asked to give input into a social science class at Cal State L.A. to guild gay awareness in graduate students who would one day be working in social service agencies.

A panel of ABG members has given lectures and recommendations to the Board of Education of this city in dealing with the problems of students who are gay in our high schools and junior high schools.

Some members of the ABG have given lectures at a local high school to raise the consciousness of students. This is a very important aspect of our function as this will help young people understand what being gay is all about. We hope we do more of this in the future.

Recently, a member of ABG appeared on KCOP's Wednesday morning show (a television program that interviews people who are actively involved in their communities). We feel that there is no limit to what the ABG can do for

the black gays and the entire black community. Our dream is one day to join the national black movement and help stamp out oppression of all black people.

Here are some statements made by our members about the ABG. "The Association of Black Gays is the only place I have found where I can meet other black gay sisters who have some sense of black consciousness and purpose concerning what they are seeking from life and love. The women in ABG are strong, beautiful, identified black women and I can definitely get into that. It's like finally coming home to my very own family finding nothing but complete love and understanding". Gloria Brown

"ABG for me serves as a promising political outlet which is essential for us blacks to survive in a gay community where we as third world people are overlooked and consequently ignored. I have also come to know the members as my family away from home". Steven Corbin

We really get down at our meetings. They have a warm close feeling whether we are discussing the business needs of the group, rapping collectively or individually before and after the meetings. The meetings are pot-luck and there is usually plenty for all to eat and drink. There is also music and dancing after meetings.

If after reading this article you have any questions regarding anything discussed above or would like to join us, you can contact us by writing to ABG, c/o L.F. 2800½ Grand Canal, Venice, California 90291. We hope you join us, share what you have to offer and help the ABG grow and become a vanguard in the struggle for liberation in this country.

soul food is good for you

1. Greens are a good source of vitamin A, vitamin C and calcium.
2. Sweet potatoes and yams can give you a lot of vitamin A.
3. Chicken is a good protein source and is less expensive than red meat.
4. Watermelon can add significantly to the vitamin C intake.
5. Dried beans (pinto, navy, kidney and black eye peas) combined with brown rice are a good source of protein.

book reviews

Consenting Adult, Laura Z. Hobson, Warner Books, June 1976, 286 pages, \$1.95.

Laura Hobson in 286 pages takes you through thirteen years in the life of the Lynn family. A family that is made aware of the fact that one of its' members is gay. In these thirteen years the family changes from shocked disbelievers into accepting, loving and consenting adults. It is mainly the story of Tessa Lynn, an editor for a publishing house in New York City. Her seventeen year old son Jeff informs her in the first several pages of the book that he is a "homosexual," but has not participated in any explicitly homosexual act. He wants to see an analyst for treatment, a wish to which Tessa readily accedes. The story is complicated by Ken Lynn, Jeff's father, who is a recent stroke victim and who is unable to accept the fact of Jeff's gayness. There are the usual fights between father and son, mother and son, and mother and father.

The real story is simply Tessa's -- how she comes to realize her own faults and hang-ups with relating to her son; how she realizes that Jeff and Ken, although they aren't where they should be yet, both have made remarkable advances in accepting gayness; how she grows stronger and becomes in fact, a "consenting adult," who genuinely offers her consent to her son and his friends. The book is an extremely detailed treatment of the emotions and feelings of all those involved. It does not, however, go into any sexual detail. Ms. Hobson explains the reason for this lack of sexual detail on two different occasions within the context of the novel.

This work shows that Ms. Hobson is very well informed about gayness, is very strong in her convictions, and is also an author who is interested in writing and not just selling books. She has written a book that is extremely interesting and at the same time one of the most informative works available on the problems, anxieties and peculiarities of being the parent of a gay child.

I would highly recommend it for your reading enjoyment.

E.M. Brazile

Soul To Soul: A New Vegetarian Cookbook, by Mary Burgess (Woodbridge Press Publishing Co., Santa Barbara, 1976) 156 pages, \$3.95

A while ago I tried to give up meat. Meat was (and is) expensive. I had found substantial research showing that many more of the world's starving people could be fed if the grain grown for cattle was fed directly to humans. I also felt that I was somehow more pure when I didn't contribute to the killing of animals for my meals. With all that in mind I did without my sausage in the morning, forgot about my hamburger for lunch, and I even gave up my dad's barbecued ribs. All that vegetarianism lasted about three or four months. I was as healthy as ever but my new diet was just plain boring. The vegetarian cookbooks I could find all had a great number of recipes but none of them were for food that tasted like mama's.

