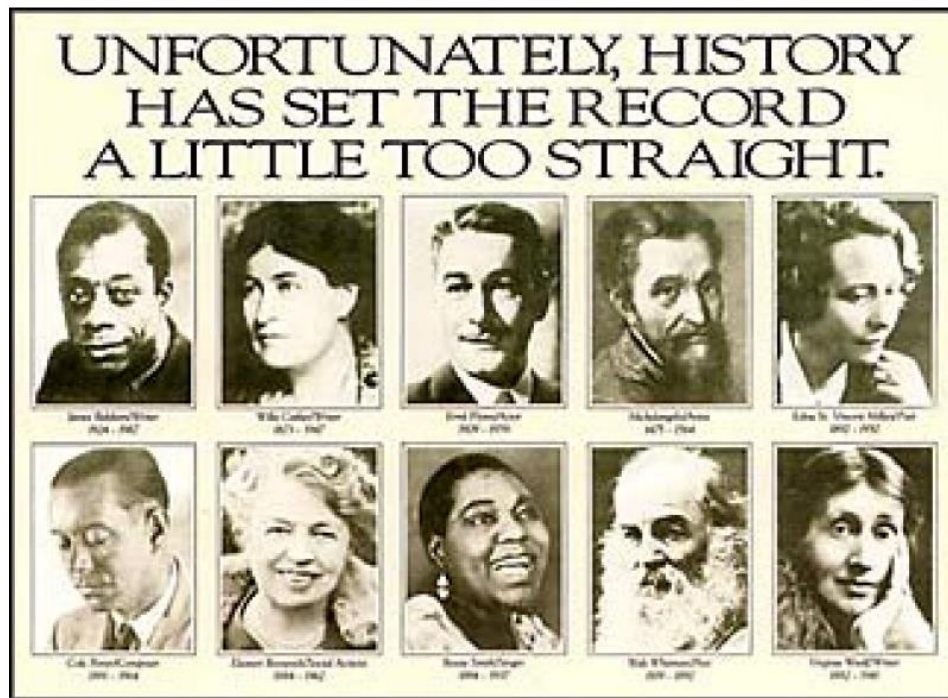


An LGBTQ History Educators' Guide

By Dr. Warren J. Blumenfeld¹

“Any situation in which some [people] prevent others from engaging in the process of inquiry is one of violence. The means used are not important; to alienate [people] from their own decision-making is to change them into objects.”

Paolo Freire



¹ Dr. Warren J. Blumenfeld, warrenblumenfeld@gmail.com

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INTRODUCTION



The histories² of people with same-sex desires and gender non-conformers and transformers are filled with incredible pain and enormous pride, of overwhelming repression and victorious rejoicing, of stifling invisibility and dazzling illumination. Throughout the ages, homosexuality, bisexuality, and gender non-conformity have been called many things: from “sins,” “sicknesses,” and “crimes,” to “orientations,” “identities,” and even “gifts from God.”

Though same-sex behavior and gender non-conformity has probably always existed in human and most non-human species, the concept of “homosexuality,” “bisexuality,” and “transgender” identities, in fact, sexual orientation in general and the construction of an

² An LGBTIQ History: Part 1

<http://www.slideshare.net/wblumen/an-lgbtqi-history1>

The first of a five-part of an extensive LGBTIQ history from before the common era to the present.

An LGBTIQ History: Part 2

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identity and sense of community based on these identities is a relatively modern Western invention.

Lesbian, gay, bisexual, asexual, transgender, intersex, queer (LGBTIQ) people, as is still often the case for many other minoritized communities, grow up in a society without an historical context in which to project their lives. They are weaned on the notion that they have no culture and no history.

In the famous words of African American social activist Marcus Garvey: “A people without the knowledge of their past history, origin, and culture is like a tree without roots.”

The lives, stories, and histories of LGBTIQ people have been intentionally hidden by socially dominant individuals and groups through neglect, deletions, erasures, omissions, bans, censorship, distortions, alterations, trivializations, change of pronouns signifying gender, and by other unauthorized means.

Examples of these erasures abound. Historian John Boswell³ cites an example of censorship in a manuscript of *The Art of Love* by the Roman author Ovid. A phrase that originally read, “A boy’s love appealed to me less” (*Hoc est quod pueri tanger amore minus*) was altered by a Medieval “moralist” to read, “A boy’s love appealed to me not at all” (*Hoc est quod pueri tanger amore nihil*). In addition, an editor’s note that appeared in the margin informed the reader, “Thus you may be sure that Ovid was not a sodomite” (*Ex hoc nota quod Ovidius non fuerit Sodomita*).

One of the first instances of an unauthorized changing of pronouns signifying gender occurred when, according to Boswell: “Michelangelo’s grandnephew employed this means to render his uncle’s sonnets more acceptable to the public.”

We know about the figure of Sappho and her famed young women’s school on the Isle of Lesbos around the year 580 BCE, where we find the earliest known writings of love poems between women, and other important writings. Unfortunately, only one complete poem and several poem fragments survived for us today after centuries of the Catholic Church’s concerted effort to extinguish the works of these extraordinary women. An order in 380 CE of St. Gregory of Nazianzus demanded the torching of Sappho’s poetry, and the remaining manuscripts were ordered by Papal Decree in 1073 CE to be destroyed.

³ Boswell, J. (1980). *Christianity, social tolerance, and homosexuality: Gay people in Western Europe from the beginning of the Christian era to the fourteenth century*. Chicago: University of Chicago Press.



THINKING ABOUT TEACHING LGBTQ HISTORY

“Let us recite what history teaches. History teaches.”

Gertrude Stein

“Multicultural education is a philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity....It challenges all forms of discrimination in schools and society through the promotion of democratic principles of social justice....”

National Association for Multicultural Education, emphasis added



Throughout the world, on university and grade school campuses, in the workplace, in communities and homes, and in the media, issues of sexual identity and gender identity and expression are increasingly “coming out of the closet.” We see young people developing positive identities at earlier ages than ever before. Activists are gaining selective electoral and legislative victories.

October is now Lesbian, Gay, Bisexual, Transgender (LGBT) History Month. It originated when, in 1994, Rodney Wilson, a high school teacher in Missouri, had the idea that a month was needed dedicated to commemorate and teach this history since it has been perennially excluded in the schools. He worked with other teachers and community

leaders, and they chose October since public schools are in session, and National Coming Out Day already fell on October 11.

Schools are conducting educational efforts around several special events, for example:

- **National Day of Silence:** a day in mid-April each year when students across the nation take a vow of silence to call attention to the epidemic of oppressive name calling, harassment, and violence perpetrated against LGBATIQ students in schools and in the larger society.
- **National Coming Out Day:** October 11 each year in the U.S., October 12 in the United Kingdom, set aside to take further steps in “Coming Out of the Closet” of denial and fear around issues of sexual and gender identity as a personal and community-wide effort to raise awareness.
- **National LGBT History Month:** originally proposed in 1994 by Missouri High School teacher, Rodney Wilson, it has become a nationally-recognized observance of LGBT history (October in the United States, February in the United Kingdom).
- **Bisexuality Day:** September 23 to commemorate bisexual awareness and the accomplishments of bisexual people.
- **Transgender Day of Remembrance:** November 20 to commemorate the estimated one person killed every 2-3 days somewhere in the world for expressing gender nonconformity.
- **No Name Calling Week:** based on an idea proposed in the best-selling young adult novel, *The Misfits* (2003) by James Howe, in which four seventh grade friends suffer the daily effects of insults and taunts.
- **National Gay/Straight Alliance Day:** January 25 meant to strengthen the bond between LGBATIQ people and straight allies, and, in particular, to recognize and honor Gay/Straight Alliances (GSAs), which work to educate peers in stopping heterosexism and cissexism in schools and colleges.
- **National LGBATIQ/Queer Pride Month:** June each year when members of Gay/Straight Alliances join in annual Pride Marches and other festivities throughout the month in their local communities throughout the country.
- **Lavender Graduation:** annual ceremony on campuses to honor LGBATIQ and ally students to acknowledge their achievements and contributions to their colleges, universities, and high schools. Created by Dr. Ronni Sanlo, a Jewish Lesbian who was denied the opportunity to attend the graduations of her birth children because of her sexual identity. Encouraged by the Dean of Students at

the University of Michigan, Dr. Sanlo designed the first Lavender Graduation Ceremony in 1995 with 3 graduates.



The California legislature passed, and Governor Jerry Brown signed into law in 2011, SB48, the first in the nation statute requiring the state Board of Education and local school districts to adopt textbooks and other educational materials in social studies courses that include contributions of LGBTIQ people. Other states are following this emerging and important trend. Primarily in academic environments, greater emphasis and discussion is centering on what has come to be called “queer theory” (an area of critical theory), where writers, educators, and students analyze and challenge current notions and categories of sexuality and gender constructions.

For LGBTIQ people and allies, this information can underscore the fact that their feelings and desires are in no way unique, and that others like themselves lead happy and productive lives. This in turn can spare them years of needless alienation, denial, and suffering.

For heterosexual people, this can provide the basis for appreciation of human diversity and help to interrupt the chain of bullying and harassment toward people based on sexual identity and gender identity and expression. For all students, this content area has the potential to further engage students in the learning process from multiple perspectives.

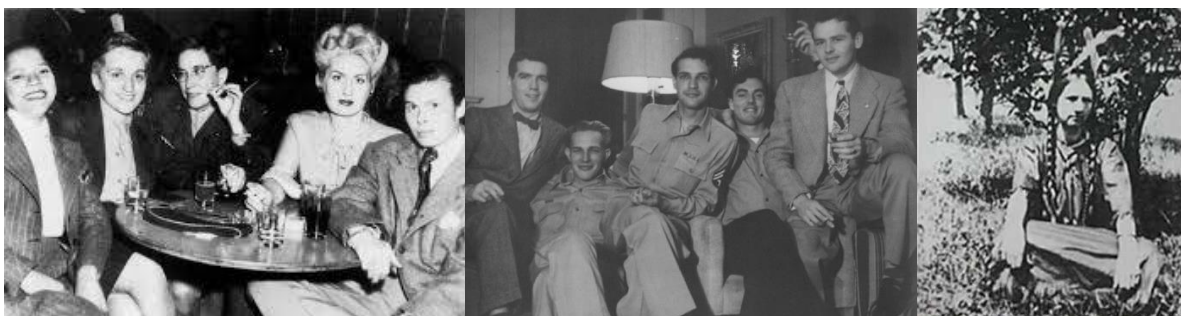
California was also the first state to ban so-called “Reparative” or “Conversion Therapy” in August 2012: a cruel and oppressive pseudo-therapy intended to change a client from homosexual or bisexual to heterosexual, or transgender to cisgender.

Though the inclusion of LGBTIQ history we have seen so far has established a good beginning, we see it as only a beginning, as only a meager supplementary or additive measure of history that belongs to everyone regardless of sexual and gender identities and expressions. In actuality, LGBTIQ history must be viewed as a historical cannon that transforms and infuses the curriculum, one that needs to be taught and studied all year, every year, age-appropriately across the academic and non-academic disciplines pre-kindergarten through university graduate studies.

We are seeing increasingly an emphasis within the schools on issues related to bullying and harassment prevention. Current prevention strategies include investigation of issues of abuse and unequal power relationships, issues of school climate and school culture, and how these issues within the larger society are reproduced in the schools, among other concerns. Often missing from these strategies, however, are multicultural curricular infusion. Unfortunately, still today educators require some amount of courage to counter opposing forces.

For LGBTIQ violence- and suicide-prevention strategies to have any chance of success, in addition to the establishment and maintenance of campus “Gay/Straight Alliance” groups, on-going staff development, written and enforced anti-discrimination policies, and support services, schools must incorporate and imbed into the curriculum across the academic disciplines and at every level of the educational process, multicultural perspectives, including LGBTIQ, age appropriately from pre-school through university graduate-level programs and courses, from the social sciences and humanities, through the natural sciences and STEM (Science, Technology, Engineering, Math).

LGBTIQ experiences stand as integral strands in the overall multicultural rainbow, and everyone has a right to information that clarifies and explains these stories.



HISTORICAL OVERVIEW⁴



Since the early to mid-19th century, a linear history of homosexuality, bisexuality, and transgender identities predominately in the West, begins with the formation of a sense of “identity” and community brought about by the growth of industrialization, competitive capitalism and wage labor, and the rise of modern science, which provided people with more social and personal options outside the home (D’Emilio⁵).

It is only within the last 170 or so years that there has been an organized and sustained political effort to protect the rights of people with same-sex and both-sex attractions, and

⁴ An LGBTIQ History: Part 1

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⁵ D’Emilio, J. (1983). *Sexual politics, sexual communities*. Chicago: University of Chicago Press.

those who cross traditional constructions of gender expression. During this time, many individuals and organization have rejected the medical and religious models of homosexuality, bisexuality, and transgenderism while embracing a social justice model, which investigates and attempts to address the ways in which social structures promote and maintain issues of domination and subordination.



From the “Homosexual Emancipation Movement” beginning in Germany in the 1860s when Karl Heinrich Ulrichs, a lawyer from Hanover wrote on the topic of same-sex love, to Karoly Maria Benkert, also known as Karl Maria Kertbeny, coining the terms “homosexual” and “heterosexual” in 1869 in his attempt to convince the religious, legal, and scientific communities that same-sex attractions, though not the norm, were widespread and therefore should not be legally penalized, to the first homosexual rights group in the U.S. formed in 1924 in Chicago—called the Society for Human Rights founded by Henry Gerber, a German U.S.-American who had been influenced by the emancipation movement in Germany—to the “Homophile Movement,” in the United States with such groups as the Mattachine Society and Daughters of Bilitis, to the tumultuous 1960s and early 1970s to the present day.



Many historians and activists place the beginning of the modern movement for lesbian, gay, bisexual, and transgender equality at the Stonewall Inn, a small bar frequented by young people including trans people, lesbians, bisexuals, gay males, street people, students, and others located at 53 Christopher Street in New York City’s Greenwich Village.



At approximately one-twenty on the morning of June 28, 1969, New York City Police officers conducted a routine raid on the bar. Feeling they had been harassed far too long, people challenged police officers on this morning lasting with varying intensity over the next five days by flinging bottles, rocks, bricks, trash cans, and parking meters used at battering rams.



