



National Park Service
U.S. Department of the Interior

THE PRIDE GUIDE

AN INTERACTIVE WORKBOOK FOR EXPLORING LESBIAN,
GAY, BISEXUAL, TRANSGENDER, AND QUEER (LGBTQ)
HISTORY AND PLACES

DERIVED FROM *LGBTQ AMERICA: A THEME STUDY OF LESBIAN, GAY,
BISEXUAL, TRANSGENDER, AND QUEER HISTORY*

WASHINGTON, D.C.: THE NATIONAL PARK SERVICE, U.S. DEPARTMENT OF THE INTERIOR, 2019.

The views and conclusions contained in this work are those of the authors and should not be interpreted as representing the opinions or policies of the U.S. Government. Mention of trade names or commercial products does not constitute their endorsement by the U.S. Government.



HOW TO USE THE PRIDE GUIDE

The Pride Guide is an interactive resource for exploring lesbian, gay, bisexual, transgender, and queer (LGBTQ) history and places in the United States. Gather a group of friends or peers when using this guide, as the discussion questions and activities are meant to be completed with others. Working through the Pride Guide gives you an opportunity to learn new things, but it should also inspire you to socialize with others while listening to their thoughts and perspectives. Intended for teenagers and gay-straight alliances, the Pride Guide can also be used by adults and communities interested in learning more about the topic material. The Pride Guide may also be used by teachers to meet state standards and requirements for inclusive curricula.

TABLE OF CONTENTS

How to Use the Pride Guide.....	1
Introduction.....	5
Chapter 1: Prologue: Why LGBTQ Historic Sites Matter	7
Chapter 2: Introduction to the LGBTQ Heritage Initiative Theme Study.....	11
Chapter 3: Introduction to Lesbian, Gay, Bisexual, Transgender, and Queer History (LGBTQ History) in the United States	13
Chapter 4: The History of Queer History: One Hundred Years of the Search for Shared Heritage.....	15
Chapter 5: The Preservation of LGBTQ Heritage.....	17
Chapter 6: LGBTQ Archeological Context.....	19
Chapter 7: A Note about Intersectionality.....	21
Chapter 8: Making Bisexuals Visible.....	23
Chapter 9: Sexual and Gender Diversity in Native America and the Pacific Islands	25
Chapter 10: Transgender History in the U.S. and the Places that Matter.....	27
Chapter 11: Breathing Fire: Remembering Asian Pacific American Activism in Queer History.....	29
Chapter 12: Latina/o Gender and Sexuality.....	31
Chapter 13: “Where We Could Be Ourselves”: African American LGBTQ Historic Places and Why They Matter.....	33
Chapter 14: LGBTQ Spaces and Places	35
Chapter 15: Making Community: The Places and Spaces of LGBTQ Collective Identity Formation	37
Chapter 16: LGBTQ Business and Commerce	39
Chapter 17: Sex, Love, and Relationships.....	41
Chapter 18: LGBTQ Civil Rights in America.....	43
Chapter 19: Historical Landmarks and Landscapes of LGBTQ Law	45
Chapter 20: LGBTQ Military Service.....	47
Chapter 21: Struggles in Body and Spirit: Religion and LGBTQ People in U.S. History.....	49

TABLE OF CONTENTS

Chapter 22: LGBTQ and Health	51
Chapter 23: LGBTQ Art and Artists	53
Chapter 24: LGBTQ Sports and Leisure.....	55
Chapter 25: San Francisco: Placing LGBTQ Histories in the City by the Bay.....	57
Chapter 26: Preservation of LGBTQ Historic and Cultural Sites – A New York City Perspective.....	59
Chapter 27: Locating Miami’s Queer History.....	61
Chapter 28: Queerest Little City in the World: LGBTQ Reno.....	63
Chapter 29: Chicago: Queer Histories at the Crossroads of America.....	65
Chapter 30: Nominating LGBTQ Places to the National Register of Historic Places and as National Historic Landmarks: An Introduction	67
Chapter 31: Interpreting LGBTQ Historic Sites	69
Chapter 32: Teaching LGBTQ History and Heritage	71
Answer Key.....	74
Acknowledgements.....	75
Works Referenced.....	76

INTRODUCTION

The National Park Service (NPS) is America's storyteller. As the history of our country is rich and diverse, the National Park Service strives to tell the stories of all Americans. In 2016, the NPS published *LGBTQ America: A Theme Study of Lesbian, Gay, Bisexual, Transgender, and Queer History*, a theme study to explore the legacy and history of lesbian, gay, bisexual, transgender, and queer (LGBTQ) people and places. The theme study is intended to provide guidance on how to recognize, preserve, and interpret LGBTQ historic places.

In 2016, a group of LGBTQ scholars met in Washington, D.C. to discuss the goals and content of the study. The scholars debated about what words to use and what to title it. They decided to use the word "Queer" in the title to include those who do not feel represented by the terms lesbian, gay, bisexual, or transgender. The scholars wanted to be inclusive of all Americans, no matter one's gender (the gender we identify with) or sexual orientation (who we are attracted to).

This Pride Guide provides a brief summary of each chapter of the theme study along with discussion questions and activities. As you read through, you may notice that the chapters were written by different authors. In fact, dozens of different LGBTQ historians and preservationists wrote chapters for the theme study. These chapters cover all different kind of topics, including health, art, law, religion, sports, and the military. Some also talk about specific LGBTQ communities, such as African American and Latino/a. Other chapters explore the LGBTQ presence in cities such as New York, Chicago, and Miami. The theme study covers a wide variety of topics relating to the significance of LGBTQ heritage.

Today, more and more Americans are identifying as gender variant (gender nonconforming) or sexually variant (not strictly heterosexual). People are increasingly expressing their gender and sexuality in ways that are different or untraditional. For example, some reject traditional sexual and gender categories such as "male" or "female." In fact, some Americans don't identify with one category or the other. Gender-queer people, for example, identify as neither male nor female, as both, or as something in between.¹ The LGBTQ theme study respects all of these different perspectives and tells the stories of all queer Americans.

While it provides a history of LGBTQ communities, the theme study is also useful for straight and cis-gendered (those whose gender identity matches the gender they were assigned at birth) Americans.

The LGBTQ theme study was completed and released in October, 2016. It serves as a guide to better document and protect LGBTQ historic sites in order to present a more accurate portrayal of our shared American history.

¹Jodi O'Brien, *Encyclopedia of Gender and Society*, Volume 1, (Thousand Oaks, CA: Sage Publications Inc. 2009), 370.

CHAPTER 1: PROLOGUE: WHY LGBTQ HISTORIC SITES MATTER

BY MARK MEINKE

Mark Meinke's chapter highlights the existence and diversity of lesbian, gay, bisexual, transgender, and queer (LGBTQ) communities in America. Throughout American history, LGBTQ citizens have not been treated equally under the law. In the 1950s, Washington, D.C. resident, Dr. Frank Kameny, advocated for rights for members of LGBTQ communities. He specifically fought for equal employment opportunities.

Not only were queer people discriminated against under the law, there were also few places to gather and socialize. In the 1960s and 1970s, LGBTQ individuals began to build their own communities. Bars and taverns became important places of socialization. Police often targeted these establishments, harassing and arresting patrons. On several occasions, LGBTQ people fought back against police violence, including at the Stonewall Inn, a bar in Greenwich Village, New York City. Marsha P. Johnson, a black transgender woman, was among the first of the patrons who resisted police oppression in the summer of 1969. The resistance of those at Stonewall and at other locations sparked the modern LGBTQ civil rights movement. Today, LGBTQ people continue to fight for civil rights and for greater visibility. One way communities are achieving this is through the preservation of places that are important to history.

Meinke informs us that place and identity are interconnected, and protecting LGBTQ sites is important for understanding the history of all Americans. The National Park Service preserves significant sites and structures in American history. LGBTQ affiliated places, however, are underrepresented in the National Register of Historic Places and as National Historic Landmarks. Both of these programs are overseen by the National Park Service. In order to identify, document, and preserve these places, the National Park Foundation commissioned the LGBTQ theme study in 2014 (completed in 2016). This theme study is designed to help the public recognize significant sites relating to lesbian, gay, bisexual, transgender, and queer people and events. Protecting and preserving these sites provides a sense of value and belonging to those who identify as LGBTQ. Heterosexual society can also learn more about American history by visiting sites affiliated with LGBTQ history and culture.

DISCUSSION QUESTIONS

The author states that a place is part of one's identity. In what ways is this true for you? What places are important to your identity?

What LGBTQ-related historical sites or structures do you know of? What questions do you have about these places or about preserving LGBTQ history through these sites?

CHAPTER 1 ACTIVITY: PINNING YOUR PLACE WITH HISTORYPIN

Discover and digitally mark historic sites in your neighborhood and throughout the country using Historypin. Check out the LGBTQ America Historypin collection dedicated to places associated with lesbian, gay, bisexual, transgender, and queer communities [<https://www.historypin.org/en/lgbtq-america>]. Find the stories and mark those places on the digital map.

As you explore, consider the following questions:

Looking at a broad map of the country, where do you find the highest number of pinned places? What regions are these pinned locations primarily located in? Are they in rural or urban settings? Why do you think that is?

How many LGBTQ places are pinned in your state? How about in your city? Did you find more or less pins in your city than you thought? Why might this be?

Find Your Place

After exploring the map, talk with your peers about potential LGBTQ affiliated places near you. Some of the places pinned on the LGBTQ America website include buildings or structures that house LGBTQ clubs or support groups, queer-friendly churches, and places where demonstrations and protests have taken place.

How to pin a place on HistoryPin:

1. Create your account (you will need to log in through an email account or a third-party to pin something).
2. Prepare your Content
 - Images: Upload an image of your place. We recommend 1000 pixels x 1000 pixels for good quality.
 - Licensing: You can choose from a variety of licenses, including any of the Creative Commons (CC) licenses. Read more about CC licenses here: <http://creativecommons.org/licenses>.
 - Metadata: To appear on the map, all content must have a date, title, and location. Try adding tags, such as a type of place or event (i.e. church, parade) and about the community being depicted (such as “lesbian,” “transgender,” etc.). This will allow people to search for relevant sites more easily.
 - Video and audio: Video and audio files currently cannot be uploaded to HistoryPin, but can be shared from other platforms (see below for more information).
3. Upload content
 - Upload content through the main LGBTQ America page. Once on the main collection page, scroll down and find the regional collection that your content falls under. The regions are: Pacific West, Northeast, Intermountain, Midwest, Southeast, and US Territories and Possessions.

- Once you're in the appropriate sub-collection, click either the "Add a Collection" button to create your own themed collection to add pins to, or "Add a Pin" to contribute an individual photo, story, sound-clip, etc.

For more instructions, visit:

<https://www.historypin.org/en/lgbtq-america>

By pinning a place you are helping to commemorate these little known stories. You're making a difference! Try exploring other places beyond the LGBTQ America collection at <https://www.historypin.org/en>.

CHAPTER 2: INTRODUCTION TO THE LGBTQ HERITAGE INITIATIVE THEME STUDY

BY MEGAN E. SPRINGATE

Megan E. Springate's chapter explains that the lesbian, gay, bisexual, transgender, and queer (LGBTQ) theme study is one way that the National Park Service is trying to be more expansive in its programs. Currently, several groups of people with marginalized identities are underrepresented in the National Register of Historic Places and as National Historic Landmarks. Both of these programs are overseen by the National Park Service. To increase the number of officially recognized LGBTQ sites, the LGBTQ theme study was commissioned in 2014 with funding from the Gill Foundation. The goal of the theme study is to encourage scholars and community members to identify, research, and tell the stories of LGBTQ people and places.

Efforts to include LGBTQ communities are already underway. For example, in 2016 the Stonewall Inn was designated a National Monument. Located in Greenwich Village, New York City, this bar was the site of a protest in 1969 which sparked the modern LGBTQ rights movement. This is the first National Park Service unit to explicitly recognize LGBTQ history.

The author reminds us that LGBTQ communities have been discriminated against due in large part to what historians call the "politics of respectability." This phenomenon originated in the late 1800s and early 1900s when the gap between rich and poor grew due in part to industrialization. As factory and business owners became rich, workers struggled to make ends meet. Good intentioned middle-class Americans attempted to "uplift" the working class through social welfare programs.

Middle-class efforts to address poverty often focused more on reforming (rather than helping) impoverished men, women, and children. Working-class Americans, including immigrants and minorities, were pressured to meet middle class standards of respectability. In other words, white middle-class Americans wanted all other citizens to look, dress, and act like them. They also wanted people to conform to their standards of respectability. Those who deviated from the gender and sexual norms of the day were not considered respectable.

This mindset persisted throughout the 1900s. Even in the late twentieth century, some advocates argued that queer people needed to be less open about their sexuality and gender preferences in order to gain civil rights. Members of LGBTQ communities who deviated from those standards – especially bisexual, transgender, and queer Americans – were usually not seen as "respectable." Other advocates claimed that respectability should not be a requirement for gaining civil rights.

The theme study is not just a story of "respectable" lesbian, gay, bisexual, transgender, and queer people. It incorporates the history of all those who identify as LGBTQ.

DISCUSSION QUESTIONS

Why is it important for national parks and historic sites to tell diverse stories?

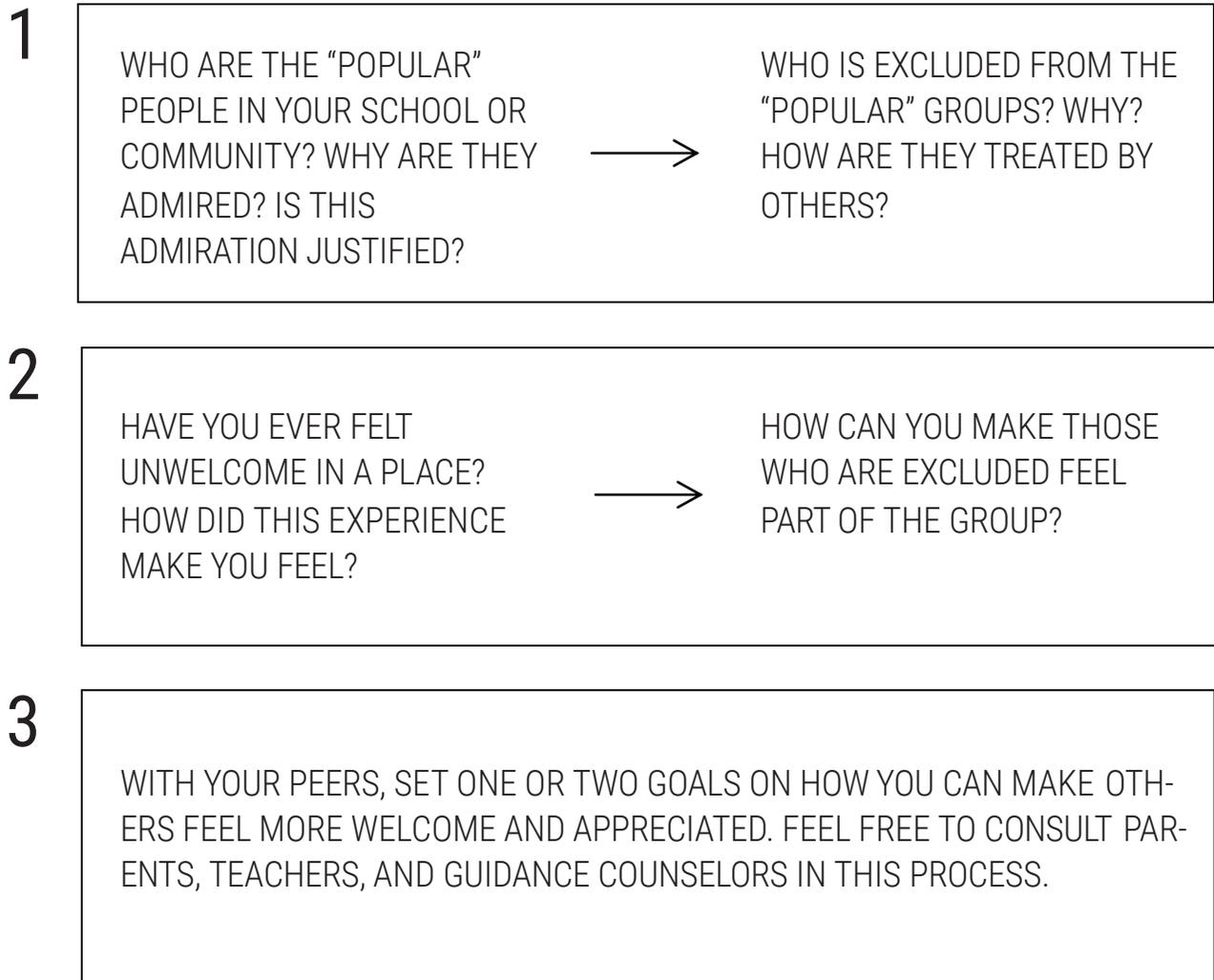
Do you have an identity (race, religion, culture, ability, etc.) that you would like to learn more about

through national parks and historic sites? What could other people learn about you by visiting these places?

