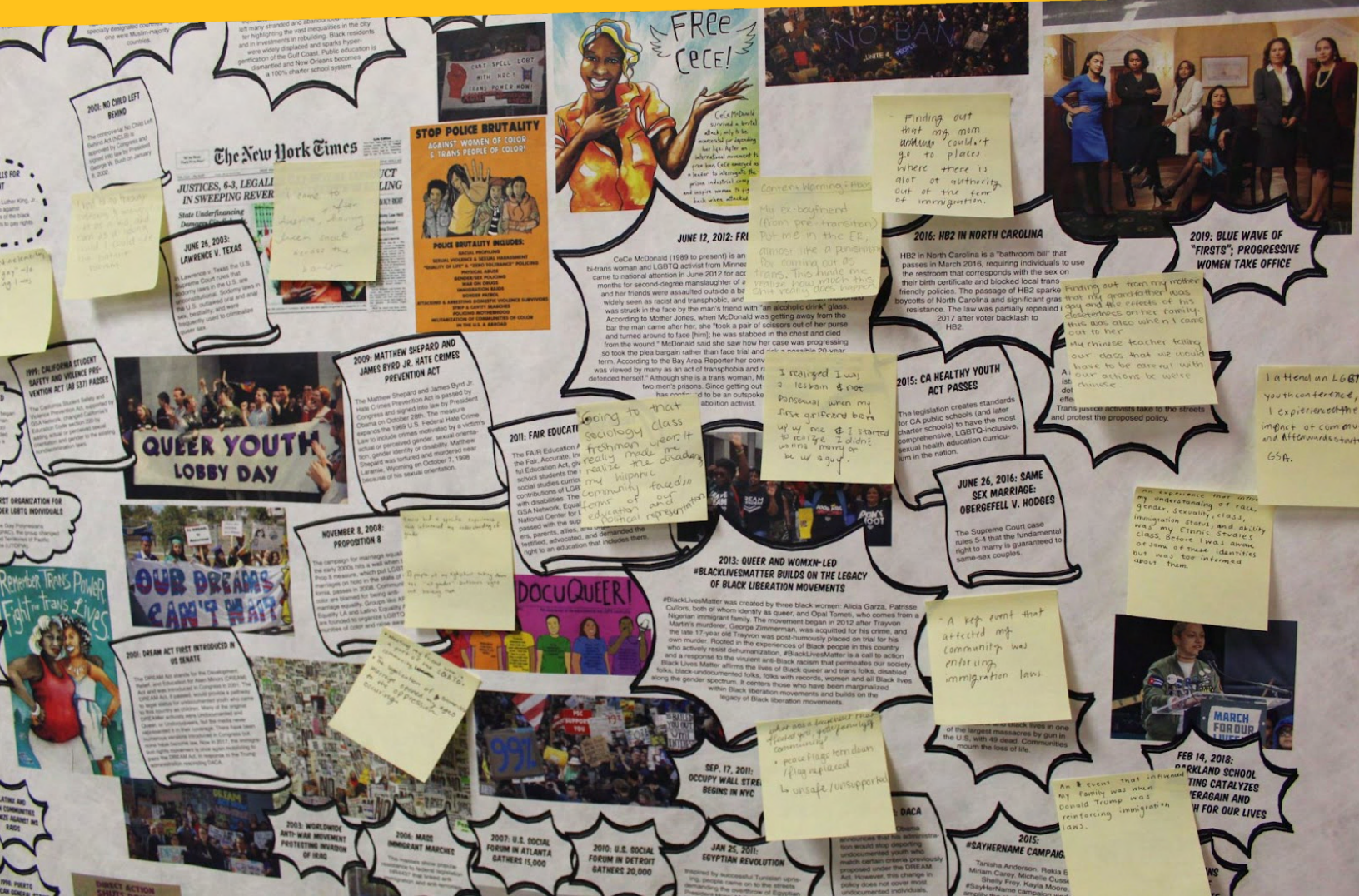


# ROOTS OF RESISTANCE

HISTORIES OF SOCIAL CHANGE AT THE INTERSECTIONS OF  
TRANS, QUEER, TWO-SPIRIT & BLACK, INDIGENOUS, & PEOPLE OF COLOR COMMUNITIES



A TEACH-IN GUIDE FOR  
GSA DAY FOR RACIAL JUSTICE  
#GSADAY4RJ

## PURPOSE

This collection of activities is designed for GSA clubs and groups of trans, queer, two-spirit youth and allies to use for educational purposes to raise awareness around:

1. The often hidden histories (and queer-stories and trans-stories) of LGBTQ+ communities of color in the United States and beyond
2. The benefits of a more inclusive and comprehensive curriculum that reflects the histories and needs of queer, trans, Two-Spirit, Black, Indigenous, and People of Color communities.

We encourage you to use this guide to host teach-ins for your GSA club and broader school and community!

## CONTENT NOTE

This workshop includes content that some politicians are seeking to censor. Your school district, state government, or District of Education may have implemented policies that restrict the teaching of history, social studies, or specific topics. Please review your local policies as you review this activity guide so that you can decide what your club is comfortable discussing.



*Participants review a timeline of Trans, Queer, Two-Spirit history.*

## WHAT IS A TEACH-IN?

A “teach-in” is a fun and educational opportunity to raise awareness about an issue and give participants a way to take action for social change. Teach-ins can be a part of a larger campaign or social change initiative and are a great way to get more people involved in your group or effort early on.

## WHO WE ARE

GSA Network is a next-generation LGBTQ racial and gender justice organization that empowers and trains queer, trans and allied youth leaders to advocate, organize, and mobilize an intersectional movement for safer schools and healthier communities.

## RECOMMENDED AUDIENCE

This guide is written at a high school and college level and we invite you to adapt this for younger audiences.



## GSA DAY FOR RACIAL JUSTICE 2024: A CALL TO ACTION

GSA Day for Racial Justice (#GSADay4RJ) is a day of action for GSAs to center conversations about race and supporting trans, queer, and two-spirit Black and Indigenous students and students of color in your club and your school. We developed this activity guide to uplift this year's theme:

**We call for comprehensive education that reflects the histories and needs of queer, trans, Two-Spirit, Black, Indigenous, and People of Color communities.**

*- National Trans Youth (TRUTH) Council  
TRUTH 9 Point Platform*

Your teach-in should end with a **Call to Action!** We encourage you to use your teach-in to invite participants to take action in support of a local campaign for ethnic studies, anti-racist education, culturally relevant education, or LGBTQ+ inclusive history in your school, district, or state.

A Call to Action could look like: signing a petition, writing a letter or postcard to an elected official (such as a school board member), signing up to get involved in a campaign, working on a banner or flyer to increase awareness about this issue, hosting this workshop for another club, and so many more options!



*Trans Youth (TRUTH) Council's Nine Point Platform*

## OVERVIEW OF INCLUDED ACTIVITIES

<u>Time</u>	<u>Activity</u>	<u>Why do this activity?</u>
5-10 min	Introduction	Introduce what your meeting will be about
10+ min	Personal Stories: When and Where I Enter	This activity is an optional add-on, but gives your GSA members a chance to share their own personal experiences and get to know each other.
20+ min	Timeline Tour	This is the main activity, which covers multiple moments in time related to trans, queer, two-spirit and Black, Indigenous, People of Color Communities.
n/a	Movement Bingo	This is a variation you can add into the Timeline Tour. It is a bingo card to add a game to the timeline activity.
20+ min	Case Studies	Give GSA members a chance to learn more in-depth about a particular event or moment in history!
5-10 min	Call to Action	This is the closing activity. This part of the meeting helps people think about how they can use what they learned to create change!

## SAMPLE MEETING AGENDAS

Most GSAs will not be able to do all of the activities listed above in one meeting. Here are some sample meeting agendas. Feel free to add and subtract activities!

### If you have one 20-30 minute meeting:

- Introduction (5 min)
- Timeline Tour (10-20 min)
- Call to Action (5 min)

### If you have multiple 20-30 minute meetings, you could add on different activities:

- Personal Stories (10-20 min)
- Case Studies (20 min)
- Timeline Tour + Movement Bingo (10-20 min)

### 1 hour meeting, option A:

- Introduction (10 min)
- Personal Stories (20 min)
- Timeline Tour + Movement Bingo (20 min)
- Call to Action (10 min)

### 1 hour meeting, option B:

- Introduction (10 min)
- Timeline Tour (15 min)
- Case Studies (25 min)
- Call to Action (10 min)

## GETTING READY

This guide is designed for GSA leaders and members to bring these activities to your GSA, but we welcome other groups to use these activities to learn more about these important historical events! You are welcome to adapt these activities to your specific circumstances.

We encourage GSA members to take on the facilitation roles, or split the role with an adult if you're not comfortable with that yet. Here are some things to think about and prepare before you lead these activities:

- Identity at least one youth facilitator** (ideally 2-3) who can take some time beforehand to prepare for the session
- Facilitators **read through this facilitation guide** and decide what activities you want to use and who is going to facilitate what section. Each section has an overview with materials needed, suggested timing, and suggested preparation.
- Decide **where you will hold the workshop**: at school, out of school, in-person, or online?
- Review your state or school district policies** on discussing LGBTQ+ identity and race and ethnicity and what can be discussed in a club setting
- Make sure you have the **materials** for the activities you will be doing
- Outreach**: Let your members know you're going to be doing this workshop for GSA Day for Racial Justice!




*Students attend a Roots of Resistance workshop on Trans, Queer, Two-Spirit history*


## SUPPORTING MATERIALS

**1744: Early documentation of Indigenous peoples of North America's non-heteronormative and non-cisnormative genders and sexualities**

French missionary Father Charlevoix describes the transgender and homosexual behavior of the Iroquois berdache: "There are men unashamed to wear women's clothing and to practice all the occupations of women, from which follows corruption that I cannot express. They pretend that this usage comes from their religion."




[Timeline](#)  
(for in-person or online)



**We Call for Comprehensive Education that Reflects our Histories and Needs**

We call for the use of informed educational practices that provide access to curriculum to help build opportunities for historically erased peoples. We call for free and non-compulsory education for all ages and for all access levels.



[Call to Action](#)  
Slides

**Case Study 1: Cooper's Do-nuts and Compton Cafeteria Riot**



Screaming Queens Trailer



[Media Library](#)  
for Case Studies

## KEY: HOW TO READ THIS FACILITATION GUIDE

“**SAY**” and “**ASK**” indicate a suggested script that you can use to lead this portion of the workshop. We encourage you to put it in your own words - no need to pretend to be someone else when you facilitate! Use your own authentic voice and examples.

Brackets [ ] indicates short comments that are not intended to be read out loud.

*Italics* and text without a bolded title indicate instructions for the facilitator.


**FACILITATOR NOTE** indicates additional information that you should read ahead of time to help you as you facilitate. Sometimes there are suggestions for additional comments you can make; put them in your own words!

Sometimes there are boxes like this that have content for presenting (using a slide, whiteboard, or poster/flipchart, etc. Be creative!)



# INTRODUCTION

## OVERVIEW:

 **Time:** 5-10 min

### **This activity's objective:**

- Welcome participants and orient them to the topic of today's meeting!

### **Description of this activity:**

- Start off with introductions, and then discuss GSA Day for Racial Justice and this year's Call to Action. We provide some information about why we use the terms "Trans, Queer, Two-Spirit" and "Black, Indigenous, and People of Color."

