

OUT[®] FOR SAFE SCHOOLS

LGBTQ+ History Lesson

Inquiry Question: To what extent was the movement for LGBT rights part of the broader movement for Civil Rights?

Standard: 11.10



Inquiry Question:

To what extent was the movement for LGBTQ rights part of the broader movement for Civil Rights?

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Content Standards

11.10 - Students analyze the development of federal civil rights and voting rights. Discuss the diffusion of the civil rights movement of African Americans from the churches of the rural South and the urban North, including the resistance to racial desegregation in Little Rock and Birmingham, and how the advances influenced the agendas, strategies, and effectiveness of the quests of American Indians, Asian Americans, and Hispanic Americans for civil rights and equal opportunities.

History and Social Science Framework

How did various movements for equality build upon one another? California activists such as Harvey Milk and Cleve Jones were part of a broader movement that emerged in the aftermath of the Stonewall riots, which brought a new attention to the cause of equal rights for LGBT Americans.

Students also examine the emergence of a movement for LGBT rights, starting in the 1950s with California-based groups like the Mattachine Society and the Daughters of Bilitis. Throughout the 1950s and early 1960s, these fairly secretive organizations created support networks; secured rights of expression and assembly; and cultivated relationships with clergy, doctors, and legislators to challenge teachings and laws that condemned homosexuality as sinful, sick, and/or criminal. In the 1960s, younger activists, often poorer and sometimes transgender, began to confront police when they raided gay bars and cafes in Los Angeles, San Francisco, and most famously at the Stonewall Inn in New York City in 1969. Organizations such as the Gay Liberation Front and the Gay Activists Alliance called on people in the movement to “come out” as a personal and political act. Students may consider figures such as Alfred Kinsey, Harry Hay, Jose Sarria, Del Martin and Phyllis Lyon, Frank Kameny, Sylvia Rivera, and Harvey Milk. By the mid-1970s, LGBT mobilization led to successes: the American Psychiatric Association stopped diagnosing homosexuality as a mental illness; 17 states had repealed laws criminalizing gay sexual behavior; 36 cities had passed laws banning antigay discrimination; and gay-identified neighborhoods had emerged in major cities.

CCSS Standards:

History/Social Studies, Grades 11-12

- CCSS.ELA-LITERACY.RH11-12.1. Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- CCSS.ELA-LITERACY.RH11-12.2. Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

- CCSS.ELA-LITERACY.RH11-12.3. Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.
- CCSS.ELA-LITERACY.RH11-12.7. Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.
- CCSS.ELA-LITERACY.RH11-12.8. Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information.
- CCSS.ELA-LITERACY.RH11-12.9. Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

Writing, Grades 11-12

- CCSS.ELA-LITERACY.WHST.11-12.2. Write informative/explanatory texts, including the narration of historical events, scientific procedures/experiments, or technical processes.
- CCSS.ELA-LITERACY.WHST.11-12.8. Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the strengths and limitations of each source in terms of the specific task, purpose, and audience; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and overreliance on any one source and following a standard format for citation.
- CCSS.ELA-LITERACY.WHST.11-12.9. Draw evidence from informational texts to support analysis, reflection, and research.

Overview of Lesson

In this lesson, teachers will contextualize the LGBT rights movement by answering the question introduced in the History-Social Science Framework for California Public Schools: *"How did various movements for equality build upon one another?"* While activists fighting for LGBT rights utilized similar tactics and had some shared goals of those fighting for Civil Rights broadly, LGBT people in racial minority communities faced additional discrimination. Moreover, many fighting for broader Civil Rights did not consider sexual preference or gender identity as a part of their fight. In this lesson, students will explore historical perspectives to determine to what extent the movement for LGBT rights was or was not part of the broader movement for Civil Rights of the 1970s and 1980s. Students will read, annotate and categorize several primary sources to write a short essay describing and supporting their perspective with evidence from the texts.