Society often tries to fit people into boxes by creating “standards” that work for the people in power. This practice puts pressure on people to try to change who they are in order to be accepted by others. Can you remember a time when you tried to fit in or felt pressured to change in some way? Can you think of an example of an identity, custom, or belief that you have that you are proud to show and share?

CHAPTER 2: ACTIVITY: PROMOTING INCLUSIVITY

You have a lot of power to change the world around you. This could extend to your family, to your friend groups, or even to your school or community. Think of ways that you and your peers can create a more inclusive and affirming environment in your community. Use the following diagram to spark your imagination.



CHAPTER 3: INTRODUCTION TO LESBIAN, GAY, BISEXUAL, TRANSGENDER, AND QUEER HISTORY (LGBTQ HISTORY) IN THE UNITED STATES

BY LEISA MEYER AND HELIS SIKK

Leisa Meyer's and Helis Sikk's chapter explains that sexuality and gender preference are seen today as key characteristics of one's identity. But this wasn't always the case. Before the mid-1900s, sexual behavior was viewed as an action and not a characteristic of someone's personality. According to Meyer and Sikk, this attitude has slowly changed over the past 150 years. Today, our society generally recognizes that sexuality is a complex, yet important part of who a person is.

Some scholars, however, still tend to oversimplify queer people from the past. In order to present an accurate account of history, Meyer and Sikk caution against imposing modern labels (such as "gay," "straight," "transgender") on historical figures. For example, Deborah Sampson was born female, yet she dressed as a man and fought in the Revolutionary War. After the war, she resumed life as a woman, married, and became a mother. Deborah did not necessarily identify as a man and labeling her "transgender" is misleading. Instead, she wanted to fight for her country and had to pass as male in order to do so. We will never know everything about gender nonconforming and sexually variant people from the past. But with thorough research, we can come to a better understanding of how queer people fit into the world around them.

Meyer and Sikk point out that historians often struggle to identify lesbian, gay, bisexual, transgender, or queer (LGBTQ) behavior in figures from the past. Often only the wealthy, educated members of society left behind written records. Many people who had same-sex desires often hid these tendencies. They usually did not record their romantic thoughts, making modern research difficult.

The policing and discrimination of LGBTQ people led many to hide this part of their identity. The intentional erasure of LGBTQ history, heroes, and events also makes learning about LGBTQ history a difficult task. In order to find a broader understanding of queer people (and not just wealthy white gay and lesbian Americans), many historians look beyond written records such as letters, diaries, novels, and court and police records. Instead, they use alternative sources, including visual material (art), oral histories, and the built environment (buildings, parks, homes as meeting places, and churches).

DISCUSSION QUESTIONS

Sexuality and gender are important aspects of a person's identity. What are some other traits that are also important to your identity?

Have you ever felt pressured by other people to change the way you dress, act, or look? To change who you are or what you believe? Where do these messages come from? How do you cope with the feelings this brings up? What are some ways you celebrate and affirm all the interesting parts of your identity?

CHAPTER 3 ACTIVITY: CREATING A TIME CAPSULE

Often only the white, upper-class members of society left behind written records. We can still learn about those who didn't leave written records through oral histories and standing structures (such as houses or other buildings). Archeologists also rely on the excavation of artifacts to understand past people.

Work with a group for the following activity.

Discuss your thoughts with the group.

STEP 1:

BRING IN AN OBJECT THAT REPRESENTS AN IMPORTANT ASPECT OF YOUR IDENTITY (GENDER, CULTURE, RELIGION, ETHNIC REGION, RACE, ABILITY, ETC.)

STEP 2:

PLACE ALL OF THE OBJECTS IN THE CENTER OF A CIRCLE. PRETEND THAT YOU BURIED THE OBJECTS IN A TIME CAPSULE AND ARCHEOLOGISTS UNEARTHED IT 100 YEARS LATER.

STEP 3:

DO YOU THINK ARCHEOLOGISTS 100 YEARS FROM NOW WOULD BE ABLE TO IDENTIFY WHAT YOUR OBJECTS WERE USED FOR? WHY OR WHY NOT? WHAT CONCLUSIONS MIGHT ARCHEOLOGISTS MAKE ABOUT YOUR GROUP BASED ON THE OBJECTS YOU BURIED? WHAT DO YOU WANT THEM TO KNOW ABOUT YOUR OBJECT AND YOUR IDENTITY?

STEP 4:

HOW MIGHT THINGS BE DIFFERENT 100 YEARS FROM NOW? WILL THE PLACE YOU'RE SITTING IN STILL BE STANDING? WILL PEOPLE YOUR AGE ACT SIMILARLY TO THE WAY YOU DO TODAY?

CHAPTER 4: THE HISTORY OF QUEER HISTORY: ONE HUNDRED YEARS OF THE SEARCH FOR SHARED HERITAGE

BY GERARD KOSKOVICH

Gerard Koskovich's chapter reminds us that most white Americans find their heritage celebrated at museums, monuments, schools, and even in cultural customs and traditions. In contrast, lesbian, gay, bisexual, transgender, and queer (LGBTQ) Americans have been intentionally erased from many of these cultural establishments. In addition, the family members of queer people often do not identify as LGBTQ, and don't share that experience. In the past, LGBTQ Americans had to find other ways to learn about queer history.

Before the creation of print media produced by and for LGBTQ people, stories of gay men and women were circulated confidentially among queer social networks. LGBTQ people could learn about the past by reading biographies, autobiographies, and memoirs. Authors of these books often used pseudonyms (fake names) to hide their real identity. Many of these authors were historians without professional training. But their work provided LGBTQ Americans with a sense of community and belonging.

In 1924, the Society for Human Rights formed in Chicago, Illinois – the first gay rights organization in the United States. In 1925, police raided the founder's residence and took all of the organization's records. It was not until the 1950s that new LGBTQ organizations formed, and several started their own magazines. *The Mattachine Review*, *One*, and *The Ladder* are three of the most well-known early gay and lesbian publications.

As a result of the social movements in the 1960s and 1970s, people who identified as LGBTQ wanted to know about their collective history. LGBTQ archives began to form during this time period due to increasing interest in queer print media. Around the same time, several professors began researching and writing about the collective gay past. Their research paved the way for future scholarship. Into the 1990s and beyond, LGBTQ scholarship has become more widely accepted and is now a subject of popular interest.

DISCUSSION QUESTIONS

Why is it important to be surrounded with messages that celebrate our individual histories and identities? Where do you find out about your own history? Is your heritage taught in a classroom? Or do you look to other sources to learn about your past?

Much of the "history" that is taught in school is centered on white, cisgender (those whose gender identity matches the gender they were assigned at birth), heterosexual men. Why do you think this is?

In the twentieth century, print media (magazines, books, and newspapers) was a way for LGBTQ people to learn about queer history. What are some ways that you learn about LGBTQ history or people today?

CHAPTER 4 ACTIVITY: CELEBRATING CULTURE

When visiting a museum, a historic site, or any other cultural institution, white Americans often encounter relatable histories or narratives. In contrast, stories of those with marginalized identities are often omitted from public interpretation.

Whether intentional or accidental, ignoring the diversity of the American experience implies that participation in the civic life of the country is exclusionary. Acknowledging and embracing the presence of diverse Americans in the past is reaffirming. It sends the message that all people have a place within the fabric of the country.

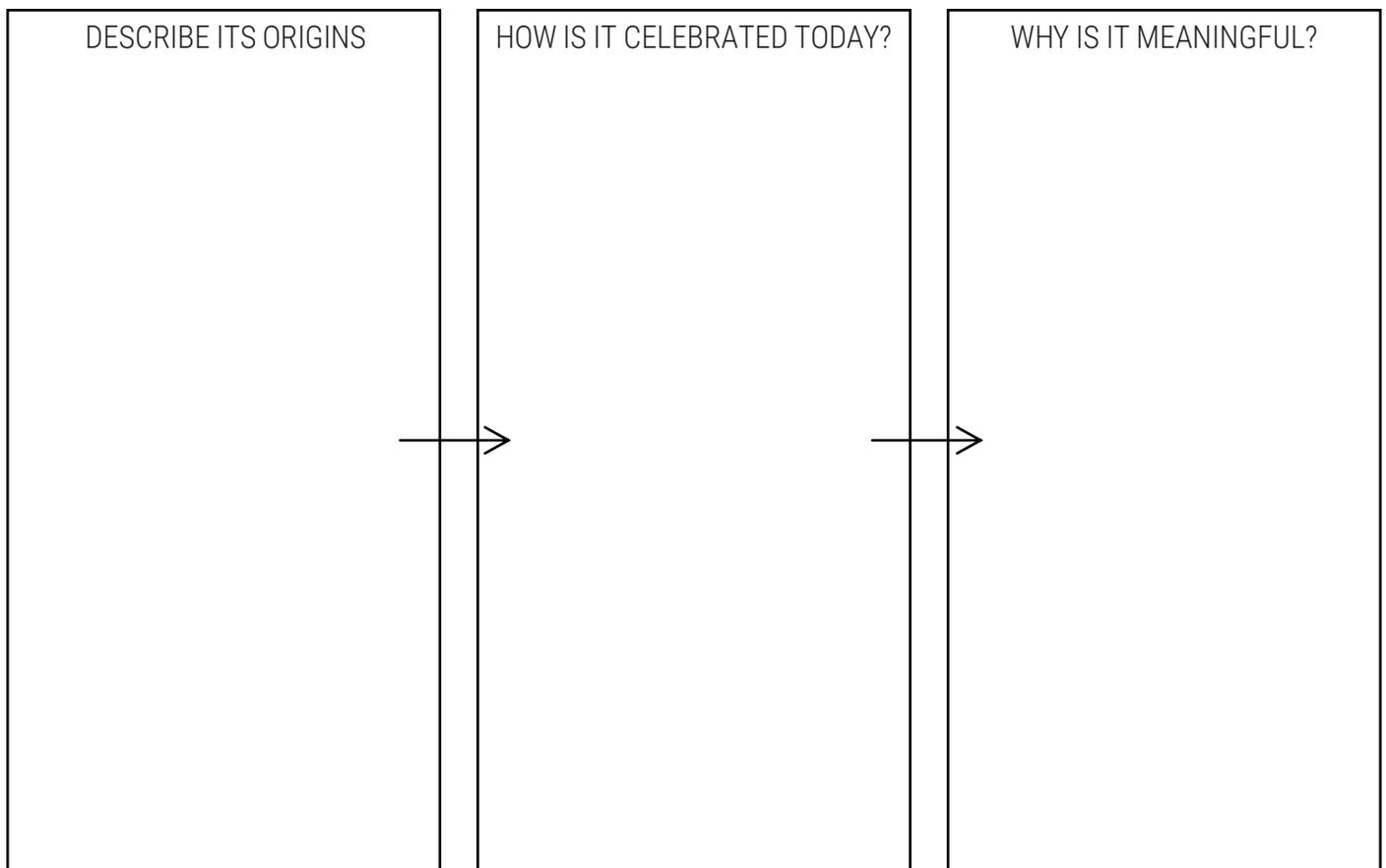
How do you celebrate your cultural traditions? Write about a cultural celebration or tradition that is important to you. Consider the following questions as you write.

What is your cultural celebration or tradition?

When does it take place? Why is this important?

Now, think a little deeper about your tradition's significance.

DESCRIBE ITS ORIGINS	HOW IS IT CELEBRATED TODAY?	WHY IS IT MEANINGFUL?
----------------------	-----------------------------	-----------------------



Share and discuss with the class.

How is your own cultural celebration or tradition similar to and different from others? Why is this important?

CHAPTER 5: THE PRESERVATION OF LGBTQ HERITAGE

BY GAIL DUBROW

Gail Dubrow's chapter traces the history of the movement to identify, document, interpret, and preserve queer places. Interpretation is an important part of historic sites. This is how historians translate historical knowledge to the public. In many cases queer places have been preserved, yet their affiliation with lesbian, gay, bisexual, transgender, and queer (LGBTQ) history is not interpreted.

Dubrow explains that there are several reasons why historic sites are hesitant to interpret queer history. Sometimes managers of these historic properties are hesitant to "out" historical figures who kept their sexual orientation private. In other cases, historic properties do not interpret the LGBTQ history associated with their site in order to avoid controversy.

Dubrow acknowledges that interpreting LGBTQ history can be challenging. However, she argues that if a site has a connection to queer history, it needs to be addressed. Historic properties should know and embrace the queer history at their site. By doing so, they will be able to make informed decisions about planning, preservation, and future development.

Usually, decisions about whether or not to address LGBTQ history are made based on the receptiveness of the intended audience. If a site believes visitors will want to learn about LGBTQ history, they may choose to include this in their interpretation. Because queer-positive public attitudes have evolved more quickly in urban areas, historic sites in larger cities are usually more willing to offer LGBTQ interpretation. This can be problematic, however, as it leads to continued erasure and ignorance of LGBTQ history in rural areas.

Even if some historic sites are hesitant to interpret queer history, it is still possible to convey that history to the public through independent projects. These projects can take the form of an internet website or a walking tour. This form of direct action is something that anyone – historians, preservationists, and members of the public – can participate in.

DISCUSSION QUESTIONS

Dubrow argues that if a site has a connection to queer history, it needs to be addressed. Why do you think she came to this conclusion?

Have you ever encountered LGBTQ interpretation at a historic site or museum? If so, how was this topic talked about?

CHAPTER 5 ACTIVITY: LEARNING THE ART OF INTERPRETATION

There many stories of LGBTQ heroes in American history. Albert Cashier is one of those heroes. Learn about Albert's story at the following National Park Service website:

<https://www.nps.gov/articles/jennie-hodgers-aka-private-albert-cashier.htm>.

CHAPTER 6: LGBTQ ARCHAEOLOGICAL CONTEXT

BY MEGAN E. SPRINGATE

Megan E. Springate's chapter talks about the importance of archeological excavation in revealing and preserving queer identity. The National Register of Historic Places and the National Historic Landmarks Program are both part of the National Park Service. These programs recognize the places that are important in American history. In order to qualify for the National Register or as a National Historic Landmark, a place must still exist. Unfortunately, lesbian, gay, bisexual, transgender, and queer (LGBTQ) affiliated places are often demolished or redeveloped. Many of the structures where LGBTQ people met, gathered, and organized are no longer standing. Springate reminds us that we can still learn about LGBTQ people from these places through archeology. This is the study of past peoples and societies through the physical remains they left behind.

Until recently, archeologists assumed they were always excavating sites of heterosexual men and women. They did not consider queer, transgender, or two-spirit individuals. "Two spirit" refers to Native American men and women who mix or combine traditional male and female roles.

Archeologists must not assume that societies from the past had only two genders, two sexes, or that everyone was heterosexual. This forces experts to look closely at what the evidence tells them, rather than relying their own assumptions.

Queer archeologists are also asking whether or not they can see the shift in a person's identity reflected in the archeological record. This is challenging, as archeology is best suited to looking at broad patterns through time, rather than at individual lives. Despite potential challenges, Springate expresses hope that the archeology of LGBTQ sites has the power to reveal new information about these communities.

DISCUSSION QUESTIONS

Why is visiting historic sites a good way to learn about history? What could you learn about LGBTQ communities by visiting affiliated historic sites?

What historic sites are most significant to you? Why? Have you been to any of these places?

CHAPTER 6 ACTIVITY: CONTEMPLATING SPACE

Excavating artifacts is an important part of the archeological process. Where those artifacts are found in the ground is equally important. The way a house or town is arranged spatially can tell archeologists a lot about the people who lived there. What would archeologists learn about you from looking at your home?

On the back of this page, draw the floor plan of your home.

- What kind of objects do you have there?
- Where do you keep your most treasured possessions? Why?

- What could someone tell about you based on your most treasured possessions?
- How about the objects you are most proud of?

Discuss with the group.

