

Pride, Resistance, Joy: Teaching Intersectional LGBTQ+ Stories of California and Beyond

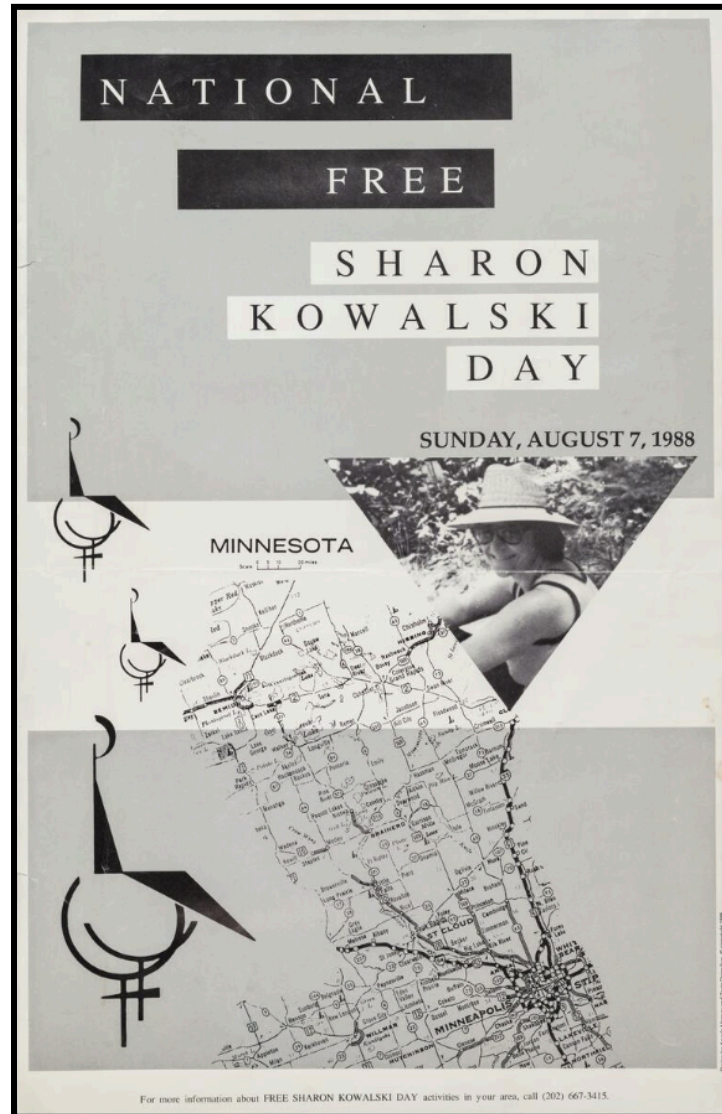
**Lesson Plans for K-12 Teachers
aligned to California's History-Social Science Framework
in implementation of the FAIR Education Act**

Inquiry Question: To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

8th Grade U.S. History



Pride, Resistance, Joy: Teaching Intersectional LGBTQ+ Stories of California and Beyond



Angela Marney, “National Free Sharon Kowalski Day,” August 1988.
LGBTQ Poster Collection, ONE Archives at the USC Libraries.

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California History-Social Science Content Standards (1998):

- HSS-8.1.2: Analyze the philosophy of government expressed in the Declaration of Independence, with an emphasis on government as a means of securing individual rights (e.g., key phrases such as “all men are created equal, that they are endowed by their Creator with certain unalienable Rights”).

California Common Core State Standards (2014):

- CCSS.ELA.LITERACY-RH.6-8.9: Analyze the relationship between a primary and secondary source on the same topic.
- CCSS.ELA.LITERACY-WHIST.6-8.7: Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration.

California History-Social Science Framework Connections (2016):

“Students can analyze what Thomas Jefferson meant when he wrote, ‘all men are created equal’ and ‘endowed by their Creator with certain unalienable rights.’ To deepen student understanding of these foundational arguments, teachers employ classroom debates and town hall meeting activities where students define and defend the arguments of the framers” (Ch 12, p. 240).