Actually, three year earlier in August 1966, the first collective resistance to oppression against LGBT people in the U.S. transpired at Gene Compton's Cafeteria in San Francisco when police conducted a raid at the cafeteria and physically harassed the clientele. People fought back hurling coffee at the officers, heaving cups, dishes, and trays around the cafeteria. Police retreated outside as customers smashed windows. Over the course of the next night, people gathered to picket the cafeteria, which refused to allow trans people back inside.

Out of the ashes of Gene Compton's Cafeteria and the Stonewall Inn, several groups formed, for example, the Gay Liberation Front, Gay Activists Alliance, Radical Lesbians, and others. The Christopher Street Liberation Day Umbrella Committee formed in New York City to plan activities and a march on Sunday, June 28, 1970 up Sixth Avenue. From that first march grew others throughout the world. The end of June each year is now reserved for local "Gay, Lesbian, Bisexual, and Transgender Pride" activities.



Bisexuals, who had since the beginning been alongside gay and lesbian activists, began to organize for the rights of bisexuals in the mid- to late-1970s. For many reasons neither the gay and lesbian rights movement nor mainstream political movements initially responded to the needs of bisexuals. At first, bisexual women organized themselves in same-sex groups for support and consciousness-raising; bisexual men later followed this example.



By 1972, parents and friends were organizing support groups for themselves and their loved ones. Today, a national network of local chapters of the organization Parents,

Families, and Friends of Lesbians and Gays (or P-FLAG) offers support and is on the front lines in helping to defeat heterosexism and cissexism.



Founded to fight governmental and societal inaction, in 1986, the intergenerational direct-action group ACT UP (AIDS Coalition to Unleash Power) formed in New York City. A network of local chapters quickly grew in over 120 cities throughout the world under the theme "Silence = Death" beneath an inverted pink triangle.



In addition, the youth-based group Queer Nation formed in 1990 with independent chapters soon appearing in local communities around the country. Chanting "We're here. We're queer. We're fabulous. Get used to it," Queer Nation members stressed "queer visibility" and an end to heterosexual privilege and heterosexism.



And on the cutting edge in the movement for equality and pride are transgender people who are coming out of another closet in large numbers, and are making the links between transgender oppression, heterosexism, and sexism. And young people are “coming out of the closet” with pride earlier than ever before, and organizing groups (like Gay/Straight Alliances) in high schools, on college campuses, and in communities through the country.

A growing number of LGB people are raising children proving that love is what it takes to make a family. Some activists have fought for and won the right for same-sex couples to marry, others are working to lift the ban against LGBTIQ from openly serving in the military, while the opposition tried to prevent these from happening.

Originally meaning “different” or “outside the norm,” the term “queer” has often been used as a derogatory term. Some LGBTIQ people, however, have turned the term around by using it in an inclusive way and as a term of empowerment.



First, young people adopted the term as non-label as a form of resistance to deconstruct sexual and gender categories. It is used now at times to denote a person who is not heterosexual or not gender-normative. Following the lead of young people, what has come to be referred to as “Queer Theory” and “Queer Studies,” with such notable writers as Michel Foucault, Judith Butler, and Eve Kosovsky Sedgwick, among many others, is now having enormous impact on college and university campuses as a bone fide academic discipline.



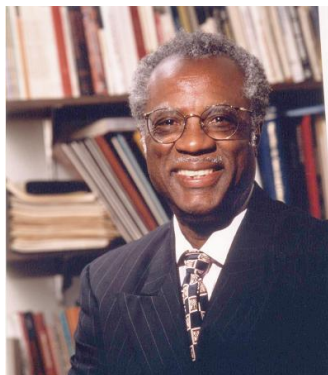
Based on Peggy McIntosh's (1988) pioneering investigations of white and male privilege, we can, by analogy, understand heterosexual and cisgender privilege as constituting a seemingly invisible, unearned, and largely unacknowledged array of benefits accorded to heterosexuals and cisgender people, with which they often unconsciously walk through life as if effortlessly carrying a knapsack tossed over their shoulders.

This system of benefits confers dominance on heterosexuals and cisgender people while subordinating members of LGBATIQ communities. These systemic inequities are pervasive throughout the society. They are encoded into the individual's consciousness and woven into the very fabric of our social institutions, resulting in a stratified social order privileging dominant ("agent") groups while restricting and disempowering subordinate ("target") groups.

As the old saying goes, the fish is the last to see or even feel the water (read as heterosexual privilege) because it is so pervasive, and therefore, the fish takes the water for granted. Often, those beings situated outside the confines of the water (LGBATIQ people) can, in effect, perceive the water's existence with its edges, depths, surfaces, consistencies, and reflections. By analogy, what many (most likely the majority) within our schools and the larger society consider as "normal" and appropriate, upon critical reflection, are perceived by many as (re)enforcements of heterosexual and cisgender standards and what is referred to as "heterosexual and cisgender privilege."

No matter how loudly critiques protest that this is merely a "bedroom issue," we know that the bedroom is but one of the many places where we write our stories. Therefore, while each October is a good time to begin the classroom discussions, the *full* stories of LGBATIQ people need to be told throughout the year.

LEVELS OF CURRICULAR INCLUSION AND INTEGRATION



Before integrating LGBATIQ history curricular content, educators may want to access their current curricular integration regarding LGBATIQ topics. A multicultural educational

pioneer, James Banks⁶, discusses levels of Multicultural Curricular Content Integration as an assessment tool.

1. Monocultural Approach:

- a. Mainstream curriculum approach with little or no content related to other perspectives and cultures.

2. Contributions Approach:

- a. Focuses on heroes, holidays, foods, dances, music, artifacts of groups, and other discrete cultural elements.
- b. Little emphasis given to the meanings and importance of these cultural elements within the communities in which they exist.
- c. Mainstream curriculum remains basically unchanged.

3. Additive Approach:

- a. Content, concepts, themes, and perspectives are added to the curriculum without changing its structure, purposes, and characteristics.
 - i. Disadvantages:
 - Often views “ethnic” content from the perspective of the mainstream.
 - Fails to help students view society from diverse perspectives & understand interconnections.
 - Can result in pedagogical problems, trouble for the teacher, student confusion, and community controversy.

4. Transformation Approach:

- a. Goals, structure, and perspectives of the curriculum are changed.
- b. Infusion of various perspectives, frames of references, and content from different groups.
- c. Expands students’ understandings of the nature, development, and complexity of U.S. society.

5. Social Action Approach:

- a. Includes all the elements of the Transformation Approach.
- b. Adds components that require students to make decisions and take actions related to the concept, issue, or problem studied in the unit.
- c. Students make decisions on important social issues, and take actions to help solve them.
- d. Education for social criticism and social change, and decision-making skills.

⁶ Banks, J. M., “Levels of Multicultural Curricular Inclusion,” In Banks, J. M., & Banks, C A. McGee (Eds.). *Multicultural Perspectives*. (6th Edition). (2007). Hoboken, NJ: John Wiley & Sons. Inc.

STRATEGIES IN PRESENTING LGBATIQ TOPICS

Much of mainstream society – psychiatry, religion, education, medicine, science – has come far from a time not so long ago when these social institutions viewed topics of sexuality and gender non-conformity as unhealthy, sinful, criminal, or as morally suspect.

Teaching, especially teaching that has social change as one of its goals, raises many questions from different quarters. It is likely that you have anticipated many of those responses, both positive and negative. Anytime one begins to raise topics about deeply rooted assumptions, however, one is likely to encounter some resistance, and even hostility.

While we hope that you are teaching these topics in a totally supportive environment, to assume that this is the case would be naïve and would misunderstand any potential resistance.

I offer below some strategies that may mitigate the difficulties of presenting these topics. I do not pretend that we have exhausted all the possibilities. I encourage you to expand on these suggestions and I hope you will share with me your experiences (all along the continuum from positive to negative) in teaching this material. Let me know what has been useful and what has not. Your suggestions will be taken seriously.

A. Other Educators and Administrators (for additional information, see Appendix C⁷)

Administrations may or may not share your enthusiasm, or at least not to your extent, at the prospect of introducing these topics and themes into courses. Sometimes they may either reject the proposal, if one needs to be submitted, or they will need to be convinced of its merits.

They may fail to appreciate the educational value of these materials; others may fear the disapproval of the community. Some may not see LGBaTIQ topics as particularly important pedagogically.

I suggest looking at the following strategies to build support for teaching these topics:

- Invite speakers from local LGBATIQ groups, parents of LGBATIQ people, teachers who have had success with the materials in your and other communities to address faculty or at department meetings.
- Develop alliances with other staff members and prominent representatives from the community, which may include parents.
- Have available, whenever possible, evidence of the need for and success of these materials in other schools around the country.

⁷ Appendix C: Legislation & Precedent-Setting Court Cases

- Emphasize both the behavioral as well as the cognitive dimensions of these materials.
- Relate your defense of these materials to other areas of multiculturalism and intersections of identities.
- Help the administration become aware of possible legal repercussions of harassment of students who are perceived as LGBATIQ as well as pointing out the possibility of improved personal relations among students after presentation of these topics⁸.
- Encourage the administration to view their permission to adopt these materials as being an indication of their personal commitment in setting a positive school climate.
- Make clear that the skills learned by students from these units can translate into benefits in other academic areas: in particular, the focus on critical thinking encourages in students to greater creativity and intellectual autonomy. Also, the historical information helps students to place other subject areas into perspective.

Assessing the environmental climate before deciding how to proceed is important. In some schools, course proposals and syllabi must be approved. You may choose to integrate these topics under, for example, “social studies,” “history,” “attitudes and prejudice,” “socialization,” “families,” “civil and human rights,” “the law,” and many others.

You might want to invite staff and other teachers to participate in educational workshops with you so that all your efforts to present these topics in a positive light are not undone by colleagues’ conflicting views.

B. Parents

For many educators, a major consideration may be parents. Here are several strategies for working with parents:

- In some cases, educators have sent home a letter to parents outlining their entire courses. This places the responsibility on parents to respond if they have any questions or objections.
- Other educators choose to teach the materials without notifying parents beforehand. In these cases, you might expect to handle phone calls or parents’ requests for classroom meetings. This may happen at any level of the educational ladder from pre-kindergarten through college.
- When talking with parents, be sure to avoid acting defensively, and instead point out all the benefits that discussion of these topics will ensure. You may want to include research articles or statistics on the needs for and effectiveness of studying these topics. Assure parents that by teaching the topics, you are not attempting to change or place judgment upon students’ moral or ethical beliefs. Rather, in presenting discussions on these topics you are examining human diversity, and that knowledge of this will help students better live and function in a rapidly changing world.

⁸ See Appendix C in this Educators’ Guide.

I suggest that when talking with parents, you make clear your own availability to discuss any concerns they might have. Some parents only need to air their concerns to allow students to participate. Even with all your preparation, though, some parents may object to these topics and even try to have discussion, or even the entire course, cancelled.

If this happens, you might invite speakers from local LGBATIQ groups, parents of LGBATIQ people, or empathetic community leaders to address the PTA/PTO, other parents' organizations, or other community meetings. Sometimes the objections come from exaggerated fears of the materials to be presented. In this case, you might want to share these materials with parents for their consideration, emphasizing the benefits for this proposed course of study.

Possible Religious Objections

Everyone has the right to hold any, or no, religious beliefs as they consider appropriate to suit their lives. This is a basic constitutional privilege, and more importantly, a basic human right to which all are entitled. Accordingly, one is not compelled psychologically to embrace a people to study their history, work for their rights, and dismantle the oppression that surrounds them.

Today, some people continue to cite religious texts that may call into question their support for LGBATIQ people. It must be acknowledged, however, that various faiths, with their many denominations, interpret same-sex sexuality, same-sex relationships, and transgressive expressions of gender very differently, for there is no monolithic religious view on these topics.

History records a few religious texts that individuals and organizations have referenced throughout the ages to justify and rationalize the marginalization, harassment, denial of rights, persecution, and oppression of entire groups of people based on their social identities. At various historical periods, people have applied these texts, sometimes taken in tandem, and at other times used selectively, to establish and maintain hierarchical positions of power, domination, and privilege over individuals and groups targeted by these texts.

For example, individuals, organizations, and entire nations have quoted specific texts to justify the construction and maintenance of the institution of slavery, the persecution and murder of Jews, male domination and denial of rights of women, adult domination and persecution of young people, and marginalization and denial of rights of LGBATIQ people.

So a number of questions remain: 1. How can one include LGBATIQ / Heterosexism / Cissexism topics as an integral thread in the tapestry of multiculturalism, even when one struggles with some religious interpretations of same-sex sexuality, same-sex relationships, and transgressive expressions of gender?, and 2. Is it possible for one to separate one's specific religious interpretations from overriding religious mandates to treat others with respect, and to work to end oppression toward everyone?

C. You the Educator

I make no claim that the materials should be presented neutrally, and I begin with a set of assumptions:

- Human sexuality and human gender identity and expression rest on a multivariable continuum with no position on that continuum having greater or lesser value than others.
- What is “normal” to one person may not be so to another.
- Being LGB is more than merely having sex with someone of the same or other sexes.
- LGBTIQ history stands as a valid and authentic area of academic inquiry, which has been marginalized and often erased from study. LGBTIQ history is an important and essential aspect of human history.
- One’s sexual identity and one’s gender identity are different aspects of identity.
- Heterosexism and Cissexism are forms of oppression, and like other forms, are devastating and insidious, which close off life options and stifles the human spirit. These are not simply “irritational fears” like fear of elevators or spiders. They are taught and often learned responses, like racism, sexism, ableism, ageism, religious oppression, xenophobia, and others.

With this in mind, I urge you to examine their own assumptions and feelings on these topics. Following are some questions you might want to ask yourself:

- How comfortable am I in talking about these topics?
- Do I have any LGBTIQ friends?
- How do I respond to heterosexism and cissexist epithets or “jokes”?
- What was I taught about these topics?
- What would I do if I knew that one of my students was or possibly could be LGBTIQ?
- How would I feel if I found out that one of my own parents was LGBTIQ? My child? My best friend?
- How would I handle having my sexuality or gender identity called into question by my administrators? Other teachers? My students? My parents and family? Students’ parents?

How can someone who doesn’t feel completely comfortable with these topics still teach them?