 **Materials needed:** None

## INSTRUCTIONS:

**NOTE:** *Welcome participants as they come in. When it is time to start, get everyone's attention and welcome the whole group again. Let them know today we are going to have a Teach-In for GSA Day for Racial Justice! Introduce yourself as today's facilitator(s).*

**SAY:** We're going to start off with introductions. Say your name, pronouns, grade, and how your day is going.

*Feel free to switch out the introduction question if you would like.*

**SAY:** Today at GSA we are celebrating GSA Day for Racial Justice, which is a day of action for GSA clubs across the country to engage in conversations about race, racial justice, and how we can support trans, queer, and two-spirit Black and Indigenous students and students of color in our school and make sure our club is a welcoming place for all students.

**SAY:** This year's GSA Day for Racial Justice theme is a call for "comprehensive education that reflects the histories and needs of **queer, trans, two-spirit, Black, Indigenous, and People of Color** communities."

## FACILITATOR NOTE ABOUT LANGUAGE

GSA Network uses the acronym **Trans Queer Two-Spirit + (TQ2S+)** to refer to the wide range of genders and sexualities that are not cisgender and/or heterosexual. Some people and groups may use variations of Lesbian Gay Bisexual Transgender Queer + to refer to similar communities. You can read more about our Two-Spirit Initiative and [our efforts](#) to create greater Indigenous inclusion and visibility.

GSA Network also joins many other communities in using the term **Black, Indigenous, and People of Color (BIPOC)**, pronounced "bye-pock." We use this term to acknowledge and uplift the violent role that slavery, genocide, and land theft in particular played in the development of the United States into the richest and one of the most powerful countries in the world, and the oppression that Black and Indigenous people in the US have continued to endure and resist. We use People of Color to refer to groups like Latine, (a gender-inclusive term instead of Latina and Latino), Pacific Islander, Southwest Asian and North African (SWANA), and Asian communities in the US.

**SAY:** This is a “teach-in” which is a fun and educational way to raise awareness about an issue and then take action for social change. We will be learning about Black Indigenous & People of Color histories and social movements for change with a focus on trans, queer, and two-spirit communities.

**SAY:** So let’s take a little poll. How many of you have learned about trans, queer, two-spirit history? What about the history of Black and Indigenous peoples and People of Color communities?

*See who has raised their hands. Feel free to raise your hand if this applies to you.*

**ASK:** What have you learned, and where did you learn it?

*Take answers.*

**ASK:** Was it hard to think of these people or events in history?

*Take answers.*

**SAY:** Guess what, as many of you know, that history does exist! We have always existed. So today we’re going to learn more about some moments in this history and think about how it relates to efforts for social change that are still happening today.

**SAY [in your own words]:** This teach-in is for students of all races and ethnicities but centers the experiences of people of color and other marginalized people in the LGBTQ community. This is not only because it is important to learn histories that aren’t often taught. It is because all oppression is interconnected and justice (our liberation) is interconnected. This is why these activities cover moments in history from all kinds of progressive social movements - so we can learn from the past and strive for liberation for all.



# PERSONAL STORIES: WHEN AND WHERE I ENTER

## OVERVIEW:


 **Time:** 10+ min

### **This activity's objective:**

- To encourage everyone to participate in the history timeline
- To share experiences that may not be represented in the timeline
- To build relationships and community in your GSA and learn more about each other

### **Description of this activity:**

- Participants will reflect on a few moments in history that affected them personally, and/or key moments in their life, and share with a peer. The length of time could be extended if you decide to have everyone share one story with the whole group.
- This activity can be done as an **add-on** to any timeline activity (see next section). It can be nice to start out with this activity if you have time. However, you can also do it after the timeline activity or as a separate meeting.

 **Materials needed:** Timeline or timeline papers, papers on the wall to indicate year markers, 3 colors of post-its (the workshop uses yellow, blue, and pink), pens/markers, guiding questions on whiteboard/flipchart/screen

## INSTRUCTIONS:

*Hand out yellow post-its to everyone (at least one each). If you don't have these colors, try to get three different colors and remember which colors you're replacing!*

**SAY:** To start out, we're going to share with each other our own personal stories, because we all have a personal connection to different historical moments. You are receiving post-its. On your yellow post-it, write down your response to one of these questions. You can use multiple yellow post-its for multiple responses.

*Write this or display these two questions big so everyone can see them! (Slides, whiteboard, flipchart, or poster all work.) Participants can pick one to answer.*

### **Personal Stories Questions:**

1. *What experiences influenced your personal understanding of race, gender, sexuality, class, immigration status, ability, etc.?*  
OR
2. *What were key events in your community, school, country or globally that affected you personally, your family, or your sense of justice?*

**NOTE:** *It helps to think of an example ahead of time from your own personal experience. This helps other people feel more comfortable sharing personal experiences and also gives an idea of what kinds of stories we are asking people to share.*

*Here's an example: "I would talk about how at the beginning of the pandemic, people were lashing out at Chinese or East Asian people and using different racial slurs to talk about COVID-19. That really made me much more aware of how other people saw my race and I thought about how other people of color also face oppression." Another trainer might say: "I remember the George Floyd protests in 2020 and I saw how Black students and other students in my school were discriminated against for wearing Black Lives Matter t-shirts or buttons."*

*Your experience might be similar, or it might be something much more specific to your personal or family experience (like moving to a new neighborhood or school, coming out to yourself, experiences in school as a neurodivergent student, etc). If you have multiple facilitators, you can all share.*

**SAY:** For instance, on my yellow post-it, I wrote about \_\_\_\_\_.

**SAY:** You have 2 minutes to write down at least one experience. You will be sharing this with a fellow participant and putting it on the timeline. You don't have to write your name on it. If you have any questions please raise your hand and we'll come over!

**WHILE PEOPLE WRITE:** *Keep it quiet or play soft background music so people start working on their post-its. Keep track of time. Hand out more post-its if people need them. When the two minutes is up, get people's attention.*

**TRAINER 2 SAY:** Okay, now turn to a partner, maybe someone you don't know as well. Take some time to share with each other what you wrote and thought about as you wrote on your post-it.

**WHILE PEOPLE SHARE:** *Keep track of time, 5 minutes max. Halfway through, at 2.5 minutes, remind folks to switch if they haven't already. Tell them that we are moving on after the 5 minutes are done.*

**SAY:** Keep your post-its - we will put them on the timeline after this next activity.

# MOVEMENT TIMELINE TOUR

## OVERVIEW:

**Time:** 15+ min

**Objective of this Activity:** Participants learn about specific moments in history at the intersections of BIPOC + TQ2S+ that they may not have known about, which hopefully allows them to see themselves in history and as a part of social change

**Description of this Activity:** Pieces of paper with timeline events will be hung up around a room and participants walk through the timeline with guided questions and post-it notes for adding questions. Focus is on uplifting previously hidden moments in history and drawing lessons from today. Optional ending for youth to discuss what change they want to be a part of.

### Variations Below

- Movement bingo - participants look through the timeline events to fill out a bingo card and get bingo

**Materials Needed:** [timeline](#) print outs, papers on the wall to indicate year markers, post-its, pens/markers

## PREPARATION:

Put up the [timeline print outs](#) around the room. Facilitators adapting this for an online activity can use the [slides](#) for participants to review.

## INSTRUCTIONS:

### Tour of Timeline (10 min)

**SAY:** Around the room [or in this slide presentation] we have put up a timeline of historical events and trends that shaped trans, queer, two-spirit and Black, Indigenous, People of Color movements for change.

**SAY:** We are going to take some time to take a tour of a selected timeline laid out around the room.

*Hand out yellow and pink post-it notes.*

**SAY:** As we take a look at the timeline, bring your post-it notes. You can use yellow post-its for personal connections or additional comments on the timeline. Pink post-its are for questions you have and moments you want to know more about

*Give participants 5-10 minutes to look at the timeline.*

*After 5-10 minutes:*



**SAY:** Okay, everyone pause! We're going to do an activity called "a moment in time." You are now frozen in time! Take a look at the events on the timeline in front of you or near you. Take a look at what was going on at that time. Can anyone imagine what is happening at that particular time? There is a lot that didn't even make it into the history books. There were likely gatherings and teach-ins about what was going on at that time, just like we are doing now.

**SAY:** Next, pick out a timeline event you see in front of you that you have questions about, or something you are interested in learning more about. Write it down on a blank pink post-it, and take a seat!

### **Discussion (5-10 min)**

*Thank everyone for sitting down and introduce the discussion questions. Feel free to pick a couple or add your own! Depending on the size of the group and length of discussion responses, you may not get to all the questions.*

1. What are your reactions to the timeline? What is something you learned that stood out to you?
2. Were there any patterns that you noticed when touring the timeline? What similarities did you notice throughout history?

**NOTE:** *If you want, you can also spend some time with the timeline before the workshop and pick an event that had a strong impact on you. You can use this time to share it with the participants.*

**ASK:** Did anyone want to share about what you wrote down on your pink post-it?


*Do your best to answer the questions, share your own questions, or see if anyone knows the answer to the questions, depending on what you're familiar with. Facilitators are definitely encouraged to get to know the timeline events a bit more.*

*Wrap up and summarize the discussion.*

**SAY:** This was a great discussion and now we're going to move on to learn about the call to action for this year's GSA Day for Racial Justice.

## VARIATION: MOVEMENT HISTORY BINGO

### OVERVIEW:

 **Description of this Activity:** This is a variation on the previous Timeline Tour activity where participants tour the timeline on their own and write on post-its. Instead of the pink and yellow post-its, you could hand out this BINGO handout. There are four different BINGO pages provided so there is some variety. Once you are done with this activity, come back to the discussion questions in the Timeline Tour.

**Materials Needed:** BINGO sheets (enough for half of the participants) - provided later on in the toolkit, a few prizes

### INSTRUCTIONS:

1. Hand out the BINGO handout.
2. Tell the participants they will work with their partner to complete the scavenger hunt sheet. Announce there will be a prize or prizes for any participants who get BINGO (four in a row) and for the most clues uncovered.
3. Facilitators can mingle with the participants and give them clues (but not answers) to the scavenger hunt handout. Take note of any questions that participants have about the moments in history.
4. As participants get BINGO, check to make sure they got the answers correct. Tell them they can continue to try and uncover the most answers.

# CASE STUDIES

## OVERVIEW:

**Time:** 25+ min

**This Activity's Objective:** Participants will learn more one moment in history and reflect on the lessons they want to take away for present day activism

**Description of this Activity:** Participants will split up into small groups and read a case study about a specific organization, moment of resistance, or movement. They answer guiding questions that summarize what happened, successes, challenges, what was happening at that moment in time for trans and queer BIPOC communities, and think about how this could relate to the struggles of today. Then participants report back to the larger group.

**Materials Needed:** case study packets (enough so that each group can have enough for their group size), flipchart, butcher paper, posters or slides to take notes and report back

## INSTRUCTIONS:

**SAY:** In this next part of the workshop, we are going to explore case studies of the ways that BIPOC trans, queer and two-spirit people were leaders in social justice movements in the United States. Not only does this allow us to combat the erasure of our stories and communities, it also is a chance to learn lessons from the past and imagine a new future.

**SAY:** In a couple minutes, we will split up into four groups. In the groups you will be reading a short case study. Some case studies also have video links that you can pull up and watch. Read the case study, then discuss the questions as a group and take notes.

**NOTE:** Split the participants into five groups by counting off 1 to 5. Put each group at a different table.

### Case Studies:

- 1966: Compton's Cafeteria Rebellion
- 1970: Street Transvestite Action Revolutionaries founded
- 1970's: First anti-racist and queer people of color organizations founded
- 1987: ACT UP and AIDS/HIV Activism
- 2001: DREAM Act first introduced in US Senate

*Write out the following questions - one flipchart/butcher paper/poster/slide for each group.*

### Questions to write on flipchart, butcher paper, posters or slides:

- What happened? What were the successes? What were the challenges?
- What does this case study say about the movement at the time, specifically related to queer communities of color?