CHAPTER 7: A NOTE ABOUT INTERSECTIONALITY

BY MEGAN E. SPRINGATE

Megan E. Springate's chapter defines the concept of intersectionality. She explores how categories of difference (such as race, ethnicity, gender, sexual orientation, religion, and class) are all related. These characteristics are part of shaping the experiences and identities of individuals. In other words, identity is multidimensional. Similarly, "LGBTQ" is not a single community with a single history. Instead, each group represented by these letters (lesbian, gay, bisexual, transgender, and queer) is made up of multiple communities.

It is important to consider intersectionality when researching and preserving the places of LGBTQ communities. Distinctions such as race, class, or gender affect the preservation of sites. These factors also impact the relationships that people and communities have with these places. For example, a person who owns their house is more likely to be able to stay in their neighborhood if housing prices increase. Those who don't own their home may be forced to pay higher rent rates, which may force them to move. Gay white men often had the resources to buy their own homes. But lesbians and transgender individuals often lacked the funds and had to rent. As a result, they were often forced to move out of communities as land values and rents went up.

In order to incorporate intersectionality in the retelling of history, Springate suggests including multiple narratives (or stories). Instead of presenting one version of history, scholars can examine the perspectives of different people.

Despite efforts to incorporate LGBTQ communities in American history, researchers often impose modern labels (such as "queer," "gay," or "transgender") on people from the past without hard evidence. Categorizing a historical figure without proper evidence presents an inaccurate picture of the past. It is important to acknowledge the possibility of an individual's queerness without definitely putting a label on it. Historian Judith Bennett, for example, proposed the term "lesbian-like." She used this phrase to describe women in the past who resisted typical female behavior but who did not or could not label themselves lesbian as this term is relatively recent. Such strategies are beneficial when studying history because it allows us to acknowledge the possibility of an individual's queerness without assuming it.

DISCUSSION QUESTIONS

Why is it important to study all historical figures?

How do factors such as race, gender, class, religion, and ability impact a person's everyday experience?
How do they impact your own life?

CHAPTER 7 ACTIVITY: DEFINING YOURSELF

Factors such as race, gender, sexuality, religion, and class define our identities. Whether we like it or not, these factors often impact how we live our lives.

We all have traits or characteristics that make us unique. Consider two or three things about yourself that make you stand out. How do these characteristics impact your lived experience? Share with the group.

PERSONAL CHARACTERISTICS	DAY-TO-DAY IMPACT
Example: I was born with dyslexia, which makes it harder for me to read certain words and numbers.	I have to try a lot harder in school than my peers. But I also excel at other tasks, especially sketching and other artistic projects.

If you're comfortable, share with the group.

How are your traits similar to and different from others?

How do you think these characteristics will impact your life in the long-term?

CHAPTER 8: MAKING BISEXUALS VISIBLE

BY LORAIN HUTCHINS

Lorraine Hutchins' chapter clarifies that not everyone is either gay or straight. Many people of all ages are attracted to more than one gender. Many of these people may keep this knowledge private. Others may be open about it, for various reasons.

Bisexuals have become more visible in the last fifty years. New studies show that the majority of teens, in the United States and in some other Western countries, now recognize themselves as non-heterosexual. This means that a lot of teens do not exclusively prefer the opposite sex. They are comfortable being openly attracted to more than one gender, whether they act on it or not. Hutchins explains that bisexuality is not a “new” identity. It is simply the capacity to be attracted to and love more than one gender.

Alfred Kinsey is the father of sexuality research in the United States. From the 1930s to the 1950s, he surveyed thousands of people about their sexual experiences. Instead of labeling people as “gay” or “straight,” he catalogued their experiences on a scale. He found that few people were exclusively straight. In fact, many people had encounters with the same-sex, even if they usually preferred the opposite sex. Kinsey also recognized that some people are asexual – not sexually attracted to anyone.

A lot of the researchers who came after Kinsey did not grade sexuality on a scale. Instead, they categorized individuals in binary terms – as either heterosexual or homosexual. This mindset still exists today. As a result, bisexual people are usually lumped into one group or another and are therefore invisible.

The LGBTQ (lesbian, gay, bisexual, transgender, and queer) movement technically includes bisexuals, yet bisexuals often receive less attention than lesbian or gay communities. Hutchins points out that instead of forming their own community, bisexuals often work with others – including the LGBTQ movement. For example, bisexuals helped organize the first national marches for the rights of sexual minorities in the United States. Even though they belong to multiple communities, bisexuals play an important role in organizing, attending, and supporting LGBTQ events and legislation.

DISCUSSION QUESTIONS

Some people are open about their sexuality while others are not (for various reasons). Are there things about yourself that you keep private? Why?

Bisexuals are not exclusively straight, yet they are also not exclusively lesbian or gay. Have you ever felt like you didn't belong or fit into the other groups around you? How did you deal with this situation?

CHAPTER 8 ACTIVITY: ADVOCATING ACCEPTANCE ²

All LGBTQ individuals – particularly bisexuals – are often ignored or marginalized. Even if you don't identify as LGBTQ, you can still support others who do.

Do you want to know how to be an ally? Be accepting and show that you care.

If someone talks to you about their sexual orientation/gender preference, what questions or remarks are constructive? Which are not?

Work with a partner and circle the phrases that are helpful.

- Bisexuals aren't homosexual, they just don't know what they want.
- Are you sure this isn't a phase?
- Have you been able to tell anyone else?
- You'll change your mind when you meet the right person.
- Do you feel accepted by your classmates? Have you ever felt threatened due to your sexual orientation and/or gender preference?
- Thank you for sharing with me. I'm here if you need me.
- How can I best support you?

Once you and your partner have circled the constructive comments, share your selections with the group.

We've all needed the support of others at some point in our lives.

Can you recall a point in your life when you were having a tough time? Who did you reach out to for support? How were you feeling? How did the situation turn out?

If you're comfortable, share with the group.

²Based on the Gay, Lesbian and Straight Education Network's (GLSEN) "Safe Space Kit: A Guide to Supporting Lesbian, Gay, Bisexual, and Transgender Students in Your School," (New York: GLSEN, 2016), <https://www.glsen.org/sites/default/files/GLSEN%20Safe%20Space%20Kit.pdf>.

CHAPTER 9: SEXUAL AND GENDER DIVERSITY IN NATIVE AMERICA AND THE PACIFIC ISLANDS

BY WILL ROSCOE

Will Roscoe's chapter examines the diversity in gender roles, sexualities, and identities among the Native peoples of the United States. This includes American Indians, Alaskan Natives, and Native Hawaiians.

When Europeans first encountered queer Indigenous people, they labeled them “hermaphrodites” or “berdache.” These terms reflected how colonizers viewed Native American culture through European values and understandings. But these terms did not reflect how Native people saw themselves. For Europeans, gender was limited to “male” and “female.” They also believed that sexual attraction was constrained to relationships between the “opposite” genders. Roscoe explains that this wasn't true for many Native tribes who viewed sexuality and gender identity more fluidly.

Europeans had no single term for these multidimensional identities. In Renaissance Europe, “hermaphrodite” could indicate intersexuality, androgyny, or homosexuality. The word “berdache” is believed to have been introduced by the French and was used after 1800. “Berdache” refers to a younger or subordinate partner in a male homosexual relationship.

In the twentieth century, “berdache” became the standard term to describe alternative gender roles among Native Americans. By the 1980s, Native tribes and scholars clarified that the term was inappropriate. In 1990, the term “two spirit” was coined at a gathering of Native American and First Nations people. “Two spirit” refers to Native American men and women who mix or combine traditional male and female roles.

Roscoe reminds us that the term “two-spirit” does not necessarily indicate homosexuality. Its meaning varies from group to group. The use of the term “two spirit” in Indigenous cultures demonstrates how Native people have reclaimed part of their identity and heritage from early European conquerors who misidentified them.

DISCUSSION QUESTIONS

Why do you think Native people prefer the term “two-spirit” instead of “berdache”?

Why is it important that you be referred to in the terms or language that you prefer?

CHAPTER 9 ACTIVITY: RECORDING STORIES

The oral stories of our ancestors help tell the history of our country. You can participate in the process of collecting these stories.

Work with a group of peers to collect oral histories. Each person should conduct their own interview.

Interview an older family member or a member of your local community. Record the interview on an electronic device or by using an app. You can also write down some of the highlights.

Here are some suggested questions for your interview:

- What was your childhood like?
- What was one of the most memorable moments in your life?
- Have you ever observed or experienced discrimination in your lifetime?
- What are some stories about our town/neighborhood?

Feel free to write your own questions as well.

Come back together as a group and share highlights from your interview.

Are your life experiences similar to or different from the person you interviewed? Why do you think that is?

How did this activity impact your perspectives on the past and present?

CHAPTER 10: TRANSGENDER HISTORY IN THE U.S. AND THE PLACES THAT MATTER

BY SUSAN STRYKER

Susan Stryker's chapter uses the term "transgender" to refer to the ways that people live lives that differ from how their bodies are assigned a sex at birth (male or female). In North America, transgender histories existed before the colonization of what is now the United States. Indigenous people often viewed gender identity as fluid. But European settlers believed gender was limited to "male" and "female." Native Americans who did not adopt the European way of understanding gender and sexuality were seen as sinful and dangerous.

Stryker explains that the development of new medical and scientific ideas in the United States had both positive and negative effects on people with gender variant identities. "Sex hormones" became widely available in the 1930s and 1940s. Around the same time, people were also choosing to undergo genital reconstructive surgery. This medical procedure became more popular in the 1950s after the story of Christine Jorgensen went public. Some historians consider her the first global transgender celebrity. But with new medical technology, legal and medical professionals began categorizing gender variant behavior as something criminal. Doctors even deemed it a mental illness.

To combat this negative stereotyping, people with gender variance became instrumental in shaping the gay rights movement. There was also increased transgender social activism in the late 1960s. This includes the creation of STAR, the Street Transvestite Action Revolutionaries. STAR House was founded by Sylvia Rivera and Marsha P. Johnson. The organization provided free shelter, food, and peer support for marginalized gay, lesbian, and transgender street youth.

Despite centuries of oppression, progress has been made, and in the twenty-first century, the transgender movement is increasingly visible and mainstream. The number of transgender people in the United States is also increasing. Transgender individuals in America total around one and a half million adults and four to ten million youth. Stryker acknowledges that there are still many challenges for transgender people, yet public perceptions of transgender communities are radically changing and evolving.

DISCUSSION QUESTIONS

In the twentieth century, doctors often viewed gender variance as a type of criminal behavior. Has this mindset changed today?

Discrimination from heterosexual society as well from lesbian and gay organizations inspired many transgender people to protest for greater equality. What causes are you passionate about? Why?

CHAPTER 10 ACTIVITY: DISCOVERING TRANS HISTORY

Christine Jorgensen is arguably the first global transgender celebrity. Jorgensen was born in 1926 to a working-class family in the Bronx in New York City. She received genital reconstructive surgeries in Copenhagen, Denmark in the 1950s. Details of her procedure were leaked to the press and she soon became an iconic figure. Christine's story introduced the concept of transsexuality to audiences all across the world.

Since Christine Jorgensen, other famous transgender celebrities have made headlines. Can you think of some examples of how transgender individuals are influencing popular culture?

TRANSGENDER CELEBRITIES:	WHAT EFFECT HAVE THESE CELEBRITIES HAD ON AMERICAN POP CULTURE?
TRANSGENDER-FRIENDLY TV SHOWS/ MOVIES:	WHAT EFFECT HAVE THESE SHOWS/ MOVIES HAD ON AMERICAN POP CULTURE?

Share your list of celebrities and TV shows/movies with your group. Did any of you have the same answers?

Why is it important to see people like yourself represented in mainstream media?

CHAPTER 11: BREATHING FIRE: REMEMBERING ASIAN PACIFIC AMERICAN ACTIVISM IN QUEER HISTORY

BY AMY SUEYOSHI

Amy Sueyoshi's chapter demonstrates that Asian Pacific Americans (APA) have played an important role in advocating for lesbian, gay, bisexual, transgender, and queer (LGBTQ) rights. Asian Pacific Americans are a diverse group. APA come from many countries across Asia, including China, Japan, Taiwan, Cambodia, the Philippines, Vietnam, Afghanistan, India, and Pakistan (just to name a few).

Queer Asian Pacific Americans are not new to the United States, but their presence often goes unacknowledged due to racism and homophobia. It is likely that countless queer people came to America during the first wave of Asian migration in the 1800s. There are several sources that describe the queer Asian Pacific American experience. For example, there are accounts of Chinese men arrested in San Francisco in the 1890s for impersonating women for sex work. During this time period, American society began to fear that Asian immigrants would prey on young white men.

Negative associations with Asian Pacific Americans continued through World War II as thousands of Japanese Americans were interned in camps in the early 1940s. As homosexuality became more visible in the years after the war, Asian Pacific Americans were involved in the creation of some of the first homosexual activist groups in the United States. One such activist was sex worker Tamara Ching of Native Hawaiian, Chinese, and German descent. Ching was part of a group of queer patrons at Compton's Cafeteria who fought back against police harassment in San Francisco in 1966.

Queer Asian Pacific Americans continue to advocate for inclusion. Korean American and infantry officer Dan Choi challenged the military's "Don't Ask Don't Tell" policy when he came out on the Rachel Maddow Show in 2009. This policy only allowed lesbians, gays, and bisexuals to serve in the military if they kept their sexual orientation secret. In 2010, Choi handcuffed himself to the White House fence in protest of "Don't Ask Don't Tell."

The activism by Choi and others demonstrates how Asian Pacific American organizing addresses both race and sexuality. Queer Asian Pacific Americans had to deal with both racial and sexual discrimination in American society as well as in their own communities. For these activists, sexual freedom, economic justice, and gender and racial equity are all connected in the fight for a more compassionate and inclusive world.

DISCUSSION QUESTIONS

What are some of the challenges queer Asian Pacific Americans faced in the past? In the present day? Do you face any similar challenges? Why do you think that is?

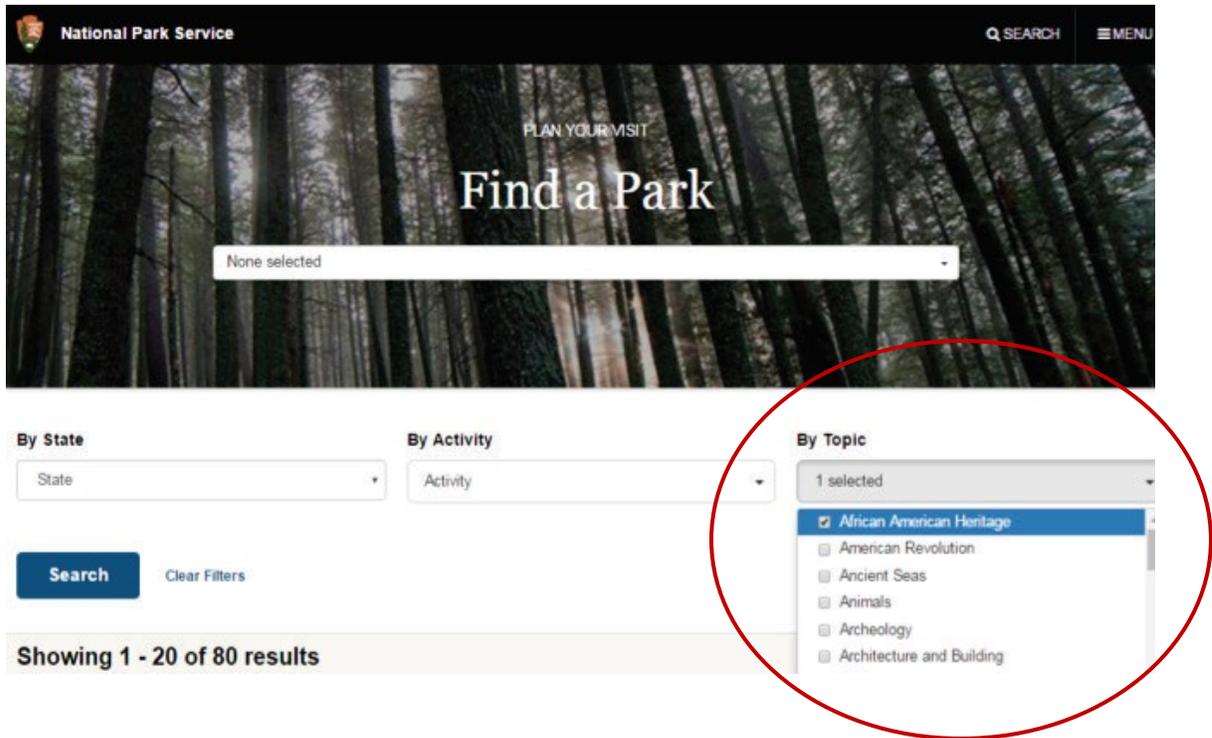
Queer Asian Americans were often alienated by American society as well as by their own communities due to their sexuality. Have you ever been in a situation where you did not feel accepted by others, including by family or friends? How did it make you feel? How did you cope with/respond to the situation?