Sources

- Legislative Language
- Articles
- Political Pamphlets
- Newsletters
- Photos

Procedures



1. The teacher will review the objectives of the lesson and introduce the inquiry question: *To what extent was the movement for LGBT rights part of the broader movement for Civil Rights in the 1970s and 1980s?* The teacher might review previous student learnings about the Civil Rights movement tactics, goals and perspectives. The teacher might introduce this lesson with an additional lesson that focuses specifically on the movement for LGBT rights.
2. Students will read an excerpt from the Civil Rights Amendments of 1975 as background for a discussion on the extent to which the movement for LGBTQ rights was part of the broader movement for Civil Rights. Have students discuss the bill in groups of 4-5.
3. The teacher should choose 5 primary source documents of the 10 attached to use in the following *Write Around* activity. In this activity, each student reads and annotates a source in a given amount of time. After one round, students will pass their annotated source to another member of the group. This process is repeated until every student in the group reads every source.
4. After all groups have completed this activity, allow time for students to ask clarifying questions about the sources they read.
5. Students will then organize sources by topic or perspective. For example, students can choose to organize documents in order from perspectives that are most inclusive of LGBT Rights to those that are least inclusive.
6. Students then create a *Document Based Question (DBQ) Poster* to answer the lesson question: *To what extent was the movement for LGBT rights part of the broader movement for Civil Rights?* Before students create a poster, they discuss possible categories of perspectives to answer the inquiry question.
7. After identifying categories, they write the lesson question, categories and evidence on their DBQ Poster. Students use this information to develop a group thesis. Once they have developed a thesis, the group will add it on the DBQ Poster.
8. Each group will share their thesis with the class and then have a group discussion about the lesson.
9. Students rewrite their group's thesis and write a short essay answering the lesson's question using supporting evidence from the primary sources they reviewed.

Assessment

Students write a short essay or prewrite describing perspectives with evidence from the texts.

Explanations must include:

- A Topic Sentence
- Identification of at least Three Perspectives
- Accurate Evidence from at least Three Documents
- Reasons for Evidence Chosen
- Include the terms: Civil Rights and LGBTQ

Below is a brief explanation of each document:

Source A: **House Resolution 166 January 14, 1975.**

The purpose of the bill was to eliminate discrimination based upon sexual preference. Civil Rights Amendments place LGBTQ rights as part of broader struggle for Civil Rights.



Source B: Huey P. Newton on Gay and Women's Rights, 1970.

The rights of those in the LGBTQ community are as important in all other communities that have been oppressed and should be united with others in the attainment of freedom. Newton sees LGBTQ rights as part of broader struggle for Civil Rights.

Source C: Black and Gay, 1976

Individuals who identify as both black and LGBTQ face discrimination in both communities. The only way to shelter oneself from racism is in segregated supportive communities. The circumstances of those who LGBTQ parallel segregated blacks. While the movement for broader Civil Rights is important, gays in minority communities face additional issues.

Source D: Coalition for Human Rights, 1977-1985.

The goal of the Coalition for Human Rights is to end discrimination for gays, as well as women, minorities and the poor. The Coalition for Human Rights sees LGBTQ rights as part of broader struggle for Civil Rights.

Source E: Latinos Unidos, 1977

The goal of the Latinos Unidos is to encourage positive perspectives on both those in the Latino community and those in the LGBTQ communities. While the movement for broader Civil Rights is important, gays in minority communities face additional issues.

Source F: Workers World, 1979

The movement for liberation of those who have been marginalized includes those "confronting racism, sexism and anti-gay bigotry." The photographer sees LGBTQ rights as part of broader struggle for Civil Rights.

Source G: Account from Gay Asian Information Network, 1980

Being Asian and LGBTQ makes for additional challenges in the movement for LGBTQ rights. While the movement for broader Civil Rights is important, gays in minority communities face additional issues.

Source H: Reverend Sam Hart on Homosexuality, 1982

According to Sam Hart, homosexuality is not a Civil Right. Hart does not see LGBTQ rights as part of the broader struggle for Civil Rights.

Source I: March on Washington, 1983

Those supporting the movement for LGBTQ rights are not wholly supported by the community fighting for the Civil Rights of African Americans. While some Civil Rights activists did not see LGBTQ rights as part of the broader struggle for Civil Rights, others did.

Source J: US. Civil Rights Director Attacks Gays, 1984

According to Chavez, the rights of the LGBTQ community is separate from the Civil Rights of minorities. Chavez does not see LGBTQ rights as part of the broader struggle for Civil Rights.



Source K: Rustin on Movement for Gay Rights, 1985

While gays have challenges in their movement for rights, blacks and others must work together to fight all oppression. Rustin sees LGBTQ rights as part of broader struggle for Civil Rights

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All primary sources courtesy of the ONE National Gay and Lesbian Archive, <http://one.usc.edu/>.

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- Soares, John Victor. "Special Report: Black & Gay: Problem and Possibilities." The Advocate (Los Angeles, CA), Nov. 17, 1976.
- "The Civil Rights Act (1964)." OurDocuments.Gov, Accessed online July 30, 2018.
- <https://www.ourdocuments.gov/doc.php?flash=false&doc=97>
- The Coalition for Human Rights/ Los Angeles. "Join the Nationwide March for Human Rights: At Home!" Demonstration Invitation, Los Angeles, no date (1977-1985).

Source A: House Resolution 166 January 14, 1975.