- How might this case study relate to your struggles or the struggles of our communities today? What lessons can we learn from it?

*Give each group 15 minutes to review the case study answer the questions.*

**NOTE:** After they dive into the case study, the groups will come back together. If you have time, you can have 1-2 minutes for the groups to report back. If there isn't enough time, you can take 1-3 reflections on the activity as a whole.

***Option 1: 10-15 minutes***

*Have each group summarize/present the butcher paper and picture. Each group has 1-2 minutes to present*

***Option 2: 5 minutes***


**SAY:** is there anyone who wants to share how this activity went for you? *Take 1-3 responses and then move on.*


**SAY:** For the sake of sharing, let's post the flipcharts/butcher paper up on the wall - we can look at these when we finish.

## CALL TO ACTION & CLOSING

### OVERVIEW:

 **Time:** 10 min

 **Objective of this Activity:** Raise awareness about the GSA Day for Racial Justice theme and connect to local efforts for more comprehensive and inclusive education that teaches the history of Black, Indigenous, and People of Color communities.

 **Description of this Activity:** This section connects the educational part of the workshop to the issues of today and asks for commitment or action to support this issue. Ideally, this includes information about current campaigns. We encourage GSAs to build relationships between campaigns and organizations resisting school censorship around LGBTQ+ issues and campaigns and organizations advocating for ethnic studies, teaching the truth about our history, and diversity, equity, inclusion, and justice efforts.

**Suggested Preparation:** Look up the following coalitions and see if there are organizations or campaigns working on this issue near you!

**Materials Needed:** Blue post-its, [slides/graphics](#) with information about organizations and campaigns

## SUGGESTED PREPARATION

GSA Network suggests that facilitators prepare for this section by doing a little research ahead of time to see if there are any local campaigns in your area or state.

We suggest you add a slide to the presentation of local organizations and opportunities to plug in!

- Are there any [local organizations affiliated](#) with the Coalition for Liberated Ethnic Studies?
- Are there any local [chapters of Diversify Our Narrative](#)?
- Was there a [Black Lives Matter at School Week of Action](#) in your school district or a nearby district?
- Are there local campaigns advocating for LGBTQ+ inclusive curriculum or resisting school censorship around LGBTQ+ identities and communities?
- Are there clubs in your school that are also interested in this issue?

## INSTRUCTIONS:

**SAY** [in your own words]: After all that, is anyone else inspired and amazed by the legacy of resistance we are part of? [raise hand and maybe encourage others to do so as well]

**SAY** [in your own words]: As a part of this GSA Day for Racial Justice, we are a part of a movement of trans and queer youth who are uniting for racial and gender justice. So many of the people who were a part of creating change were youth and students and this timeline is a reminder that we have power too as young people.

**SAY:** To close out this GSA Day for Racial Justice, we are going to learn more about the demand for **“Comprehensive Education that Reflects the Histories and Needs of TQ2S+ Black, Indigenous, and People of Color communities”**

**SAY:** This call for justice is inspired by the TRUTH Nine-Point Platform, a manifesto by a trans and non-binary youth council that outlines what we need to achieve liberation.

Show the [call to action slides](#), review the definition of *Ethnic Studies*, and then review the resources and campaigns slide.

**ASK:** Let's brainstorm: what are some ways our GSA could take action to support this issue?

*Take ideas and write them up on a whiteboard, slide or flipchart/butcher paper. Identify some next steps if there are ideas that emerge.*

*Hand out blue post-its.*

**SAY:** To close out this meeting, write down on this blue post-it one action step you can commit to taking to learn more about BIPOC histories or take action to improve our education!

*Give people 1 minute to write out their post it.*

**ASK:** Does anyone want to share what they wrote?

*Take responses.*

**SAY:** Thank you so much for joining us for this GSA Day for Racial Justice Teach-In!



# NOTES ON TIMELINE EVENTS

*This is a facilitator reference. Some of these descriptions are more detailed than the timeline print outs.*

## **1744: Early documentation of Indigenous peoples of North America's non-heteronormative and non-cisnormative genders and sexualities**

French missionary Father Charlevoix describes the transgender and homosexual behavior of the Iroquois berdache: "There are men unashamed to wear women's clothing and to practice all the occupations of women, from which follows corruption that I cannot express. They pretend that this usage comes from their religion."

## **1869 to 1960s: American Indian Residential Schools**

Hundreds of thousands of Indigenous children were removed from their homes and families communities through Indian residential schools operated by the government and churches. These schools sought to erase Indigenous culture and forced extremely heteronormative roles onto Indigenous culture.

## **1920: The Harlem Renaissance**

The Harlem Renaissance was led by LGBTQ African American, writers and artists and performers. It was also the time of the formation of one of the first multi-faceted LGBTQ American subcultures. Drag balls began in Harlem as social events, and sexuality and sexual identity was fluid. However, people did not want to be defined specifically with LGBT identities, and despite this social acceptance of sexual fluidity, queer blackness was not explicitly considered part of the social movement.

## **1939 to 1945: World War II**

Communities and young people in the US are uprooted during WW II, contributing to the emergence of gay and lesbian communities in port cities. Gay male soldiers and sailors find gay communities and subcultures and communities of lesbian women around factories and plants where they worked. We can assume, based on the segregation practices of the time, that there may be people of color LGBT communities in other neighborhoods of port cities.

## **1940's: Ruth Ellis and others built community for Black lesbians through house parties**

Women of color often did not go to the lesbian bars of the time and it was house parties where they met other women, networked and built community.

## **1950: The Lavender Scare: numerous LGBT government workers are fired and blackmailed into silence**

During the 1950s, LGBTQ individuals are subject to invasive and abusive surveillance by the federal government and the FBI. The Lavender Scare coincides with the anti-communist campaign as homosexuals are seen as subversive and associated with communism. This gives rise to some of the earliest advocacy efforts on behalf of the LGBTQ community.

**1950: First National Gay Rights Organization, Mattachine Society**

McCarthy era persecution of homosexuals results in gay organizations Mattachine Society and Daughters of Bilitis. These organizations are part of the Homophile Movement (started in 1951) starts defining gays as a minority group, deserving of rights (influenced by other civil rights movements). In 1953, the Mattachine Society/Homophile movement changes direction, becoming less activist. They are interested in proving that heterosexuals and homosexuals are one and the same.

**1963: Civil Rights March on Washington**

Bayard Rustin, a gay Black civil rights leader, was one of Martin Luther King's Jr comrades. Because he was gay, he was not given the credit he deserved for organizing the march.

**1966: Compton's Cafeteria Rebellion**

Compton's Cafeteria in the Tenderloin District of San Francisco was one of the few places in the area where transgender people, who were not welcome at gay bars, could congregate publicly. It was also frequented by street youth, gay and lesbian people of color, sex workers, drag queens, and other gender non-conforming people. Riots broke out there after police officers tried to kick out a transgender woman. Members of the LGBT community picketed the restaurant after it prohibited transgender people from entering. Following the riot, activists established the National Transsexual Counseling Unit, the first peer-run support and advocacy organization in the world. This is one of the first recorded transgender and transsexual revolts against violence and police brutality.

**1966: Transsexual is defined**

The term transsexual is defined, coming from medical and psychological communities.

**1965: LGBT protests at Dewey's Lunch Counter in Philadelphia**

Protests against Dewey's Lunch Counter's refusal to serve individuals dressed in "nonconformist clothing."

**1966: Sip-in at Julius Bar**

Members of the Mattachine Society stage a "sip-in" at the Julius Bar in Greenwich Village, where the New York Liquor Authority prohibits serving gay patrons in bars on the basis that homosexuals are "disorderly." Society president Dick Leitsch and other members announce their homosexuality and are immediately refused service. Following the sip-in, the Mattachine Society will sue the New York Liquor Authority. Although no laws are overturned, the New York City Commission on Human Rights declares that homosexuals have the right to be served.

**1966 to mid 70's: Multiple gay liberation youth-led groups form.**

Some groups included High School Gays United, STAR, Young People's Group, Vanguard

**1967 to 1974: Gay Liberation Movement**

The gay liberation movement of the late 1960s through the mid-1980s[a] urged lesbians and gay men to engage in radical direct action (sometimes called zaps), and to counter societal shame with gay pride. In the feminist spirit of the personal being political, the most basic form of activism was an emphasis on coming out to family, friends and colleagues, and living life as an openly lesbian or gay person. In this period, annual political marches through major cities, usually held in June (to commemorate the Stonewall uprising) were still known as "Gay Liberation" marches.

### **1967: COINTELPRO established**

Counter-movement forces attack leadership through FBI program COINTELPRO (Counter Intelligence Program), exploiting internal conflicts and infiltrating popular movements. The FBI used illegal tactics (now legalized through the Patriot Act) that targeted a number of progressive social movements like the environmental movement, Black freedom movement, the American Indian Movement, Chicano and Mexican-American groups, the Communist Party USA, feminist organizations, and independence movements. One of the tactics they took was to target LGBTQ activists within these movements and discredit them by outing them. The FBI also created division within movements by raising the issue of homosexuality and LGBTQ rights.

### **1968: Third World Liberation Front Founded**

The Third World Liberation Front was a San Francisco inter-ethnic movement started by student activist groups and organizations on college campuses to demand ethnic studies programs, increased hiring of faculty of color, and an increase of minority representation on campus.

### **1969: (June 28) Stonewall Rebellion**

Patrons of the Stonewall Inn in Greenwich Village riot for three days when police officers attempt to raid the popular gay bar. Since its 1967 establishment, police officers had frequently raided the bar to "clean up" the neighborhood of "sexual deviants." Thousands of protesters received only minimal news coverage, but this event reignites the fire behind America's modern LGBT rights movement.

### **1970: Street Transvestite Action Revolutionaries founded**

Sylvia Rivera, transwoman of Puerto Rican and Venezuelan descent, and Marsha P. Johnson, Black transwoman, co-founded Street Transvestites for Gay Power, later Street Transvestites Action Revolutionaries (STAR), and eventually STAR House, a group dedicated to helping homeless young drag queens and trans women of color.

### **1970: Bi Movement**

Writer Lani Ka'ahumanu is often regarded as the strategic political architect of the U.S. bisexual movement. In the 1970's she came out of the closet as a lesbian feminist student at SFSU and helped establish the Women Studies Department, then she came out as bisexual in 1980.

### **1970: Black liberation movement and LGBTQ movement organizations express solidarity with each other**

Huey P. Newton delivers a speech on gay rights and the gay liberation movement that urges solidarity between the Black Panthers and the gay liberation movement. North American Conference of Homophile Organizations passes resolution to support the Black Panther Party.

### **1970's Gay Youth (GY)**

Gay Youth (GY) supported the formation of HS age gay liberation groups, including in MI, WA, OH, CO, MD, PA, NY, FL

### **1970's: First anti-racist and queer people of color organizations founded**

The 1970s gave birth to many of the first antiracist and queer of color groups locally and nationally. A majority, if not all, of the groups included concerns about issues of policing and police brutality.

These groups included: Gay Alliance of Latin Americans, Gay Latino Alliance, Latina Lesbian Alliance, Latin American Lesbians and Lesbianas Latina Americanas in California (1971-1981), Salsa Soul Sisters (the first black lesbian organization), National Coalition of Black Lesbians and Gays (1978), Lesbian and Gay Asian Collective (1979), Dykes Against Racism Everywhere (DARE), the black lesbian and feminist Combahee River Collective (1974), Black and White Gay Men Together (BWMT), Gay and Lesbian Latinos Unidos (1981, founded in LA).