First, take comfort in the knowledge that you are certainly not alone. Most of us have neither been taught nor learned about these topics extensively in our schooling. Also, most of us are not totally free from the effects of our socialization, which, for the most part, can have been rife with biases against LGBTIQ and their histories. Yet, we also know that educators can assess their own limitation realistically.

If you worry that you are lacking in knowledge comprehensive enough to teach these topics, you can avail yourself of materials and background resources. The fact that you have already shown interest in presenting these topics gives evidence that you are part of an educational process of change.

Even educators comfortable with these topics will want to create support networks from the ranks of sympathetic colleagues and people in the community. An option to consider for the presentation of these materials is a team-teaching approach, which may help to alleviate possible hesitations.

Anytime educators explore personal life topics will almost inevitably raise questions about the educator's personal life, and deciding to teach LGBATIQ topics might raise people's questions about your sexuality or gender identity. There are several possible responses if this becomes the case.

In deciding how or whether to respond, you might imagine first how it is for LGBATIQ educators. If teachers who are LGBATIQ are asked about their sexual or gender identities, there may be no problem if they answer honestly. However, in many situations, to tell the truth could possibly jeopardize their standings within the school, and, therefore, they may be forced to lie and deny who they are, or they may find a way not to answer. More and more states and municipalities, however, provide legal protections for LGBATIQ people generally, and educators specifically.

It is sometimes effective to use this curiosity about you as a way of making students aware of the perils that LGBATIQ teachers sometimes face. At other times, it is useful to turn the question back to students and ask them to discuss why the issue of your life seems important, and how the classroom relationship might be different given all the possible options. In addition, it is advisable to raise larger issues of human differences, and why students might find a teacher's race, ethnicity, physical abilities, religion, age, socioeconomic class, and other social identities of importance.

Realizing that students come from disparate backgrounds in terms of social identities, and that students learn in a variety of ways, educators must develop "cultural competence," and must understand the historical and cultural backgrounds of diverse student populations, pedagogical frameworks, theories of cognitive development, personality types, preferred sensory modes of learning, and others.

In the ideal classroom, the overriding climate is one of safety. This is not, however, the same as "comfort," for very often, comfortable situations might feel fine, but are not necessarily of pedagogic value. By "safety" I am suggesting an environment where educators facilitate a learning process: one in which one can share openly without fear of retribution or blame; where one can travel to the outer limits of one's "learning edges" in the knowledge that one will be supported and not left dangling.

In addition to teaching the "3 Rs" (reading, writing, and 'rithmetic), we need to teach students how to investigate issues around Self Awareness: how to "*Read*" the Self and

“Solve” social, emotional, and ethical problems. We must provide students with, what Jonathan Cohen⁹ terms, “Social, Emotional, Ethical, & Academic Education” (SEEA).

Pedagogical Strategies

Many pedagogical strategies are available to educators to facilitate discussions of controversial issues. Some of these strategies are based on *constructivism*, a student-centered method emphasizing the active role of the learner, whereby students “construct” or build understanding, making sense of the information, and utilizing problem-solving and critical-thinking skills.

Key characteristics of constructivist instruction include: organizing material and lessons around important ideas, acknowledging the importance of students’ prior learning, challenging the adequacy of prior learning, providing a certain amount of ambiguity and uncertainty, assisting learners in how to learn, viewing learning as a joint venture between students themselves and between students and educator(s), and assisting students in assessing their knowledge acquisition during a lesson.

Constructivism includes critical thinking, described by Stephen Brookfield¹⁰ as consisting of three interrelated phases:

First, there is discovery of the assumptions that guide our decisions, actions, and choices. Educators assist students in answering the question: What do I think and why do I think of it the way I do?

Second, educators assist students in checking the accuracy of their assumptions by exploring as many different perspectives, viewpoints, and sources as possible: talking with others, taking courses, reading, researching.

Third, educators encourage students to make informed decisions that are based on the evidence they have discovered, evidence they can trust, evidence that can be explained to others, and evidence that has a good chance of achieving the effects they want. They then continue the process of continually checking for new information on the topic of investigation to update their knowledge base.

Within the constructivist framework, Robert Kegan¹¹ has developed a three-part method to bring students to a new level of awareness or to help them “unlearn” prior misinformation or knowledge that inhibits personal or academic growth.

⁹ Cohen, Jonathan. (2006). Social, emotional, ethical, and academic education: Creating a climate for learning, participation in democracy, and well-being. *Harvard Educational Review*. 76 (2), 201-237.

¹⁰ Distinguished Professor, University of St. Thomas, Minneapolis, MN.

¹¹ Licensed psychologist and former William and Miriam Meehan Professor in Adult Learning and Professional Development at Harvard’s Graduate School of Education.

In stage one — *Confirmation* — educators attempt to meet learners where they are, to draw them out, listening to them and legitimizing their beliefs without judgment, guilt, or blame.

In stage two — *Contradiction* — educators “stretch” students’ existing views by reframing the topic by offering new information or new perspectives. They solicit alternative views from other students, draw out contradictions, and provide the opportunity for exchange.

In stage three — *Continuity* — educators continue and extend the process begun in stage two, giving constructive feedback, offering praise for engaging in the process, and using humor if and when appropriate.

Some suggested questions I have developed for students to ask themselves during class discussions, when reading course assignments, when watching course videos, and when researching and writing their papers to engage their critical analytical skills:

I expect students to think critically/reflectively/creatively to the concepts, topics, issues presented, and to class discussions, readings, videos, and written assignments. The class, therefore, may be calling on students to think or respond somewhat differently than in some of other courses. Students must justify and backup their thoughts and “opinions.” Opinions without justification are just that—opinions. I expect students to think “outside of the box.”

Some questions students may want to ask themselves during course discussions, when reading course assignments, when watching course videos, and when researching and writing papers:

- You might want to first, consider the “larger picture” by extracting the overarching theme(s) and subtheme(s) of the materials as a group (the macro level), and of each individual piece of the materials (the micro level). This will place the materials into a fuller context with one another.
- Consider the person(s) choice of words.
- What are the points being made, and what is the overall message?
- What are behind the points and behind the message?
- What is in the mind of the writer of the piece or the character(s) in the video? To know this, you must suspend, for a time, your **reactions** to the person(s). You must attempt to walk in their shoes, to perceive the world and the people around them as they would perceive—in other words, you must be able to develop empathy. From where comes their motivations, their behaviors, their actions?
- What underlying assumptions are made by the person(s) delivering the message?
- What is the person(s) underlying philosophical/political/behavioral perspective? Look “between the lines” of what the author is writing.
- What are the person(s) social identities, and do these impact their perspective(s)?
- Pull out each point, analyze it from various perspectives, determine how each point fits with other points being presented, put the individual points back together into the

whole, determine whether the points are consistent or contradictory, unified or disjointed, etc.

- What are the words the person(s) set off in quotations/underlining/bolding? What is the overall effect?
- What is the impact of the message on the receiver? What impression does the message have on you? Again, justify your answer.
- What are the possible repercussions of this message?
- What was one or more points that either you did not know previously or that particularly surprised you?
- Give your commentary on the author(s) ideas, assumptions, conclusions. **Do not simply summarize the author(s) article(s).**
- Have you read or heard something like this elsewhere? Connect it to previous readings, author(s), video(s), or theory(ies). **COMPARE and CONTRAST this reading with readings of similar themes (from the same week's materials, from previous week's materials, or with outside-of-course readings), or with readings that may appear on the surface different but connect in some way.**
- Virtually ask the author(s) questions for clarification, critical questions, questions that may challenge some of their assumptions or conclusions.
- Construct a virtual discussion between and among authors of different articles, where they seem to agree and to disagree.
- What was left out or questions you have that were not answered? Ask "critical questions"!
- Are there any points with which you take issue or with which you disagree? Why? Fully justify your critique! Are there any outside sources you can reference to back you up? If so, refer to them?
- What ideas, concepts, issues and/or theories that were covered connected in some way(s) to your personal experiences? How? In what way(s)? Explain and fully analyze.

Realizing that students come from disparate backgrounds in terms of social identities and lived experiences, and that students learn in a variety of ways, educators are increasingly employing *Culturally Responsive Pedagogies*, identifying the historical and cultural backgrounds of diverse student populations, pedagogical frameworks, theories of cognitive development, personality types, preferred sensory modes of learning, and others.

Culturally responsive pedagogy is based on a student-centered approach in which educators identify and nurture students' unique cultural strengths to enhance and promote students' achievement and sense of inclusion and well-being concerning their cultural place in the school, the community, the nation, and the world.

Culturally responsive pedagogy is divided into three functional dimensions: 1. the institutional dimension, 2. the personal dimension, and 3. the instructional dimension.¹²

¹² Lynch, M. (2012). What is culturally responsive pedagogy? *The Huffington Post*, Feb. 13.

The institutional dimension emphasizes the requirement for reform of cultural features influencing the organization of schools, school policies, and school procedures (including allocation of funds and resources), as well as community involvement.

In the personal dimension, teachers learn ways to become culturally responsive.

And the instructional dimension represents the practices and the challenges regarding implementing cultural responsiveness in the classroom.

A foundational element in critical multiculturalism and social justice education is social reconstructionist or transformational education in which the educator's role is to help prepare future citizens to reconstruct society to better serve the interests of all groups of people, and to transform society toward greater equity for all. Christine Sleeter and Carl Grant¹³ emphasize four unique educational practices underpinning this philosophy: 1. Democracy is actively practiced in the schools, 2. Students learn to analyze institutional inequality in their own life circumstances, 3. Students learn to use social action skills, and 4. Bridges are built across various oppressed groups.

D. Your Students

Students – some who may be pre-adolescents or adolescents and dealing with their own feelings about love, sex, gender, relationships, and other identity issues in volatile ways – may likely respond energetically or even aggressively to LGBATIQ topics. Some students may tend to use these topics as vehicles to ask all kinds of questions about sex and relationships, probably because there are few avenues available to them to safely and factually explore the topics.

In working with young people, it is often helpful to start with more impersonal approaches, having them respond to third person situations, for example, and to move toward their own experiences and feelings as trust develops. Very few young people may jump into a discussion of their own concerns. Many are trying to grapple with this privately for the first time, and they need to feel at ease with their peers before they are comfortable exposing their actual thoughts and feelings.

There are often some students who express very strong anti-LGBATIQ feelings (for instance, “that’s so gay” or “it’s disgusting” or “sick”). Some of this is the energy of youth as well as bravado, which may seek support from peers. Older students may think the very same things, but have been socialized to submerge some outward expressions of prejudiced beliefs.

In both cases, we encourage the venting of a full range of emotions within certain parameters. Only by airing the gut reactions to these topics can we move into a different kind of discussion that serves to advance positive change.

¹³ Sleeter, C. and Grant, C. (2007) *Making choices for multicultural education: Five approaches to race, class, and gender*, Danvers, MA: John Wiley & Sons

At the beginning of each new semester, educators are encouraged to introduce and continually follow-up throughout the semester a list of classroom discussion guidelines. Sometimes educators keep this list on a wall in easy access of students. Some possible classroom discussion guidelines could include:

- We will have respect for all ideas.
- We will “try on” new ideas.
- We will engage in active listening,
- We will not interrupt others when they are speaking.
- We will not attack or blame others.
- We will share air time by allowing others to speak.

Ask students if they would like to suggest additional classroom discussion guidelines.

It is important to note that the absence of negative reactions does not necessarily indicate the absence of negative feelings. Instead, you might assume that the students are being polite, shy, or do not yet feel secure in the classroom by sharing their responses.

Sometimes educators might also encounter more direct hostility. This might manifest itself in a variety of ways such as defensiveness, yelling, name-calling, obstructiveness, arguing, and withdrawal. Such hostility can be a symptom of a host of emotions such as anger, fear – often a function of lack of knowledge – or hurt; at times these topics strike so close to home as to elicit powerful emotional responses. In one case, for example, it turned out that the brother of a particularly hostile student had recently “come out” as gay, and the student was questioning his own sexuality.

These topics can bring up strong emotions, and such hostility might be a direct expression of insecurity. There are no set rules how to deal with these sorts of responses. At times, other more empathetic students will speak up, and a lively dialogue will then ensue. Sometimes the best strategy for an educator is simply to listen. At times, however, if the hostility appears more abusive, educators need to set limits.

As educators, it is often common to hear students calling one another names in the classrooms or hallways of the school. Frequently this is done in jest. Occasionally, however, it is done in anger as a way of humiliating. During these times, not only is the educational environment compromised, but also feelings are hurt and the situation can escalate.

Each school should have written policies regarding face-to-face- and cyberbullying-reduction strategies. In addition, most schools conduct trainings for teachers and staff regarding behavioral issues of students.

Students’ epithets can vary from general “four letter words,” to remarks intended to defame a person’s background: comments that are racist, anti-religious, anti-ethnic, sexist, heterosexist, cissexist, classist, ableist, lookist, and so on. There are some things

that can be said to students, which can help, in the short-term, to reduce some of this language.

Educators can refer back to the classroom discussion guidelines whenever anyone violates any one of the list of guidelines. Again, it is best to continually post this list in the classroom. Also, depending on the situation, educators can ask the student to remain after class or later in the day, or can be taken aside or talked to on the spot. Some simple statement that you can try are:

- That comment is inappropriate.
- That word is offensive (to me) and will not be tolerated here.
- That remark hurts people.
- I have no control over what you say when you are elsewhere, but at this school / in this classroom, that kind of language will not be tolerated.
- (bringing the focus back to the student) What do you really mean by that remark? What is going on within you to make you feel that you need to say that?

As a preventive measure, educators can announce to the class that certain words are not to be used in the classroom.

As with other forms of name-calling, students will frequently use an express or term without having any true sense of its meaning. Relating to heterosexist or cissexist language, the educator can inform students that what they are saying is used to put down lesbians, gay males, bisexual, asexual, intersex, and / or transgender people, and this kind of language is inappropriate. Within the classroom, educators can turn the discussion into a “teachable moment” by going into the derivation or history of an epithet or expression.

E. Your LGBATIQ Students

Another area to consider beforehand regards the present of LGBATIQ students and parents / guardians / other family members of students in your class. Statistically, this is very likely.

Students’ awareness of their own sexuality and / or gender identity may or may not have emerged. Even those students who are aware and comfortable, need to share (or not share) this information in their own way. The more comfortable the environment for all students, the more LGBATIQ students and / or those with LGBATIQ family members, the more students will benefit from discussions.