CHAPTER 11 ACTIVITY: EXPLORING DIVERSE STORIES WITH THE NATIONAL PARK SERVICE

LGBTQ communities in America are diverse. LGBTQ citizens – no matter where they are from – play an important role in shaping American history.

Step 1: Check out how the National Park Service celebrates diversity at the following website: <https://www.nps.gov/findapark/advanced-search.htm>

Step 2: Explore “by topic.” Check out parks about people that you want to learn more about – such as Asian American or African American sites.



Step 3: When you search, how many sites pop up?

Where are these sites located? Are they spread out across the country? Or are they in one centralized location or region? Why might this be?

Do you think the distribution of sites accurately reflects where people lived? Why or why not?

Are any of these sites located near you?

Step 4: Out of all the sites listed, which one would you like to visit most? Why?

Share with the group.

CHAPTER 12: LATINA/O GENDER AND SEXUALITY

BY DEENA J. GONZÁLEZ AND ELLIE D. HERNÁNDEZ

Deena J. González's and Ellie D. Hernández's chapter explores how gender and sexuality varies across the thirty-three different Latin American countries. Each Latin American country has a different history, yet they are all linked by their common history of Spanish conquest. The period of conquest and colonization (1492-1800) was one of force and domination. The Spanish and Portuguese fought and subjugated many Indigenous empires, towns, and communities across three continents – North America, Central America, and South America. Today, this area is known as Latin America.

During colonization, Spanish conquistadors mixed with Indigenous people. This resulted in the creation of a new ethnic group called mestizaje. These unions were often violent and had legal, economic, and sexual consequences. These encounters continue to influence how gender and sexuality are understood today.

After Spanish conquest, the regulation of gender and sexual practices was reinforced by the Catholic Church and its teachings. This included establishing the belief that being straight was the only way to understand one's sexuality. Homosexuality and other types of sexual and gender variance were not considered valid identities. This mentality continues to impact Latin American communities today.

Institutions such as churches, hospitals, schools, and even the court of law reinforced the idea that men have to be “manly” or macho. In contrast, women were expected to be feminine, chaste, and subordinate to men. Latin American cultures are now challenging these stereotypes. Latinos and Latinas are also questioning the idea that heterosexuality is “normal.”

González and Hernández look at several ways that Latin Americans are redefining their gender and sexual identities. One way is by reexamining their history and their indigenous ancestors who often had a fluid perception of gender and sexuality. In the Americas for example, the Zapotec of Mexico have long recognized a third gender category, the Muxe (pronounced Mu-SHAY). Muxe were identified as male when they were born, but dress and live as women.

Latin Americans have also played an important role in the modern gay rights movement. In 1969, a group of queer patrons rebelled against police harassment at the Stonewall Inn in Greenwich Village, New York City. Many of the protesters were Latin American and of color. These riots were seen as the start of the visible, modern gay rights movement. Like other groups, Latinos and Latinas continue to battle discrimination on the basis of ethnicity and sexuality.

DISCUSSION QUESTIONS

Latin Americans are accepting that there is more than one way to express love. Have you ever been told that something was right or wrong that you didn't agree with? What did you do in this situation? Looking back, would you have done anything differently?

Latin Americans are redefining gender and sexual identities by studying their ancestors. What lessons can you learn from your own ancestors?

CHAPTER 12 ACTIVITY: EVALUATING OUR ROLES³

Advocating for LGBTQ inclusion isn't just a role for queer people. Heterosexual communities can also join in and be allies for lesbian, gay, bisexual, transgender, and queer Americans.

Step 1: Select one person to lead the activity.

Step 2: With your group, clear space in the center of the room. Use tape to create a large circle.

Step 3: Let everyone know that this is a silent activity. Everyone will be asked to (silently) respond to different questions by stepping into the circle. Ask them to step into the circle if the statement you read is true for them. Give them time to step back out of the circle after each question.

Questions:

1. Step into the circle if you have heard people say “you throw like a girl” or “that’s gay.” (wait) Thank you. Step back.
2. Step into the circle if you have ever been harassed or made fun of because you’re different. (wait) Thank you. Step back.
3. Step into the circle if you know someone who has been harassed due to their sexual orientation or gender identity. (wait) Thank you. Step back.
4. Step into the circle if you’ve stood up for someone when you heard or saw them being teased. (wait) Thank you. Step back.
5. Step into the circle if you feel like you lack an adequate support system either at home or at school. (wait) Thank you. Step back.
6. Step into the circle if you feel like you can’t be open about who you are at school for fear of harassment. (wait) Thank you. Step back.
7. Add your own “Step in” question:

Thank everyone for being open and trusting with the group.

What did you learn about yourself and others from this activity?

Did anything surprise you? Why or why not?

Discuss with the group.

³Based on the Gay, Lesbian and Straight Education Network's (GLSEN) “Ally 101 Workshop,” https://www.glsen.org/sites/default/files/Ally_Week_101.pdf.

CHAPTER 13: “WHERE WE COULD BE OURSELVES”: AFRICAN AMERICAN LGBTQ HISTORIC PLACES AND WHY THEY MATTER

BY JEFFREY A. HARRIS

Jeffrey A. Harris’ chapter recognizes the need for queer African Americans to know where their predecessors made history. Queer-friendly places in urban centers allowed lesbian, gay, bisexual, transgender, and queer (LGBTQ) African Americans to feel a sense of freedom. The Apollo Theatre in Harlem, New York City was one such place where queer African Americans could express themselves openly. Performing in cities also gave LGBTQ African Americans the opportunity to meet other queer people.

These connections to LGBTQ communities were important, yet many queer African Americans remained more closely connected with the Black heterosexual community. One reason for this was the widespread discrimination and harassment by white society. This even extended to the LGBTQ movement of the late 1960s and 1970s. Harris points out that LGBTQ African Americans were often marginalized both by heterosexual Black activists as well as by queer white activists.

Bayard Rustin, an openly gay African American man, was integral to the success of the Black activism of the 1960s. He is most famous for his role as the principal organizer of the 1963 March on Washington for Jobs and Freedom. During this march, Martin Luther King Jr. gave his famous “I Have a Dream” speech. Rustin also introduced nonviolence as a key principle for the Civil Rights Movement. But due to his sexuality, Rustin was excluded by leaders of the Civil Rights Movement. His home, the Bayard Rustin Residence, is listed on the National Register. Another queer African American civil rights activist was Pauli Murray. She was also a women’s rights activist, author, lawyer, and Episcopal priest. Her childhood home in Durham, North Carolina was designated a National Historic Landmark in 2016.

Many of the sites important to the history of queer African Americans are located in neighborhoods that are experiencing tremendous changes. Harris reminds us of the importance of these sites and why they should be preserved from demolition. Not only should these sites be preserved, their history and connection to LGBTQ African Americans should also be interpreted and shared with the public.

DISCUSSION QUESTIONS

Many historic sites affiliated with queer Black Americans are endangered or being destroyed. Why is it important to preserve these sites?

LGBTQ African Americans are often left out by both heterosexual Black communities as well as by white LGBTQ communities. Have you been in a similar situation where you feel you don’t fit in with anyone? How did you cope with the situation?

CHAPTER 13 ACTIVITY: IDENTIFYING YOUR QUALITIES

Queer African Americans play an important role in advocating for both Black and LGBTQ civil rights. One such individual was Pauli Murray. She was born in 1910 in Baltimore, Maryland. Pauli was the first African American (male or female) to receive a Doctor of the Science of Law Degree. She also fought for greater rights for women, African Americans and LGBTQ Americans.



Pauli Murray wrestled with her multifaceted identity from an early age. When she was in her 20s, she created a series of posed photos to reflect different aspects of her personality. Murray gave these provocative pictures names such as “The Imp,” “The Dude,” and “The Crusader.” She included them in an album “The Life and Times of an American Called Pauli Murray.” What about you? What would you label the different aspects of yourself? ©Alex Maness Photography

In 2015, the Pauli Murray Project sponsored an exhibit (pictured above) in Durham, North Carolina. Look at the three different images of Pauli. How did she label herself in each one? [<https://sites.fhi.duke.edu/paulimurrayproject>].

Why do you think Pauli chose to label her photos this way? What are some different aspects of your own personality?

Do you have any photographs that show different parts of your personality? Discuss with the group.

CHAPTER 14: LGBTQ SPACES AND PLACES

BY JEN JACK GIESEKING

Jen Jack Giesecking's chapter explains that the ability to gather in a place was essential for lesbian, gay, bisexual, transgender, and queer (LGBTQ) people to find one another, develop relationships, and build communities. The visibility of these LGBTQ spaces depended on the dynamics of private and public spaces. In the 1800s, middle-class American society was divided into something called separate spheres. Men were expected to be seen in public as they worked to support their families (public sphere). Women were expected to stay in the home and care for and educate their children (private sphere). As a result, queer men were often unable to meet in private spaces in the late 1800s and early 1900s. Instead, they usually met in public venues for sex, friendship, and conversation – a practice that continues today. Women and transgender people are more often associated with private spaces like the home. Unlike men, women were more easily able to engage in romantic relationships in privacy.

Specific places associated with LGBTQ politics, culture, business, and history include San Francisco and New York City. But Giesecking reminds us that all cities and towns are just as essential to LGBTQ history. The author also points out that a “place” isn't just fixed coordinates on a map. Instead, it is dynamic and always changing. Attachments to and memories of place contribute to forming identities and experiences. Because LGBTQ people often have fewer resources, many queer spaces are impermanent and temporary – for example, rented, or borrowed spaces. As a result, queer people often experience a sense of placelessness.

Due in part to this sense of placelessness, preservation and memorialization are more unusual than common in LGBTQ spaces and history. Only recently are LGBTQ histories, spaces, and places being honored and remembered. LGBTQ people often recall and share their history through walking tours, which can be found in cities like Washington, D.C., San Francisco, Los Angeles, Baltimore, Philadelphia, and New York. The recent efforts to identify, document, and interpret LGBTQ places help address this placelessness and provides a tangible queer history.

DISCUSSION QUESTIONS

What does “place” mean to you? Is it a spot on a map? Or does it have a deeper meaning?

How were public places important to the development of LGBTQ communities?

What places were (and are) important to you? Why?

CHAPTER 14 ACTIVITY: ESTABLISHING YOUR PLACEFULNESS

Often LGBTQ spaces are temporary or impermanent, leaving queer people with a sense of placelessness. Places – both from our past and present – are important parts of our identity. Think of a place that has shaped who you are.

DRAW IT OR WRITE A POEM ABOUT IT BELOW:



What memories does this place hold for you?

Why is it important to you?

Does this place still exist? If this place were to be demolished, would it still be important to you?

Why?

Share with your group.

CHAPTER 15: MAKING COMMUNITY: THE PLACES AND SPACES OF LGBTQ COLLECTIVE IDENTITY FORMATION

BY CHRISTINA B. HANHARDT

Christina Hanhardt's chapter focuses on the decline and disappearance of physical lesbian, gay, bisexual, transgender, and queer (LGBTQ) spaces such as bars, taverns, and community centers. Today, digital spaces (such as dating apps) are replacing physical meeting spaces. But before the internet, restaurants, bars, and taverns were important places for queer socialization and entertainment.

Hanhardt points out that these places were also targeted by police trying to crack down on homosexual behavior. As a result, these bars and restaurants not only became sites of socialization, they also became sites of protest. One such protest happened in 1966 at Compton's Cafeteria in San Francisco. When police tried to harass a group of gay men, lesbians, and transgender people, they fought back. Protests like the Compton's Cafeteria riot led to the modern gay rights movement.

Not all queer spaces gained the notoriety that Compton's Cafeteria did. Like heterosexual spaces, queer restaurants and bars were sometimes segregated by race or gender. Gender, race, and class often determine who can access certain spaces, both public and private. As a result, many excluded queer people formed their own gathering spaces in the form of community centers. Today the biggest LGBTQ community center is in Los Angeles. The Los Angeles LGBT Center dates back to 1969. It now has six locations in the region. Other self-created queer spaces include bookstores which often also served as a type of community centers.

By the 1990s, chat rooms and, later, blogs, social media, and other online networks, replaced some of these physical queer meeting places. Digital spaces also serve multiple purposes. They can be used as tools of dating, socializing, activist organizing, education, and much more. Internet now provides a sense of community in place of place. But Hanhardt reminds us that whether online or on-the-ground, sustainable queer communities have been created through collective labor and love.

DISCUSSION QUESTIONS

As it becomes increasingly easy to connect with people online, LGBTQ physical spaces are becoming fewer and fewer. What are some positive and negative ramifications of technology in this context? How has technology impacted the way that you socialize with others?

How did categories of difference – such as race, gender, and class – influence how LGBTQ communities used space? How do things like race, culture, gender, and sexuality continue to impact how space is used and divided?

CHAPTER 15 ACTIVITY: EXPRESSING YOURSELF

Gathering spaces were important for the formation of LGBTQ communities. We all need a safe space where we can express ourselves. This activity provides a safe space where you can express your thoughts and feelings about a topic.

Step 1:

Consult with your group and come up with several topics or quotes that have meaning to you.

Step 2:

Write each topic or quote on a different piece of paper. Hang or tape each piece of paper at different spots around the room.

Step 3:

Make sure everyone has a pad of sticky notes. *Silently* write your response to each topic on a sticky note and place it under the related topic. Enough time should be given for everyone to respond to each topic or quote.

Step 4:

Once everyone has responded, walk around the room and read how people reacted to the topics or quotes.

Step 5:

Come back together as a group and discuss what you and others wrote and how it made you all feel.

CHAPTER 16: LGBTQ BUSINESS AND COMMERCE

BY DAVID K. JOHNSON

David K. Johnson's chapter explores how lesbian, gay, bisexual, transgender, and queer (LGBTQ) communities formed and became visible at places like bars, diners, bathhouses, and other commercial establishments. Businesses like restaurants, bars, and bookstores became places where LGBTQ patrons could find lovers, make friends, and form communities. Johnson explores some of the most iconic queer business across America, including Mona's 440 in San Francisco. This establishment was one of the first and most popular lesbian bars in the country. On the east coast, in Washington, DC, Black gay entrepreneur James E. Jones opened the Nob Hill in 1953.

After World War II, gay and lesbian bars became the primary queer social institutions in cities of all sizes. Bars were important to LGBTQ communities. But the owners and patrons of these bars were usually people with financial means (typically white men). For many African Americans, women, and working-class Americans, rent parties, house parties, or "buffet flats" served a similar purpose.

By the 1990s, corporate America had discovered the LGBTQ market. While many mainstream corporations picked up on the trend, the gay market was already decades old and had helped shape many LGBTQ communities. As large corporations have become more gay-friendly, there has been a decline in the number of LGBTQ-centered businesses. Johnson concludes that while LGBTQ communities have long fought for legal rights, business and commerce were equally important to the formation and sustainability of these communities.

DISCUSSION QUESTIONS

Why was it important for LGBTQ people to be able to gather together in public spaces like bars and diners? Where do you and your friends hang out? What would you do if you were kept from gathering there?

Often the owners and patrons of gay bars had the money to own and frequent these establishments. Those who didn't have the funds usually socialized in private spaces. What does this say about access to wealth and how it influences our social interactions?

CHAPTER 16 ACTIVITY: SUPPORTING EQUALITY IN BUSINESS

LGBTQ run businesses were – and are – important to queer communities. By the 1990s, large corporations were starting to advertise to LGBTQ people.

A key way to gain customers is by being inclusive of all people. Today, many businesses are supportive and welcoming of LGBTQ employees and customers. If you could create a business what kind would it be? How would you be inclusive of all people in your business?

DRAW IT OR WRITE ABOUT YOUR POTENTIAL BUSINESS:

Share with the group.