### **1972: Gay International Youth Society**

The first documented LGBTQ youth group in a school was the Gay International Youth Society at a predominantly Black and Latine school in New York, George Washington High School. They hoped to form a network of gay youth groups throughout the city, and demanded

- 1) The right to form gay groups of both a social and political nature
- 2) The right to be included and to receive fair representation in any high school course dealing with sexuality...and if none exist, to have them created
- 3) The right to be treated as equal human beings, which includes the removal of all textbooks and other educational materials that treat homosexuality as an aberration, rather than as an integral and important part of human sexuality

### **1972 to 1981: LGBT Latine Organizations founded**

In 1972, COHLA, Comite Homosexual Latinoamericano founded in New York attempted to march in the city's annual Puerto Rican Day Parade in 1979. They were denied participation, but succeeded in bringing attention to gay lives and politics in the Puerto Rican and broader Latino community. Published a 63-page pamphlet in Spanish, AFUERA, highlighting the political dimension of coming out, Third World liberation, Marxist thought, and patriarchy.

From 1973 to 1981, more LGBT Latine organizations were founded, including Gay Alliance of Latin Americans, Gay Latino Alliance, Latina Lesbian Alliance, Latin American Lesbians and Lesbianas Latina Americanas. In 1975, gay and lesbian Chicanos and Latinos founded the Gay Latino Alliance (GALA) in the San Francisco Bay Area and San José regions. GALA combined political activism and socializing as it attempted to challenge the assumptions of gay and lesbian whites about Latinos and of Latina/o heterosexuals about lesbians and gay men in the city.

### **1973: Homosexuality removed from list of mental illnesses**

The board of the American Psychiatric Association votes to remove homosexuality from its list of mental illnesses. Many Americans had been labeled as "mentally ill" after revealing their sexual orientation. Some had to endure needless electroshock treatments and other forms of treatment from health practitioners who believed homosexuality could be cured. People of color have historically experienced greater difficulty than white American in accessing adequate medical and psychological care. Being a POC and labeled as crazy was doubly damning for some people.

### **Mid 1970's to 80's: Assimilation and Professionalism**

By the mid-1970s, lesbians and gay men devoted increasing attention to refining the details of their new lifestyles and identities. Gay organizations relied less on mobilization, and turned to lobbying for legislation and media coverage, and encouraging gay people to vote for pro-gay candidates. They took a more liberal, practical approach. The tendencies of accommodation, assimilation and image-consciousness crept into the gay movement. Gay rights became human rights. Gay professionals, who disdained the colorful street actions of the Stonewall period, assumed roles as leaders and trendsetters within the movement. Lesbians and gay men were no longer encouraged to take action in the streets; the call was for voting power and economic clout. "We are no different except for what we do in bed"

**1974: Combahee River Collective formed**

Combahee River Collective was a collective of Black lesbians and feminists formed in Boston. They saw Black feminism as the political movement to combat the simultaneous oppressions that all women of color face.

**1977: Save Our Children, Anita Bryant & the Religious Right rally against homosexuality**

Save Our Children was a political coalition formed in 1977 in Miami, Florida, headed by celebrity singer Anita Bryant, along with Jerry Falwell. It was the first organized opposition to the gay rights movement, and fought to overturn a recently passed ordinance in Miami-Dade County that banned discrimination on the basis of sexual orientation. The anti-LGBT campaign won with 70% of the vote. The Save Our Children campaign has also been connected to the start of conservative Christian political organizing as we know it now and the emergence of an anti-LGBT agenda from the Religious Right across the country (previously, conservative Christian organizations were not organized). Reverend Jerry Falwell developed a coalition of conservative religious groups named the Moral Majority that influenced the Republican Party to incorporate a social agenda, including anti-LGBT attacks, in national politics.

**1978: California voters defeat Proposition 6 (The Briggs Initiative) which sought to ban LGBTQ people from working in public schools**

California Proposition 6 was an initiative on the California State ballot on November 7, 1978, and was more commonly known as The Briggs Initiative. It was sponsored by John Briggs, a conservative state legislator from Orange County. The failed initiative would have banned gays and lesbians, and possibly anyone who supported gay rights, from working in California's public schools. The Briggs Initiative was the first failure in a movement that started with the successful campaign headed by Anita Bryant and her organization Save Our Children in Dade County, Florida, to repeal a local gay rights ordinance. Openly gay San Francisco politician Harvey Milk was instrumental in fighting the measure, and opposition to the proposition from a variety of public figures from then former California Governor Ronald Reagan to President Jimmy Carter helped to defeat it. Public opinion swung fairly quickly from general support of Proposition 6 to what became overwhelming opposition.

**1979: First Lesbian and Gay People of Color Conference**

The first National Conference of Third World Lesbians and Gays convened in Washington, D.C. October 12-15, 1979 and drew 450 participants. The historic convening was a bold assertion of LGBTQ people of color's leading place in current day movements for racial, gender, sexuality, and economic justice that often invisibilized QTPOC narratives.

The conference was hosted by the National Coalition of Black Gays (NCBG) and was attended by "Blacks, Chicanos, Native Americans, Asian Americans, whites, Puerto Ricans, Mexicans, Nicaraguans, and Canadians." Participants were strongly rooted in feminism, radicalism, class



consciousness, and internationalism. Women of color held a Third World Women's Caucus and passed a resolution calling on "the feminist movement to address the oppression of all women and promote the leadership of lesbians of color in all the movements for social change. The caucus further demanded that feminists and gays rid themselves of racism and sexism, and that all men eradicate their sexism." The Latino Caucus had a strong turnout, while the Asian American and Native American contingents criticized the conference organizers for insufficient prior outreach to their communities. They insisted that gay people of color overcome their dangerous self-isolation into ethnocentric groups. Resolutions were passed on prisoners' rights, undocumented workers, and on the FSP-sponsored call for a united front of people of color, feminists, gays, workers, and radicals to fight the right wing in the U.S.

### **1979: Lesbian and Gay Asian Collective founded**

Lesbian and Gay Asian Collective was the first known group to have organized in the US to address the struggle of Asian-Americans as a minority in the LGBTQ liberation movement. It was organized at a national gay & lesbian rights conference in 1979.

### **October 14, 1979: National March on Washington for Lesbian and Gay Rights**

An estimated 75,000 people participate in the National March on Washington for Lesbian and Gay Rights. LGBT people and straight allies demand equal civil rights and urge for the passage of protective civil rights legislature.

The National Coalition of Black Gays organized the first National Conference of Third World Lesbians and Gays to coincide with the march.

### **1980's: Transgender becomes an umbrella term**

Transgender becomes an umbrella term, and is used to unite all those whose gender identity does not mesh with gender assigned at birth. The umbrella term provided a focal point and rallying banner in the quest for anti-discrimination legislation and movements towards equal rights. This was somewhat controversial. FTM transgender individuals also start creating organized community.

### **1981: First reported incidences of GRID / AIDS**

The Centers for Disease Control publishes a report on an unusual outbreak of pneumocystis carinii pneumonia (PCP) occurring in a cluster of gay men living in Los Angeles, the first indication of the disease which they will later name AIDS.

### **1984: Anti-Police Abuse Coalition**

The efforts of the Salsa Soul Sisters, Black and White Gay Men Together, Dykes Against Racism Everywhere culminates in the formation of the Anti-Police Abuse Coalition in New York City, which sought to "express [...] solidarity and build alliances with other oppressed communities who are fighting police abuse."

### **1986: International Lesbian and Gay People of Color Conference in Los Angeles**

### **1987: Gender Identity Disorder**

In the 1987 revision of "The Diagnostic and Statistical Manual of Mental Disorders," the American Psychiatric Association added "gender identity disorder" as a classification for transgender people.

### **1987: ACT UP Founded**

During the HIV/AIDS Movement that lasted from the late 1980s to early 1990s, the LGBTQ community experienced devastating effects from the widespread epidemic - community members were dying. The

AIDS advocacy group ACT UP (The AIDS Coalition to Unleash Power) was formed in response to bring about legislation (laws), medical research and treatment, and policies that end AIDS. The group held attention grabbing demonstrations against pharmaceutical companies profiteering from AIDS-related drugs and in protest of the lack of AIDS policies protecting patients from outrageous prescription prices.

In 1987, 250 ACT UP members had their first demonstration at Wall Street to demand greater access to experimental AIDS drugs and for the US to have a coordinated plan to put \$ to fight the disease. 17 were arrested. ACT UP used the slogan 'Silence = Death'—this catches on and the symbol of the pink triangle becomes widely recognized across the country. ACT UP chapters spread throughout the nation and internationally.

### **October 11, 1987: National March on Washington**

Hundreds of thousands of activists take part in the National March on Washington to demand that President Ronald Reagan address the AIDS crisis. Although AIDS had been reported first in 1981, it is not until the end of his presidency that Reagan speaks publicly about the epidemic.

### **1988: Gay Asian Pacific Support Network (GAPSN)**

Gay Asian Rap Group incorporates as Gay Asian Pacific Support Network (GAPSN).

### **1988: First out gay Army soldier retires with full honors**

Sgt. Perry Watkins, an openly gay Black man, successfully appeals his dishonorable discharge from the U.S. Army and becomes the first out gay soldier to retire from the Army with full honors.

### **1988: First known GSA Founded**

In 1988, the first known Gay-Straight Alliance was founded at a private school, Concord Academy in Concord, Massachusetts. The first public school Gay–Straight Alliance was started at Newton South High School in Newton Centre, Massachusetts by teacher Robert Parlin. However, starting in 1984, clubs in Los Angeles called Project 10 clubs were the first organized effort to support LGBTQ youth in schools. In 1998, Carolyn Laub founded the GSA Network and began working with 40 GSA clubs in the San Francisco Bay Area during the 1998-99 school year. The organization quickly expanded and by 2001 GSA Network became a statewide organization and in 2005 started to connect organizations nationally.

### **1988 to 2007 National Latino/a Lesbian and Gay Organization**

NLLGA activists meet in Los Angeles and change their name to LLEGÓ, The National Latino/a Lesbian and Gay Organization to be based in Washington, D.C. LLEGÓ later modified its name to National Latina/o Lesbian, Gay, Bisexual and Transgender Organization. It held regular international encuentros from the 1990s through 2004 during which time LLEGÓ was largely funded by multi-year grants for HIV/AIDS prevention from the federal Center for Disease Control. In 2004, a group of over 80 people came together in Seattle (during what was scheduled to be LLEGÓ's Encuentro) to strategize about next steps following the closing of LLEGÓ, which led to the founding of Unid@s.

### **1989: Queer Nation**

"Queer" starts to be used as a political identity. A new LGBT generation gains self-confidence and determination to stick up for themselves. Queer Nation uses street theater and confrontation tactics for gay visibility. They also begin "outing" prominent gay people as a tactic.

### **1990: 3rd Annual Native American Gay and Lesbian Gathering**

The term "**Two-Spirit**" or "2S" refers to, "Indigenous people who have both feminine and masculine spirits. Depending on the tribe, a person's Two-Spirit identity can describe how they express themselves, what work they do in the community, and/or what role they may have in traditional ceremonies. The term was created at the 3rd Annual Native American Gay and Lesbian Gathering in 1990, in Winnipeg, Manitoba, Canada." Check out GSA Network's Two-Spirit resources here:

<https://gsanetwork.org/resources/two-spirit/>

### **1990: End of the LGBTQ+ travel ban**

Policies restricting immigration of lesbian and gay individuals to the U.S. are finally repealed.