Given the nature of heterosexism and cissexism, though, some students many not “come out” to their peers. Though you may be aware of their sexual and / or gender identities, it is not their responsibility to educate other students or to “speak for” other LGBATIQ people.

Some students may be struggling with concerns around their identities on a personal level, and may turn to you for guidance. Further, if you are an out LGBATIQ educator, you might expect LGBATIQ students to come to you not only for support, but, in some case, because of an attraction.

Just as heterosexual and cisgender students sometimes develop infatuations on their teachers, it is very common for students who are first “coming out” to attach a crush to the first “out” LGBATIQ role model they have known.

You might want to put your students in touch with groups or places in the community where they can meet other people on a more equal footing. Sometimes counseling is appropriate to help them sort out their feelings; some communities have LGBATIQ counseling centers.

While it is not the intention here to give a comprehensive narrative on how to bring equity in terms of sexual and gender identity in the public schools — for what might work effectively in one school might not function in another — some foundational guidelines for educators and school administrators can be considered.

F. Additional Policies

- **Assessment:** Hold public hearings, and / or conduct interviews, or distribute research surveys in your school, community, and / or your state to assess the needs, concerns, and life experiences of LGBATIQ youth, their families, and school staff. This can help in assessing the overall “climate” of your school.
- **Policies:** Schools are encouraged to develop policies protecting LGBATIQ students from harassment, violence, and discrimination. Include “Sexual Identity & Gender Identity and Expression” as protected categories in your anti-discrimination policies. Extend benefits to LGBATIQ employees on par with heterosexual employees.
- **Personnel Trainings:** Schools are encouraged to offer comprehensive training to all school personnel in violence prevention, suicide prevention, and specifically the needs and issues faced by LGBATIQ youth.
- **“Safe Zone” (or “Safe Space” or “Brave Space”) Programs:** Implement and participate in a “Safe Zone” program in your school. Following a comprehensive training, participants are given a sticker, which they can affix to their classroom or office doors stating that their room is a safe zone for discussions related to sexual and gender identities, and that if students have any questions, they can come to the person who displays the sticker to receive resources and referrals.



- **Gender Inclusive Facilities:** Schools are encouraged to provide gender inclusive facilities, including restrooms and physical education changing rooms. These gender inclusive facilities could include both *single-user* and *multi-user* lockable restrooms and changing rooms. These types of facilities substantially increase safety for all users.
- **Support Groups:** Schools and communities are encouraged to offer school- and community-based support groups for LGBTIQ and heterosexual youth. Thousands of schools across the United States and other countries have established these groups, generically called “Gay/Straight Alliances.”
- **Counseling:** Schools and communities are encouraged to provide affirming school- and community-based counseling for LGBTIQ youth and their families.
- **Library Collections:** School and community libraries are encouraged to develop and maintain up-to-date and age-appropriate collections of books, videos, CDs, DVDs, journals, magazines, posters, internet websites, and other information on LGBTIQ issues.
- **Educational Forums:** Schools are encouraged to organize and sponsor community-wide forums to discuss issues related to sexual and gender identities and expressions.
- **Curriculum & School Programs:** Schools are encouraged to include accurate, honest, up-to-date, and age-appropriate information on LGBTIQ issues at *every* grade level, across the curriculum, and in other school programs and assemblies. Also, announce LGBTIQ issues and events in your school and local community newspapers.
- **Adult Role Models:** Schools are encouraged to select and hire “out” LGBTIQ faculty and staff to serve as supportive role models for all youth.
- **Teacher Certification:** Include information and trainings on LGBTIQ youth issues in college and university teacher education programs.



- **Continuing Education:**

- Educate yourself to the needs and experiences of LGBATIQ youth and their families. Without having the expectation that it is their responsibility to teach you, listen to, and truly hear their voices when they do relate their experiences to you. Attempt not to become defensive, argumentative, and do not downplay or minimize their stories. These are their experiences, their perceptions, and the meanings they make, and, therefore, it is not up for debate. (Dialogue not Debate)
- Attend LGBATIQ cultural and community events.
- Wear pro-LGBATIQ buttons and T-shirts, and display posters.
- Interrupt heterosexist and cissexist jokes and epithets.
- Be aware of the generalizations you make. Assume there are LGBATIQ people at your school, in your workplace, and in your community.
- To sensitize yourself to the concept of heterosexual privilege, notice the times you disclose your heterosexuality if you define as heterosexual.
- Monitor politicians, the media, and organizations to ensure accurate coverage of LGBATIQ issues.
- Work and vote for candidates (including school board members) taking pro-LGBATIQ stands.
- Use affirming or gender-inclusive language when referring to sexuality and gender identities in human relationships in every-day speech, on written forms, etc. Say the words “lesbian,” “gay,” “bisexual,” “asexual,” “transgender,” “intersex” each day in a positive way.
- In general, a holistic approach is the best approach to take. This means that all areas of the school as well as the local community need to come and work together to address the problem of bullying in all its forms, including on-line.



**National Collegiate Athletic Association (NCAA) Inclusion of Transgender
Athletes Policies,
September 13, 2011:**

The following policies clarify participation of transgender student-athletes **undergoing hormonal treatment for gender transition**:

1. A trans*male (FTM) student-athlete who has received a medical exception for treatment with testosterone for diagnosed Gender Identity Disorder or gender dysphoria and/or Transsexualism, for purposes of NCAA competition may compete on a men's team, but is no longer eligible to compete on a women's team without changing that team status to a mixed team.
2. A trans* female (MTF) student-athlete being treated with testosterone suppression medication for Gender Identity Disorder or gender dysphoria and/or Transsexualism, for the purposes of NCAA competition may continue to compete on a men's team but may not compete on a women's team without changing it to a mixed team status until completing one calendar year of testosterone suppression treatment.

Any transgender student-athlete who is **not taking hormone treatment** related to gender transition may participate in sex-separated sports activities in accordance with his or her assigned birth gender.

- A trans* male (FTM) student-athlete who is not taking testosterone related to gender transition may participate on a men's or women's team.
 - A trans* female (MTF) transgender student-athlete who is not taking hormone treatments related to gender transition may not compete on a women's team.
- (https://www.ncaa.org/sites/default/files/Transgender_Handbook_2011_Final.pdf)

Transgender Athletes P-12: Included is a model [“Policy Regarding Gender Identity-Based Participant”](#) developed by the Framingham, Massachusetts School District:

All students shall have the opportunity to participate in Framingham Public Schools athletics and/or co-curricular activities in a manner that is consistent with their gender identity, irrespective of the gender listed on a student’s records and without prior medical or mental health care.

Eligibility to participate: A student has the right to participate in athletics and co-curricular activities in a manner consistent with the gender listed on their school records. A student whose gender identity is different than the gender listed on the student’s registration records shall have the right to participate in a manner consistent with their gender identity. For students whose school records indicate “non-binary” the student has the right to participate in sports team of either gender; however, pursuant to MIAA policy, students are not permitted to try out simultaneously for MIAA sports teams of both genders.

Additional Policies:

1. Changing Areas, Toilets, and Showers: Student-athletes shall be able to use the locker room, shower, and toilet facilities consistent with the student’s gender identity. Every student-athlete has the right to access a private enclosed changing area, shower, and toilet. No student-athlete shall be required to use separate facilities.

2. Hotel Rooms: Student-athletes shall be assigned to share hotel rooms based on their gender identity, with a recognition that any student who needs extra privacy should be accommodated whenever possible.

3. Language: Affirmed Names and Pronouns: A student may have a name and pronouns that are different from what may be indicated by the student’s school records. Coaches, administrators, and officials shall use the student’s affirmed name and pronouns and shall ensure that the student’s name and pronouns are respected by others including teammates, opponents, fans, volunteers, announcers, etc.

4. Dress codes and team uniforms: All team members shall have access to uniforms that are appropriate for their sport and that they feel comfortable wearing provided it maintains compliance with MIAA and National Federation sport specific uniform regulations. No student shall be required to wear a gendered uniform that conflicts with the student’s gender identity. Dress codes for athletic teams when traveling or during a game day at school shall be gender-neutral. (Instead of requiring a girls’ or women’s team to wear dresses or skirts, for example, ask that team members wear dresses or slacks that are clean, neat, well cared for and appropriately “dressy” for representing their school and team.)

5. Competition at Another School: When discussing competitions and student expectations, decisions shall be made in consultation with the student and without violating a student's confidentiality or privacy. If requested by the student, school leaders, athletic directors, and coaches should communicate with their counterparts at other schools prior to competitions in which a transgender or gender expansive athlete is participating about expectations for treatment of student-athletes on and off the field, including to ensure access to appropriate changing, showering, or bathroom facilities, and to request the use of affirmed names and pronouns by coaches, opponents, officials, announcers, fans, and media.

6. Training and Education: The District shall provide culturally-competent training regarding this policy to all staff, including but not limited to athletic department staff and coaches, and to all student-athletes, including captains, on an annual basis as well as at the start of each athletic season for the student-athletes. This policy shall be distributed to all staff, students and parents and posted on the District's website.

APPENDIX A: PowerPoint Presentations

By Dr. Warren J. Blumenfeld¹⁴

An LGBTIQ History: Part 1

<http://www.slideshare.net/wblumen/an-lgbtiq-history1>

The first of a five-part of an extensive LGBTIQ history from before the common era to the present.

An LGBTIQ History: Part 2

<http://www.slideshare.net/wblumen/an-lgbtiq-history2>

The second of a five-part of an extensive LGBTIQ history from before the common era to the present.

An LGBTIQ History: Part 3

<https://www.slideshare.net/wblumen/an-lgbtq-history33>

The third of a five-part of an extensive LGBTIQ history from before the common era to the present.

An LGBTIQ History: Part 4

<https://www.slideshare.net/wblumen/an-lgbtiq-history-part-4-236943834>

The fourth of a five-part of an extensive LGBTIQ history from before the common era to the present.

An LGBTIQ History: Part 5

<https://www.slideshare.net/wblumen/an-lgbtq-history5>

The fifth of a five-part of an extensive LGBTIQ history from before the common era to the present.

LGBT People under the Nazi Regime

<http://www.slideshare.net/wblumen/lgbt-holocaust-full>

This unique presentation investigates the life and times of LGBT people leading up to and under the Nazi regime. It is a story of Surveillance, Interrogation, Censorship, Incarceration, Brutalization, Mutilation, Murder, but it is also a story of Resistance and Resiliency of the human spirit.

Heterosexism and Anti-Jewish Oppression: Making the Links

<http://www.slideshare.net/wblumen/making-thelinks>

Throughout history, many dominant groups have depicted or represented minoritized groups in a variety of negative ways in order to maintain control or mastery. The representation of targeted groups is expressed through myths and stereotypes in proverbs, social commentary, literature, jokes, epithets, pictorial depictions, and other cultural forms. This presentation makes the clear and stunning connections between

¹⁴ Dr. Warren J. Blumenfeld; 413-437-4312; warrenblumenfeld@gmail.com

historical representations of Jewish people and lesbian, gay, bisexual, and trans* (LGBT) people.

Examining Heterosexual and Cisgender Privilege

<http://www.slideshare.net/wblumen/examining-heterosexual-cisgender-privilege>

Based on Peggy McIntosh's (1988) pioneering investigations of white and male privilege, we can, by analogy, understand heterosexual and cisgender privilege as constituting a seemingly invisible, unearned, and largely unacknowledged array of benefits accorded to heterosexuals and cisgender people with which they often unconsciously walk through life as if effortlessly carrying knapsacks tossed over their shoulders. This presentation examines the contents of these knapsacks.

On the Social Construction of Homosexuality and Trans Identities as Deviancy & Disease

<https://www.slideshare.net/wblumen/on-the-social-construction-of-homosexuality-and-trans-identities-as-deviancy-disease-154039296>

Rather than considering homosexuality, bisexuality, and gender diversity merely as emotional, gender, and sexual differences along a broad spectrum of human potential, some sectors of the medical, psychological, political, and religious communities force pathologizing language onto people with same-sex and both-sex attractions, and those who cross traditional constructions of gender identities and expression. This presentation investigates the history of the "medicalization" of LGBT people from without, and the struggles to reclaim the liberty of self-defining themselves from within.

A Condensed History of LGBTQ Clubs & Pubs & Hate Crimes

<https://www.slideshare.net/wblumen/a-condensed-history-of-lgbtq-clubs-pubs-hate-crimes>

As we commemorate the 50th anniversary of the historic Stonewall Inn riots of 1969, which many people cite as the spark that ignited the modern LGBTQ civil rights movement, this presentation places this event in context of LGBTQ clubs and pubs as gathering spaces for communities traditionally under siege.

U. S. Immigration as "Racial" Policy

<https://www.slideshare.net/wblumen/u-s-immigration-as-racial-policy>

Though politicians and members of their constituencies argue immigration policy from seemingly infinite perspectives and sides, one point stands clear and definite: decisions as to who can enter the United States and who can eventually gain citizenship status generally depends of issues of "race," for U.S. immigration systems reflect and serve as the country's official "racial" policies.

The Social Construction of "Race"

<https://www.slideshare.net/wblumen/the-social-construction-of-race>

This presentation investigates how notion of "race" is socially constructed. It arose concurrently with the advent of European exploration as a justification and rationale for conquest and domination of the globe beginning in the 15th century of the Common Era. Therefore, "race" is an historical, "scientific," and biological myth. It is an idea. Geneticists tell us that there is often more variability within a given so-called "race" than

between “races,” and that there are no essential genetic markers linked specifically to “race.”

Hegemonic Representations of Minoritized People in U.S. Popular Culture

<https://www.slideshare.net/wblumen/hegemonic-representations-of-minoritized-peoples-in-us-popular-culture>

Throughout history, many dominant groups have represented target groups (sometimes called “minoritized” groups) in negative ways to maintain control & domination. This is expressed often through Myths, Stereotypes, Proverbs, Commentary, Literature, Jokes, Epithets, Pictorial Depictions, “Art,” Advertisements, & Other Forms. This presentation views some of those representations in popular U.S. culture.