California Ethnic Studies Model Curriculum Connections (2022):

- Cultivate empathy, community actualization, cultural perpetuity, self-worth, self-determination, and the holistic well-being of all participants, especially Native People/s and Black, Indigenous, and People of Color (BIPOC);
- Critique empire-building in history and its relationship to white supremacy, racism, and other forms of power and oppression;
- Connect ourselves to past and contemporary social movements that struggle for social justice and an equitable and democratic society; and conceptualize, imagine, and build new possibilities for a post-racist, post-systemic racism society that promotes collective narratives of transformative resistance, critical hope, and radical healing. (Introduction and Overview, p. 15).
- “Students can investigate the history of the experience of various ethnic groups in the United States, as well as the diversity of these experiences based on race, gender, and sexuality, among other identities” (Instructional Guidance for K-12 Education, p. 54).

Overview of Lesson:

In this lesson, students will work together in small groups to learn more about a self-selected Civil Rights historical figure from a pre-created list of individuals, including Bayard Rustin, Sharon Kowalski, Sylvia Rivera, and Barbara May Cameron. The historical figures list intentionally centers intersectional figures of color. This lesson is designed to take place over multiple days. In order to implement this lesson, the educator should be aware of the “4 I’s of Oppression” (ideological, institutional, interpersonal, and internalized).

In small groups of 3-4, students will use primary and secondary sources to help them learn more about a self-selected intersectional historical figure from the Civil Rights movement. Students will jigsaw different Civil Rights Movement historical figures to analyze how these figures’ identities contributed

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

to their understanding of “all men are created equal” and their resistance to different forms of oppression. Students will use their school-provided technology to access primary and secondary sources in a slidedeck. Groups will learn about their figure and record their findings on a “5 W’s Tracker” handout. The final assessment will be Claim-Evidence-Reasoning formatted paragraph that answers the inquiry question in addition to a visual collage. This lesson can be adapted for middle or high school classrooms and/or for individual/ group assignment.

Materials:

- [Slide Deck](#) (p. 9-11)
- Sources 1-11 (p. 12-23)
- Handout 1: Anticipation Guide (p. 24)
- Handout 2: Civil Rights Resistance Research Project Rubric and Description (p. 25-26)
- Handout 3: “4 I’s of Oppression” Viewing Guide (p. 27-28)
- Handout 4: 5 W’s Tracker + I’s of Oppression (p. 29-30)
- Handout 5: Claim, Evidence, Reasoning (CER) (p. 31-33)

Sources:

Source 1: LA Committee to Free Sharon Kowalski, “Donation form,” c. 1980s. Los Angeles Committee to Free Sharon Kowalski records, ONE Archives at the USC Libraries.

Source 2: Angela Marney, “National Free Sharon Kowalski Day,” August 1988. LGBTQ Poster Collection, ONE Archives at the USC Libraries.

Source 3: “Lesbian Wins Appeal to Be Guardian of Ailing Lover,” Dec. 18, 1991. [Los Angeles Times](#).

Source 4: Richard Silverthorn, “Lee Brewster (left) and Sylvia Rivera (right) at the March on Albany for Gay, Lesbian, Bisexual, and Transgender Rights in New York,” March 1971. Richard Jay Silverthorn papers, ONE Archives at the USC Libraries.

Source 5A: Sylvia Rivera, “Y’all Better Quiet Down” speech to Gay Liberation activists, June 24, 1973.
*Contains language that some may find objectionable.

Source 5B: Sylvia Rivera, “Y’all Better Quiet Down” speech to Gay Liberation activists, June 24, 1973.
* Omits language that some may find objectionable.

Source 6: Sylvia Rivera, Excerpt from “Our Armies are Rising and We are Getting Stronger” talk at the Lesbian and Gay Community Services Center in New York City, June 2001.

Source 7: Barbara May Cameron, Excerpt from “Gee, You Don’t Seem Like An Indian From the Reservation,” 1981.

Source 8: Barbara May Cameron, Excerpt from “Frybread in Berlin: Declaration of the International Indigenous AIDS Network,” June 1993. Barbara M. Cameron papers, San Francisco Public Library.