94TH CONGRESS
1ST SESSION

H. R. 166

NATIONAL
GAY
TASK
FORCE

IN THE HOUSE OF REPRESENTATIVES

JANUARY 14, 1975

Ms. Amzug (for herself, Mr. JONES I. BURTON, Mr. KOCH, Mr. McCLOSKEY, and Mr. NIX) introduced the following bill; which was referred to the Committee on the Judiciary

A BILL

To prohibit discrimination on the basis of affectional or sexual preference, and for other purposes.

1. *Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,*
2. That this Act may be cited as the "Civil Rights Amendments of 1975".
5. PUBLIC ACCOMMODATIONS
6. SEC. 2. (a) Section 201 (a) of the Civil Rights Act of 1964 (42 U.S.C. 2000a (a)) is amended by inserting after "religion," the words "affectional or sexual preference,".
9. (b) Section 202 of such Act (42 U.S.C. 2000a (b)) is

10 amended by inserting after "religion," the words "affectional
11 or sexual preference,".

PUBLIC FACILITIES

1
2 SEC. 3. Section 301 (a) of the Civil Rights Act of 1964
3 (42 U.S.C. 2000b (a)) is amended by inserting after "re-
4 ligion," the words "affectional or sexual preference,".

PUBLIC EDUCATION

5
6 SEC. 4. Sections 401 (b), 407 (a) (2), and 410 of the
7 Civil Rights Act of 1964 (42 U.S.C. 2000e-6 (a) (2),
8 2000e-9) are each amended by inserting after "sex," the
9 words "affectional or sexual preference,".

FEDERALLY ASSISTED OPPORTUNITIES

10
11 SEC. 5. Section 501 of the Civil Rights Act of 1964 (42
12 U.S.C. 2000d) is amended by inserting after "color," the
13 words "affectional or sexual preference,".

EQUAL EMPLOYMENT OPPORTUNITIES

14
15 SEC. 6. (a) Sections 703 (a), 703 (b), 703 (c), 703
16 (d), 703 (e), 703 (f), 704 (b), 706 (g), 717 (a), and 717
17 (c) of the Civil Rights Act of 1964 (42 U.S.C. 2000e-2,
18 -3, -5, -16) are amended by adding after the word "sex,"

19 each time it appears the words "affectional or sexual preference." 20

21 (b) Section 703 (h) of such Act (42 U.S.C. 2000e-2)

22 is amended by adding after the word "sex" the first two 23 times it appears the words "affectional or sexual preference."

3

1 INTERVENTION AND PROCEDURE

2 Sec. 7. Section 902 of the Civil Rights Act of 1964 (42

3 U.S.C. 2000b-2) is amended by inserting after the word

4 "sex," the words "affectional or sexual preference."

5 HOUSING SALE, RENTAL, FINANCING, AND BROKERAGE

6 SERVICES

7 Sec. 8. (a) Section 804 of the Act entitled "An Act to

8 prescribe penalties for certain acts of violence or intimidation,

9 and for other purposes," (42 U.S.C. 3604), is amended

10 by inserting after the word "religion," each time it appears

11 the words "affectional or sexual preference."

12 (b) Section 805 of such Act (42 U.S.C. 3605) is

13 amended by inserting after the word "religion," the words

14 "affectional or sexual preference."

15 (c) Section 806 of such Act (42 U.S.C. 3606) is

16 amended by inserting after the word "religion," the words 17 "affectional or sexual preference."

18 PREVENTION OF INTIMIDATION

19 Sec. 9. Section 901 of the Act entitled "An Act to pre- 20 scribe penalties for certain acts of violence or intimidation, 21 and for other purposes," (42 U.S.C. 3631), is amended by

22 inserting after the word "religion," each time it appears

23 the words "affectional or sexual preference."

4

1 PARTICIPATION PROGRAMS RECEIVING FEDERAL FINANCIAL

2 ASSISTANCE

3 Sec. 10. Section 901 (a) of title IX of the Education

4 Amendments of 1972 (Public Law 92-318) is amended

5 by adding after the word "sex," the first time it appears

6 the words "or affectional or sexual preference."

7 DEFINITION

8 Sec. 11. As used in this Act, the term "affectional or

9 or sexual preference" means having or manifesting an emo-

10 tional or physical attachment to another consenting person

11 or persons of either gender, or having or manifesting a pref-

12 erence for such attachment.

Source B: Huey P. Newton, co-founder of the Black Panther Party, on Aug. 15, 1970, on Gay and Women's Rights.

1. How does Newton characterize the rights of homosexuals?
2. Why does Newton believe that fighting for the rights of homosexuals is important?
3. According to Newton, how was the movement for LGBTQ rights part of the broader movement for Civil Rights?