Unpacking Christian Privilege in a Nation Asserting “Religious Pluralism”

By Dr. Warren J. Blumenfeld

<http://www.slideshare.net/wblumen/unpacking-christian-privilege-in-a-nation-asserting-religious-pluralism>

Christian hegemony I define as the overarching system of advantages bestowed on Christians. It is the institutionalization of a Christian norm or standard, which establishes and perpetuates the notion that all people are or should be Christian, thereby privileging Christians and Christianity, and excluding the needs, concerns, religious cultural practices, and life experiences of people who are not Christian. At times subtle and often overt, Christian hegemony is oppression by neglect, omission, erasure, and distortion, and also by design and intent. This unique slide presentation investigates the concept and realities of Christian privilege.

Conversion, Expulsion, Extermination: A History of Anti-Jewish Oppression – Part 1

by Dr. Warren J. Blumenfeld

<https://www.slideshare.net/wblumen/conversion-expulsion-extermination-a-history-of-antijewish-oppression-part-1-135523136>

Throughout the ages, a recurring cycle has developed against the Jewish people: from Conversion (you can’t live among us as Jews), to Expulsion (you can’t live among us), to Extermination (you can’t live). This unique PowerPoint presentation investigates the long history of anti-Jewish oppression and some of the reasons for its formation and perpetuation.

Conversion, Expulsion, Extermination: A History of Anti-Jewish Oppression – Part 2

by Dr. Warren J. Blumenfeld

<https://www.slideshare.net/wblumen/conversion-expulsion-extermination-a-history-of-antijewish-oppression-part-2-144455755>

Throughout the ages, a recurring cycle has developed against the Jewish people: from Conversion (you can’t live among us as Jews), to Expulsion (you can’t live among us), to Extermination (you can’t live). This unique PowerPoint presentation investigates the long history of anti-Jewish oppression and some of the reasons for its formation and perpetuation.

Religious Texts Used to Justify Persecution

<http://www.slideshare.net/wblumen/religious-texts-used-to-justify-persecution>

This presentation is intended to highlight a number of texts from three monotheistic religions (Judaism, Christianity, and Islam), which individuals and organizations throughout the ages have employed to justify and rationalize the marginalization, harassment, denial of rights, persecution, and oppression of entire groups of people based on their social identities.

Social Reproduction Theory and Cultural & Social Capital

<https://www.slideshare.net/wblumen/social-reproduction-theory-and-cultural-social-capital>

This presentation outlines Social Reproduction Theory, which asserts that schools reproduce the social inequities, especially in terms of socioeconomic class and race, that exist in the larger society. In addition, it addresses the concepts of social and cultural capital arguing that culture and education are central in the affirmation of differences between social classes and in the reproduction of those differences.

Banned and Censored Books: 2000-2018

<https://www.slideshare.net/wblumen/banned-censored-books-20002018>

This presentation includes the most banned and censored books in the United States between 2000 - 2018 as documented by the American Library Association's finding, and the reasons given by those who challenged these books.

Social Contexts of Youth Bullying

<http://www.slideshare.net/wblumen/social-contexts-of-youth-bullying>

This presentation addresses how bullying and harassment are not simply youth problems and behaviors, but rather, it looks at the ways that young people often acquire bullying and harassing attitudes and behaviors from the larger society through process of "social learning."

The U.S. Culture of Firearms and the New Normal

<https://www.slideshare.net/wblumen/the-us-culture-of-firearms-and-the-new-normal-140249342>

The U.S. ranks first among 178 countries for the highest per capita rate of firearm ownership. On average, each year firearms account for approximately 11,000 homicides, another 22,000 suicides and accidental deaths, and many more injuries. In the wake of these fatalities and high-visibility mass shootings, a very contentious debate has continued in the U.S. regarding the role and future of firearms. This unique PowerPoint presentation addresses many of the concerns and suggests practical solutions.

Remembrance, Rescue, and Recovery: Going Home to Poland

<http://www.slideshare.net/wblumen/remembrance-rescue-and-recovery-going-home-to-poland>

This presentation traces the journey of Dr. Warren J. Blumenfeld who traveled back to his ancestral home of Krosno, Poland to conduct genealogy and Holocaust research, and in doing so, he returned home to a place he had never been before.

Dr. Warren J. Blumenfeld is author of *The What, the So What, and the Now What of Social Justice Education* (Peter Lang Publishers), *Warren's Words: Smart Commentary on Social Justice* (Purple Press); editor of *Homophobia: How We All Pay the Price* (Beacon Press), co-editor of *Readings for Diversity and Social Justice* (Routledge) and *Investigating Christian Privilege and Religious Oppression in the United States* (Sense), and co-author of *Looking at Gay and Lesbian Life* (Beacon Press).

APPENDIX B: Interlocking Systems of Oppression

SEXISM is the overarching system of advantages bestowed on males. It is prejudice and discrimination based on sex, especially against females and intersex people, founded on a patriarchal structure of male dominance through social and cultural systems.

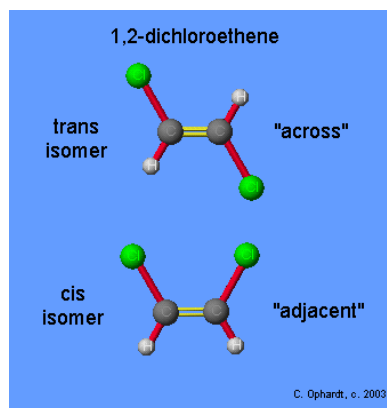
HETEROSEXISM is the overarching system of advantages bestowed on heterosexuals. It is the institutionalization of a heterosexual norm or standard, which establishes and perpetuates the notion that all people are or should be heterosexual thereby privileging heterosexuals and heterosexuality, and excluding the needs, concerns, cultures, and life experiences of lesbians, gay males, bisexuals, pansexuals, asexuals, and queer people. Many times blatant and at times subtle, heterosexism is oppression by design and intent, and by neglect, omission, erasure, and distortion.

BIPHOBIA is oppression directed against people who love and sexually desire people of more than one sex or those who are pansexual or polysexual.

ASEXUAL OPPRESSION is oppression directed against asexual people.

CISSEXISM (“Binarism,” “Transgender Oppression,” “Genderism”) comprises a conceptual structure of oppression directed against those who live and function external to the gender/sex binary, and/or the doctrine that they do not exist at all.

- **Cisgender:** a term for individuals who match the sex assigned to them at birth with their bodies, and their personal gender identities. Other terms include “gender normative,” “cismale,” “cisfemale,” and others. The Latin prefix *cis* means “on the same side (as)” or “the side (of)” or “to/this the near side.”
- “**Trans**” and “**Cis**” from chemistry:



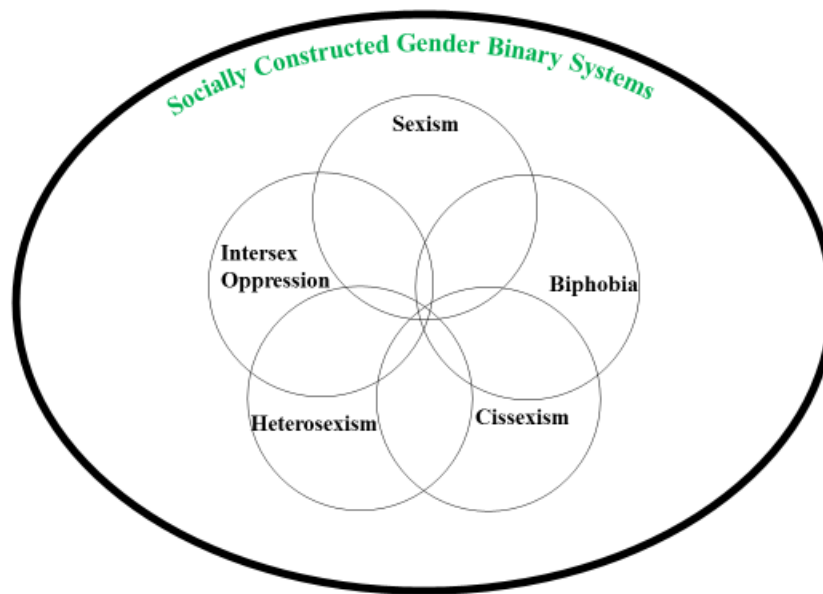
INTERSEX OPPRESSION is oppression directed against intersex people.

INTERNALIZED OPPRESSION: the incorporation and acceptance by individuals within an oppressed group of the prejudices against them within the dominant society.

Internalized oppression is likely to consist of self-hatred, self-concealment, fear of violence and feelings of inferiority, resignation, isolation, powerlessness, and gratefulness for being allowed to survive. Internalized oppression is the mechanism within an oppressive system for perpetuating domination not only by external control but also by building subservience into the minds of the oppressed groups (Pheterson, 1986, p.146).

All of these forms of oppression have their roots in socially constructed BINARY systems

INTERLOCKING SYSTEMS OF OPPRESSION



APPENDIX C:

Background Legislation & Precedent-Setting Court Cases

Background Legislation:

The first amendment to the United States Constitution states that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.”

In addition, the 14th amendment to the United States Constitution of 1873 provided for equality under the law, and extended the basic guarantees of the Bill of Rights to all citizens in the areas of state and local government. The amendment reads:

“All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.”

Before 1964, the 14th Amendment of the United States Constitution applied primarily to the actions and laws of *states*. Following the Civil Rights Act of 1964, however, this was extended to include *individuals* who discriminate. In 1964, the United States Congress passed a law to protect the constitutional rights of all people in the areas of public facilities and public education, and prohibiting discrimination in federally assisted programs.

Title IX of the 1972 Higher Education Act provided for equality on the basis of sex in employment in educational institutions and programs. This applied to all educational institutions, including K-12, vocational and professional schools, and public and private undergraduate and graduate institutions. Because of Title IX, school systems, colleges, and universities must ensure equal treatment of females in all areas including vocational education, athletic programs, textbooks and curriculum, testing, admissions, and employment.

Any school that fails to respond appropriately to harassment of students based on a protected class may be violating one or more civil rights laws enforced by the Department of Education and the Department of Justice, including:

- Title IV and Title VI of the Civil Rights Act of 1964
- Title IX of the Education Amendments of 1972
- Section 504 of the Rehabilitation Act of 1973
- Titles II and III of the Americans with Disabilities Act
- Individuals with Disabilities Education Act (IDEA)

Title IX and Title IV do not prohibit discrimination based solely on sexual orientation or gender identity, but they protect all students, including students who are LGBT or perceived to be LGBT from sex-based harassment.

Harassment based on sex and sexual orientation are not mutually exclusive. When students are harassed based on their actual or perceived sexual orientation, they may also be subjected to forms of sex discrimination recognized under Title IX.

Precedent-Setting Court Cases

Tinker et al v. Des Moines School District (393 U.S. 503, 1969).

The Supreme Court of the United States handed down a landmark freedom of speech case for students on February 24, 1969. It involved two Des Moines, Iowa high school students, John Tinker, 15, and Christopher Eckhardt, 16, and John's 13-year-old sister, Mary Beth Tinker, a Des Moines junior high school student.

In December 1965, John, Christopher, and Mary Beth attended a meeting with a group of adults and other students in Des Moines at the Eckhardt home. The purpose of the meeting was to come up with strategies whereby they could publicize their objections to the hostilities in Vietnam. They came up with an idea to express their support for a truce between the warring parties by wearing black armbands during the holiday season and by fasting on December 16 and New Year's Eve.

Meeting participants had previously engaged in non-violent activities to work toward ending the war, and they decided to participate in the program. When Des Moines school district officials learned of the proposed activity, on December 14 they adopted and distributed a policy stating that any student found wearing a black armband, and failing to remove it on request, would be suspended from school and allowed to return only without the armband.

John, Christopher, and Mary Beth wore black armbands to school in violation of the stated policy, and school officials sent them home. Fathers of the students petitioned the United States District Court to issue an injunction to school officials from disciplining the students, though the court dismissed the complaint on the grounds that the school district had the right to take its actions to prevent breaches of school discipline. On appeal to the United States Supreme Court, the justices ruled in favor of the students and against the school district in that the wearing of armbands for the purpose of expressing views is considered as a symbolic action, according to the court, "closely akin to 'pure speech'," and well within the Free Speech clause of the First Amendment and the Due Process Clause of the 14th Amendment, and that school officials failed to prove that the wearing of the armbands would substantially disrupt school discipline. Speaking for the 7 to 2 majority in the case, Justice Abe Fortas wrote

"... In the absence of a specific showing of constitutionally valid reasons to regulate their speech, students are entitled to freedom of expression of their views."

This case would have implications for numerous cases that followed, including issues around sexual and gender identity and expression.

Fricke v. Lynch (491 F. Supp. 381, 1980):

High school senior, Aaron Fricke, sued the principal, Richard B. Lynch, of his high school, Cumberland High School in Rhode Island, for refusing to permit him to take a male date, Paul Guilbert, to his senior prom. Soon following reports of the suit in local and regional newspapers, a student at the high school shoved and punched Aaron under his right eye, requiring five stitches. The assailant was suspended for nine days. The district judge ruled on Aaron's lawsuit that his public high school had violated Aaron Fricke's right to free speech guaranteed by the First Amendment of the United States Constitution by barring him from attending his senior prom with a same-sex escort. Soon following the trial, Aaron and Paul attended the prom.

Nabozny v. Podlesny (U.S. Court of Appeals, Seventh Circuit 92 F.3d 446, 1996).

Jamie Nabozny as a student in middle school and high school in Ashland, Wisconsin was continually harassed and physically assaulted by his peers because he was gay. Students urinated on him, pretended to rape him during class, and when they found him alone kicked him so many times in the stomach that he required surgery. Although they were continually informed about the abuse, school officials said at one point that Nabozny should expect it if he's gay.

Nabozny attempted suicide several times, he dropped out of school, and he ran away from home. However, he wanted to make sure that other students didn't go through the same kind of nightmare. Nabozny and his parents reported these incidents to school officials, even though there is evidence that school administrators themselves mocked Nabozny. When officials failed to take actions to address the problem, Nabozny filed suit against several school officials and the District pursuant to 42 U.S.C. Section 1983 alleging, among other things, that the defendants:

- 1) violated his Fourteenth Amendment right to equal protection by discriminating against him based on his gender;
- 2) violated his Fourteenth Amendment right to equal protection by discriminating against him based on his sexual orientation;
- 3) violated his Fourteenth Amendment right to due process by exacerbating the risk that he would be harmed by fellow students; and,
- 4) violated his Fourteenth Amendment right to due process by encouraging an environment in which he would be harmed.