Source 9: Eric Pace, “Bayard Rustin Is Dead at 75; Pacifist and a Rights Activist,” Aug. 25, 1987. [New York Times](#).

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Source 10: Nancy Gibbs, “Biography of Bayard Rustin,” Nov. 2023. [National Parks Service](#).

Source 11: Ericka Naegle and Walter Naegle, “That was the only thing we could do to legalize our relationship,” June 2015. [StoryCorps](#).

Procedures:

Pre-Lesson Suggested Readings:

- George Johnson, “White gay privilege exists all year, but it is particularly hurtful during Pride,” June 2019. [NBC](#).
- “Pride and prejudice? Some LGBT members feel excluded,” June 2017. Associated Press, [KCRA](#).
- “Understanding Disability in the LGBTQ+ Community,” August 2022. [Human Rights Campaign Foundation](#).
- “Supporting LGBTQ youth with Disabilities Guide,” March 2023. [The Trevor Project](#).
- Scott James, “Queer People of Color Led the L.G.B.T.Q. Charge, but Were Denied the Rewards,” June 2019. [New York Times](#).

Teacher Preparation: The following list of resources are provided so teachers can consult in order to familiarize themselves with the Civil Rights Movement Historical Figures and associated terms. Please consider reviewing these materials to increase your familiarity with these figures.

- Sharon Kowalski
 - Video: “It Happened to Us, 1983” - [Karen D. Thompson](#)
 - Video: “1989 Lesbian Rights & Disability Rights - WEST 57TH Report on Sharon Kowalski” - [Steven Capsuto](#)
- Sylvia Rivera
 - Video: “Sylvia Rivera, ‘Y’all Better Quiet Down’ Original Authorized Video 1973 Gay Pride Rally NYC” - [Love Tapes Collective](#)
 - Video: “Sylvia Rivera: Pushing Boundaries | Taína Caragol” - [National Museum of American History](#)
 - Podcast: “Making Gay History: Sylvia Rivera” - [Making Gay History](#)
- Barbara May Cameron
 - Video: “Unveiling the Extraordinary Journey of Barbara May Cameron” - [Fresberg Cartoon](#)
 - Article: “The Indigenous Activist Who Demanded Inclusion for All LGBTQ+ People” - [PBS KQED](#)
 - Article: “Barbara May Cameron’s 69th Birthday” - [Google Doodles](#)
- Bayard Rustin
 - Podcast: “Making Gay History: Bayard Rustin” - [Making Gay History](#)
 - Article: “Who Designed the March on Washington?” - [PBS](#)
 - Video: “The story of Bayard Rustin, openly gay civil rights leader” - [PBS NewsHour](#)

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Day 1

OPENING ACTIVITY

1. Print or share Handout 1: Anticipation Guide with students. Give students 3-4 minutes to answer the statements, making sure to explain that these statements will be revisited again after the lesson.
 - a. NOTE: being right or wrong does not matter for the Anticipation Guide. This guide will help students to begin to question their understanding of the Civil Rights Movement.
 - b. Goal for the day: pass out Handout 2: Civil Rights Resistance Research Project Rubric and Description and have students form small groups and select a historical figure as a group.

INTRODUCE LESSON

2. Remind students of the different types of resistances you have covered in the class prior to today. Inform students that they will have an opportunity to do a small-group research project on a Civil Rights historical figure as a way to connect the topic of resistance to a more recent time period. Students have most likely heard of Civil Rights Movement leaders like Martin Luther King Jr. or Rosa Parks.
 - a. Show students the list of Civil Rights figures with images ONLY.
 - b. Ask students if they have seen any of the following figures on the screen.
 - c. Display names of figures on the screen and ask students if they have heard of these figures before.
3. Re/introduce “4 I’s of Oppression”
 - a. Inform students that in order to understand why these historical figures decided to take action they felt at least one form of oppression that was a catalyst for their activism.
 - b. If you have previously covered the “4 I’s of Oppression” with your class, then I highly encourage you instead use a charting activity with students to have them *create a definition and give an example of each oppression*.
 - c. If introducing this concept for the FIRST TIME:
 - i. Show students the YouTube [video](#): “4 I’s of Oppression” by Western Justice Center
 - ii. Students take notes about each of the types of oppression, with Handout 3: 4 I’s of Oppression Viewing Guide.” Differing grade levels/ages may need opportunities for whole or small group discussion. The handout, by Dr. Nicole Duran-White, was made with 8th grade U.S. history students in mind on a 35-minute period .