### **2001: DREAM Act first introduced in US Senate**

The DREAM Act stands for Development, Relief, and Education for Alien Minors (DREAM) Act and was introduced in Congress in 2001. The DREAM Act, if passed, would provide a pathway to legal status for undocumented youth who came to this country as children. Many of the original DREAMer activists were Undocumented and Queer, or Undocuqueers, but the media never represented it in their coverage. There have been numerous versions introduced in Congress but none have become law. Now in 2017, the immigration rights movement is once again mobilizing to pass the DREAM Act, in response to the Trump administration rescinding DACA.

### **2003: U.S. Supreme Court rules that sodomy laws are unconstitutional**

In *Lawrence v. Texas* the U.S. Supreme Court rules that sodomy laws in the U.S. are unconstitutional. Sodomy laws in the U.S. outlawed oral and anal sex, bestiality, and were frequently used to criminalize queer sex.

### **2012: Free CeCe Campaign**

The Free CeCe Campaign was a response to a conviction of CeCe McDonald, a Black bi-trans woman, for second-degree manslaughter after she acted in self-defense against a racist and transphobic attack. Her conviction sparked outrage and highlighted for many the transphobia and racism in the legal system. Although she is a trans woman, McDonald was housed in two men's prisons.

### **2012: DACA Executive Order Signed**

### **2013: #BlackLivesMatter builds on legacy of the Black liberation movement**

#BlackLivesMatter was created by three Black women: Alicia Garza, Patrisse Cullors, both of whom identify as queer, and Opal Tometi, who comes from a Nigerian immigrant family. The movement began in 2012 after Trayvon Martin's murderer, George Zimmerman, was acquitted for his crime, and the late 17-year-old Trayvon was post-humously placed on trial for his own murder. Rooted in the experiences of Black people in this country who actively resist dehumanization, #BlackLivesMatter is a call to action and a response to the virulent anti-Black racism that permeates our society. Black Lives Matter affirms the lives of Black queer and trans folks, disabled folks, Black-undocumented folks, folks with records, women and all Black lives along the gender spectrum. It centers those who have been marginalized

within Black liberation movements and is a tactic to build on the legacy of the Black liberation movement.

**2013: Supreme Court strikes down part of DOMA**

The U.S. Supreme Court struck down part of the so-called Defense of Marriage Act in Windsor v. United States, requiring the federal government to recognize the marriages of same-sex couples.

**2016: Bathroom Bill HB2 in North Carolina**

HB2 in North Carolina is a "bathroom bill" that passes in March 2016, requiring individuals to use the restroom that corresponds with the sex on their birth certificate and blocked local trans-friendly policies. The passage of HB2 sparked boycotts of North Carolina and significant grassroots resistance. The law was partially repealed in 2017 after voter backlash to HB2.

**June 12, 2016: Pulse Orlando Massacre**

Shooter takes many trans and queer Latinx and Black lives in one of the largest massacres by gun in the U.S, with 49 dead. Communities mourn the loss of life.

**June 26, 2016: Same Sex Marriage: Obergefell v Hodges**

The Supreme Court case rules 5-4 that the fundamental right to marry is guaranteed to same-sex couples. The ruling was considered a win for the LGBTQ movement but also slowed the momentum of LGBTQ organizing and galvanized conservative activists seeking to protect the family.

**2016: Trump is elected President**

LGBTQ activists are among the many protesters and organizers resisting the Trump presidency.

**2020: George Floyd uprisings**

George Floyd, a 46-year-old Black man is murdered in Minneapolis in May 2020 by Derek Chauvin, a 44-year-old white police officer. A video of the arrest and murder goes viral and sparks protests across the US and internationally. Polls estimated that 15-26 million people participated at some point in the protests, making the Movement for Black Lives the largest movement in US history.

**2021 to present: Anti-trans, anti-queer youth bills and Anti-Critical Race Theory bills galvanize school district activism**

Trans and queer youth lead school walkouts and rallies protesting new school district and state legislature policies targeting trans and queer youth.

**2024: Queers for Palestine groups emerge around the US and world in solidarity with Palestinians**

# TIMELINE BINGO

4 different BINGO cards are provided below. Participants should find the answers from the timeline and “win” if they get 4 correct answers in a row. Trainers will need to know the answers for these questions to check for completion.

Timeline Bingo prompts:

- Add a moment in history that is not represented in the timeline: write it on a post it and add to the timeline
- Find an example of trans activism before the 1970's
- What year did anti-sodomy laws become outlawed in the US?
- Find an example of LGBTQ youth groups
- Find an example of transgender or non-binary genders before colonization
- Find an example of unlikely allies: Black Power and the LGBTQ movement
- Find an example of indigenous activism
- Find an example of Latinx/Chicanx activism
- Find an example of Asian activism
- Find an example of Black activism
- What year was DACA announced?
- What year did Sylvia Rivera and Marsha P Johnson form STAR?
- An example of resistance in the 1950's
- What year did Bayard Rustin plan the March on Washington?
- What was the Combahee River Collective?
- What was COINTELPRO and what does it stand for?
- Find an example of anti-LGBTQ groups targeting LGBT youth or LGBTQ people in schools
- Find an example of LGBTQ people of color coming together
- What did ACT UP stand for?
- Find an example of LGBTQ identity being used against racial justice movements



# TIMELINE BINGO

<p>Add a moment in history that is not represented in the timeline: write it on a post it and add to the timeline</p>	<p>Find an example of trans activism before the 1970's</p>	<p>What year did anti-sodomy laws become outlawed in the US?</p>	<p>An example of LGBTQ youth groups</p>
<p>Find an example of transgender or non-binary genders before colonization</p>	<p>Find an example of unlikely allies: Black Power and the LGBTQ movement</p>	<p>Find an example of indigenous activism</p>	<p>What year was DACA announced?</p>
<p>What year did Sylvia Rivera and Marsha P Johnson form STAR?</p>	<p>An example of resistance in the 1950's</p>	<p>Find an example of Asian activism</p>	<p>What year did Bayard Rustin plan the March on Washington?</p>
<p>What was the Combahee River Collective?</p>	<p>What was COINTELPRO and what does it stand for?</p>	<p>Find an example of anti-LGBTQ groups targeting LGBT youth or LGBTQ people in schools</p>	<p>Find an example of LGBTQ people of color coming together</p>

# TIMELINE BINGO

What did ACT UP stand for?	What year did anti-sodomy laws become outlawed in the US?	Find an example of transgender or non-binary genders before colonization	Add a moment in history that is not represented in the timeline: write it on a post it and add to the timeline
Find an example of LGBTQ identity being used against racial justice movements	Find an example of LGBTQ people of color coming together	What year did Sylvia Rivera and Marsha P Johnson form STAR?	Find an example of unlikely allies: Black Power and the LGBTQ movement
Find an example of indigenous activism	What was the Combahee River Collective?	Find an example of anti-LGBTQ groups targeting LGBT youth or LGBTQ people in schools	What was COINTELPRO and what does it stand for?
Find an example of Black activism	Find an example of Latinx/Chicanx activism	What year did Bayard Rustin plan the March on Washington?	Find an example of LGBTQ youth groups

# TIMELINE BINGO

Find an example of LGBTQ youth groups	What year did Sylvia Rivera and Marsha P Johnson form STAR?	Find an example of transgender or non-binary genders before colonization	What did ACT UP stand for?
What was the Combahee River Collective?	Find an example of LGBTQ youth groups	Find an example of LGBTQ identity being used against racial justice movements	Find an example of anti-LGBTQ groups targeting LGBT youth or LGBTQ people in schools
Find an example of Asian activism	Find an example of trans activism before the 1970's	Find an example of Black activism	Find an example of indigenous activism
An example of resistance in the 1950's	What year was DACA announced?	What was COINTELPRO and what does it stand for?	Add a moment in history that is not represented in the timeline: write it on a post it and add to the timeline

# TIMELINE BINGO

What year was DACA announced?	Find an example of LGBTQ identity being used against racial justice movements	Find an example of Asian activism	Add a moment in history that is not represented in the timeline: write it on a post it and add to the timeline
What was the Combahee River Collective?	Find an example of trans activism before the 1970's	Find an example of Latinx/Chicanx activism	Find an example of indigenous activism
An example of resistance in the 1950's	Find an example of transgender or non-binary genders before colonization	What did ACT UP stand for?	What year did Sylvia Rivera and Marsha P Johnson form STAR?
What year did anti-sodomy laws become outlawed in the US?	Find an example of unlikely allies: Black Power and the LGBTQ movement	Find an example of LGBTQ people of color coming together	Find an example of LGBTQ youth groups

# CASE STUDIES

The following case studies include instructions for each small group, video and audio material about the case study topics, and a written summary about each topic.

We have also provided a media library of the video/audio material and supplemental video/audio material. Instead of using the written summaries, you also just use the video/audio material as the main material for each breakout group. If so, you can distribute these instructions to each group.

## Case Study Instructions:

1. *As a group, read the overview and watch the media clip on a group member's phone*
2. *Skim through the rest of the case study, either reading out loud as a group or reading individually*
3. *Discuss the following questions:*
  - a. *What happened? What were the successes? What were the challenges?*
  - b. *What does this case study show about the movement at the time, specifically related to queer communities of color?*
  - c. *How might this case study relate to your struggles or the struggles of our communities today? What lessons can we learn from it*
4. *Depending on the length of the workshop, the facilitators may ask you to write down some bullet points to answer the discussion questions on a piece of butcher paper. We may have groups share important highlights or just post your butcher paper on the wall.*

You can access the media library here:

<https://bit.ly/RJ2024medialibrary>





# COOPER'S DO-NUTS RIOT AND COMPTON'S CAFETERIA RIOT

## Case Study 1 // May 1959 and August 1966

### Case Study Instructions:

5. *As a group, read the overview and watch the media clip on a group member's phone*
6. *Skim through the rest of the case study, either reading out loud as a group or reading individually*
7. *Discuss the following questions:*
  - a. *What happened? What were the successes? What were the challenges?*
  - b. *What does this case study show about the movement at the time, specifically related to queer communities of color?*
  - c. *How might this case study relate to your struggles or the struggles of our communities today? What lessons can we learn from it*
8. *Depending on the length of the workshop, the facilitators may ask you to write down some bullet points to answer the discussion questions on a piece of butcher paper. We may have groups share important highlights or just post your butcher paper on the wall.*

### Overview:

Cooper's Do-nuts Riot in May 1959 was one of the first LGBTQ uprisings in the US. Compton's Cafeteria Riot (or Rebellion) in August 1966 in San Francisco took place three years before the famous Stonewall Riot at Stonewall Inn in New York City, in June 1969. All of the riots took place local LGBTQ hang-out spots, often frequented by street youth, gay and lesbian people of color, sex workers, drag queens, and other gender non-conforming people - and all of the clashes were in resistance to police violence and harassment.

### Media:

Access the Media Library here: <https://bit.ly/RJ2024medialibrary>

- Trailer for Screaming Queens Documentary
- Optional Additional Media: Clip from Screaming Queens (Full documentary can be found on youtube as well)



### What Happened:

In the '50s and '60s, Los Angeles cops made a habit of screwing with queers: They would raid gay bars, marching the queers out in a line and arresting anyone whose perceived gender didn't match what was on their ID. Occasionally, they'd even single out a few lucky victims for special attention in the form of insults and beatings. A practice called "entrapment" was common: Attractively dressed vice cops would cruise gay bars, bathrooms and hook-up spots, pick up tricks and arrest them as soon their target leaned in for a kiss. In other cases, plainclothes cops would wait outside of gay hangouts, trail two men as they walked home and burst into their residence to catch them in the act. Sodomy was still illegal.