All that should be remedied by Soul To Soul: A New Vegetarian Cookbook. For the first time, someone has adapted our wonderful style of cooking to a meatless diet. Mary Burgess, a black woman from Louisiana, has done a skillful job in this book. Some of the particularly good looking recipes are "Mama's Okra Gumbo," and "'If You Have' Fruit Pie" (made with pears, apples, peaches, cantaloupe, honeydew melon, cherries, and walnuts). The Entrees section of the book includes such delights as "Country Stew" and "Meat Loaf" (which uses "vegeburger" made from grains--a recipe for this is included). Ms. Burgess includes many recipes using meat substitutes made from grains and spices that taste just like the real thing. That should help someone use to the taste of meat ease into a meatless diet. There are 250 unique recipes including every meal and snack of the day. There's information on canning and freezing, growing your own food, and even children's menus. So, if you want to save money on your food bills and maybe eat better at the same time, get this book. It probably isn't at your local bookstore, however, it is available by mail from the Venice Bookstore and Culture Palace, 1510 Pacific Ave., Venice, CA 90291. Send them \$4.50 to cover the book, tax, postage, & handling and the great folks there will send it to you promptly. NOTE: This is not a book pushing "organic" foods--there are recipes calling for sugar and a few even call for Dream Whip. That fact may cause problems for some while others may like this fact. I would assume that honey or raw sugar, and whole wheat flour could be substituted in appropriate amounts. Real whipped cream is suggested for those who want to avoid all the artificial stuff in Dream Whip. Happy eating.

disco discontent

If the ABG were to write to Scott Forbes, owner of Studio One, this is how it would probably read:

Dear Scott,

How are you? We see from your photograph in the August 11th issue of the Los Angeles Times that you are in good health. We have also observed that your disco, Studio One, is as prosperous as ever, and business is booming.

However, with this in mind, we and many other groups and individuals have experienced or observed and received reports of an entrance problem at Studio One. The facts indicate that the people working for you at the door harass blacks, women and other third world people who wish to enter the club by asking for a ridiculous amount of ID. We would like to add that this is not required of white males. Why even a white friend of ours told us that he and his wife were turned away from Studio One because she had on open toe shoes. Now Scott, is this any way to run a disco?

We are sure you remember an incident last summer (1975). A letter was written to you regarding this very matter by the Gay Community Mobilization Committee. In this letter the committee asked that you: (1) stop the racist and sexist door policy, (2) post a sign with a phone number for people to call if they felt they had been discriminated against, (3) have a person monitor the door to insure the community that your establishment had stopped this inhuman treatment. You know what happened after that! The negotiations between you and the committee broke down. The only alternative for the committee was to organize a boycott.

We remember the first night of the picket; of how you came out of Studio One yelling and screaming of how you were going to have the picketers arrested. We did not leave, and we were not arrested.

However, you did place a sign at the door stating what the Alcoholic Beverage Control required as positive ID. You also hired a "token" woman to check IDs. But Scott, the discrimination continued.

Also, that same summer an article appeared in the Los Angeles Free Press about the discrimination at Studio One. The author of the article monitored the door and saw that women, blacks, and latinos were indeed systematically turned away.

The most recent display of your unyielding contempt for blacks and women was an article in the August 11th

issue of the Los Angeles Times. Scott, you should really watch what you say. Namely, "Blacks started coming here pretty heavily a year and a half ago, because the straights started coming for awhile. The straight blacks were coming to try and pick up the chicks, which is basically the problem with any straight club. A little pimping, a little drugs started. The bad element came."

These words that you spoke proves to us that you exercise very little responsibility for the community you are supposed to cater to. Did you ever consider other ways of curbing the so-called "pimping" and "drug" problem? There are other discos that operate without these problems. You could have asked for some community input as far as abating or even eliminating it.