CHAPTER 17: SEX, LOVE, AND RELATIONSHIPS

BY TRACY BAIM

Tracy Baim’s chapter looks at lesbian, gay, bisexual, transgender, and queer (LGBTQ) sex, love, and relationships – both hidden and not. It can be difficult to identify queer individuals in history because what our society considers “gay” or “queer” is constantly changing. The evidence we do have about LGBTQ sex, love, and relationships before the late 1900s is usually written about in a negative way in historical records.

How LGBTQ people are labeled and documented throughout history has changed over the years. The word “homosexual” wasn’t even used until the late 1800s. So how do we know who was queer and who wasn’t before then? Historians must know code words – words society used to describe queer people, and the words queer people used to describe themselves. Some words used by and against LGBTQ people include: “confirmed bachelor,” “Friend of Dorothy,” “freak,” “batting for the other side,” and “third sex.”

As queer people became more visible in the 1900s, new words were used to identify this behavior. LGBTQ individuals also became more open about their relationships and began to redefine the term “family.” Instead of only considering blood relatives “family,” queer people created families of choice – people we love that we want in our lives.

The creation of families of choice became especially important during the epidemic of HIV/AIDS in the 1980s and 1990s. When biological families failed to support their relatives diagnosed with HIV/AIDS, LGBTQ families of choice were there to care for their sick loved ones.

Over the years, LGBTQ people have created different types of families. This includes families of choice with no legal definitions, civil unions, and as of 2015, through full marriage equality throughout the United States. Baim reminds us why it is important for LGBTQ communities to self-identify individually, as families, and as communities.

DISCUSSION QUESTIONS

It can be difficult to identify potentially queer behavior in historical documents. Why do you think there is a lack of historical evidence about early queer people in the United States?

Why is the idea of chosen family important to all people?

CHAPTER 17 ACTIVITY: CHOOSING YOUR FAMILY

Is there someone in your life who isn't biologically related to you that you consider family?

How long have you known this person?

How did you meet?

What is your relationship like?

Why is this person important to you?

Share with the group.

CHAPTER 18: LGBTQ CIVIL RIGHTS IN AMERICA

BY MEGAN E. SPRINGATE

Megan E. Springate's chapter explains that the stories of lesbian, gay, bisexual, transgender, and queer (LGBTQ) Americans are largely stories of civil rights. Civil rights are defined as freedoms of life, safety, thought, speech, expression, the press, assembly, and movement. Americans also have a right to privacy and protection from discrimination. Different LGBTQ communities have received certain rights before others. Even civil rights recognized and gained have sometimes been taken away.

Many of the civil rights struggles throughout American history are based on the idea that everyone should be protected by the Constitution – regardless of gender, ethnicity, religion, ability, property ownership, or sexual orientation. The modern LGBTQ civil rights movement took cues from the successes of the African American Civil Rights Movement. LGBTQ activists also staged sit-ins and sip-ins to protest their lack of rights. Spontaneous riots against police harassment include those at Cooper's Donuts (Los Angeles), Compton's Cafeteria (San Francisco), the Zephyr Restaurant (Washington, D.C.), and the Stonewall Inn (New York City). These protests were often started by drag queens and other gender-variant people, hustlers, and people of color.

The battle for civil rights doesn't mean an end to oppression and discrimination for all LGBTQ people. Springate predicts that deeper forms of inequality will continue to impact LGBTQ people. Other queer marginalized groups may also be impacted, including homeless youth, immigrants, and nonwhites. Due to LGBTQ activists such as Dr. Frank Kameny, Harry Hay, Bayard Rustin, and Pauli Murray, LGBTQ communities have gained considerable rights. Yet many still suffer from discrimination and fear of violence. Springate reminds us that progress is not linear and that we all have a role to play in securing rights for all people.

DISCUSSION QUESTIONS

Can you think of some recent examples where individuals or groups demanded equal treatment?

What are some modern civil rights struggles that different LGBTQ communities are struggling with?

CHAPTER 18 ACTIVITY: LEARNING THE VOTING PROCESS

The struggle for civil rights is an important part of American history. Voting is one of the rights that many Americans have long fought for. Right after the founding of America, a person did not have the right to vote unless they were a land-owning white male. Your predecessors – those who came before you – fought long and hard to secure your right to vote. It's also important to exercise your right to vote because you have a say in electing local, state, and federal politicians. If no one voted, we wouldn't have a democracy!

Register to Vote in Your State.

Even if you are too young to vote in an upcoming election, you can still discover how this process works.

Are you able to register?

- Are you 18 years or older?
- Are you a U.S. citizen?
- Do you meet the residency requirements for your state? (This usually requires you to be a permanent resident of your state).

If you checked all three boxes above, you are eligible to register to vote!

To register, visit the following website: <https://vote.gov/>. Select your state and download the registration form.

Make sure to fill it out and mail it to the listed address! Some states also allow you to register online.

In addition to registering, talk to your parents, aunts and uncles, grandparents, and older siblings about voting. Do they remember the first election they ever voted in? What was the most meaningful election they participated in?

Exercising your right to vote is an important way to participate in civic life. Our predecessors fought long and hard so that all Americans could participate in the electoral process.

CHAPTER 19: HISTORICAL LANDMARKS AND LANDSCAPES OF LGBTQ LAW

BY MARC STEIN

Marc Stein's chapter examines how U.S. law has often oppressed and in some cases aided lesbian, gay, bisexual, transgender, and queer (LGBTQ) communities. For most of American history, LGBTQ people have been legally discriminated against. When Europeans first invaded the Americas beginning in the late 1400s, they did not recognize or respect Native American understandings of sex, gender, sexuality, or law. Instead, Europeans imposed restrictions on sexual conduct based on their own cultural norms. These restrictions continued up through the Civil War. Eventually federal, state, and local governments created new laws that criminalized LGBTQ behavior, identities, and communities. One of the most powerful was the 1873 Comstock Act which was passed by the U.S. Congress. This act prohibited the mailing of obscenity (such as birth control). Over the next century the Comstock Act and the laws it inspired were used to censor LGBTQ speech and expression.

The use of the law against LGBTQ people continued into the twentieth century. In 1953, President Dwight Eisenhower issued an executive order banning anyone with "sexual perversion" from federal employment. As a result, more than five thousand federal workers lost their jobs in the 1950s, and 1960s. In response to this discrimination, there was an increase in LGBTQ activism. Dr. Franklin E. Kameny was one activist who fought Eisenhower's executive order. The Mattachine Society and other LGBTQ rights groups also protested in front of Independence Hall in Philadelphia every July 4 from 1964 to 1969. These groups protested to remind the public that not all citizens share the same civil rights.

Action for civil rights also came when LGBTQ people resisted police harassment at Stonewall Inn in Greenwich Village in 1969. This event sparked the formation of LGBTQ liberation groups across the country. Another significant achievement in the 1970s and 1980s was the election of openly-LGBTQ political candidates.

Until recently, the U.S. legal system defined LGBTQ behavior, identities, and communities as criminal. At the same time, social attitudes about sex, gender, and sexuality have made LGBTQ people vulnerable to criminal offenses, including arson, assault, and homicide. The criminal justice system has often failed to respond fairly and fully to anti-LGBTQ crimes. This is especially true for immigrants, people of color, poor people, transgender people, and women.

In the 1950s, LGBTQ activists responded to crime and violence in multiple ways. They publicized crimes and violence against LGBTQ people; supported LGBTQ survivors and victims; criticized the police and criminal justice system; and challenged popular prejudices and stereotypes. As Stein notes, the law has played an important role in how LGBTQ communities are defined, included, and protected. LGBTQ people have gained some rights and protection under the law. But, these communities need continued and further protections.

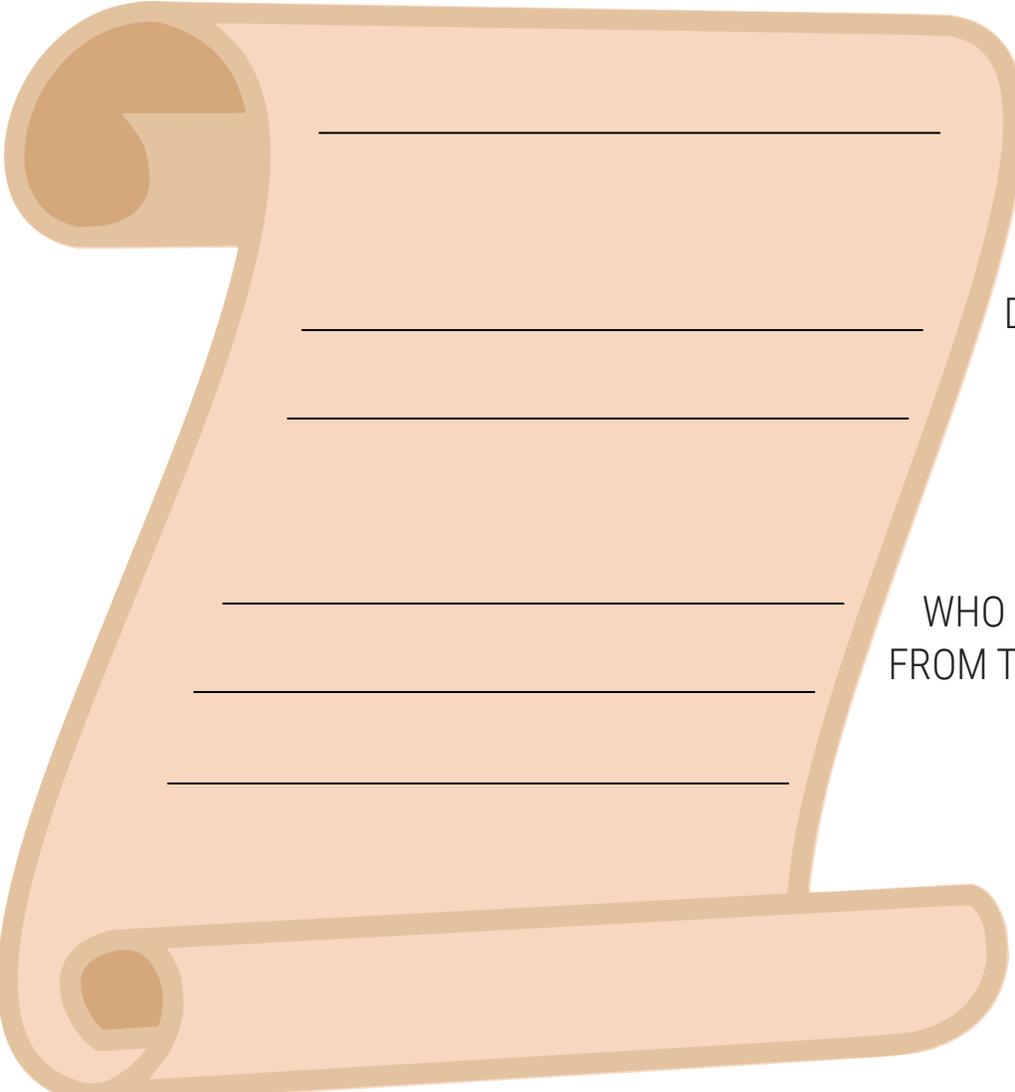
DISCUSSION QUESTIONS

Today, do you think the law is more helpful to LGBTQ communities? Why or why not?

In your own experience, has the law been helpful or hurtful? How about to your family and your community?

CHAPTER 19 ACTIVITY: PROPOSING YOUR OWN LAW

Sometimes laws oppress instead of protect LGBTQ people. In many cases, communities have to protest to demand equality under the law. If you had the power to change or create new law, what would it be?



NAME

DESCRIPTION

WHO BENEFITS FROM THIS LAW?

Why would your law be important?

Would it impact different people differently? Have everyone share their law and why it's important. Choose one law to debate.

CHAPTER 20: LGBTQ MILITARY SERVICE

BY STEVE ESTES

Steve Estes' chapter provides an overview of queer American military service. Until "Don't Ask, Don't Tell" was lifted in 2011, most lesbian, gay, bisexual, transgender, and queer (LGBTQ) troops served in secrecy and silence to avoid being dishonorably discharged. But the queer presence in the American military dates back to colonial times. Estes explains that according to military court martial records, some soldiers were having sex with other men in General George Washington's army. Evidence also suggests that men with same-sex desires fought for both the Union and the Confederacy during the Civil War. While homosexuality was not welcomed by the military, it was sometimes overlooked if soldiers had skills that were vital for combat success.

Estes describes World War II as a positive turning point in modern queer history. Many gay, lesbian, and bisexual men and women served in the armed forces and were thus able to find community. After World War II, the military and the U.S. government were less tolerant of queer service personnel. Legal and medical arguments were used to discriminate against LGBTQ soldiers. In 1981, the federal government once again cracked down on LGBTQ service members stating that "Homosexuality is incompatible with military service." But gay, lesbian, and bisexual veterans challenged this mindset and these laws and regulations through legal challenges and public demonstrations.

When Bill Clinton was elected president in 1992, many LGBTQ people believed he would lift the ban on queer people serving in the military. Once in office, however, Clinton faced stiff opposition from the Joint Chiefs of Staff, Congress, and religious conservatives. In 1993, a compromise was made: "Don't Ask, Don't Tell." This policy allowed gays to serve in the military as long as they didn't reveal their sexual orientation. While there is no official data, various sources estimate that approximately 12,500-13,500 service members were discharged under "Don't Ask, Don't Tell."⁴

It was not until 2010 that Congress voted to repeal "Don't Ask, Don't Tell" and President Barack Obama signed the Military Readiness Enhancement Act into law. As a result, gay, lesbian, and bisexual military personnel have been able to serve openly since 2011. The ban on transgender people serving in the military was lifted on June 30, 2016, but has faced challenges. As of March 2018, transgender people continue to be able to serve and enlist openly.

DISCUSSION QUESTIONS

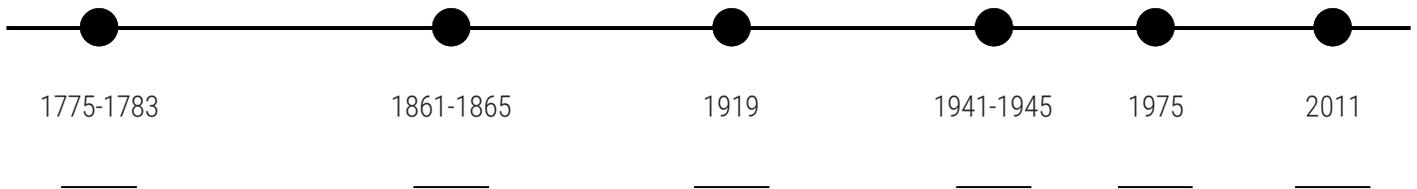
Why do you think the military did not openly welcome gay and bisexual enlistees until after 2010? Have you ever been in a situation where you were discriminated against? How did this make you feel? How did you deal with the situation?

Under the "Don't Ask, Don't Tell" policy, gays were allowed to serve in the military as long as they didn't reveal their sexual orientation. Why do you think so many people were opposed to this?

⁴Based on the Gay, Lesbian and Straight Education Network's (GLSEN) "Ally 101 Workshop," https://www.glsen.org/sites/default/files/Ally_Week_101.pdf.

CHAPTER 20 ACTIVITY: REMEMBERING MILITARY SERVICE

Queer people have served in the U.S armed forces long before the military formally welcomed LGBTQ people. Queer Americans have fought long and hard for the right to openly serve in the military. This activity explores some of those milestones.



- a) The U.S. government lifted the military policy “Don’t Ask, Don’t Tell”
- b) Assistant Secretary of the Navy, young Franklin Delano Roosevelt authorized an investigation into homosexual activities at the YMCA in Newport, Rhode Island. This YMCA was frequently visited by gay residents as well as sailors from the nearby Naval Training Station.
- c) Men had sex with men in General George Washington’s army.
- d) The U.S. Air Force discharged Sergeant Leonard Matlovich when he publicly came out as a gay man to challenge the military’s ban on homosexual service.
- e) Transgressive female doctor, Mary Walker, challenged gender norms by earning a medical degree and performing surgery on soldiers. She is the only woman in history to receive the Congressional Medal of Honor.
- f) This war marked a positive turning point in queer history.

After completing the timeline, discuss the following questions with the group:

As demonstrated by this timeline, LGBTQ Americans were not always accepted by the U.S. military. Yet they still served our country. Why do you think they chose to serve anyway?

“Don’t Ask, Don’t Tell” allowed gay men and women to serve in the military, but not openly. Why do you think it was so important for lesbian, gay and bisexual service men and women to be open about their sexuality?