When Nabozny initially sued his former school, a trial court dismissed his lawsuit. Lambda Legal, an LGBT legal rights organization, took over his case before a federal appeals court, which issued the first judicial opinion in the nation's history finding that a public school could be held accountable for not stopping homophobic harassment and abuse. The case went back to trial, and a jury found the school officials liable for the harm they caused to Nabozny by violating the 14th Amendment's Equal Protection Clause. The court awarded Nabozny \$962,000 in damages (Lambda Legal).

Vance v. Spencer County Public School District (321 F.3d 253, 6th Circuit Court, 2000)

This case involved a 6th grade girl whose parents brought suit against her Kentucky school under Title IX, Kentucky's Civil Rights Act, and protections under national origins for failing to intervene and interrupt harassment against her on the basis of sex, sexual orientation, and national origin. During a three-year period, the girl and her parents claimed that she was repeatedly called sexually suggestive names, called the "German gay girl," and "Lezzy," grabbed on the buttocks, stabbed in the hand with a pen, and shoved into walls. Throughout this period, the girl and her parents reported these incidents to school authorities, though the response was usually simply verbal reprimands of the reported perpetrators (Horner and Norman,).

The court found "deliberate indifference" on the part of the Spencer Country Public School District claiming that "[w]here a school district has actual knowledge that its efforts to remediate are ineffective, and it continues to use those same methods to no avail, such district has failed to act reasonably in light of current circumstances." The court awarded the girl a monetary settlement of \$220,000.

McLaughlin v. Puleski County Special School District (2003)

This case involved openly gay 14-year-old Thomas McLaughlin, a ninth grade student at Jacksonville Junior High School in Jacksonville, Arkansas. Though Thomas and his parents felt comfortable with his sexual identity, school officials prohibited Thomas from discussing his identity with other students, and they even disciplined him on numerous occasions for talking with other students about his identity during non-instructional times. School officials warned Thomas not to notify other students about the discipline he received for discussing his sexual identity, and they suspended him for two days for revealing to other students that an assistant principal preached his religious beliefs at Thomas and had forced him to read the Bible as a form of punishment.

The McLaughlins sued the school in court and charged that by forcing Thomas to read the Bible, the school violated the Establishment Clause of the First Amendment to the U.S. Constitution, and the prohibition of his discussing his sexual identity was a violation of his First Amendment rights of freedom of speech, and the 14th Amendment Equal Protection clause. The court agreed with the McLaughlins and ordered the school district to pay \$25,000 for violating Thomas's rights.

***Flores v. Morgan Hill Unified School District*, (2004)**

This involved six students at the Morgan Hill Unified School District in Morgan Hill, California who charged that school employees and officials either ignored or minimized their claims of being harassed and abused by others who perceived them as gay. The students included Alana Flores, Freddie Fuentes, Jeanette Dousharm, and three other students who attended three schools in the Morgan Hill district: Live Oak High School, Britton Middle School, and Murphy Middle School between 1991 and 1998. One of the students, Jeanette Dousharm, felt she had no other choice but to drop out of school because of the pervasive taunting. Another student enrolled in independent study to evade the constant harassment and attacks at school. (ACLU).

The 9th District Court of Appeals ruled unanimously in favor of the students by declaring that if a school knows anti-gay harassment is taking place, it is obligated to take meaningful steps to end it and to protect students. As part of the settlement, the school district was ordered to implement a comprehensive training program for administrators, staff, and students to combat homophobic harassment.

G. G. vs. Gloucester County [Virginia] School Board

Gavin Grimm, a transmale student at Gloucester High School in Virginia was initially granted permission from school officials to use the boy's bathroom without incident. Gavin and his mother notified school administrators earlier that this was necessary as part of Gavin's medical treatment for his social transition in all aspects of his life for what they described as "severe gender dysphoria."

Following complaints by some students' parents and other residents of Gloucester, County, however, the School Board adopted the new policy on December 9, 2014 by a vote of 6-1 ruling that all transgender students must not use communal restrooms but, rather, required them to use "alternative private" restroom facilities.

The American Civil Liberties Union of Virginia filed a lawsuit on Gavin's behalf arguing that the new bathroom policy is unconstitutional under the Fourteenth Amendment of "equal protection of the law," and it violates Title IX of the U.S. Education Amendments of 1972 prohibiting sex discrimination in schools.

The ACLU filed for a preliminary injunction so that Gavin could use the boys' bathroom for the 2015-2016 school year while the case was to be tried in court, but the District Court denied the request and dismissed Gavin's claim under Title IX. The case is now on appeal before the U.S. Court of Appeals for the Fourth Circuit. On August 3, 2016, the U.S. Supreme Court issued an "emergency" stay to prevent Gavin from using the boys' restroom. The Supreme Court is in the process of deciding whether it will ultimately hear the case.

Many pedagogical strategies are available to educators in teaching about issues of sexual and gender identities and expressions and by helping to ensure cultural pluralism. A

number of educators base their pedagogical approach on *constructivism*. Derived from leaders in cognitive psychology (including John Dewey, Jean Piaget, Lev Vygotsky, and Howard Gardner), it involves a student-centered educational method emphasizing the active role of the learner, whereby students “construct” or build understanding making sense of the information, and utilizing problem-solving and critical-thinking skills.

Key characteristics of constructivist instruction include: organizing material and lessons around important ideas, acknowledging the importance of students’ prior learning, challenging the adequacy of prior learning, providing a certain amount of ambiguity and uncertainty, assisting learners in *how* to learn, viewing learning as a joint venture between students themselves and between students and educator(s), and assisting students in assessing their knowledge acquisition throughout the process.

APPENDIX D: Glossary of Terms

Agender (or gender neutral, gender neutrosis, genderless): A person who does not identify within the traditional binary male/female social construction of sex and gender, or someone existing without or outside gender.

Androgyny: A form of gender expression that has elements of both male (*andro*) and female (*gyne*) aspects.

Androsexual / Androphilic: Someone whose primary attractions sexually, romantically, and emotionally are toward males. Sometimes, but not as commonly, refers to someone who is attracted toward masculinity in any sex.

Aromantic: People who experience little or no romantic attractions or attachments and/or little or no desire for such attachments to anyone.

Asexual: People who experience little or no sexual attraction to other people. This is not the same as a person who feels sexual attractions but has consciously chosen or due to circumstance practices celibacy.

Asexual Oppression: See Appendix B.

Bigender: A person whose gender identity and gender expression includes male and female genders.

Biphobia: See Appendix B.

Bisexual: Traditionally referring to people who have the capacity for sexual, romantic, and emotional attractions to some males and females in various degrees, though the definition has expanded to include people attracted to people of various sexes and gender identities.

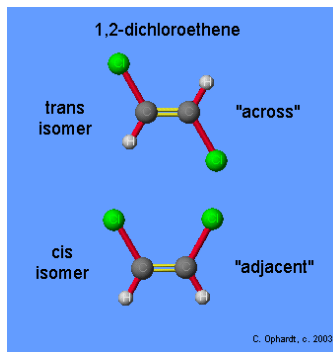
Boi: A term originating in women of color communities, it signifies queer women assigned female at birth who present as masculine.

Butch: An identity or expression of gender that presents toward masculinity.

Cisfemale: A person assigned female at birth whose gender identity aligns as female.

Cismale: A person assigned male at birth whose gender identity aligns as male.

Cisgender: a term for individuals who match the sex assigned to them at birth with their bodies, and their personal gender identities and expressions. Other terms include “gender normative,” “cismale,” “cisfemale,” and others. The Latin prefix *cis* means “on the same side (as)” or “on the side (of)” or “to/this the near side.”



“Trans” and “Cis” from Chemistry

Cisgender Privilege: Unearned and automatic social benefits and privileges accorded only to people who present as cisgender.

Cissexism: See Appendix B.

Cissimilation: The expectation of expression for trans people within a cissexist society that they assimilate to cisgender and heteronormative standards of appearance, expression, and performance.

Coming Out: A term referring to the process of “coming out of a closet” of possible denial and secrecy regarding identity(s).

Cross-dresser: Formerly known as “transvestite,” a term to describe people who present in clothing traditionally worn by people of another sex, but who generally do not live as someone of another sex.

Drag Queen: A term to refer primarily to male performers who dress in traditionally or stereotypically female attire to entertain at bars, clubs, or other events. This *does not* represent transwomen.

Drag King: A term to refer primarily to female performers who dress in traditionally or stereotypically male attire to entertain at bars, clubs, or other events. This *does not* represent transmen.

Feminine: Socially-constructed gender roles and behavioral expectations assigned to females having the qualities or characteristics attributed to females.

Femme: An identity or expression of gender that presents toward femininity.

FTM (transman): A person who transitions from “female-to-male,” signifying someone whose gender identity is male though assigned female at birth.

Gay: A male who is attracted sexually, romantically, and emotionally toward some other males.

Gender Confirmation Procedures/Surgery: Formerly but no longer referred to as “sex reassignment surgery” or “sex change surgery,” this includes surgical and hormonal procedures to change one’s body to better align with a person’s gender identity. These may include all or some of the following: “top surgery” including breast removal or augmentation, and/or removal of “Adam’s apple” in the neck, and/or “bottom surgery” in which the genitals are altered.

Gender Dysphoria: A medical or clinical term when a person’s assigned sex at birth does not align with their internal sense of gender identity.

Gender Expression: The manner in which the individual expresses their gender through mannerisms, attire, grooming habits, and other characteristics. Gender expression is generally measured on a spectrum between masculinity and femininity.

Gender Fluid: A person whose gender expression is fluid, changing, non-confined to traditional and stereotypical restrictions or boundaries of male and female. In addition to one’s gender expression, this can also include a person’s gender identity as fluid and changing.

Gender Identity: A person’s internal sense of being male, female, non-binary, or something else. Because this sense is internal, it may not be visible or apparent to other people.

Gender Non-Conforming (or Gender Non-Binary): A term for people whose gender expression is different or outside the binary male/female societal expectations related to gender.

Genderqueer: A term used by some individuals who identify neither as male nor as female.

Gender Role (sometimes referred to as “**sex role**”): (not generally sold in bakeries :-)
The set of *socially-defined* roles and behaviors assigned to females and to males. This can vary from culture to culture. Our society recognizes basically two distinct gender roles. One is the *masculine*: having the qualities or characteristics attributed to males. The other is the *feminine*: having the qualities or characteristics attributed to females. A third gender role, rarely, though possibly increasingly, condoned in our society, is *androgyny* combining assumed male (*andro*) and female (*gyne*) qualities.

Heteronormativity / Heteronormative: Terms referring to societal expectations and assumptions of heterosexuality as the norm to which everyone should achieve and express.

Heterosexism: See Appendix B.

Heterosexual Privilege: Unearned and automatic social benefits and privileges accorded only to people who present as heterosexual.

Intersex: An umbrella term to describe an umbrella term used to describe people born with external genitalia, an internal reproductive system, or chromosomal patterns that do not fit the traditional definition of either male or female. born with external genitalia, an internal reproductive system or chromosomal patterns that do not fit the traditional definition of either male or female.

Intersex Oppression: See Appendix B.

Lesbian: A female who is attracted sexually, romantically, and emotionally toward some other females.

Masculine: Socially-constructed gender roles and behavioral expectations assigned to males having the qualities or characteristics attributed to males.

MTF (or transfemale): A person who transitions from "male-to-female" signifying someone whose gender identity is female though assigned male at birth.

Pansexual (or omnisexual): Having the capacity of being attracted sexually, romantically, and emotionally to people regardless of their sex and gender.

Perverse Presentism: A term coined by writer and historian J. Jack Halberstam (2012) to mean "projecting a contemporary understanding back in time," or viewing the past from a contemporary frame or lens of reference rather than understanding the context, the times, in which historical events occurred.

Pomosexual: Post-Modern sexual.

Queer: Originally meaning "different" or "outside the norm," the term "queer" has often been used as a derogatory term. Some LGBTQIA people, however, have turned the term around by using it in an inclusive way and as a term of empowerment.

Queer Theory: A complex field of inquiry based on the idea that all identities are fluid and not fixed, and that they do not determine who we are.

Questioning: A person who may feel a certain discomfort or uncertainty regarding their emerging sexual identity and/or gender identity, but who has not yet come to define themselves.

Sex (biology): "Sex" here refers to one's biology, with various subcategories:

1. **Chromosomal Sex** is determined by our chromosomes (*genetic karyotypes*—XX for females, XY for males). Some people, however, do not fit into these patterns having, for example, XX chromosomes with "male" genitalia or XY chromosomes with

“female” genitalia, or, in some cases having three chromosomes, for example, XXX, XXY, or XYY (1 in approximately 26,000 people). XXY individuals, for example, have what is called “Klinefelter’s syndrome”).

2. **Anatomical Sex** can be considered as our “packaging,” including our internal and external genitalia (vulva, clitoris, vagina for females; penis and testicles for males). Studies range from as low as 1 or 2 per every 1,000 births to as high as 1.7 percent of people who can be defined as “intersex,” born with *biological* aspects of males and females to varying degrees. “Intersex” refers to individuals who are neither biologically male nor female. So, in actuality, there are more than two sexes.

Sex Assigned at Birth: The sex society labels, defines, and imposes upon people at or even before their birth. In most societies, onto these labels of “male” or “female” of sex are written the roles or parts (“masculinity” or “femininity” people are expected to perform accordingly.

Sex/Gender Binary: A traditional and archaic perception of sex or gender as either male or female, masculine or feminine.

Sexism: See Appendix B.

Sexual Identity (or sexual orientation): A term describing a person’s attractions to members of the same sex and/or a different sex, to no sex, or to someone regardless of sex and gender, usually defined as “lesbian,” “gay,” “bisexual,” “pansexual,” “heterosexual,” or “asexual.”

Transgender (or Trans): A term for people whose gender identity, expression, or behavior is different from that associated with the sex assigned to them at birth. Transgender is a broad umbrella term along a spectrum.

Transition: When a person begins the process of living as the gender with which they identify rather than the gender they were assigned at birth. This may include but not necessarily limited to changing one’s first or complete name and pronouns, and dressing and grooming more in alignment with their gender identity. Transitioning may but does not always include medical and legal aspects, such as taking hormones, having surgery, or changing identity documents (e.g. driver’s license, Social Security record) to reflect one’s gender identity. Because of the great expense, for many people these medical procedures and legal measures are often difficult to afford or out of their reach.