During the past few years strong movements have developed among women and among homosexuals seeking their liberation. There has been some uncertainty about how to relate to these movements.

Whatever your personal opinions and your insecurities about homosexuality and the various liberation movements among homosexuals and women (and I speak of the homosexuals and women as oppressed groups), we should try to unite with them in a revolutionary fashion...

We must gain security in ourselves and therefore have respect and feelings for all oppressed people. We must not use the racist attitude that the white racists use against our people because they are Black and poor. Many times the poorest white person is the most racist because he is afraid that he might lose something, or discover something that he does not have. So you're some kind of a threat to him. This kind of psychology is in operation when we view oppressed people and we are angry with them because of their particular kind of behavior, or their particular kind of deviation from the established norm.

Remember, we have not established a revolutionary value system; we are only in the process of establishing it. I do not remember our ever constituting any value that said that a revolutionary must say offensive things towards homosexuals, or that a revolutionary should make sure that women do not speak out about their own particular kind of oppression. As a matter of fact, it is just the opposite: we say that we recognize the women's right to be free. We have not said much about the homosexual at all, but we must relate to the homosexual movement because it is a real thing. And I know through reading, and through my life experience and observations that homosexuals are not given freedom and liberty by anyone in the society. They might be the most oppressed people in the society.



Source C: "Special Report: Black & Gay: Problem and Possibilities," 1976.

1. What does this document tell you about being part of an ethnic minority group, as well as being part of the LGBTQ community? Do you think individuals from the LGBTQ community have similar experience today? Explain your reasoning.
2. Where can black gays find a safe place to be themselves? Do you think this is the case with other ethnic communities? Explain your reasoning.
3. According to this report, to what extent was the movement for LGBTQ rights part of the broader movement for Civil Rights?

Whether subtle or not, racism in the gay sub-culture is a reality that all black gay people deal with, unless- perhaps implausibly- they have insulated themselves with a closed circle of close friends...It would be unwarranted, given the facts, to assume that because gay people are members of a minority group themselves, they are free of the racism that pervades American society in general. Just as gay people have stationed themselves in the full range of professional and life styles found through-out the nation, so also have they acquired attitudes and behavioral patterns-also found throughout the nation-which go to make up racism.

To those who have moved in both straight and gay circles, it does in deed appear that for every racially colored posture that is found in straight society, there is a corresponding one in gay society...

In spite of this, it must be remembered that racism is not necessarily a critical issue for black gay people in every situation. Obviously, there is a way to nullify it as far as gay-centered activities are concerned, and this way is though interaction in the black gay community. Of course, the extent to which such a community is available depends on the place one finds oneself.

Chances of finding an active and productive social life in the black gay community are far better in key cities with large black populations than in cities and areas sparsely populated by black people. Often too, there may be an important black population in a certain area, but for various reasons black gay social life is not highly organized and intense as in such black gay supercenter as New York; Washington, D.C.; Los Angeles; Atlanta and Chicago. Although Detroit and St. Louis for example have sizeable black populations, black gay social life simply does not muster up to the standards of sparkle, lavishness and frequency of entertainment that are so strikingly observable in the super-centers...

The integrated gay community, where blacks, whites and other mingle, is where racism can become an issue, and its importance as an issue depends largely on where one lives...



Source D: Coalition for Human Rights, 1977-1985.


1. What is the purpose of these pamphlets?
2. What was the goal of The Coalition for Human Rights/Los Angeles and what were some of the activities of this organization?
3. Based upon the information in these pamphlets, how was the movement for LGBTQ rights part of the broader movement for Civil Rights?

THE COALITION FOR HUMAN RIGHTS / LOS ANGELES
INVITES YOU TO PARTICIPATE IN A DEMONSTRATION

JOIN THE NATIONWIDE MARCH FOR HUMAN RIGHTS **AT HOME!**

**Doesn't Jimmy Carter know that
women's rights and gay rights
ARE human rights?**

PROTECT EQUAL EMPLOYMENT RIGHTS FOR GAY TEACHERS ● END POLICE HARASSMENT OF
GAYS, WOMEN, MINORITIES AND THE POOR IN HOLLYWOOD AND ELSEWHERE ● FREE, ELEC-
TIVE ABORTIONS FOR THE POOR ● FULL EQUALITY FOR WOMEN / SUPPORT THE ERA ●
GET THE METRO SQUAD OUT OF HOLLYWOOD ● FULL CUSTODY RIGHTS FOR GAY AND
LESBIAN PARTNES ● END THE USE OF "URBAN REMOVAL" TO DRIVE GAYS AND OTHERS
FROM THEIR HOMES

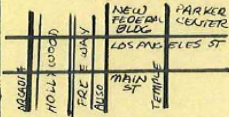


**SAT
AUG
20th.**

**MARCH AT
11:00 AM
RALLY
AT 12:30**

SPEAKERS & ENTERTAINMENT

**New Federal Bldg
in downtown L.A.**



The New Federal Building is at
300 North Los Angeles Street
between Temple and Aliso Sts.