SMALL GROUPS

- Materials: projector, student devices, Handouts 3-4

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

4. Students create small groups of 3-4 students. Students can debrief the “4 I’s of Oppression” (Handout 3) in these groups, allowing the teacher an opportunity to check-in with students and address misunderstandings.
 - a. Students will share their thoughts on the video and work together to complete their “4 I’s of Oppression” notes or complete their charts.
5. Students choose a historical figure.
 - a. Provide students with Handout 2: Civil Rights Resistance Research Project Rubric; students read in their small groups. Review significant elements with the whole class.
 - i. Goal: Student groups will have to select a Civil Rights historical movement and circle the figure on their RUBRICS page. Students can use information from the slide deck to help them decide on a figure.
 1. Considerations for students on how to choose their Civil Rights Movement Historical Figure:
 - a. Who do I want to learn more about?
 - b. Which story inspires me the most?
 - c. Which kind of civil rights work am I interested in (LGBTQ+ rights, racial equality, disability rights, etc.)?

CLOSING ACTIVITY

- Materials: post-its, writing utensils
6. Provide each student with a post-it. Have the group members write their names on the post-it and the name of the figure they are interested in researching. Have one student from each group stick their group’s post-it on a paper marked with the period number.
 - a. Digital alternative: Students can designate one group member per team to post their team members and selected historical figure on a shared platform (i.e. Schoology or Google Classroom).

Day 2

OPENING ACTIVITY

- Materials: projector, teacher device, speakers for video, student devices, Handouts 2-4, and writing utensils
 - Goal for the day: complete Handout 4: 5 W’s Tracker + I’s of Oppression.
1. Students gather their materials and sit in their small groups; they will watch the [video](#) “Civil Rights Movement: The Fight for Equality” from Untold History with the following guiding questions in mind:
 - a. What are the different movements mentioned in the video?
 - b. Have you heard of the other movements mentioned in the video taking place during the same time period as the Civil Rights?
 2. After students have answered the guiding questions, debrief students’ thoughts.

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RESEARCH TIME

3. Present the slide deck to students to give an overview of the historical figures. Students will then choose one historical figure to do further research and circle the name on Handout 2. Students will learn more about their selected figure by choosing two sources to analyze for Handout 4. Students can consult the video sources for additional information, but **MUST** use the primary sources.

CLOSING ACTIVITY:

4. Students read their topic sentence from their Handout 4 as a “final sentence” share out.

Day 3

OPENING ACTIVITY

- Goal of the day: Students complete Handouts 4-5.
- 1. Students sit in their small groups. For a recap, they will have to find another person from a different group and ask what they have learned about their respective figure.
 - a. Reminder: Students should complete Handout 4.
- 2. Students should use information from the readings/image and videos to complete their CER responses.
 - a. Note to educators: CER is a way to format a response to a question. The response includes; a claim, a piece of evidence, and reasoning.

Summative Assessment:

Assessment (25 minutes):

1. Students will write a group Claim, Evidence, Reasoning (CER) Paragraph. The CER is a way for students to format their responses and answer an essential question. Students can either use a chart paper or a handout.
 - a. Suggestion: Have each group member use a different color to write their ideas/ section of the CER

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Assessment Criteria:

Rubric				
	4 - Exceeds	3 - Meets	2 - Approaching	1 - Developing
Claim <i>One claim as your topic sentence.</i>	<input type="checkbox"/> Clearly communicates an accurate claim.	<input type="checkbox"/> Makes an accurate claim.	<input type="checkbox"/> Attempts to make a claim but lacks accuracy.	<input type="checkbox"/> Does not make a claim, or makes an inaccurate claim.
Evidence <i>Evidence from relevant document(s).</i>	<input type="checkbox"/> Provides relevant and specific evidence(s) from source material that directly supports the claim.	<input type="checkbox"/> Provides appropriate and sufficient evidence from source material to support the claim.	<input type="checkbox"/> Provides insufficient or inappropriate evidence from source material to support the claim.	<input type="checkbox"/> Does not provide evidence/ provides evidence that does not support the claim.
Reasoning <i>Explains in detail how the evidence supports the claim.</i>	<input type="checkbox"/> Provides strong and effective reasoning that links evidence to claim with elaboration.	<input type="checkbox"/> Provides sufficient reasoning that links the claim and evidence.	<input type="checkbox"/> Repeats the evidence and/or includes some but not sufficient explanation.	<input type="checkbox"/> Does not provide reasoning, or provides reasoning that does not link evidence to claim

Background Information for Teacher:

This lesson will ask students to evaluate if their selected Civil Rights historical figure would agree or disagree with the phrase “all men are created equal” in the Declaration of Independence. This lesson also draws upon the idea of “natural rights,” which are ideas presented in the Declaration of

Independence. This phrase has held immense importance in the history of the U.S. as communities and individuals have developed strategies to thrive as a response to a need for civil and legal rights.

Students and teachers should know that the historic figures presented in this lesson hold membership across different groups. The intersection of several memberships is intersectionality; this reality for many Queer and Trans people provides multiple opportunities to hold community with others and feel the effects of multiple discriminatory structures. The way that keepers of history have referred to Queer and Trans people of color has changed greatly and continues to change as more QTPoC are in positions to write their own stories.

Brief Biographies of Featured Historical Figures:

Sharon Kowalski (1956-2023): LGBTQ+ and Disability Rights activist that advocated for more inclusive healthcare representation.

Bayard Rustin (1912-1987): Known for his work as an openly gay Civil Right Movement grassroots organizer.; worked collaboratively with Martin Luther King Jr.

Barbara May Cameron (1954-2002): Known for her LGBTQ+ activism as a Native person; involved in numerous organizations, campaigns and actions geared towards bettering the lives of LGBTQ+ Native people.

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Sylvia Rivera (1951-2002): Transmujer (transgender woman) activist, most notable for her collaborative work with Marsha P. Johnson for their organization Street Transvestite Action Revolutionaries (STAR).

Key Concepts

Oppression: unjust and cruel treatment typically from a dominant/privileged group onto others; can be felt in visible and invisible ways depending on the type of oppression

Ideological Oppression: idea that one group is better than another

Institutional Oppression: when the idea that one group is superior to another becomes embedded in multiple aspects of society including; systems and institutions

Interpersonal Oppression: when the belief that one group is superior than another becomes embedded in everyday interactions between people- the dominant group mistreats non-dominant group members

Internalized Oppression: when non-dominant group people begin to internalize feelings of inferiority and “less-than” towards themselves

Intersectionality: when someone has different memberships to different communities at the same time which influence the way they navigate their everyday life

Natural Rights: inalienable rights presented in the Declaration of Independence

Positionality: lens used to analyze someone’s “position” in society based on their membership in different classifications based on their identity

Transgender: umbrella term used to describe people whose biological sex differs from their gender identity

Caregiver: person that provides another person's basic needs

Partner: non-gendered term to refer to someone's romantic or sexual partner

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Slide Deck

Civil Rights Resistance Research Project

Directions:

Select one of the historical figures in this slideshow with your group. You are responsible for gathering information (using the 5 W's Handout) and creating a visual collage that we will put into our “Stories of Resistance” class book.

List of Historical Figures:

- Bayard Rustin,
- Sharon Kowalski
- Sylvia Rivera
- Barbara May
Cameron

Completion Checklist

- ☐ Select 2 source for your selected figure
- ☐ Complete the 5 W's Tracker

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

CRM: Bayard Rustin

Bayard Rustin is recognized for his work during the Civil Rights Movement and his collaboration with other influential leaders like Martin Luther King Jr.