(Answers can be found at the end of the Pride Guide).

CHAPTER 21: STRUGGLES IN BODY AND SPIRIT: RELIGION AND LGBTQ PEOPLE IN U.S. HISTORY

BY DREW BOURN

Drew Bourn's chapter examines a variety of religious communities and the presence of lesbian, gay, bisexual, transgender, and queer (LGBTQ) people within these communities. Some of the religious denominations covered in this chapter include Catholics, various denominations of Protestants, Jews, Muslims, Wiccans, and Pagans. The author acknowledges that religion has been used in homophobic ways, yet homophobia does not tell the whole story of LGBTQ people and religion in the United States. In fact, many religious organizations have worked with LGBTQ communities to advocate for civil rights.

There are many LGBTQ people who are drawn to religious communities and practices. Spaces of worship are also important to LGBTQ communities. Religious buildings serve not only as places of worship, but as important meeting spaces for LGBTQ communities and allies. These sites are sometimes used as places of protest in gaining LGBTQ civil rights.

Many religious denominations created organizations to better integrate and address the needs of LGBTQ followers. For example, Minister Ted McIlvenna of California organized a conference of Methodist, Episcopal, Lutheran, and United Church of Christ clergy and local gay and lesbian leaders in 1964. This conference led to the founding of the Council on Religion and the Homosexual. This group advocated for gay and lesbian people within religious communities. A few years later in 1969, Catholic priest Father Patrick Nidorf founded DignityUSA, an international nonprofit organization of LGBTQ Catholics and allies. Members of the organization advocated for change of church doctrine which currently maintains that same-sex desire is "objectively disordered."

Bourn reminds us that non-Christians have also been important LGBTQ advocates and allies. In the United States and in Israel, organizations such as JQYouth (established in 2001) and Eshel (founded in 2012) formed to provide support and advocacy for LGBTQ Orthodox Jews. Muslims have also been active in the inclusion of queer people. In 2007, Ani Zonneveld and Pamela Taylor founded Muslims for Progressive Values (MPV), based in Los Angeles.

Many other religious communities have taken an inclusive approach by openly welcoming LGBTQ people. Queer people and their co-religionists sometimes clash over the authority to interpret sexual preference and gender identity. Yet LGBTQ people have sought to re-work and re-interpret the stories, symbols, rituals, and meanings that they have inherited, adopted, or invented. Although expressions vary from one religious community to another, they all seek to assert the dignity and humanity of LGBTQ people.

DISCUSSION QUESTIONS

Why is it important for religious leaders and laypeople to advocate for LGBTQ communities?

How can LGBTQ people and religious institutions work together to create welcoming and inclusive communities?

CHAPTER 21 ACTIVITY: DESCRIBING YOUR PEERS

This activity encourages us to identify positive attributes in our peers.

Step 1: Sit in a circle with your group and pass out a stack of sticky notes to each individual.

Step 2: Everyone should write their name on a piece of paper and leave it in their spot.

Step 3: Get up and walk around the room to each person's spot. Using the sticky notes, write an attribute that best describes each individual. **NOTE:** This is an activity to build others up, not tear them down. Positive comments only!

Step 4: After everyone has finished, return to your spots and take turns reading the comments you received.

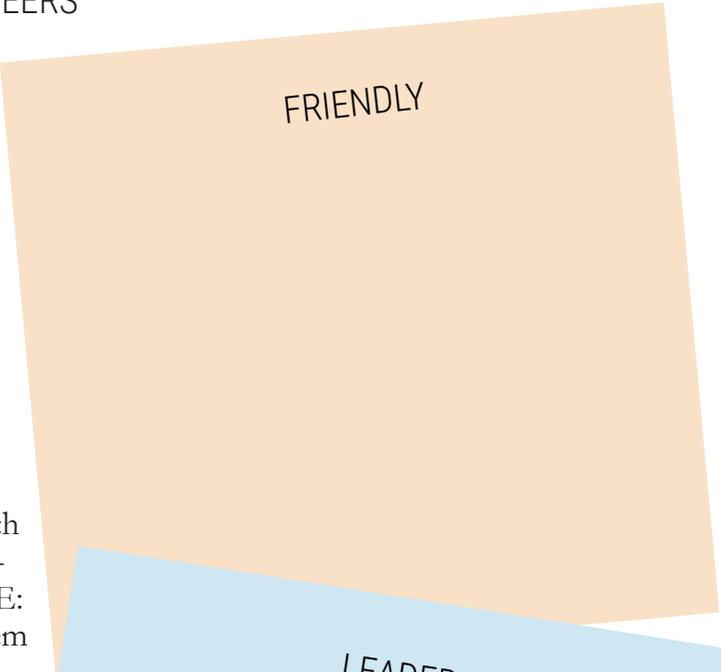
Discuss the following questions with the group:

How did other people describe you?

Do you agree with their comments?

What surprised you?

How did their descriptions make you feel?



FRIENDLY



LEADER



SELFLESS

CHAPTER 22: LGBTQ AND HEALTH

BY KATIE BATZA

Katie Batza's chapter clarifies that in queer history, "health" refers to more than illnesses and treatments. Sexual or gender variance was often interpreted as a sign that someone was ill or criminal or both. Batza examines three types of places that are related to the medical field and its relationship to lesbian, gay, bisexual, transgender, and queer (LGBTQ) people. She looks at places where LGBTQ people were diagnosed as sick or ill because of their sexuality. Batza also studies sites where LGBTQ communities protested against this stigmatization. The final type of place the author examines includes medical facilities where LGBTQ people were able to receive the care and treatment they needed.

Sexual and gender minorities have been (and still are) frustrated with their experiences at medical offices and hospitals. Many medical professionals focused on "correcting" sexual orientation rather than treating the person's actual illnesses. In the late 1800s, scientists and doctors began to study and categorize sexual behavior and gender nonconformity. Batza explains that this new field of scientific research legitimized the mistreatment of LGBTQ people by doctors.

Medical professionals came up with ways to treat sexual and gender variance, such as aversion therapy. Aversion therapy was used to discourage homosexual behavior, usually through electric shock. This procedure forced patients to associate homosexual arousal with pain. Even into the first half of the 1900s, medicine worked more as a criminalizing force for many gender and sexual minorities rather than as a healing one.

But medical research has also improved the relationship between health professionals and LGBTQ communities. This was particularly true during the 1980s and 1990s, the early years of the HIV/AIDS epidemic. HIV/AIDS is a disease that affects all people, regardless of sexual orientation or gender preference. In the 1980s and 1990s, many LGBTQ people, especially gay men, were diagnosed with the disease. At the outbreak of the epidemic, President Ronald Reagan was unwilling to address it because the disease was all too often associated with homosexual communities. This prevented medical professionals from responding to the epidemic in a timely manner.

But health professionals were eventually able to make strides in addressing HIV/AIDS. After identifying the cause of the disease, researchers developed a screening test for the virus. They then worked to identify and manufacture treatments. Others researchers created medicine to prevent the virus from ever being transmitted. PrEP (Pre-Exposure Prophylaxis) is one such approach that is used to prevent the spread of HIV. People using PrEP take medications that help keep HIV-negative people from becoming infected when having sex with HIV-positive partners.⁵

Medical research has helped LGBTQ communities in recent decades. However, the medical profession still tends to focus largely on helping gay white communities. Often transgender communities do not receive adequate care and treatment. Unfortunately all LGBTQ individuals still face discrimination in medical settings on a regular basis. Batza's chapter informs us about both the positive and negative effects

⁵"PrEP," Centers for Disease Control and Prevention, Accessed February 28, 2018, www.cdc.gov/hiv/basics/prep.html.

the medical field had on LGBTQ communities and she reminds us that there is still room for improvement.

DISCUSSION QUESTIONS

What does it mean to be a gender and/or sexual minority?

Have you ever been in a situation where you were unable to receive the medical treatment you needed? Even if you haven't personally experienced this, how do you think you would feel if you were unable to access the care you needed?

CHAPTER 22 ACTIVITY: REFLECTING ON YOUR WELL-BEING

Today, access to health care is a central issue to Americans of all genders and sexualities.

What does accessible health care mean to you?

Does it mean affordable health care coverage? Or equal access to treatment? Maybe it's caring and empathetic doctors and nurses?

What are the top 3 things that are most important to you when seeking medical treatment? Why are these things so important to you? Share with the group.

Quality #1:

Quality #2:

Quality #3:

CHAPTER 23: LGBTQ ART AND ARTISTS

BY TARA BURK

Tara Burk's chapter explores how the diversity of lesbian, gay, bisexual, transgender, and queer (LGBTQ) people directly impacts the art they make and how it is viewed by other people. For example, male artists typically benefit from more exhibition opportunities and higher art values than female artists. Until recently it was socially unacceptable to be LGBTQ in the United States. As a result, how we understand the history of LGBTQ art is different from other art histories. Issues of social discrimination – homophobia as well as racism – have impacted the actual form and content of LGBTQ art.

Places important to the creation, performance, and display of queer art can be found all over the country. Burk provides numerous examples of places of LGBTQ art including the Royal Theater in Philadelphia. Open from 1920 until 1970, the theatre was a prime location for African American entertainment. It is an important site because it provided opportunities to LGBTQ artists of color during a period of segregation in the United States.

In addition to performance art, LGBTQ people have also contributed notable works of visual art. Judith Baca is a Chicana lesbian feminist artist who is well-known for her murals. She often depicts the political golden age of the 1930s in the United States and Mexico. Baca is best known for the 1976 public art mural "The History of California" in Los Angeles. The mural was listed on the National Register in 2017.

For most of the 1900s, LGBTQ artists both created and performed art in an era of censorship due to discrimination. Burk reminds us that this has changed in recent decades. But discrimination still impacts the work and careers of many queer artists. Some are wary that being "out" as LGBTQ might hinder their careers. Others argue that the politics of sexuality cannot be separated from other identities including gender, race, and class and they embrace their sexuality through their artwork. Whether open about their sexuality or not, LGBTQ artists have contributed countless works and forms of art that enhance American history and culture.

DISCUSSION QUESTIONS

How do race, gender, class, and sexuality impact the art a person makes?

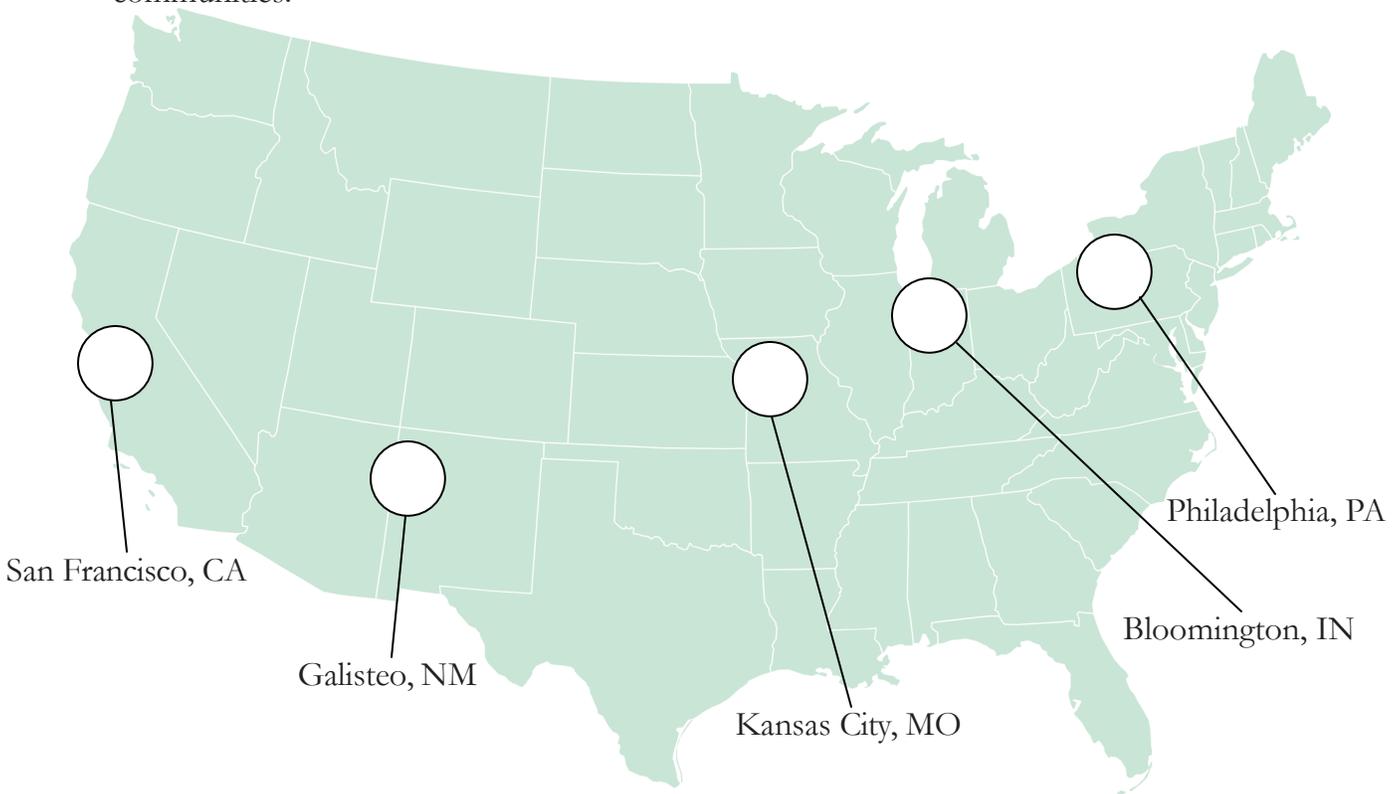
How might being open about one's gender and sexuality impact their career in art or any other profession? Do you think your race, gender, class, sexuality, or religion will one day impact your potential career opportunities? Why or why not?

CHAPTER 23 ACTIVITY: LGBTQ ART

LGBTQ artists were (and still are) discriminated against. This marginalization is often reflected through queer art. Sometimes this art takes the form of paintings or photographs. In other cases, LGBTQ artists express themselves through performance art or through the written word. Despite the obstacles, LGBTQ individuals continue to create works of art in all corners of the country.

Match the place descriptions with their location on the map.

- The Royal Theatre (1920-1970) was a prime location for African American entertainment artists. It provided opportunities to people of color during a period of segregation in America.
- The Kinsey Institute (1947-present) was founded by sexologist Dr. Alfred C. Kinsey. He collected over fifty thousand erotic images, many relating to homosexual and transgender subject matter.
- In 1952, gay visual artist Jess (Burgess) Collins founded Six Gallery. This venue hosted the first public gathering of the Beat Generation, a bohemian group of writers who became popular in the 1950s.
- The Jewel Box Lounge (1948-1982) featured cabaret acts with female impersonators. In the 1950s and 1960s it was a successful bar despite police enforcing laws against cross-dressing.
- Harmony Hammond is an artist and art writer who lives and works from her home and studio. Hammond has become a prominent figure in national feminist, lesbian, and queer art communities.



Despite discrimination, many LGBTQ artists continue to do what they love.

Is there something in your life that you had to work extra hard for? Why was it worth it? Discuss with the group.

(Answers can be found at the end of the Pride Guide).

CHAPTER 24: LGBTQ SPORT AND LEISURE

BY KATHERINE SCHWEIGHOFER

Katherine Schweighofer's chapter addresses the uneven acceptance of lesbian, gay, bisexual, transgender, and queer (LGBTQ) participation in sports and leisure. LGBTQ athletes have struggled with being publicly gay and/or transgender, particularly in professional and top-level sports. Some sports openly celebrate LGBTQ communities. For example, the Women's National Basketball Association (WNBA) has directly supported its LGBTQ fans and players. Meanwhile, tennis' white upper-class roots have made the sport inhospitable for "out" gay men. As a result of homophobic attitudes in the past, many athletes who understood themselves as LGBTQ did not disclose this for their own protection. Today, even though there are a large number of LGBTQ collegiate and pro players, there are still very few who have come out as gay.

LGBTQ individuals often faced stigmatization and discrimination. As a result, these communities formed their own sporting or entertainment clubs. For example, softball is an important community-building tool for lesbians. This is a tradition that reaches back to the 1940s. Schweighofer explains that another pastime for queer communities was performance art, including cabaret, burlesque, and drag. Within the modern LGBTQ context, drag often refers to male bodied performers in highly feminized clothing and makeup, often performing in bars or cabaret settings. Yet drag and cross-dressing entertainment practices date back to the late 1800s.