The Coalition for Human Rights organizes peaceful and legal demonstrations, and we ask that all who march with us abide by that policy. For information, please call (213) 463 -- 3928.



We are a coalition of a wide range of individuals and organizations united to work actively for the attainment of full economic, social, and political equality for oppressed women and men of all races, ages, and sexual orientations. Although activated in response to organized attacks by reactionary forces, we recognize that this effort to defeat gay rights is part of a broader movement to deny or abridge human and civil rights not only to gays but to women and minorities as well. We seek to accomplish our aims through legislative change, community organization, public education, and the coordination of the efforts of gays, women, and minorities with the community at large. The Coalition is open to all who support its aims.

Please clip and mail this coupon to the COALITION FOR HUMAN RIGHTS

P.O. Box 2349 Los Angeles, California 90028

- I wish to help in the work of the Coalition. Please send me information about the activities of the Coalition.
- I wish to contribute to the Coalition. Enclosed please find my contribution of \$ _____.
- Please make checks payable to the COALITION FOR HUMAN RIGHTS.

NAME _____ PHONE _____

ADDRESS _____ CITY _____ STATE _____ ZIP _____

**L.A. County Coalition
For
HUMAN RIGHTS
RALLY**

**At
8:00p.m., Mon. June 13,
Hollywood High School (Sunset & Highland)**

**Followed By
A Peaceful Candlelight
Sidewalk March
For
HUMAN RIGHTS
Down Hollywood Blvd.**

**SHOW
YOUR SUPPORT
FOR
LOS ANGELES
HUMAN RIGHTS**



We won't be another DADE CO. Victim!

For more information: 463-3928

Flyers donated by; DATA BOY MAGAZINE



Source E: Latinos Unidos, 1977.

1. What is the purpose of this document?
2. What was the goal of Latinos Unidos and what were some of the activities of this organization?
3. Based upon the information in this newsletter, to what extent was the movement for LGBTQ rights part of the broader movement for Civil Rights?

LATINOS UNIDOS

April 1, 1977 First Edition A MONTHLY NEWSLETTER

WHAT IS LATINOS UNIDOS?

Latinos Unidos is a service and social action club founded to help meet the diversified needs and interests of our Gay Latin Sisters and Brothers. Our main purposes are to develop an awareness of our unique problems, to convey this to the community at large, and to insure a positive understanding of our cultural background and sexual orientation. Our organization is open to all people sympathetic to our cause.

LATINOS UNIDOS
PRESENTS ITS FIRST ANNIVERSARY DANCE

"Baile Tropical"

DATE: SAT. APRIL 23, 1977
TIME: 9:30 - 2:00
PLACE: LARCHMONT HALL
118 N. LARCHMONT
DONATION: \$ 2.50

*ORDER TICKET BY CALLING 665-2479

DISCO
&
SALSA

EVERYONE WELCOME !!

WHAT'S HAPPENING? (QUE PASA?)

1. At our Monday Bebruary 21st business meeting, we elected:
 Chairperson - Gil Verdugo
 Secretary - Phil Starr
 Treasurer - Tony Guevara
2. At our Monday March 21st business meeting we formed the following committees: (feel free to join one!)

Newsletter	Fundraising
Publicity and Art	Translation
Education	Clinic

3. To bring everyone up to date on fundraising, we earned nearly \$110 on our car wash and garage sale. We are still collecting newspaper and aluminum cans. Please bring your paper and cans to our Monday night meetings.
4. Thank you to Mike and all the folks at the BEER CAN for their continued support!

(OVER)



APRIL CALENDAR OF EVENTS*

April 4 - Business meeting at GCSC 1213 N. Highland, 8:00PM

April 11 - " " "

April 18 - " " "

April 25 - " " "

April 23 - "BAILE TROPICAL" Larchmont Hall 118 N. Larchmont 9:30-2:00

*Most of the activities for the month of April are geared to preparing for the dance.

BIG MAN ON CAMPUS

Al Rodriguez, a member of Latinos Unidos, is running for student body president at California State University at Los Angeles. Al recently left his position as student body vice-president at Cal-State to serve as interim SB President due to the resignation of SB President, Anthony Mollette. Latinos Unidos wishes Al the best of luck in his efforts to be elected SB President. Elections will be held April 26 and 27.