Transman (or Transgenderman, Transmale): A transgender person who identifies as a man or as male.

Transsexual: A term formerly used but is not preferred today to denote a person whose gender identity is different from their assigned sex at birth, usually someone who pursues transition from female to male or male to female. The term has been dropped since it is perceived as overly technical or clinical.

Transwoman (or Transgenderwoman, Transfemale): A transgender person who identifies as a woman or as female.

APPENDIX E: History Timeline Activity

Purpose:

To understand the roots and maintenance of the forms of oppression, it is important to know history, for according to Santayana: “Those who do not learn from history are doomed to repeat it.”

Procedure:

This activity can be conducted several ways:

1. Educators can distribute the individual segments of the timeline to students to read in sequence.
2. Educators can distribute the individual segments of the timeline to students and then, from time to time throughout several classes, ask for volunteers to read aloud their timeline segments.
3. Educators can randomly distribute the individual segments of the timeline leaving off their respective dates. Ask students to line up chronologically in terms of their segments, from earliest to most recent. After they have organized themselves chronologically, ask each student in turn to read their segment. After each person reads their segment individually, ask students whether they believe other students have found their correct positioning in the timeline. Discuss as a group the correct positioning. Educators, having the complete timeline with the dates, will then notify students whether they are standing in the correct chronological position.

(PRIMARILY A “WESTERN”) HISTORY TIMELINE

313 CE: During the declining years of the imperial Roman Empire, a climate of intolerance increased. In this year, Emperor Constantine I made Christianity the official religion, with its pronouncements against same-sex sexuality. Christian teachings influenced Roman law.

438 CE: Roman Emperor Theodosius, in his “Theodosius Legal Codes,” instituted the death penalty for men engaging in same-sex sexuality. Roman law influenced later civil laws throughout Europe and, eventually, the United States.

1270 CE: French legal code “*Le Livres De Justice et de Plet*,” demanded castration, loss of limb, or death for men and women convicted of engaging in same-sex behavior. “*He who has been proven to be a sodomite must lose his testicles and if he does it a second time, he must lose his member (arm or leg), and if he does it a third time, he must be burned. A woman who does this shall lose her member each time, and on the third must be burned.*”

1431 CE: The English under King Henry VI urged the Catholic church to condemn Joan of Arc for the “crime” of wearing “men’s” clothing: *“It is sufficiently notorious and well-known that for some time past, a woman calling herself Jeanne the Pucelle (the maid) leaving off the dress and clothing of the feminine sex, a thing contrary to divine law and abominable before God, and forbidden by all laws, wore clothing and armor such is worn by men.”* Joan asserted the her style of dressing was her religious duty & higher than Church authority. She asserted: *“For nothing in the world will I swear not to arm myself and put on a man’s dress.”* Catholic Inquisitors condemn her to death for wearing men’s clothing and armor, and burned her at the stake as a heretic.

Beginning 1483 CE: In Spain, so-called “Sodomites” were stoned, castrated, and burned. Between 1540-1700, more than 1,600 people were prosecuted for “sodomy.”

1500s – 1700s CE: In England and its American colonies, women accused of being “witches” were killed. In Salem, Massachusetts, 20 women were executed.

1500s – 1800s CE: What we might today call “transgender men” sometimes married women. In Europe, if discovered, they suffered penalties from floggings to death. The women partners was not prosecuted.

1533 CE: Under the reign of King Henry VIII of England, they instituted the “Buggery” (or sodomy) law, punishable by the penalty of death for *“the detestable and abominable Vice of Buggery committed with mankind or beast.”* Yes, if someone was discovered engaging in sexual intercourse with an animal, both the person *and* the animal were killed.

1564 CE: Under the reign of Queen Elizabeth I of England, the death penalty for same-sex acts between men became a permanent part of English law until 1861. Women were exempt from the law by British courts who decided that sex between two women was not possible.

1624 CE: In the American colonies of England, Richard Cornish was the first man convicted of the “crime” of “sodomy” by engaging in sexual relations with a Native American man. Cornish was executed.

1649 CE: In the American colonies of England, Sarah White Norman and Mary Vincent Hammon of Plymouth, Massachusetts were the first women convicted of engaging in sexual relations with another woman (for “lewd behavior with each other on a bed”). Mary was reprimanded since she was under the age of 16. Sarah She was ordered to make a public confession for her “unchaste behavior” with Mary, and warned against making future offenses.

1740 CE: First anti-homosexual law in China prescribed the death penalty. Later during the 20th century, during China’s “Cultural Revolution,” homosexuality was punished with imprisonment, castration, and sometimes with death.

1779 CE: The “liberal” reformer, Thomas Jefferson, proposed eliminating the death penalty for people found guilty of engaging in same-sex sexuality, and, instead: *Whosoever shall be guilty of Rape, Polygamy, or Sodomy with man or woman (or beast) shall be punished, if a man, by castration, if a woman, by cutting thro’ the cartilage of her nose a hole of one half inch diameter at the least.”*

1794 CE: Of all the German states before unification, Prussia was the most repressive same-sex sexuality. In this year and for the next 40 years, people accused of same-sex sexuality were imprisoned and then banished for life.

1800s CE: Women in the United States were often locked out of attending college. Women’s colleges founded for primarily middle-class women: Mt. Holyoke College, Vassar, Smith College, Wellesley College, Bryn Mawr, and others. Some conservative critics argued against women’s education. For example, Dr. Edward Clarke of the Massachusetts Medical Society, in his 1873 book: *Sex in Education*, warned that study would interfere with women’s fertility, causing chronic uterine disease. English sexologist Havelock Ellis argued that *“women’s colleges are the great breeding ground of lesbianism. When young women are thrown together, they manifest an increasing affection by the usual tokens. They kiss each other fondly on every occasion....They learn the pleasure of direct contact...and after this, the normal sex act fails to satisfy them.”*

1810 CE: The French Napoleonic Code liberalizes legislation in other countries under French domination: In Belgium, much of Italy, Spain, Portugal, Romania, & Russia, & several Latin American countries. Bavaria (1813) and Hanover (1840) abolished laws criminalizing homosexual acts between consenting adults. This did not extend to countries outside the French sphere, including Prussia, Scandinavian states, and after 1871, to the newly unified Germany, which united under the Prussian realm.

1851 CE: A new section titled Paragraph 143 was added to the Prussian Legal Code stating: *“Unnatural fornication between people and animals, as well as between persons of the male sex with 6 months – 4 years imprisonment with easy labor, as well as loss of civil rights at the same time, even if temporary.”*

1860 CE: Poet Walt Whitman’s book *Leaves of Grass* was published. The section titled “Calamus” was clearly homoerotic. Kalamos in Greek mythology turned into a reed in grief for his young male lover, Karpos, who drowned. The *Acorus calamus* is the name given to a marsh plant. For Whitman, his “Calamus” poems represent the kind of love between Kalamos and Karpos. Very soon following the book’s publication, it was removed from library shelves at Harvard University and placed in locked cabinets with other books thought to undermine students’ morals. Whitman was fired from job at U.S. Department of the Interior.

1871 CE: This year, the German states combined into a unified Germany. It included Paragraph 175, based on the former Paragraph 143 of the Prussian Legal Code, into the new German Legal Code, which stated: *“Unnatural vice committed by two persons of the*

male sex or by people with animals is to be punished by imprisonment; the verdict may also include the loss of civil rights." This paragraph was eventually used to imprison in jails and ultimately concentration camps large number of suspected homosexual men during W.W.II.

1873 CE: In the United States, the "Comstock Act," named after former U.S. Postal Inspector, Anthony Comstock, becomes law. It banned all materials the court considered as "obscene, lewd, and/or lascivious" sent through the mail. This ban included contraceptive devices and abortion information.

1885 CE: In 1861, English criminal law ended the death penalty for men convicted of engaging the same-sex sexuality dating back to the time of Queen Elizabeth I. In 1885, English criminal law imposed, instead, up to two years imprisonment. This remained in effect until 1967 when it was then rescinded.

Late 1800s CE: Members of the medical and scientific community increasingly pathologized people with same-sex desires and people who gender non-conformed. For example, Austrian sex researcher Richard von Krafft-Ebing argued that homosexuality was a sign of "degeneration" and product of vice. Sigmund Freud asserted that homosexuality was a developmental disorder resulting from a fixation at one of the intermediate "pregenital" states caused, at least in part, by an incomplete resolution in males of the Oedipal complex. Gay men were often viewed as "feminized" males and lesbians as "masculinized" females transgressing gender borders.

1889 CE: G. Frank Lydston, a U.S. urologist, surgeon, and professor from Chicago delivered a lecture to the College of Physicians and Surgeons in Chicago claiming that sexual perverts (homosexuals) are "physically abnormal," adding that *"...the unfortunate class of individuals who are characterized by perverted sexuality have been viewed in the light of their moral responsibility rather than as the victims of a physical and incidentally of a mental defect. ...Even to the moralist there should be much satisfaction in the thought that a large class of sexual perverts are physically abnormal rather than morally leprous."*

1892 CE: James D. Kiernan published the article "Responsibility in Sexual Perversion in the *Chicago Medical Recorder* stating the "pure homosexuals" are persons whose "general mental state is that of the opposite sex." He defined homosexuals as gender benders, rebels from "proper" masculinity and femininity, and from a procreative and erotic norm. He people attracted to both males and females, what later would be termed "bisexuals," as "psychical hermaphroditism" who experienced so-called male erotic attraction to females and female erotic attraction to males.

1895 CE: English poet and playwright, Oscar Wilde, was sentenced to two years hard labor for "gross indecency" & "sodomy" with the young nobleman, Lord Alfred Douglas. After his release, Wilde died in exile in France. Lord Alfred Douglas, in his poem "Two Loves," coins a euphemism for homosexuality as *"The love that dare not speak its name."*

1897 CE: Founding of the first homosexual emancipation organization, including what they termed “sexual intermediates” (trans* people) in Germany called the Scientific Humanitarian Committee, which by two decades later, had about 25 chapter in cities throughout Germany. They were continually harassed and beaten by members of the growing Nazi party, and outlawed after the rise of Adolph Hitler to power.

1902 CE (born): Langston Hughes, born James Mercer Langston Hughes, U.S. poet, novelist, playwright, author of short stories, and a columnist, he was the innovator of “jazz poetry” in the Harlem Renaissance. Some of his biographers say he was gay, but closeted. His story, “Blessed Assurance,” depicted a father’s anger with his son’s “effeminacy.” Hughes was accused and called before a U.S. Senate subcommittee on charges of alleged Communism.

1903, February 21 CE: Arston Bathhouse, New York City, the first anti-gay police raid where police detained 60 men and arrested 14.

1928 CE: Radcliffe Hall’s novel, *The Well of Loneliness*, involving a lesbian relationship, soon after publication was declared “obscene” by officials in both England and the U.S., and was banned.

1924 CE: The Society for Human Rights, the first homosexual rights group in the U.S. founded in Chicago by Henry Gerber, a German American and U.S. soldier in Germany after W.W.I. He was influenced by the German Emancipation Movement and the Scientific Humanitarian Committee leaders. The Society for Human Rights was short-lived with only about 10 members whom the Chicago police arrested. Gerber was fired from his job at the U.S. Postal Service.

1930 CE: New York State Liquor Authority law did not permit homosexuals to be served in licensed bars in New York state. The penalty included revocation of the bar’s license to operate. This law was declared constitutional by a court decision 10 years after it went in effect. Also, the law stated that the mere presence of homosexuals in bars constitute “disorder.”

1930s CE: In New York City and some other cities throughout the nation, police raided and arrested numerous participants at drag shows and “masque” balls.

1933 CE: This year, when the Nazi party took control of the German Parliament (Reichstag), they instituted their philosophy of homosexuality, which stated in summary: Homosexual (males) lower German birth rate. Homosexuals endanger & corrupt youth. With homosexuality, there is a possible epidemic spread and “race” pollution. Homosexuals are “potential oppositionist” and enemies of respectable society. And sexual relations between people of same sex impairs their “sense of shame,” and it undermines morality and results in the “decline of social community.”

1933 CE: Heinrich Himmler, the chief of the German secret police (Gestapo) became the chief architect of the Nazi anti-homosexual and anti-trans campaign. He argued that male homosexuality are “like women” who cannot fight in a German war effort.

1934, June 28 CE: The Nazi government expanded Paragraph 175 of the German Penal Code as follows: *“A male who commits a sex offence with another male or allows himself to be used by another male for a sex offence shall be punished with imprisonment. Where a party was not yet twenty-one years of age at the time of the act, the court may in especially minor cases refrain from punishment.”* The law did not include so-called “Aryan” women who loved women since the Nazis asserted that Aryan lesbians could still produce Aryan children for the “New Germany.” Paragraph 175a was also instituted: *“Penal servitude up to ten years or, where there are mitigating circumstances, imprisonment of not less than three months shall apply to...a male over twenty-one years of age who seduces a male person under twenty-one years to commit a sex offence with him or to allow himself to be abused for a sex offence....”*

1934 CE: Joseph Stalin recriminalizes men accused of same-sex sexuality with up to 8 years imprisonment or exile to Siberia.

1934 CE: Nazi propaganda stated the Nazi position on women: *“In the ideology of National Socialism, there is no room for the political woman....[Our] movement places woman in her natural sphere of the family and stresses her duties as wife and mother. The political, that post-war creature, who rarely ‘cut a good figure’ in parliamentary debates, represents the denigration of women. The German uprising is a male phenomenon.”*

1934 CE: By this year, this is a summary of certain sections of the German Penal Code:

- Paragraphs 174: Sex offenses with dependents
- 175: Sex offenses between men
- 175a: Aggravated cases of 175
- 176: Coercion of children to commit sex offense
- 218: Offense of abortion
- 253: Blackmail on grounds of homosexuality

1934 CE: The U. S. Motion Picture Production Code (the Will H. “Hayes Code”) went into effect and remained in force until 1968. It forbade any depictions of homosexuality and transgenderism in film.