When the reporter pressed you on your door policy, you answered:

" 'OK,' Forbes offers, acknowledging that blacks and chicanos also can be homosexual, 'we have an I.D. policy, which is uniform. Every one who walks in this club is supposed to have an I.D. If you don't have an I.D., then you don't get in. If you look intoxicated, if you're not dressed properly, if you smell bad, you don't get in. Let's face it,' he says, 'if you haven't bathed in a week, you're going to offend a thousand other people.' "

Is that why we can't get in Scott? It was very unwise of you to lump those you have been discriminated against and the idea that some people smell bad in the same breath.

From a community standpoint, the social conditions under which your disco is operated are deplorable, to say the least. Instead of your working to make Studio One a place for all gays to come together, your raunchy tactics indicate that you have, and will continue to divide us.

You are a gay male, which personally makes you aware of oppression. You are presently serving on the board of directors for the Gay Community Services Center. This sheds some light on the commitment you have for the social problems that face gay people. Your moral awareness may be inferred from your affiliation with Metropolitan Community Church. You also have a precise and well-developed minf in business matters. This is shown in the ever increasing growth and popularity of Studio One.

Scott, you really have to get your disco together as well as your act. Start to honestly examine the racist and sexist issues that divide us.

Scott, who knows? Maybe there will be another boycott-- a boycott that will be successful-- and you might find yourself looking for a job.

so. africa

continued from page 6

Chrysler, Mobil Oil, IBM and Du Pont, just to name a few, that employ tens of thousands of African labors at the same disgraceful wages, and under the same (or worst) conditions as South African manufacturers.

Why doesn't the U.S. bring pressure on its multi-national corporations and force them to improve the despicable working conditions and upgrade the inadequate pay scale of their African employees? Would that not be an excellent example of its commitment to human dignity (i.e., practicing what we preach so well)? Let's face it! Without U.S. capital investment, military and political support for the fascist, racist minority regime, the white minority could not control Azania.

A black ruled, socialist southern Africa would be a disaster from the perspective of the multi-nationals of both the U.S. and western Europe. Nevertheless, this appears inevitable.

Meanwhile, Kissinger and the South African minority government scramble to salvage some kind of transitional, puppet government to placate the struggle for complete liberation.

As the days pass and the conflict continues we see that a peaceful, evolutionary transition to majority rule becomes less and less likely. The minority governments have declared that they will not relinquish power to the black majority. Ever! Obviously, they have not learned a lesson of history -- man's desire to be free and dignified is never destroyed by any weapons or brute force a government can muster.

Azania, Zimbabwe, and Namibia will be liberated. Bloodshed and human life is not a price too great to pay. The stage is set for still more tragedy in man's ascent toward a just society.

thank you!

The Association of Black Gays would like to take this opportunity to thank some of the groups and individuals who have helped us in our first year of being together.

We thank Jewel Williams, owner of the Catch One Club for opening her doors to the community. Jewel has also helped us with our fund raising.

We thank Attys. Tom Coleman and John Rodriguez for their unselfish legal work in the Ernest Marshall case.

We also thank Tom for the use of his office and materials.

We extend thanks to Sally Fisk, Commentator for KCOP T.V. for giving the A.B.G. the opportunity to express our views on The Wednesday Morning Show. A warm thanks to Jack Slater of the Los Angeles Times and Dave Johnson of the Los Angeles Free Press for writing articles that exposed the treatment of blacks and women and discrimination at Studio One.

A very special thank you to the Gay Community Mobilization Committee, The Lavender and Red Union and The Gay Caucus of the Peoples College of Law for their dedicated efforts to rid the gay community of racism.

RAFIKI is the quarterly publication of the Association of Black Gays. Its title comes from the Swahili word meaning friend. That's what we hope to be for you.

Although we agree with most of what we print, the opinions of the authors are their own and do not always reflect ours. We welcome your feedback and criticism. Love to all.

Manuscripts, art and photos sent to us should include a self-addressed stamped envelope. Our next deadline is Wednesday, December 31. Pseudonyms are okay.

Copyright 1976, the Association of Black Gays, Los Angeles, California. All rights reserved.

(Please ask us permission to reprint any material).

a.b.g.

%2800*1/2 grand canal
venice, ca. 90291