SUMARIO EN ESPANOL

1. ¿Quiénes son Latinos Unidos? La organización Latinos Unidos se a formado para ayudar y encontrar solución a todos los problemas de nuestros hermanas y hermanos ambientes. Nuestro principal propósito es desarrollar y dar a conocer nuestros problemas exclusivos, a conocerlos al resto de la comunidad para de este manera conservar nuestras costumbres y cultura hereditaria y nuestro condición sexual.

Baile Tropical (Primer aniversario de club Latinos Unidos) Los Latinos Unidos van a tener un baile el día sábado 23 de abril de 1977 empezando a las 9:30 de la noche al norte de la avenida Larchmont número 118. Admisión \$2.50 por persona. Todos son bien venidos. Podra comprar boletos al entrar o lamando al teléfono 665-2479.

Los resultados por el "garage sale" y lavado de carros fueron un producto de \$110.

En la junta que tuvimos el 21 de febrero fueron elegidos: Gil Verdugo, presidente; Phil Starr, secretario; y Tony Guevara, desorero.

Latinos Unidos
3312 Hamilton Way
Los Angeles, CA 90026

LATINOS UNIDOS * A SERVICE AND SOCIAL CLUB

Source F: *Workers World*, 1979.

1. What is happening in this picture?
2. How did the person writing the caption characterize the actions in this photo?
3. Based upon the information in this photo, how was the movement for LGBTQ rights part of the broader movement for Civil Rights?



The struggle for the solidarity of all the workers and oppressed means confronting racism, sexism, and anti-gay bigotry.
WW photo: Bill C.



Source G: Account from Gay Asian Information Network, 1980.

1. What kind of discrimination was faced by Asians at the gay bar?
2. How did those being discriminated against use the Gay Asian Information Network?
3. Based upon the information in this document, to what extent was the movement for LGBTQ rights part of the broader movement for Civil Rights?

AN ACCOUNT BY MARK DYER OF THE DISCRIMINATORY PRACTICES HE OBSERVEDAT THE GAY BAR N'TOUCHON THE EVENING OF FRIDAY DECEMBER 26, 1980

I arrived at the N'Touch, located near the corner of Sacramento & Polk around 10:45 p.m. on Friday December 26, 1980, paid the \$1.00 cover charge and was promptly admitted. I was not asked for any identification or proof of age. I noticed however that the person behind me, an Asian who appeared to me to be approximately 35 years of age was requested to show two pieces of identification (I.D.) with a picture. When he could only produce a California driver's license, he was refused admittance. I then walked through the bar and noticed that there were less than ten Asians present, considerably less than that are usually present in a normal evening. I then became suspicious, and stood near the door and observed that every Asian was being asked to show two I.D.'s with a picture. Approximately 10 were refused admittance, while the few that were able to show the requisite I.D.'s were admitted. Of the Caucasians and blacks who were arriving, I.D.'s were only being requested when there was an obvious doubt of the person's age. Non-Asians were only being asked to show one I.D. and these were quickly checked and the person admitted. Only approximately one in twenty of the Caucasians and Blacks potential entrants were being requested to show I.D., all the Asians were universally requested to show I.D.'s.

After having contacted other members of the Gay Asian Information Network (GAIN), and arranging for them to join me at the bar, I resumed my position at the door and observed while approximately ten more Asians were refused admittance. At 11:15p.m. I left the bar to speak with a group of Asians who had not been admitted to the bar and had congregated on the sidewalk. I inquired what had happened to them when they had tried to gain admittance to the N'Touch. From what they said, most of them had shown a California driver's license, but had been refused because they were unable to show a second I.D.. Two of them said that they were told that their passports could not be used as the second I.D.

At approximately 11:30 p.m. , James Jackson and Edward Sebesta arrived along with two Asian friends. Jim is who is Japanese American Eurasian and the two Asians attempted to enter the bar and were asked to show two I.D.'s . Edward also attempted to enter the bar and was admitted with an I.D. being requested.

We then set up the picket line and at about 12:00 mid-night a patron of the bar came out and explained that it was his understanding that the bar was attempting to exclude Asians for economic reasons, as Asians are reputed not to consume enough liquid beverages to be allowed to enter. Wayne Friday came out and while in heated debate with a foreign national on the issue, he made the following statement, "they pulled down Oil Can Harry's and we're not going to let that happen here."

During the picket there was verbal harrasment of us by Caucasian bar patrons and hostile racist remarks, such as "You're made because they wouldn't let you little fairy chink friends in." and "How would you feel if they were trying to ruin your bar".

Compiled for the

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Source H: Reverend Sam Hart on Homosexuality, 1982.