As bad as gay men had it, trans people had it worse: With laws against cross-dressing on the books in California, police kept an eye out for them entering or leaving gay bars—any excuse to raid and shut the place down. (Many gay hangouts rejected trans folk for this very reason.)

Many in the trans community couldn't get decent jobs and some resorted to hustling [sex work], giving the whole community the reputation of being sex workers. The media often conflated homosexuals with cross-dressers, drag queens and trans people, making gay men and lesbians resent trans visibility even more.

So what better place to kick back than **Cooper's Do-nuts**, an all-night eatery on Main Street in downtown L.A.? Smack dab between two gay bars—Harold's and the Waldorf—Cooper's became a popular late-night hangout for trans folk, butch queens, street hustlers and their johns.



One night in May 1959, the cops showed up to check IDs and arrest some queers:

Two cops entered the donut shop that night, ostensibly checking ID, and arbitrarily picked up two hustlers, two queens, and a young man just cruising and led them out. As the cops packed the back of the squad car, one of the men objected, shouting that the car was illegally crowded. While the two cops switched around to force him in, the others scattered out of the car.

From the donut shop, everyone poured out. The crowd was fed up with the police harassment and on this night they fought back, hurling donuts, coffee cups and trash at the police. The police, facing this barrage of [pastries] and porcelain, fled into their car calling for backup.

Soon, the street was bustling with disobedience. People spilled out into the streets, dancing on cars, lighting fires, and generally reeking havoc. The police return with backup and a number of rioters are beaten and arrested. They also closed the street off for a day.<sup>1</sup>

### **Compton's Cafeteria Riot**

Like Cooper's, Compton's Cafeteria in San Francisco's Tenderloin district was a popular all-night hangout where gay street hustlers, drag queens, and transsexuals could linger over a cup of coffee for hours. At Gene Compton's Cafeteria the food was cheap and the management tolerant...But by August 1966, tensions in the Tenderloin had been building for years.

Drag queens were routinely harassed and arrested by police—for obstructing the sidewalk, for loitering, for "same-sex touching," and for cross-dressing, which was illegal. "You could be dragged off to jail at any time—for no reason at all."

Then, one hot August night, as queens and hustlers crowded Compton's booths, a small group of cops entered the teeming restaurant. One cop, expecting the girl to come quietly as the girls always had before, grabbed an arm. But this time a cup of coffee flew in his face.

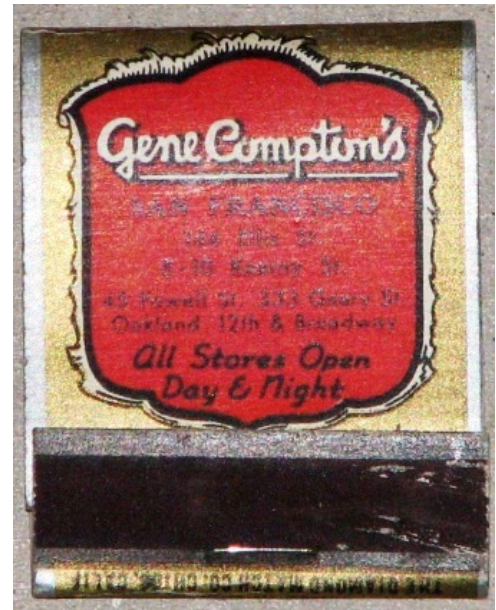
<sup>1</sup> <https://www.queerty.com/before-stonewall-there-was-the-coopers-donuts-and-comptons-cafeteria-riots-20111007>

Nightsticks were drawn. Mayhem. For the first time the drag queens fought back. Heavy glass sugar shakers hurled by the queens shattered the restaurant's big plate-glass windows. Fighting spilled onto the street. Reinforcements arrived, sirens blaring. Shocked cops retreated as they were hit with high-heeled shoes and heavy purses. For a moment, the drag queens got the better of the cops. The corner newsstand went up in flames. A police car was destroyed.

"A lot of them went to jail," a Tenderloin resident Amanda St. Jaymes said, but added "There was a lot of joy after it happened... there was a lot of 'I don't give a damn — this is what needs to happen.'"<sup>2</sup>

Immediately following the chaos, restaurant owners banned trans women and drag queens. The community picketed against the decision the following night, and Gene Compton's replacement windows were soon reduced to shards on the sidewalk.

Unlike the Stonewall riots and Cooper's, the situation at Compton's was somewhat organized— many of the militant hustlers (male sex workers) and street queens involved in the riot were members of **Vanguard**, the first known gay youth organization in the United States, which had been organized earlier that year with the help of radical ministers working with Glide Memorial Church, a center for progressive social activism in the Tenderloin for many years. A lesbian group of street people was also formed called the **Street Orphans**. Later, Vanguard and the Street Orphans helped form San Francisco's chapters of the Gay Liberation Front and the Gay Activists Alliance.



[Felicia "Flames" Elizondo](#) speaks at a celebration of the 50th anniversary of the Compton's Cafeteria Riot.

### Significance:

- Following the riot, activists established the National Transsexual Counseling Unit in 1968, the first peer-run support and advocacy organization in the world. It was a network of social, mental, and medical support services, and was overseen by a member of the SFPD.

<sup>2</sup> [http://gaycitynews.nyc/gcn\\_526/recallingasanfrancisco.html](http://gaycitynews.nyc/gcn_526/recallingasanfrancisco.html)

- The Cooper's Do-nuts Riot and the Compton's Cafeteria Riot are some of the first recorded LGBT-related revolts against violence and police brutality.
- Marks the beginning of transgender activism in San Francisco
- The riot "did not solve the problems that transgender people in the Tenderloin faced daily", but prompted the city to begin addressing them as citizens rather than as a problem to be removed." - Susan Stryker

## Sources

[https://en.wikipedia.org/wiki/Compton%27s\\_Cafeteria\\_riot](https://en.wikipedia.org/wiki/Compton%27s_Cafeteria_riot)

[https://en.wikipedia.org/wiki/Cooper\\_Do-nuts\\_Riot](https://en.wikipedia.org/wiki/Cooper_Do-nuts_Riot)

<https://www.queerty.com/before-stonewall-there-was-the-coopers-donuts-and-comptons-cafeteria-riots-20111007>

[http://gaycitynews.nyc/gcn\\_526/recallingasanfrancisco.html](http://gaycitynews.nyc/gcn_526/recallingasanfrancisco.html)

<https://www.advocate.com/transgender/2016/8/08/we-can-still-hear-screaming-queens-comptons-cafeteria-riot>

# FIRST ANTI-RACIST AND QUEER PEOPLE OF COLOR ORGANIZATIONS FOUNDED

## Case Study 2 // 1970 - Early 1980's

### Case Study Instructions:

1. As a group, read the overview and watch the media clip on a group member's phone
2. Skim through the rest of the case study, either reading out loud as a group or reading individually
3. Discuss the following questions:
  - a. What happened? What were the successes? What were the challenges?
  - b. What does this case study show about the movement at the time, specifically related to queer communities of color?
  - c. How might this case study relate to your struggles or the struggles of our communities today? What lessons can we learn from it
4. Depending on the length of the workshop, the facilitators may ask you to write down some bullet points to answer the discussion questions on a piece of butcher paper. We may have groups share important highlights or just post your butcher paper on the wall.

### Overview:

The 1970's gave birth to many of the first anti-racist and queer people of color organizations. These groups were the first groups that were dedicated to addressing the specific experiences of LGBTQ people of color of different races or ethnicities. As a whole, LGBTQ movements were racist, people of color movements were homophobic and transphobic, and women's movements were racist and often homophobic and transphobic. As the Combahee River Collective, a Black feminist lesbian collective, writes:

*"Above all else, Our politics initially sprang from the shared belief that Black women are inherently valuable, that our liberation is a necessity not as an adjunct to somebody else's may because of our need as human persons for autonomy. This may seem so obvious as to sound simplistic, but it is apparent that no other ostensibly progressive movement has ever considered our specific oppression as a priority or worked seriously for the ending of that oppression."*

- Excerpt from the Combahee River Collective Statement<sup>3</sup>

### Media:

Access the Media Library here: <https://bit.ly/RJ2024medialibrary>

- Salsa Soul Sisters
- Additional Media: Combahee River Collective
- Additional Media: We're Asians, Gay and Proud



### Selected Anti-Racist and Queer / Trans People of Color Organizations:

- |            |   |
|------------|---|
| 1972:      | COHLA (Comite Homosexual Latinoamericano) founded in New York   |
| 1973-1981: | Gay Alliance of Latin Americans, Gay Latino Alliance, Latina Lesbian Alliance, Latin American Lesbians, and Lesbianas Latina Americanas all founded in California |
| 1974:      | Combahee River Collective formed (Black feminist lesbian collective)  |
| 1974:      | Salsa Soul Sisters (the first lesbian people of color organization)   |
| 1975:      | Gay Latino Alliance founded in San Francisco Bay Area and San Jose  |

<sup>3</sup> <https://combaheerivercollective.weebly.com/the-combahee-river-collective-statement.html>



- 1978: National Coalition of Black Lesbians and Gays founded
- 1979: First National Third World Lesbian and Gay Conference
- 1979: Lesbian and Gay Asian Collective founded
- 1980: Black and White Gay Men Together (BWMT) founded in San Francisco
- 1980: Dykes Against Racism Everywhere (DARE) founded
- 1981: Gay and Lesbian Latinos Unidos founded in Los Angeles
- 1986: International Lesbian and Gay People of Color Conference in Los Angeles

Many of the groups listed have their own rich history. We encourage you to look them up and learn from their important work that helped to create the communities we have today.

### **New York City and the Blue's Bar Raid**

DARE, Salsa Soul Sisters, BWMT, and other New York City-based activists came together in the fall of 1982 to mobilize in response to the September 29th police raid on Blue's Bar, a predominantly black gay bar on 43rd Street in Midtown, right by Times Square. The event galvanized lesbian, gay, bisexual, and transgender (LGBT) activists for whom police violence was a primary concern. Although one mention of a rally made it into the New York Times, the incident itself had been ignored by major media outlets, an insult certainly made worse by the fact that the bar sat across the street from the Times's own headquarters.



*Rally against Blue's Bar Raid*

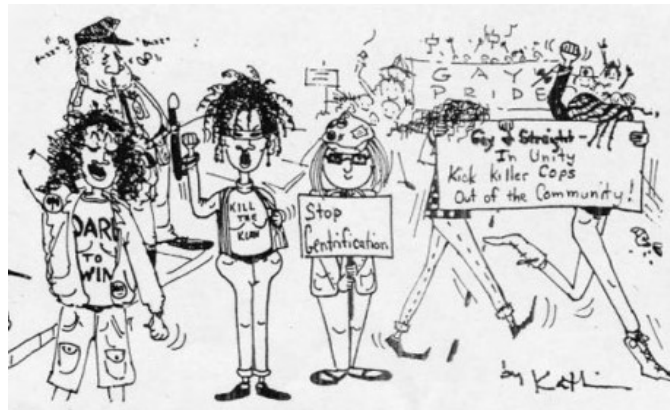
Gay activist and journalist Arthur Bell wrote a front-page story about the raid for the alternative weekly the Village Voice. In it, he quoted Inspector John J. Martin, commanding officer of the Midtown South Precinct, who described Blue's as "a very troublesome bar" with "a lot of undesirables" and "a place that transvestites are drawn to ... probably for narcotics use." Bell also noted the striking contrast between the raid and another press-worthy event held that same night: a black tie dinner, \$150 a plate, sponsored by the Human Rights Campaign Fund (HRCF), a gay and lesbian political action committee, at the Waldorf Astoria Hotel with a keynote by former vice president Walter Mondale.