By 1938 CE: Nazi government offices sent people to concentration camps forcing them to wear cloth symbols according to their supposed offense:

- Jews – yellow Star of David
- Gay Men – pink triangle placed point down on left shirt sleeve and right pant leg
- Political Prisoners (liberals, socialists, communists) -- red triangle
- “Hard-Core Criminals” – green triangle
- Jehovah’s Witnesses – purple triangle
- Roma – brown triangle

- “Anti-Socials” (homeless, unemployed, vagrants) – black triangle.
- Lesbians – black or red triangle

The Nazi did not keep detailed records of their atrocities. They destroyed many documents, but historians estimate they placed about 90,000 people under surveillance as suspected homosexuals, and sentenced about 50,000 under Paragraphs 175. They deported many to concentration camps, where very few survived.

1940s-1960s CE: LGBT people were involuntarily committed to mental hospitals and sometimes given electroshock treatments and even pre-frontal lobotomies.

1941 CE: During W.W.II., the U.S. government ordered military psychiatrist at the military recruitment and induction centers to bar “*persons habitually or occasionally engaged in homosexual or other perverse sexual practices.*” The military ultimately “dishonorably” discharged many, with the overwhelming majority comprising African American men and women.

1950 CE: Beginning of the so-called “Lavender Scare” when John E. Peurifoy, U.S. State Department undersecretary for administration reported to Congress that his security people discovered “91 homosexuals” working at the State Department. He fired them all.

1952 CE: American Psychiatric Association’s *Diagnostic & Statistical Manual of Mental Disorders I*: homosexuality is considered as “sociopathological”

1952 CE: In England, Alan Mathison Turing, mathematician, logician, cryptanalyst, and pioneering computer scientist, during WWII, worked for England’s Government Code and Cypher School. He and his team of scientists succeeded in breaking the Nazi German codes. Though he was to be considered as a national hero who some said shortened the war by approximately 2 years and saved Great Britain, this year he was criminally prosecuted on the charge of “gross indecency” for soliciting sex with a man. Rather than going to prison, he accepted a plea bargain of undergoing injections of female hormones referred to as “Chemical Castration.” Just 2 years later, 2 weeks before his 42nd birthday, he took his life.

1952 CE: Since gender confirmation medical procedures were illegal in the United States, Christine Jorgenson, born Joseph Angelo, went to Copenhagen, Denmark to become the first U.S. citizen for the procedures.

1953 CE: U.S. President Dwight D. Eisenhower issued Executive Order 10450 barring people engaging in “sexual perversion” from obtaining government jobs.

1966, August CE: First collective resistance to oppression against LGBT people in the U.S. at Gene Compton’s Cafeteria in San Francisco when police conducted a raid at the cafeteria and physically harassed the clientele. People fought back hurling coffee at the officers, heaving cups, dishes, and trays around the cafeteria. Police retreated outside as customers smashed windows. Over the course of the next night, people gathered to picket the cafeteria, which refused to allow trans people back inside.

1967, March 7 CE: First U.S. TV documentary on CBS called "The Homosexuals," in which host Mike Wallace concluded: *"The dilemma of the homosexual: told by the medical profession he is sick; by the law that he's a criminal; shunned by employers; rejected by heterosexual society. Incapable of a fulfilling a relationship with a woman, or for that matter with a man. At the center of his life he remains anonymous. A displaced person. An outsider."*

1968 CE: American Psychiatric Association's *Diagnostic & Statistical Manual of Mental Disorders II*: Homosexuality is changed to an "Ego-Dystonic Disorder."

1969, June 28 CE: Stonewall Inn, 53 Christopher Street, Greenwich Village in New York City, frequented by LGBT primarily young people. Police raided the bar on the charge of selling alcohol without a license. Clientele flung bottles, rocks, bricks, trash cans, at the police and used parking meters as battering rams this day and for the next five nights.

1970, March 8: At the Snake Pit Bar frequented by LGBT people in New York City, police raided it for not having a license for dancing and selling alcohol. Police arrested all of the patrons and took them to the police station. One patron, Alfred Diego Vinales, 23-years old, an Argentinian national with an expired visa, at the police station, he was so terrified that he threw himself from a window in an effort to escape, but instead impaled himself on an iron spiked fence below in five places on his body. The fence had to be cut away. He was taken to the hospital and survived. The community organized a protest march.

1970 CE: Throughout the years, many college and university administrators have denied official campus recognition to their LGBTQ student groups. Some of the first to be denied were students at San José and Sacramento State Universities in California under then Governor Ronald Reagan and his chancellor of the state university system, Glen Dumke, who gave the following reasons for refusing to allow student chapters of the Gay Liberation Front to organize on campus: *"...the effect of recognition by the college of the Gay Liberation Front could conceivably be to endorse or promote homosexual behavior, to attract homosexuals to the campus, and to expose minors to homosexual advocacy and practices, and...belief that the proposed Front created too great a risk for students – a risk which might lead students to engage in illegal homosexual behavior."*

1973, June 24 CE: Arson hate-crime results in the murder of 32 patrons of The UpStairs Lounge in New Orleans, Louisiana, frequented by primarily LGBT people.

1975 CE: Leonard Matlovich, an air force technical sergeant, Vietnam War veteran, race relations instructor, and recipient of the Purple Heart and Bronze Star, was dishonorably discharge for coming out as gay. He died 13 years later, and on his grave stone appears: *"Never Again, Never Forget – A Gay Vietnam Veteran – When I was in the military they gave me a medal for killing two men and a discharge for loving one."*

1977 CE: Anita Bryant, former beauty pageant winner and spokesperson for the Florida Citrus Commission succeeded in her campaign she called "Save Our Children" in

overturning a “gay rights” ordinance in Dade County, Florida sparking similar campaigns across the country.

1978 CE: California State Legislator John Briggs brought his Proposition 6 (the so-called “Briggs Initiative”) to the voters of California. If it had passed, it would have banned LGBT people and their supporters from working in California public schools. Though it did not pass, it further dampened the social climate in the state.

1979 CE: Since the Islamic revolution took over Iran this year, an estimated 4000 young men have been publicly executed for the “offense” of homosexuality.

1978, November 27 CE: Dan White, former San Francisco City Supervisor, shot and murdered Supervisor Harvey Milk (first openly gay supervisor) and San Francisco Mayor, George Mascone. White was convicted on the reduced charge of “voluntary manslaughter” and sentenced to 6 years in prison. He is released after serving 5 ½ years. He committed suicide soon after returning to this family.

1980 CE: Aaron Fricke, a high school senior in Cumberland, Rhode Island, was prevented by the principal from taking a male date, his friend Paul Guilbert, to his Senior Prom. Fricke successfully sued the school district in US District Court, and Fricke and Guilbert attended the prom as a couple.

1980 CE: By this year, an apparent virus of unknown origin infected at least 50 people in the United States, primarily gay and bisexual males. Ronald Reagan, under whose presidency the virus increased and infected people in ever-increasing number never publicly said the word “AIDS” until a full 7 years in office. In fact, his chief of communications, Patrick Buchanan, stated publicly: *“The poor homosexuals – they have declared war upon nature, and now nature is extracting an awful retribution (AIDS).”*

1986 CE: Michael Harwich was engaging in consensual sexual activity in another adult man in the privacy of his bedroom when a police officer came to his door to serve a warrant for accumulating too many parking tickets. The door was unlocked and the officer walked in on the two men whom the officer arrested for violating Georgia’s anti-sodomy law dating back to 1816. Hardwick took his case to the US Supreme Court, which ruled against him that the law was constitutional in *Bowers v. Hardwick*.

1987 CE: Senator Jesse Helms of North Carolina sponsored a bill prohibiting federal funding for AIDS educational materials that *“promote or encourage...homosexual sexual activity.”*

1989 CE: Under North Carolina Senator Jesse Helms’s leadership, Congress passed an amendment to funding to the National Endowment for the Arts restricting funding to art deemed “homoerotic” or “religiously offensive.”

1993 CE: In a fundraising letter to defeat a proposed Equal Rights Amendment in Iowa for women’s rights, televangelist Pat Robertson wrote: *[Feminism is] a socialist, anti-*

family, political movement that encourages women to leave their husbands, kill their children, practice witchcraft, destroy capitalism and become lesbians.”

1993 CE: Under the presidency of Bill Clinton, a “compromise” was reached, the so-called “Don’t Tell, Ask, Don’t Tell, Don’t Pursue” policy, which permitted LGB people to enter the military if they do not “come out.” However, during this year until it was eliminated, approximately 15,000 LGB military personnel were dishonorably discharged. To this day, the ban against trans* people was lifted in 2016 under the Obama administration, and reinstated in a three-part series of tweets by President Trump on July 25, 2017.

1996 CE: The US Congress passed the so-called “Defense of Marriage Act.” Section 2: Powers reserved to the states stated: *“No State, territory, or possession of the United States, or Indian tribe, shall be required to give effect to any public act, record, or judicial proceeding of any other State, territory, possession, or tribe respecting a relationship between persons of the same sex that is treated as a marriage under the laws of such other State, territory, possession, or tribe, or a right or claim arising from such relationship.”* Section 3. Definition of ‘marriage’ and ‘spouse’: *“In determining the meaning of any Act of Congress, or of any ruling, regulation, or interpretation of the various administrative bureaus and agencies of the United States, the word ‘marriage’ means only a legal union between one man and one woman as husband and wife, and the word ‘spouse’ refers only to a person of the opposite sex who is a husband or a wife.”* The Act was overturned in 2010 under the Obama administration.

1998 CE: US Senate Republican Majority Leader, Trent Lott, asserted: *“You should try to show them [homosexuals] a way to deal with that problem, just like alcohol...or sex addiction...or kleptomaniacs.”*

1999 CE: Jerry Falwell, Evangelical Baptist pastor, televangelist, founder of Liberty University in Lynchburg, Virginia, and co-founder of the Moral Majority commented on Tinky Winky, the newest Teletubby at the time: Tinky Winky is a *“homosexual role model”* for homosexual recruitment since it is purple and has a triangle on its head – both have been symbols used by homosexuals.

2000 CE: The Boy Scouts of American, in the US Supreme Court decision, *Boy Scouts v. Dale*, were affirmed in its contention that it had the constitutional right to decline membership to gay and bisexual scouts and scout masters.

2000, April CE: Following Vermont’s legislature recognizing civil unions for same-sex couples, Cardinal Bernard Law of the Boston Archdiocese presented a statement representing 16 New England Catholic Bishops in which he argued: *“The Legislature of the State of Vermont, by passing the Civil Unions Bill, has attacked centuries of cultural and religious esteem for marriage between a man and a woman and has prepared the way for an attack on the well-being of society itself....We, the Catholic Bishops...and all people of good will...recognize the sacredness of marriage and the family as ordered by God....[S]uch legislation will undermine cultural and religious respect for marriage and will inflict a wound upon society itself. The obligation of society and the state to support*

and strengthen marriage as the intimate union of a man and a woman does not infringe upon the civil rights of others. Rather, those seeking to redefine marriage for their own purposes are the ones who are trying to impose their values on the rest of the population.”

2003: “Homosexual behavior” was illegal in most states at one time, and remained illegal in some states until 2003 when the US Supreme Court, in *Lawrence v. Texas*, declared these laws unconstitutional.

2008: Proposition 8 on the California Elections Ballot passed as a state constitutional amendment, which, in Section 7.5 of the Declaration of Rights, states that *“only marriage between a man and a woman is valid or recognized in California.”* The US Supreme Court later overturned the amendment in *Hollingsworth v. Perry*, by a vote of 5 to 4.

2009 CE: Inspired by a number of Evangelical Christian pastors from the U.S., the Ugandan the government passed its anti-homosexuality bill to broaden the penalties for suspected same-sex relations and sexuality. The “offender” can now receive life imprisonment.

2011 CE: 7-year-old trans girl, Bobby Montoya, wanted to join the Girl Scouts in Denver, Colorado. The troop leader initially denied admission to Bobby for having “boy parts.” Bobby’s mother, Felisha Archuleta, petitioned the Scouts who changed their initial position and released a statement: *“Girl Scouts is an inclusive organization and we accept all girls in Kindergarten through 12th grade as members. If a child identifies as a girl and the child’s family presents her as a girl, Girl Scouts of Colorado welcomes her as a Girl Scout.”*

2012, May 20 CE: In Ukraine’s capital city, Kiev, rights activists planned that country’s first Pride march. Over 500 Neo-Nazi nationalists attacked and insured some of the marchers, in plain view of police officers merely watching. The march was cancelled.

2012 CE: By this year, legislatures in Ukraine, the Russian Federation, Lithuania, Moldova, and Hungary have either passed or are in the process of shepherding through the legislative pipelines a number of bills (the so-called “Anti-Gay Propaganda” laws and draft laws) that further restricted human rights of LGBT people and banned informational efforts to educate and raise LGBT visibility and awareness.

2012 CE: CEO Dan Cathy, of the fast food chain, Chick-fil-A publicly asserted: *“We’re inviting God’s judgment on our nation when we shake our fist at him and say we know better than you as to what constitutes a marriage.”* Chick-fil-A funds a number of anti-LGBT organizations such as Eagle Forum, Exodus International, Focus on the Family, Family Research Council, and the National Organization for Marriage.

2013: Edith Windsor and her spouse Thea Spyer legally married in Canada, which their home state of New York recognized as valid. After together for 44 years. Spyer died and she left Windsor everything she owned. The US Internal Revenue service determined under its “Defense of Marriage Act,” that Windsor and Spyer were not married for Federal

estate tax purposes. Therefore, Spyer's estate owed the government \$363,053 in estate taxes. Windsor paid the tax, then sued the US government for a refund. The case went to U.S. Supreme Court, which, by a 5 to 4 majority ruled in *United States v. Windsor* that DOMA is unconstitutional: *"The federal statute is invalid, for no legitimate purpose overcomes the purpose and effect to disparage and to injure those whom the State, by its marriage laws, sought to protect in personhood and dignity. By seeking to displace this protection and treating those persons as living in marriages less respected than others, the federal statute is in violation of the Fifth Amendment."*

2014, November CE: Police in Bangalore, India arrested more than 150 *hijras* and put them in a concentration camp.

2015, June 26: U.S. Supreme Court ruled for marriage equality throughout the United States in *Obergefell et al v. Hodges*.

2016: Donald J. Trump elected as 45th President of the United States. The next year, Trump reversed former President Obama's 2016 order, which had permitted trans students in public schools to use the public facilities, including bathrooms, that aligned with their gender identities.

Appendix F:

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