1. What part of the government was Sam Hart appointed to?
2. Why did Hart withdraw his nomination?
3. According to Hart, to what extent was the movement for LGBTQ rights part of the broader movement for Civil Rights?

The Rev. B. Sam Hart, the radio evangelist who withdrew under fire last week as a nominee for the U.S. Civil Rights Commission, has this advice for the next candidate for the post: "Keep your mouth shut until it's all over...then let'em have it." The black Philadelphia preacher seemed to be following his own advice when he told a Baptist conference in Washington that the press has distorted his view on rights for women and homosexuals. Hart said he did not expect journalists to view homosexuality as a matter of morality, explaining: "You would be surprised how many communists have infiltrated high areas in our government circles and high areas in the press...how many homosexuals and homosexual sympathizers who have been fed the line that homosexuality is a civil right and a man is permitted to be a homosexual like we are permitted to be black."



Source I: March on Washington, 1983.

1. Who marched at the King March on August 27, 1983? List at least seven groups and/or individuals involved in the March.
2. Why did the National Coalition of Black Gays lobby for their participation in the march?
3. Explain why there was “scattered” support for the civil rights for the LGBTQ community at the King March. To what extent was the movement for LGBTQ rights part of the broader movement for Civil Rights?

Gay presence scattered at King march

by Lou Chibbaro Jr.
 The August 27 March for Jobs, Peace, and Freedom “openly joins” the black civil rights movement and the Gay civil rights movement, black Lesbian author Audre Lorde told a rally at the Lincoln Memorial following the march.
 Lorde’s brief speech at the event came late in the afternoon when more than half of the 250,000 persons who attended the march were driven from the mall by the sweltering Washington heat. Nevertheless, Lorde and other Gay spokespersons said the inclusion of an openly Gay speaker at the event marked an important milestone in efforts to link Gay rights with the overall civil rights movement.

“I am Audre Lorde, speaking for the National Coalition of Black Lesbians and Gay Men,” Lorde said, in opening her speech during the “itany” section of the rally.
 “We marched in 1963 with Dr. Martin Luther King, and dared to dream that freedom would include us, because not one of us is free to choose the terms of our living until all of us are free to choose the terms of our living,” she said.
 “Today the black civil rights movement has pledged its support for Gay civil rights legislation,” Lorde said. “And today, we march again, Lesbians and Gay men and our children, standing in our own names together with all our struggling sisters and brothers here and around the world...”

The decision by march leaders to allow Lorde to speak followed an intensive lobbying effort, led by the National Coalition of Black Gays, to reverse an earlier decision believed to have been orchestrated by D.C. Delegate Walter Fauntroy to bar Gays from speaking at the Lincoln Memorial rally.

The decision also followed a sit-in staged by members of the Coalition of Black Gays at Fauntroy’s Capitol Hill office which led to the arrest of four Gay men on charges of illegal entry.



AUGUST 27: Walter Fauntroy’s alleged comparison of Gay rights to “penguin rights” was not forgotten.

attempting to convince march officials that she should be allowed on the stage. While Lorde’s eventual speech capped a two week long effort by Gay activists to obtain full participation in the march, a press conference in the office of D.C. Mayor Marion Barry one day earlier may have resulted in more media attention than Lorde’s speech. The conference was called as part of an agreement between march leaders, the Coalition of Black Gays, and the National Gay Task Force, following a late night telephone conference call.

Those attending the press conference were Coretta Scott King, who heads the Martin Luther King Center for Non-Violent Social Change; the Rev. Joseph Lowery, President of the Southern Christian Leadership Conference; the Rev. Benjamin Hooks, executive director of the National Association for the Advancement of Colored People; Judy Goldsmith, President of the National Organization of Women; the Rev. Cecil Williams, black civil rights

activist and pastor of Glide Memorial Church of San Francisco; and Fauntroy. Lowery, with 11 television news cameras whirring and reporters taking notes, said march leaders, as individuals, “unquestionably” endorsed the Gay civil rights bill and pledged to work for its approval by Congress.
 Mrs. King also pledged support for Gay rights legislation and noted that she and march leaders favor constitutional protections for “everyone.” Mrs. King, who entered the press conference late, drew applause from spectators in the room.
 Several black Gay activists, such as Lawrence Washington and Phil Pannell, said they were concerned that Gerald Apuzzo did not consult enough other Gays before agreeing to the compromise with the march leaders that allowed Lorde to speak in the abbreviated “itany” section of the rally rather than allowing her to give a speech equal in length to other major speakers.

Source J: U.S. Civil Rights Director Attacks Gays, 1984.

Bush, Larry. "US. Civil Rights Director Attacks Gays." Bay Area Reporter (San Francisco, CA), Apr. 26, 1984.