The lasting legacy of the Blue's raid could be seen a little over a year later, when James Credle of BWMT addressed the congressional hearings on police brutality in Brooklyn specifically on the subject of the Blue's raid and police abuse of gays and lesbians. Reminding his audience that it was not an accident that queer people of color and transvestites led the revolt at Stonewall, Credle asserted to the House Subcommittee on Criminal Justice:

While we are often stereotyped as members of a single community, our roots emerge from and encompass multiple ethnic and racial identities. We have suffered, and continue to suffer, brutality as blacks, Hispanics, Asian and Native Americans, in addition to our third-class status as lesbians and gay men. All of us who have been maimed, physically and emotionally abused, unlawfully arrested—yes, even tortured and killed—have yet to receive any note of recognition or acknowledgement that we too are victims of police harassment and brutality. If we are serious about the eradication of such brutality from our community, then we must acknowledge the widespread abuses which occur daily against lesbians and gay males.[4]

Credle presented a nuanced understanding of the police force’s systemic and pervasive oppressive relationship with LGBT communities as well as the role of intersectionality in determining who among those communities were historically the most vulnerable to police abuse. Although none of the officers involved in the Blue’s incident were criminally prosecuted, the incident became a catalyst for coalition building and promoting internal dialogue about community-based responses to police violence.

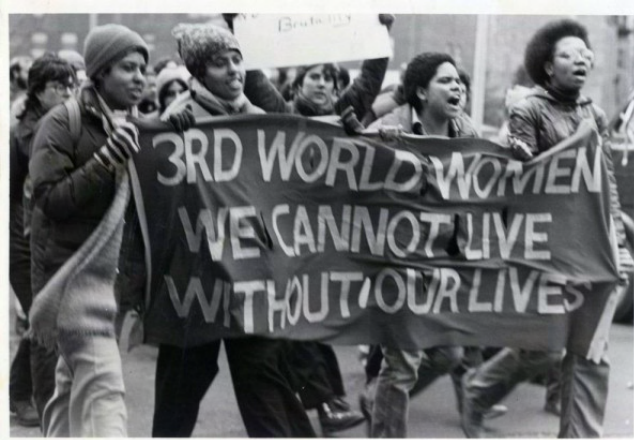
The work of DARE, BWMT, Salsa, and others would eventually lead to the formation of an ad hoc Anti-Police Abuse Coalition in the summer of 1984, the goals of which included a formal apology from the NYPD, as well as to the organization of “a network capable of mobilizing at a moment’s notice to stand up to the police” and to “express [...] solidarity and build alliances with other oppressed communities who are fighting police abuse.”



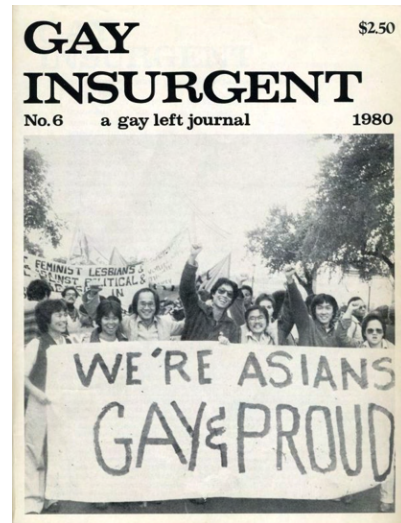
*DARE (Dykes Against Racism Everywhere) graphic*



*1982, Gay and Lesbian Latinos Unidos, Los Angeles*



*Combahee River Collective marching to protest the murders of Black women, Boston, 1979*



*Contingent of Queer Asians at the 1979 National Third World Lesbian and Gay Conference in Washington, DC*

**Sources:**

<http://sfoonline.barnard.edu/a-new-queer-agenda/reclaiming-our-lineage-organized-queer-gender-nonconforming-and-transgender-resistance-to-police-violence/>

<https://www.versobooks.com/blogs/2704-broken-windows-at-blue-s-a-queer-history-of-gentrification-and-policing>

Latino GLBT History Project, <http://www.latinoglbthistory.org/>

# STREET TRANSVESTITE ACTION REVOLUTIONARIES

## Case Study 3 // 1970

### Case Study Instructions:

1. As a group, read the overview and watch the media clip on a group member's phone
2. Skim through the rest of the case study, either reading out loud as a group or reading individually
3. Discuss the following questions:
  - a. What happened? What were the successes? What were the challenges?
  - b. What does this case study show about the movement at the time, specifically related to queer communities of color?
  - c. How might this case study relate to your struggles or the struggles of our communities today? What lessons can we learn from it?
  - d. What does this show us about the creativity and potential of trans youth?
4. Depending on the length of the workshop, the facilitators may ask you to write down some bullet points to answer the discussion questions on a piece of butcher paper. We may have groups share important highlights or just post your butcher paper on the wall.

### Overview:

Sylvia Rivera, transwoman of Puerto Rican and Venezuelan descent, and Marsha P. Johnson, Black transwoman, co-founded Street Transvestites for Gay Power, later Street Transvestites Action Revolutionaries (STAR), and eventually STAR House, a group dedicated to helping homeless young drag queens and trans women of color.

### Media:

Access the Media Library here: <https://bit.ly/RJ2024medialibrary>

- Short herstory video by witchesscollective
- Additional media: 1970 Interview, listen starting at 16:10
- Additional media: Sylvia Rivera speech at 1973 Christopher Street Liberation Rally



### What Happened:

Transgender sex workers Sylvia Rivera and Marsha P. Johnson were present at the 1969 Stonewall Riots. During police raids of gay bars like Stonewall, it was the people who had IDs that didn't match their gender expression (clothing, makeup, etc) who were the first people arrested -- trans people. Trans women of color were being arrested and resisting arrest. Marsha was said to have thrown the first shotglass, "the shotglass heard around the world."

Following the 1969 Stonewall Riots, the duo founded **Street Transvestite Action Revolutionaries (STAR)**.





STAR started following a sit-in at Weinstein Hall at New York University in 1970. The sit-in was to protest school administrators canceling four gay dances that were planned by the Christopher Street Liberation Day Committee (for what was likely the first gay pride parade).<sup>4</sup> The school reportedly cancelled the sit-ins because they were sponsored by gay organizations. The sit-in brought together many newly formed LGBT groups, including the Gay Liberation Front and Radicalesbians. They were successful in regaining the venue for the dance.



Rivera and Johnson saw that the needs of street youth and transgender youth were not being taken in account by other early gay groups. Both Rivera and Johnson were often [homeless](#) themselves in their teenage and pre-teen years because of unaccepting and unsafe families. When they were able to rent a hotel room or an apartment, they would sneak homeless friends into their rooms - sometimes up to 50 at a time. After the sit ins, Rivera had the idea of forming an organization, STAR, to provide more permanent housing for trans and queer street youth in their community and eventually, space to organize.<sup>5</sup>



*Sylvia Rivera (center) with other Street Transvestite Action Revolutionaries (S.T.A.R.). [From Come Out (No. 7, p. 3)] Photographer Ellen Bedez. Reprinted, by permission, from National History Archives of the Lesbian, Gay, Bisexual & Transgender Community Center*

*STAR was for the street gay people, the street homeless people and anybody that needed help at that time. Marsha and I had always sneaked people into our hotel rooms. Marsha and I decided to get a building. We were trying to get away from the Mafia's control at the bars.*

<sup>4</sup> [https://en.wikipedia.org/wiki/Street\\_Transvestite\\_Action\\_Revolutionaries](https://en.wikipedia.org/wiki/Street_Transvestite_Action_Revolutionaries)

<sup>5</sup> [https://en.wikipedia.org/wiki/Street\\_Transvestite\\_Action\\_Revolutionaries](https://en.wikipedia.org/wiki/Street_Transvestite_Action_Revolutionaries)

— Sylvia Rivera, 1998 Interview with [Leslie Feinberg](#) at Workers World

STAR first began as a caucus of the Gay Liberation Front. Later that year, they opened their first STAR House in a parked trailer truck in a Greenwich Village parking lot. It functioned as a shelter and social space for trans sex workers and other LGBT street youth. However, the pair arrived one day to find the trailer was being towed, with as many as 20 youth still sleeping inside.

This experience made them decide to find a more permanent home for STAR House. “Marsha and I decided to get a building,” Rivera said. “We were trying to get away from the Mafia’s control at the bars. We got a building at 213 Second Avenue.”

Sylvia and Marsha paid the rent on the building by doing street sex work at night. “Rivera and Johnson used to hustle the streets in order to keep everyone fed and sheltered, and to keep “their kids” (the runaways they took in) from having to do the same.” They hoped to use the top floor of the building to teach the youth how to read and write during the daytime. STAR House was eventually closed down when they were evicted because they could not make the rent. Members tried to ask the community for crowdfunding, but were not able to get the support they needed. (This is the context behind the video of the 1973 speech).



*Sylvia Rivera (holding the hammer) and Marsha P. Johnson (with cooler) of the Street Transvestite Action Revolutionaries (S.T.A.R.) at the Christopher Street Liberation Day, Gay Pride Parade, NYC (ca. June 1973). Photographer Leonard Fink. Reprinted, by permission, from National History Archives of the Lesbian, Gay, Bisexual & Transgender Community Center.*

STAR House was many firsts. It was the first LGBT youth shelter in North America. It was the first trans woman of color led organization in the USA. And it was the first trans sex worker labor organization. STAR later expanded to other cities, before eventually collapsing in the mid-1970s.<sup>6</sup> It was briefly revived in New York City in 2001 by Rivera, to combat the increasing amount of violence against transgender women. The STAR name was also updated to “Street Transgender Action Revolutionaries” at this point.

<sup>6</sup> <http://www.nswp.org/timeline/event/street-transvestite-action-revolutionaries-found-star-house>



# ACT UP & THE HIV/AIDS MOVEMENT

## Case Study 4 // 1987

### Case Study Instructions:

1. *As a group, read the overview and watch the media clip on a group member's phone*
2. *Skim through the rest of the case study, either reading out loud as a group or reading individually*
3. *Discuss the following questions:*
  - a. *What happened? What were the successes? What were the challenges?*
  - b. *What does this case study show about the movement at the time, specifically related to queer communities of color?*
  - c. *How might this case study relate to your struggles or the struggles of our communities today? What lessons can we learn from it*
4. *Depending on the length of the workshop, the facilitators may ask you to write down some bullet points to answer the discussion questions on a piece of butcher paper. We may have groups share important highlights or just post your butcher paper on the wall.*

### Overview:

In the 80's, the AIDS epidemic spread throughout the US and globe. The LGBTQ community experienced devastating effects, with thousands dead in the LGBTQ community and beyond, leaving those affected desperate for answers, and a cure. Frustrated by what they perceived as not enough action and not an appropriate enough sense of urgency, activist groups like ACT UP sprung up in the late 80's to take action.