When it comes to sport and leisure histories, LGBTQ Americans are everywhere and also sometimes nowhere. This means that while many queer people participate in organized sports, they are rarely ever "out" or identified as LGBTQ. Some players, such as WNBA All-Star Sheryl Swoopes, are changing this by publicly "coming out" during their sports career. The LGBTQ athletes who are open about their gender and sexuality set an example for everyday Americans who struggle with homophobia and discrimination.

DISCUSSION QUESTIONS

Why do you think LGBTQ athletes have struggled with being publically "out" in terms of gender and sexuality?

What kinds of sports or leisure activities are you involved in? How have these activities promoted socialization and network building? Do the sports or leisure activities you are involved in promote and encourage diversity? Why or why not?

CHAPTER 24 ACTIVITY: LISTENING PARTNERSHIP⁶

Have you or someone you know ever faced discrimination?

⁶ Based on the Gay, Lesbian and Straight Education Network's (GLSEN) "Ally 101 Workshop," https://www.glsen.org/sites/default/files/Ally_Week_101.pdf.

Designate one person to read the series of prompts provided below.

Everyone should get in groups of two.

The first partner has one minute to respond the question. After one minute, stop the conversation. Ask the other partner to answer the question.

Topics to Discuss:

Recall a time when you were discriminated against or felt you were unfairly treated. How did this experience make you feel?

After one minute, ask the partners to switch.

After another minute ask everyone to stop.

Describe a time when you stood up or advocated for someone else who was being harassed. After one minute, ask the partners to switch.

After another minute ask everyone to stop.

Come back together as a large group. What did this activity make you think about?

Did it change anything for you? Why or why not? Discuss as a group.

CHAPTER 25: SAN FRANCISCO: PLACING LGBTQ HISTORIES IN THE CITY BY THE BAY

BY DONNA J. GRAVES AND SHAYNE E. WATSON

Donna J. Graves' and Shayne E. Watson's chapter focuses on the lesbian, gay, bisexual, transgender, and queer (LGBTQ) presence in San Francisco. The authors explore why this city is a central place for advancements in queer culture, politics, and civil rights. Graves and Watson discuss their efforts to identify, document, and preserve LGBTQ historic sites. They created a historic context statement, which is a place-based research document. It identifies historic resources based on a specific theme, time period, or geographic location. Until recently, most descriptions of San Francisco's historic places have generally focused on architectural characteristics of buildings. But Graves and Watson point out that many aspects of LGBTQ history unfolded in San Francisco's less privileged neighborhoods, and in buildings without architectural importance. They argue that these places, as well as those that have been destroyed or altered, are still significant and worthy of recognition.

San Francisco is home to many places with LGBTQ history, including the Black Cat Café which opened in 1933. This bar always attracted a mix of patrons of different classes, races, and sexual orientations. It became a popular gay hotspot in the 1950s when it began hosting politically infused drag operas starring gay rights pioneer and politician José Julio Sarria. In 1961, the Black Cat served as headquarters for José Sarria's campaign for city supervisor. This was the first time an openly gay candidate anywhere in the world ran for public office.

San Francisco's first lesbian nightclub was Mona's 440 Club, open from 1938 through 1952. It was known for its cross-gender entertainment featuring tuxedoed male-impersonating performers. Mona's was the only lesbian-centric space in San Francisco through World War II. It became famous throughout the country as a fun, safe, and welcoming space where women could find love and friendship.

With its large gay population San Francisco was also one of the first cities to deal with the HIV/AIDS epidemic. By 1984, San Francisco's rate of infection was the highest per capita in the nation. In addition to pioneering patient care, San Francisco was the location for a number of important studies for AIDS prevention and treatment.

Graves' and Watson's research on LGBTQ sites in San Francisco is the most comprehensive yet. But the authors caution that this work is by no means complete. More intensive and detailed studies are needed to fill in the gaps in queer histories. Through their work, Graves and Watson provide a platform for better recognition of LGBTQ heritage in San Francisco. Their model can now be used in other cities across the country.

DISCUSSION QUESTIONS

The authors discuss their efforts to identify, document, and preserve LGBTQ historic sites. How can identifying LGBTQ affiliated places enhance our understanding of local and national history?

Are there places in your neighborhood that have LGBTQ stories? If so, how do you know?

CHAPTER 25 ACTIVITY: PRESERVING YOUR PLACE

Preservation is more than saving a building or landscape. It's about preserving the stories tied to a place. To save a place is also to preserve part of our own story and history for future generations.

What place do you want to preserve? Think about a historical place that is important to you. Is it a structure? A neighborhood? A landscape?

Name of the place & location:

Why is this place important?

Who thinks this place is important?

Why should people care about the stories here?

Share your place with the group.

What kinds of places do participants want to preserve?

Do these places have something in common?

CHAPTER 26: PRESERVATION OF LGBTQ HISTORIC & CULTURAL SITES – A NEW YORK CITY PERSPECTIVE

BY JAY SHOCKLEY

Jay Shockley's chapter reminds us that as America's largest city, New York is home to many places with lesbian, gay, bisexual, transgender, and queer (LGBTQ) significance. The queer presence in New York City was first recorded in the 1850s. Around this time, a gay male community began to form. By the early 1900s, queer New Yorkers had created spaces for themselves in bars, restaurants, and cafeterias in Greenwich Village. This neighborhood was one of the first in the city that accepted an openly gay and lesbian presence.

In the 1940s and 1950s, anti-LGBTQ feelings were on the rise across the country. As a result, many LGBTQ businesses in New York City (and elsewhere) were raided by the police. The LGBTQ protests of the 1960s and 1970s were largely in response to this police harassment. One of the most famous New York uprisings took place at a bar called the Stonewall Inn. In 1969, patrons fought back against police harassment, an important flashpoint in the modern LGBTQ movement.

Strong historic preservation laws in New York City have resulted in the preservation of neighborhoods associated with LGBTQ history. But Shockley explains that while preserved, the queer stories of these places aren't always known or shared. The author suggests multiple ways to bring these "hidden histories" to light. One way is to identify unknown sites and reinterpret the history of these places through maps, guidebooks, walking tours, public talks, online guides, and street-marking projects.

Over the past two decades, many of these hidden LGBTQ sites have been identified, including the Alice Austen house on Staten Island. Austen was a photography pioneer. She took pictures of herself and her female friends dancing together, embracing in bed, and crossdressing as men. While the Austen house was already preserved, its affiliation with LGBTQ history had previously been undocumented. This was changed in 2017 with an updated National Register nomination form that gives this LGBTQ context. While great work is being done to document LGBTQ history in New York, Shockley reminds us that there are still many more places to document, preserve, and interpret.

DISCUSSION QUESTIONS

When police harassed and raided LGBTQ business such as bars and taverns in the 1960s and 1970s, queer people fought back. These protests led to the visible, modern LGBTQ civil rights movement. Have you ever been inspired to speak out for your own rights or for the rights of others? Why?

The author explains that while sites associated with LGBTQ history are sometimes preserved, the queer stories aren't always told. He refers to these stories as "hidden histories." Can you think of other "hidden histories" or perspectives in American history that aren't always shared with the public? Why do you think that is?

CHAPTER 26 ACTIVITY: DISCUSSING “HIDDEN HISTORIES”

Sites associated with LGBTQ history are sometimes preserved, yet the queer stories of these places aren't always told. Author Jay Shockley refers to these stories as “hidden histories.”

A lot of stories – LGBTQ and non – remain untold. Can you think of some other aspects of America history that are rarely talked about either in the classroom or at museums and historic sites?

Hidden Story #1

Hidden Story #2

Hidden Story #3

Why do you think these stories aren't often told?

Why should these histories be mentioned more in the classroom?

Discuss with the group.

CHAPTER 27: LOCATING MIAMI'S QUEER HISTORY

BY JULIO CAPÓ, JR.

Julio Capó, Jr.'s chapter highlights Miami's diverse lesbian, gay, bisexual, transgender, and queer (LGBTQ) communities. Capó also explores the city's rich immigrant cultures.

Queer communities are more ethnically diverse than are represented in mainstream history. Founded in 1896, Miami's early elites were largely white men from the Midwest, Northeast, and South. As the city grew, it relied on the labor of migrants from the Bahamas. U.S. immigration policy restricted many Black Bahamian women from entering Miami. This meant that many Bahamian men lived in "bachelor" cultures in the city. Same-sex intimacy often occurred in these spaces. Bahamians represented an important part of the city's early Black, ethnic, and working-class sexual life. Miami's white male elites also carved out their own queer spaces in the early city.

Capó also describes Miami's elaborate nightlife in the 1930s and 1940s. During this time period, bars featured both male and female impersonators. The drag venue, the Jewel Box, was particularly successful and influential in spreading queer culture in Miami. The internationally popular traveling drag show, the Jewel Box Revue, also operated out of Miami's Jewel Box.

Local politicians became increasingly worried about the city's "homosexual problem." As a result, commissioners passed new laws that prohibited men from impersonating women. An increasingly visible queer culture also led to more aggressive and violent police crackdowns. Despite these raids, beaches, bars, and other spaces were critical to creating community. These sites also served as spaces for future protest and organizing.

After the Cuban Revolution in 1959, thousands of people fled Cuba for Miami. Queer communities in Miami opened their arms to their Cuban "sisters and brothers" especially after the Mariel boatlift of 1980. This was a massive exodus of Cubans that included several hundred women and men who identified as lesbian or gay, or who expressed themselves in gender nonconforming ways. With the arrival of these Cubans, the growing transgender community became more visible throughout the city. In the following years, new immigrant groups – including Haitians, Nicaraguans, Colombians, Venezuelans, and Brazilians – entered Miami in large numbers and added to its vibrant queer community. Capó's chapter demonstrates how Miami's geography and social makeup influenced the city's unique LGBTQ history.

DISCUSSION QUESTIONS

According to Capó, LGBTQ networks are more ethnically diverse than are represented in mainstream history. Why do you think we often fail to mention the ethnic diversity of queer communities?

LGBTQ communities in Miami welcomed Cuban migrants displaced by the revolution of 1959. Have you ever been in a situation where you went to new place – perhaps when travelling or transferring schools? How did this experience make you feel? Were you accepted in this new place? Why or why not?

CHAPTER 27 ACTIVITY: SHARING FOOD WITH FRIENDS

Write down your favorite dishes to give to others! One way to get to know a person and their culture better is through food. What is your favorite food? Write down the recipe in the box below. If you don't know how to make the dish, ask a parent or relative for the recipe or go online to find out how to make it.

Why do you like this recipe so much? What's special about this recipe? What memories do you associate with this food?

Share your recipe with the group and why it means so much to you.

RECIPE:

SERVES:

INGREDIENTS:

INSTRUCTIONS:



CHAPTER 28: QUEEREST LITTLE CITY IN THE WORLD: LGBTQ RENO

BY JOHN JEFFREY AUER IV

John Jeffrey Auer IV's chapter describes a rich and vibrant queer history in Reno, Nevada. Historians tend to focus on the presence of lesbian, gay, bisexual, transgender, and queer (LGBTQ) Americans in large cities like New York and San Francisco. But Auer reminds us that queer people lived in the American West well before European colonization. Historians have written documentation that describes Native American two-spirit interactions with colonists and missionaries in California dating to the 1700s. "Two spirit" refers to Native American men and women who mix or combine traditional male and female roles.

After the 1850s, there was an increase in non-Native American settlement in the Western United States. As there weren't restrictive laws like in the eastern U.S., there was more freedom for same-sex relationships and self-expression. In Reno, the practice of cross-dressing was recorded as early as the 1880s. People were more freely able to express themselves – including their sexual and gender orientation.

Beginning in the 1930s, Reno was home to several mainstream stage performances that employed cross-dressers, drag queens, and transgender members in the community. Belle Livingstone's Cowshed, located on a small local ranch, was one place to view these performances. In the 1930s, Reno legalized gambling. As a result, many of these performances started to take place in the city's numerous casinos.

Unlike the major cities of New York and San Francisco, Reno did not have exclusive LGBTQ bars before the 1960s. Instead, Reno (and other small cities) had several "mixed bars" that were run by heterosexuals but were friendly to LGBTQ patrons. Until it closed in 2009, Dave's VIP was one of the longest operating LGBTQ bars in Nevada. It opened as a motel and bar in the mid-1960s. Many of the city's iconic establishments, including Steve's Bathhouse and the 5 Star Saloon, are still in operation today. Auer demonstrates that smaller cities like Reno are home to vibrant LGBTQ communities, both past and present.

DISCUSSION QUESTIONS

In the 1800s, people were able to freely express themselves out west as there weren't as many restrictive laws as in the eastern United States. Have you ever been in an environment that restricted your ability to speak or act freely? How did this make you feel? What did you do in this situation?

Auer reminds us that LGBTQ communities also formed outside of big cities. Why is it important to remember that LGBTQ communities exist all over the United States?

CHAPTER 28 ACTIVITY: MATCHING TERMS⁷

Perhaps you've heard of some of the terms listed below. But can you define them? Match up each term on the left with the most appropriate definition on the right.

1. Cross-dresser _____
 2. Two-spirit _____
 3. Intersex _____
 4. Gay _____
 5. Homophobia _____
 6. Drag Queen _____
 7. Queer _____
 8. Bisexual _____
 9. Lesbian _____
 10. Transgender _____
- a) A person emotionally, romantically or sexually attracted to more than one sex, or gender.
 - b) A person who is emotionally, romantically or sexually attracted to members of the same gender. This term usually refers to men who are attracted to men.
 - c) An umbrella term for people whose gender identity and/or expression is different from cultural expectations based on the sex they were assigned at birth.
 - d) A term people used to express fluid identities and orientations.
 - e) A woman who is emotionally, romantically or sexually attracted to other women.
 - f) People who wear the clothing that are considered by society to correspond to the "opposite sex."
 - g) Typically gay men, who dress like women for the purpose of entertainment.
 - h) The fear of, or discomfort with, people who are attracted to members of the same sex.
 - i) Native American term for individuals who cross social, gender roles, gender expressions, and sexual orientation.
 - j) A term describing a person whose biological sex is ambiguous.

⁷Based on the Gay, Lesbian and Straight Education Network's (GLSEN) "Safe Space Kit: A Guide to Supporting Lesbian, Gay, Bisexual, and Transgender Students in Your School," (New York: GLSEN, 2016), <https://www.glsen.org/sites/default/files/GLSEN%20Safe%20Space%20Kit.pdf>.

CHAPTER 29: CHICAGO: QUEER HISTORIES AT THE CROSSROADS OF AMERICA

BY JESSICA HERCZEG-KONECNY

Jessica Herczeg-Konecny's chapter explores the lesbian, gay, bisexual, transgender, and queer (LGBTQ) history and communities in Chicago. Since the city's founding, people from all across America have settled in this urban center. Beginning in 1851, Chicago created a number of laws to regulate and police behavior. This included a ban on cross-dressing. Herczeg-Konecny explains that despite these harsher laws, people continued to express their sexual and gender orientation. In fact, between 1850 and 1920, the Chicago Tribune newspaper reported hundreds of sensationalized stories of gender crossers.

Like New York and San Francisco, Chicago had many lesbian, gay, bisexual, transgender, and queer (LGBTQ) bars and clubs in the late 1800s and early 1900s. These bars were not just places of entertainment. They were also gathering spaces where LGBTQ people formed communities. In the Chicago of the early 1900s, many queer places and residences were located in working-class neighborhoods like Tower Town. This neighborhood, located on the Near North Side, was named for the city water tower located here.

Chicago is just one place across the country where LGBTQ history and African American history intersect. For much of its history, the city was divided by both de jure and de facto segregation. This means that sometimes whites and African Americans were legally segregated by law (de jure segregation). In other cases, white people informally discouraged African Americans from settling in their neighborhoods (de facto segregation). When Lorraine Hansberry's parents bought a house in the Woodlawn neighborhood in 1940, white residents attempted to keep them out. As a result, the Hansberry family legally challenged the racial segregation of their neighborhood in the court case *Hansberry v. Lee*. This left a lasting impression on Lorraine, who grew up to write the play, *A Raisin in the Sun* (1959). She had relationships with both men and women.

Police also targeted LGBTQ people and establishments throughout the twentieth century. In 1964 police raided a popular gay bar just outside the city limits called the Fun Lounge. Authorities arrested 109 people. This police harassment inspired people in LGBTQ communities to start protesting for justice. LGBTQ people also started many different community centers throughout the second-half of the twentieth century. One of these organizations was Gay Horizons which opened in 1973 to provide mental health and social services to LGBTQ communities. In the 1980s it expanded to address the AIDS epidemic and even offered an AIDS hotline. The organization is still in operation today.