1. What is Chavez's perspective on "homosexual rights"?
2. Why does Chavez hold this perspective?
3. According to Chavez, to what extent was the movement for LGBTQ rights part of the broader movement for Civil Rights?

Civil rights protections ought not to be extended to Gays and homosexuals should be encouraged to stay in the closet, the staff director of the U.S. Civil Rights Commission said in an interview with a New Christian Right publication.

Linda Chavez, staff director of the U.S. Civil Rights Commission, also said "the homosexual rights movement has really damaged what ought to be the privacy of homosexuals" by insisting on civil rights protections.

". . . What you are really doing was inviting public scorn and also public persecution, when you attempted to make these issues a matter of public debate,"

Chavez told the Family Protection Report, a publication of the ultraconservative Free Congress Foundation, which also sponsored publication of The Homosexual Network, a book alleging that the Gay rights movement receives in excess of \$250 million in public funds each year. The Family Protection Report was launched as a support newsletter for the Family Protection Act, a New Christian Rights proposal that included provisions to deny Gays and Gay rights supporters any right to participate in federal programs... "There is a big move afoot to have sexual preference included in the list of so-called protected classes that would come in, not just for housing, but in other aspects-of the civil rights law as well," Chavez said in the March 1984 newsletter.

"I have very strong reservations about including sexual preference as one of the so-called protected classes," Chavez said. "I think that distinctions based on gender ought to be protected because those are invidious distinctions when it comes to employment, but preference is not the same thing and it certainly is not the same thing as race or religion. And, I have very strong reservations about expanding civil rights laws to include protections for those whose so-called lifestyles are different than the majority.

"The old Commission did not believe that it was this Commission's jurisdiction to take a look at sexual preference," Chavez noted. "I don't know whether they had a position about whether sexual preference ought to be included under the Civil Rights Act. And, my guess is that that issue is going to come before this Commission. As you well know, at the federal level there is a bill that would make sexual preference one of the protected classes."



Source K: Rustin on Movement for Gay Rights, 1985.

1. What is Rustin's perspective on "the freedom of gay people in society"?
2. Why does Rustin have a unique perspective?
3. According to Rustin, to what extent was the movement for LGBTQ rights part of the broader movement for Civil Rights?

CIVIL RIGHTS LEADER L.A. SENTINEL AUG. 1, 1985 RUSTIN.

Blacks Told To Support Gays

By BETTY PLEASANT
Sentinel Staff Writer

Labelling the struggle for the freedom of gay people in society as the most difficult human rights problem of all, newspaper columnist and longtime civil rights activist Bayard Rustin called upon the 300 delegates at the fifth annual convention of National Assn. of Black and White Men together to stand up for the rights of all peoples if they desire others to stand up for their rights as gays.

Rustin, himself a homosexual, spoke at the gay convention's concluding banquet held July 20 at the Quality Inn in Inglewood. The weeklong convention attracted Black and White homosexual men from

being anti-God, anti-family and anti-child?...Who has ever considered any minority group as vicious as they consider homosexuals?"

Rustin, the organizer of the historic 1963 March on Washington which led to the passage of the 1964 Civil Rights Act, likened the struggle for gay rights to the fight waged for Blacks' civil rights, and he urged the convention delegates to adopt the Black activists' successful strategy of seeking not to convert those who are committed to hate them, but rather to work toward winning over the 90 percent of the population which has not made up their minds on how they feel about homosexuals.

"Society is redeemed by recogniz-

ing the greatest problem and dealing with it," Rustin said. "If I am correct in my first point that it is the homosexual that is most disliked in our society, then it is by all groups recognizing that until that group (homosexuals) is saved, the other groups cannot be saved," Rustin intoned.

Discrimination is a single piece of cloth, Rustin told his audience. "Who expected Hitler, who hated Jews, to shake hands with Jesse Owens?" Rustin asked. "If you hate Jews, you automatically hate Blacks; if you hate Blacks, you automatically hate gays, and if you hate gays, then there

(Continued on Page A-13)

throughout the country and from as far away as Brazil and Canada.

Rustin, 75, said gay rights is the central problem of humanity in society and is so for three reasons. The first is the biblical injunction that for men to lie together is an abomination," Rustin said. "Nowhere in the history of Western civilization is color or feminity or any other basis for injustice considered an abomination or an argument against God—only homosexuality," Rustin pointed out.

He said the second reason homosexuality is so difficult for people to deal with "is that it is an attack upon the second most sacred notion of society—the family." The third reason "is the mistaken notion that somehow every person who is homosexual—male or female—has as his fundamental objective the brutalization of children."

Rustin disputed the second and third contentions and asked, by way of stressing his point: "Who ever accused Blacks, Hispanics or women of