The 90's saw a number of increasingly effective and visible protests from AIDS activists aimed at both the pharmaceutical companies and the government -- both of whom had far too long been ignoring this health crisis. By raising awareness of the disease through a series of dramatic protests, ACT UP, TAG and other activists slowly helped bring about change and critical medical advancement.<sup>7</sup>

### Media:

Access the Media Library here: <https://bit.ly/RJ2024medialibrary>

- Trailer from United in Anger
- Additional Material: Trailer from How to Survive a Plague
- Additional Material: Full video of Fight Back, Fight AIDS



### What Happened:

In 1981, doctors began to identify the disease that would come to be known as HIV/AIDS in young gay men in Los Angeles, New York City, and San Francisco. In 1982, six gay men form the Gay Men's Health Crisis (GMHC), the world's first AIDS organization, in NYC. Because of high rates of infection in gay communities and misconceptions about the disease's origin and transmission, public perception conceived of AIDS as a "gay plague."

By the end of 1986, 11,932 AIDS-related deaths had been reported in the United States and the disease was spreading rapidly across demographics and through multiple forms of transmission. However, the US government had done little to advance education and prevention.

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<sup>7</sup> <http://www.pbs.org/independentlens/content/aids-awareness-timeline/>

In March 1987, gay rights advocate and playwright Larry Kramer and an initial group of approximately 300 activists formed the AIDS Coalition To Unleash Power (ACT UP) in meetings at the Lesbian and Gay Community Services Center in New York.

Angered by U.S. government's homophobia that led to inaction and mismanagement of the AIDS Crisis, ACT UP sought to improve the quality of medical and social services for persons with HIV/AIDS and raise international awareness about the disease and its devastating impact. They sought to "turn anger, fear, and grief into action."

That March, 250 ACT UP members had their first demonstration at Wall Street to protest the pharmaceutical companies that were making profits off of the AIDS-crisis. ACT UP used the slogan "Silence = Death," which quickly catches on and the symbol of the pink triangle becomes widely recognized across the country. ACT UP chapters spread throughout the nation and internationally. The groups aim to bring about legislation (laws), medical research and treatment, and policies that end AIDS by slowing deaths and improving the health of HIV+positive people.



*Photo By Chuck Stallard*

*ACT UP/LA begins 1991 in Great Hall, the new, larger meeting space in Plummer Park in West Hollywood. A month earlier, on December 3, 1990, ACT UP/LA celebrated its third birthday.*

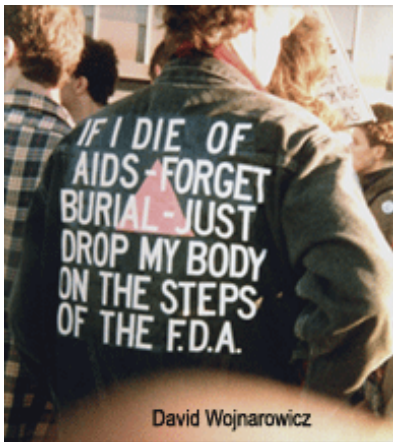


ACT UP used increasingly bold tactics, such as non-violent protests and demonstrations, civil disobedience, die-ins and political funerals, attention-grabbing displays like messages written on giant condoms, and hard-hitting

poster campaigns. They targeted numerous politicians, the Center for Disease Control (CDC), US Food and Drug Administration (FDA), and pharmaceutical companies.

By applying organized pressure, ACT UP was able to force a number of victories. They were able to get more research funding, quicker drug testing, greater access to available drugs, AIDS prevention education, government intervention, and in later years, measures to combat the disease in Africa. They shut down many meetings, conferences, buildings, and entire campuses. They protested the lack of AIDS policies involving IV drug use, homophobia, people of color, women, prison programs, and children with AIDS.

By the early 1990s, the original ACT UP network was splintered by internal political conflict, but its impact was clear. ACT UP changed the world's consciousness around HIV/AIDS. This work supported medical advances that, by the mid-1990s, helped reduce the number of AIDS-related deaths for persons infected with HIV.





DEK POST, FRIDAY, JULY 29, 1988



New York Post, David France

**GAY RAGE:** Demonstrators mass outside Health Dept. offices in lower Manhattan yesterday to protest a city decision to cut in half its estimate of the number of AIDS-infected New Yorkers. Four were arrested as protest leaders called the city decision a maneuver to cut health services to AIDS victims.



### Additional Media: [How to Survive A Plague](#) documentary trailer

Watch: [https://www.youtube.com/watch?v=haEPLCA\\_H2Y](https://www.youtube.com/watch?v=haEPLCA_H2Y)

Disclaimer: *This documentary is directed by David France, who was recently called out for stealing Reina Gosset's research and footage on Marsha P. Johnson in his new documentary.*

### Additional Media: [Fight Back, Fight AIDS: 15 Years of ACT UP](#) documentary

Watch: <http://www.actupny.org/video/>

\*Full 1 hour 15 min documentary

### Sources

<http://www.pbs.org/independentlens/content/aids-awareness-timeline/>

<http://www.actupny.org/>

<http://www.actuporalhistory.org/index1.html>

<http://www.factlv.org/timeline.htm>

# THE DREAM ACT & UNDOCUQUEER ACTIVISM

## Case Study 5 // 2001-Present

### Case Study Instructions:

1. As a group, read the overview and watch the media clip on a group member's phone
2. Skim through the rest of the case study, either reading out loud as a group or reading individually
3. Discuss the following questions:
  - a. What happened? What were the successes? What were the challenges?
  - b. What does this case study show about the movement at the time, specifically related to queer communities of color?
  - c. How might this case study relate to your struggles or the struggles of our communities today? What lessons can we learn from it
4. Depending on the length of the workshop, the facilitators may ask you to write down some bullet points to answer the discussion questions on a piece of butcher paper. We may have groups share important highlights or just post your butcher paper on the wall.

### Overview:

The undocumented youth movement has become one of the most important social movements in the United States, through the relentless and courageous organizing of undocumented youth activists (Dreamers). Dreamers built the immigrant rights movement into what it is today -- and many folks don't know that many of the original Dreamers were and are queer.

The first version of the Development, Relief, and Education for Alien Minors (DREAM) Act was introduced in Congress in 2001. As a result, young undocumented immigrants have since been called "Dreamers." Over the last 16 years, numerous versions of the DREAM Act have been introduced in Congress. The DREAM Act, if passed, would provide a pathway to legal status for undocumented youth who came to this country as children. Despite nation-wide organizing and bipartisan support for each bill, none have become law. **Now in 2017, the immigration rights movement is once again mobilizing to pass the DREAM Act, in response to the Trump administration rescinding DACA.**

### Media:

Access the Media Library here: <https://bit.ly/RJ2024medialibrary>

- Undocuqueer Manifesto
- Additional Material: Don't push us back into the closet



### What Happened:

In 2001, the DREAM Act was introduced in Senate. Between 2001-2005, the DREAM Act was introduced again year after year. The DREAM Act still did not pass, but by the mid-2000's, undocumented youth activists had formed their own youth-led groups and began marching, rallying, visiting congressional offices, and reaching out to other Dreamers.



*“When we started, there was no space for us. It was like, ‘Oh, you guys can come to our conference.’ But we never had our own space where we called the shots. We wanted - that space for Dreamers to say, ‘We’re doing our campaigns, and we’re running it.’”*



During that time, the undocumented youth movement was working with other immigrant rights groups to push for “comprehensive immigration reform.” But immigration reform doesn’t pass, once again.

So Dreamers pushed hard to focus on youth and to get organizations to support DREAM Act. Some of the earliest Dreamers to make this push were queer.

*“From our lived LGBT experiences, we knew that the way to formal equality for undocumented immigrants was to use our stories as our weapon, to “come out” as undocumented, just as we had come out as gay, lesbian, or transgender.” - Perna Lal.*

As the push for the DREAM Act kicked up, an organization founded by undocumented queers called **DreamActivist** created the [LGBTQ Student Caucus](#) and actively recruited queer undocumented youth who were willing to join the fight. Using social media and “armed with the stories of queer undocumented youth, local immigrant rights group across the country started to create spaces to highlight the stories and experiences of undocumented and queer youth...”<sup>8</sup>

In 2009, undocumented queer leaders from DreamActivist began working on **Education Not Deportation (END)** campaigns, effectively and relentlessly fighting individual deportation cases.

In 2010, undocumented youth took unprecedented action, launching rallies, marches, and other forms of creative civil disobedience and direct action.

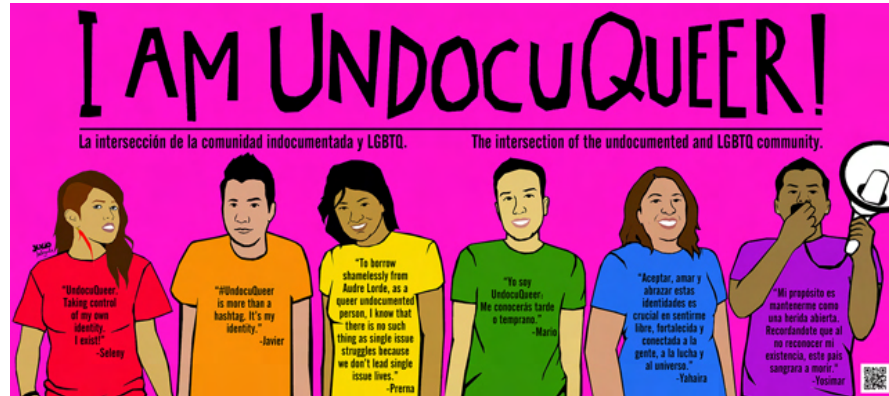
- Queer youth and allies in the **Immigrant Youth Justice League** in Chicago organized “National Coming Out of the Shadows Day” - challenging the federal government to deport undocumented young people in front of the media.
- Four young immigrants from **Students Working for Equal Rights (SWER)**, two of them queer, walked from Florida to Washington D.C. to create a “Trail of Dreams,” raising awareness and inspiring resistance on their journey.
- Three queer undocumented youth (along with two other non-queer youth) — sat down in Senator John McCain’s office in Arizona in the first known act of civil disobedience by undocumented immigrants for the DREAM Act



<sup>8</sup> [https://www.huffingtonpost.com/prerna-lal/how-queer-undocumented\\_b\\_2973670.html](https://www.huffingtonpost.com/prerna-lal/how-queer-undocumented_b_2973670.html)



As the movement grew, undocumented and queer artists such as Julio Salgado created artwork to mark the intersection of LGBT and immigrant rights. Members of the National Immigrant Youth Alliance (NIYA) coined the phrase ‘Undocuqueer’ as a political identity. This inspired the creation of the **Queer Undocumented Immigrant Project** within the national organization **United We Dream**.



Young queer immigrants continued to lead these efforts. For example, the first planned occupation of undocumented immigrants in detention centers included a queer leader, Jonathan Perez, from the **Immigrant Youth Coalition** in California. Queer immigrant leaders have also led subsequent infiltrations of detention centers, which led Congressional leaders to call for a full investigation of the detention center.

In May and June 2012, undocumented queer leaders [organized sit-ins and hunger strikes](#) in four key Obama For America offices. Under the threat of similar actions continuing through the November elections, President Obama announced the **Deferred Action for Childhood Arrivals (DACA)** program, which has benefited thousands of undocumented youth.



The ongoing success of intersectional work for queer and immigrant rights, led by undocuqueer youth, showed adults and in many movements that intersectional work is not only possible, but that it can strengthen movements. Where movements in the past refused to acknowledge queer folks or forced leaders to choose one identity over another, undocuqueer youth insisted on being able to bring all of themselves to their activism.

### Sources

Much of this case study is drawn from Perna Lal's article, "How Queer Undocumented Youth Built the Immigrant Rights Movement"

[https://www.huffingtonpost.com/perna-lal/how-queer-undocumented\\_b\\_2973670.html](https://www.huffingtonpost.com/perna-lal/how-queer-undocumented_b_2973670.html)