The places associated with LGBTQ history are varied – from spots of entertainment, to community buildings, to sites of resistance. Herczeg-Konecny reminds us that all of these sites demonstrate that queer history is Chicago history.

DISCUSSION QUESTIONS

The city of Chicago created laws to regulate behavior and dress beginning in the 1850s, yet residents continued to express their gender and sexual preferences. Why do you think they decided to do this even though it was illegal?

LGBTQ residents in Chicago began to form community centers in the second-half of the twentieth century. Can you think of some reasons why these places were important? Where do you go to meet with your friends? Why do you choose to go to this place or these places?

CHAPTER 29 ACTIVITY: FINDING LGBTQ STORIES

Old newspapers provide numerous accounts of queer individuals from the past. Today, newspapers and other forms of media are still important ways that LGBTQ communities stay visible. Explore how LGBTQ communities are represented in the news today.

Step 1: Conduct an online search using one or more of the following phrases: LGBTQ/LGBT/GLBT
LGBTQ civil rights
LGBTQ and _____(name of your city)

Step 2: Once you have searched, click on the “News” tab near the search bar.

Step 3: Discuss the following questions with the group.

What kinds of stories do you find?

What newspapers are reporting on these stories?

How do you think media coverage of LGBTQ communities has changed over time?

What other sources do you rely on to obtain information? Are these sources always accurate? How do you know?

CHAPTER 30: NOMINATING LGBTQ PLACES TO THE NATIONAL REGISTER OF HISTORIC PLACES AND AS NATIONAL HISTORIC LANDMARKS: AN INTRODUCTION

BY MEGAN E. SPRINGATE AND CARIDAD DE LA VEGA

Megan E. Springate's and Caridad de la Vega's chapter provides guidance for nominating lesbian, gay, bisexual, transgender, and queer (LGBTQ) properties to the National Register of Historic Places and as National Historic Landmarks. These are two of the many ways that historic places can be identified, remembered, and preserved. Both of these programs are overseen by the National Park Service. To qualify as a National Historic Landmark or to be nominated to the National Register, properties (sites, buildings, structures, objects, districts) must meet certain criteria.

Springate and de la Vega explain that the National Historic Landmark program and the National Register of Historic Places are both preservation tools. These programs help recognize and preserve significant places and stories. Properties listed on the National Register can be locally, regionally, or nationally significant. In contrast, National Historic Landmarks are places that have exceptional national importance. Designating properties as National Historic Landmarks and by adding them to the National Register of Historic Places ensures that the stories of that place will be recognized and preserved for the benefit of all citizens.

DISCUSSION QUESTIONS

Why is it important for historically significant places to be listed on the National Register of Historic Places or be recognized as National Historic Landmarks?

What are some historic places that are important to you? Why? Do you know if these places are being preserved?

CHAPTER 30 ACTIVITY: SAVING AMERICAN HERITAGE SITES

Think of a place that has historic value to you. On the back of this sheet, write a letter to your local preservation office explaining why this place is historically significant.

Tell the group which place you chose and why it is important to you.

CHAPTER 31: INTERPRETING LGBTQ HISTORIC SITES

BY SUSAN FERENTINOS

Susan Ferentinos' chapter states that sharing lesbian, gay, bisexual, transgender, and queer (LGBTQ) stories at historic sites creates a more inclusive and accurate telling of the national past. When LGBTQ history is studied as American history, we gain a richer understanding of the past and a greater range of experiences and stories.

Ferentinos admits that interpreting LGBTQ history can be challenging. Interpretation is how historians translate historical knowledge to the public. Interpreting lesbian, gay, bisexual, transgender, and queer stories is relatively new. Many visitors will likely be encountering this subject matter for the first time. Some will be thrilled to find it; others will be angry or upset. People may need a place to reflect and process what they've encountered.

Learning about queer stories may evoke a range of emotions from visitors, but historic sites may end up attracting wider audiences with their diverse interpretation. Focusing on diverse stories also sends a positive message to visitors that everyone's history matters. Making sure that the nation's historic sites represent a full and inclusive past is an ongoing challenge. Even though such efforts are challenging right now, Ferentinos explains that with practice, historic sites will get better and better at engaging audiences with LGBTQ history.

DISCUSSION QUESTIONS

How can learning about LGBTQ history better inform our understanding about American history?

Why is it important to learn about diverse stories and histories?

CHAPTER 31 ACTIVITY: CRAFTING INTERPRETATION

Interpreting (passing along historical knowledge) the history of LGBTQ individuals can be challenging. Many historic sites do not talk about the LGBTQ history affiliated with their site. But other places are incorporating this into their interpretation.

WHAT KIND OF STORIES WOULD YOU LIKE TO HEAR ABOUT AT HISTORIC SITES AND MUSEUMS?

HOW WOULD YOU EXPLAIN THESE STORY CHOICES IF YOU WERE AN INTERPRETER AT A HISTORIC SITE OR MUSEUM? EXPLAIN WHY IT IS IMPORTANT TO LEARN ABOUT THIS SUBJECT MATERIAL.

CHAPTER 32: TEACHING LGBTQ HISTORY AND HERITAGE

BY LEILA J. RUPP

Leila J. Rupp's chapter addresses the ways that historic sites can be used to teach about lesbian, gay, bisexual, transgender, and queer (LGBTQ) history in high schools, colleges, universities, and in other contexts. Bringing LGBTQ history into the classroom makes for a fuller, more complete depiction of American history. Learning about queer history is also important to students of all ages due to widespread bullying, harassment, and discrimination – or worse – of LGBTQ people.

Despite the challenges of teaching LGBTQ history, Rupp suggests that historic sites provide the opportunity to bring queer history alive for students of all ages. Even sites connected to just one queer individual or event have the power to create opportunities to broadly explore LGBTQ histories. Important developments in LGBTQ history, in turn, connect to themes that are part of U.S. history in general. The key to teaching with these sites is to connect them to the big themes of LGBTQ and U.S. history. Students can be encouraged to explore places in their own communities that have significance for LGBTQ history.

Rupp explains that history often acts as a mirror. White male students often see themselves reflected in the history of great white men. All students should be able to see themselves and people like them represented in American history. Presenting diverse histories fuels new ways of thinking about contemporary debates, including same-sex marriage; gay, lesbian, and transgender people in the military; immigration; and citizenship. What a historical perspective brings is a deeper understanding of why change has happened, why some things have not changed, and how change is not always progress.

DISCUSSION QUESTIONS

Why does bringing LGBTQ history into the classroom makes for a fuller, more complete depiction of American history?

How often do you learn about historical figures that mirror your own gender, sexuality, and ethnicity? Why do you think that is?

CHAPTER 32 ACTIVITY: TEACHING LGBTQ HISTORY

Teaching LGBTQ history to people of all ages is important due to widespread bullying and harassment of queer individuals. But teaching students about same-sex love or gender orientation can be challenging. How would you explain concepts such as sexual orientation or gender variance to others, especially those younger than you?

HOW WOULD YOU DESCRIBE THESE CONCEPTS TO A FELLOW HIGH SCHOOLER?

HOW ABOUT TO A YOUNGER SIBLING OR NEIGHBOR?

Share your descriptions with the group.

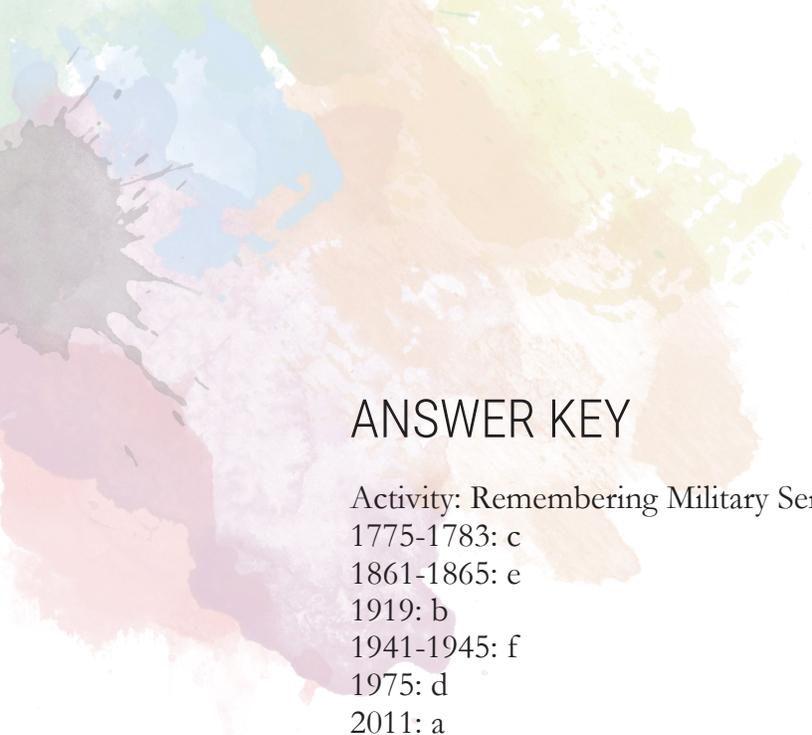
Why do you think these topics are difficult to discuss?

Why aren't they discussed more?



For more information or to read the full chapters of the LGBTQ theme study visit the National Park Service website at:

<https://www.nps.gov/tellingallamericansstories/lgbtqthemestudy.htm>



ANSWER KEY

Activity: Remembering Military Service (Chapter 20)

1775-1783: c

1861-1865: e

1919: b

1941-1945: f

1975: d

2011: a

Activity: LGBTQ Art (Chapter 23)

Philadelphia, PA: a

Bloomington, IN: b

Kansas City, MO: d

Galisteo, NM: e

San Francisco, CA: c

Activity: Marching Terms (Chapter 28)

1. Cross-dresser: f

2. Two-spirit: i

3. Intersex: j

4. Gay: b

5. Homophobia: h

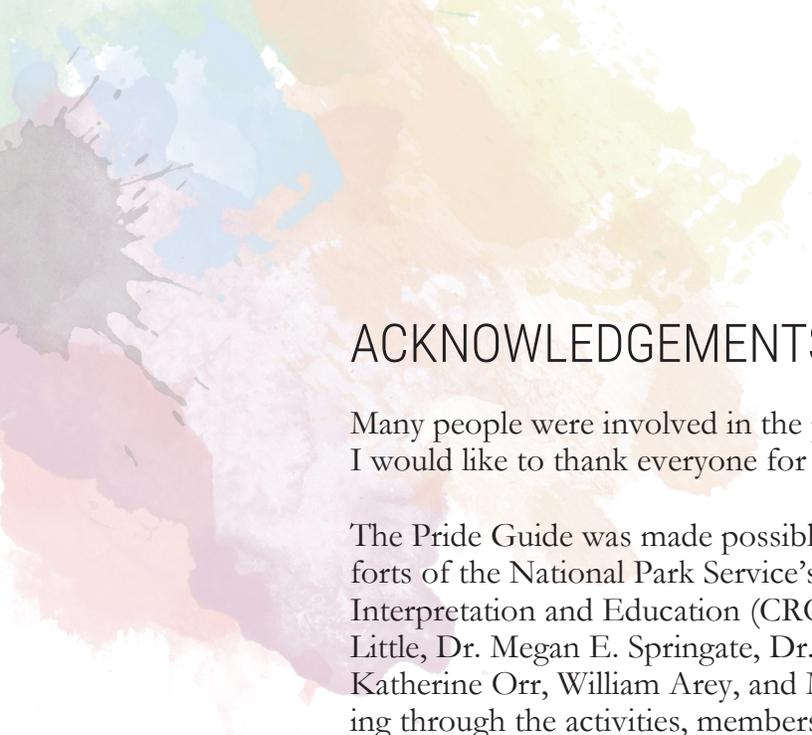
6. Drag Queen: g

7. Queer: d

8. Bisexual: a

9. Lesbian: e

10. Transgender: c



ACKNOWLEDGEMENTS

Many people were involved in the production of this document and I would like to thank everyone for their contributions.

The Pride Guide was made possible through the collaborative efforts of the National Park Service's Cultural Resources Office of Interpretation and Education (CROIE), including Dr. Barbara J. Little, Dr. Megan E. Springate, Dr. Mia Carey, Paloma Bolasny, Katherine Orr, William Arey, and Maria Lee. In addition to working through the activities, members of CROIE also offered insight and suggestions. Thank you all for your time and your thoughtful feedback.

A special thank you to the following individuals for providing comments on the Pride Guide: Rebecca Mui from the Gay, Lesbian and Straight Education Network (GLSEN); Debra Fowler and Haley Crimmings from History UnErased, Inc.; James Fitzgerald and his cohort of veteran allies; High school students Yarnetta Leonard, Liliana Campos, and Hevin Bellamy-Jones; and my spouse, Jonathan Eizyk.

This project was made possible in part by a grant from the National Park Foundation.

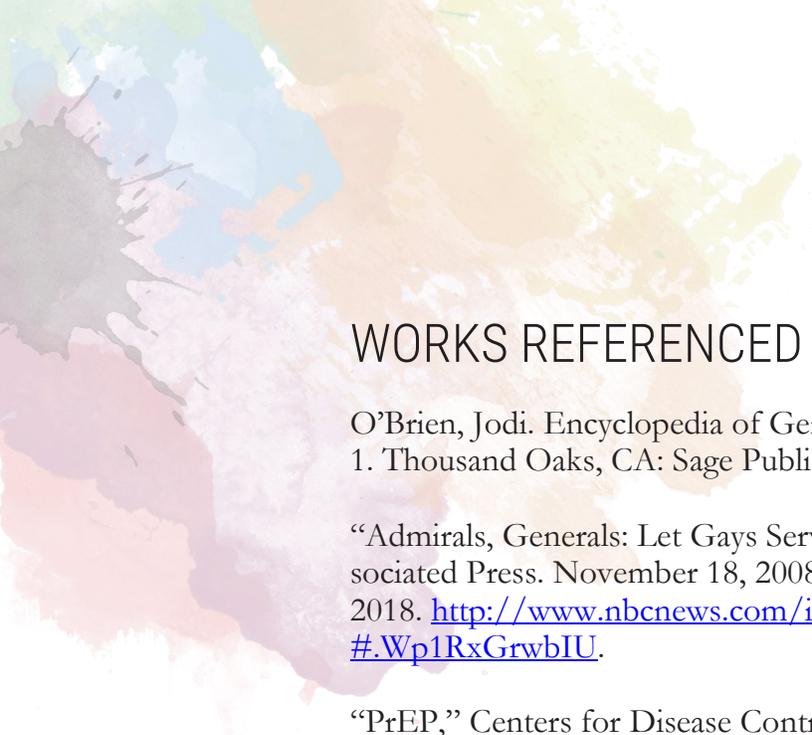
The Pride Guide was written and developed by Katie Crawford-Lackey and designed by Mickey Shin and Beth Pruitt.

Katie Crawford-Lackey is a contractor with the National Park Service's Cultural Resources Office of Interpretation and Education and a PhD candidate at Middle Tennessee State University.

Mickey Shin served as a graphic design e-intern with the National Park Service's Cultural Resources Office of Interpretation and Education. She is a philosophy and rhetoric studies double major at Whitman College.

Beth Pruitt is the Manager, Education and Outreach at the Society for American Archaeology.

First edition: June 2019



WORKS REFERENCED

O'Brien, Jodi. Encyclopedia of Gender and Society. Volume 1. Thousand Oaks, CA: Sage Publications Inc. 2009.

“Admirals, Generals: Let Gays Serve Openly.” MSNBC. Associated Press. November 18, 2008. Accessed February 28, 2018. <http://www.nbcnews.com/id/27774058/page/2/#.Wp1RxGrwbIU>.

“PrEP,” Centers for Disease Control and Prevention, Accessed February 28, 2018, www.cdc.gov/hiv/basics/prep.html.

“Safe Space Kit: A Guide to Supporting Lesbian, Gay, Bisexual, and Transgender Students in Your School,” (New York: GLSEN, 2016), <https://www.glsen.org/sites/default/files/GLSEN%20Safe%20Space%20Kit.pdf>.

“Ally 101 Workshop,” Gay, Lesbian and Straight Education Network, https://www.glsen.org/sites/default/files/Ally_Week_101.pdf.