Reading Resources:

- PRIMARY- NY Times Obituary
- SECONDARY - PBS article- Bayard Rustin, [the Gay Civil Rights Leader who organized the March on Washington](#)

Video Resources:

- Youtube TedEd video- [An Unsung Hero of the Civil Rights Movement](#)
- PBS NewsHour video- [The Story of Bayard Rustin, openly Gay Civil Rights Leader](#)

CRM : Sharon Kowalski

Sharon Kowalski and her partner/cargiver Karen Thompson are recognized for their work in the LGBTQ+ and Disability rights.



Reading Resources:

- PRIMARY- Flyer
- GLBTQ archive Kowalski, Sharon and Karen Thompson [reading](#)

Video Resources:

- Youtube: It Happened to Us, 1983- [video](#)
- Youtube: West 57th newsclip (18 mins)- [video](#)

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Gay Liberation Movement: Sylvia Rivera

Sylvia Rivera is known for her collaborative work with Marsha P. Johnson on S.T.A.R. (Street Transvestite Action Revolutionaries).



Reading Resources:

- PRIMARY- Y'all Better Quiet Down
- Women's History.org- Sylvia Rivera [reading](#)

Video Resources:

- Sylvia Rivera's "[Y'all better Quiet Down](#)" [Speech \(1973\)](#)
- Youtube: Sylvia Rivera: [Pushing Boundaries | Taína Caragol](#)

Native Activism: Barbara May Cameron

Co founder of Gay American Indians, the first Native American LGBTQ+ group.



Reading Resources:

- PRIMARY- "[Gee You Don't Seem like an Indian from the reservation](#)"
- PBS KQED [The Indigenous Activist Who Demanded Inclusion for all LGBTQ+ People](#)
- Google Doodle- Barbara May Cameron's [Birthday](#)


Video Resources:

- Youtube video [Unveiling the Extraordinary Journey of Barbara May Cameron](#)

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Source 1: LA Committee to Free Sharon Kowalski, “Donation form,” c. 1980s. Los Angeles Committee to Free Sharon Kowalski records, ONE Archives at the USC Libraries.

Sharon Kowalski has a life to lead and you can help her get on with it



Sharon Kowalski had a car accident five years ago. Any one of us could have been in that car wreck or suffer from a fatal disease such as AIDS. When tragedy strikes it's important that we are surrounded by our friends and loved ones-- those we care about and those who understand our capabilities and allow us to be the person we are capable of being. Sharon Kowalski is not allowed to be with all of her friends. She cannot see all of those she loves. And she doesn't understand why that is. Sharon's injury requires a great deal of rehabilitative therapy and some of that is expensive because it requires a good deal of time, such as stretching out Sharon's arms and legs every few hours. Karen Thompson used to do that and more for Sharon for free because she loves Sharon. She hasn't seen Sharon for over two years. When HOMOPHOBIA strikes, it hurts.

clip here and send to LA Committee to Free Sharon Kowalski 5529 N. Figueroa, LA, CA 90042

☐ Yes, I'd like to help by making a contribution to the Los Angeles Committee to Free Sharon Kowalski. Enclosed is my contribution of

☐ \$25 ☐ \$50 ☐ \$100 ☐ Other

I would like to order the following merchandise:

☐ \$2 bumpersticker Free Sharon Kowalski ☐ \$1 button Free Sharon Kowalski ☐ \$12 book by Karen Thompson & Julie Andrzejewski Why Can't Sharon Kowalski Come Home?

Sharon Kowalski has a life to lead and you can help her get on with it

Sharon Kowalski had a car accident five years ago. Any one of us could have been in that car wreck or suffer from a fatal disease such as AIDS. When tragedy strikes it's important that we are surrounded by our friends and loved ones-- those we care about and those who understand our capabilities and allow us to be the person we are capable of being. Sharon Kowalski is not allowed to be with all of her friends. She cannot see all of those she loves. And she doesn't understand why that is. Sharon's injury requires a great deal of rehabilitative therapy and some of that is expensive because it requires a good deal of time, such as stretching out Sharon's arms and legs every few hours. Karen Thompson used to do that and more for Sharon for free because she loves Sharon. She hasn't seen Sharon for over two years. When HOMOPHOBIA strikes, it hurts.

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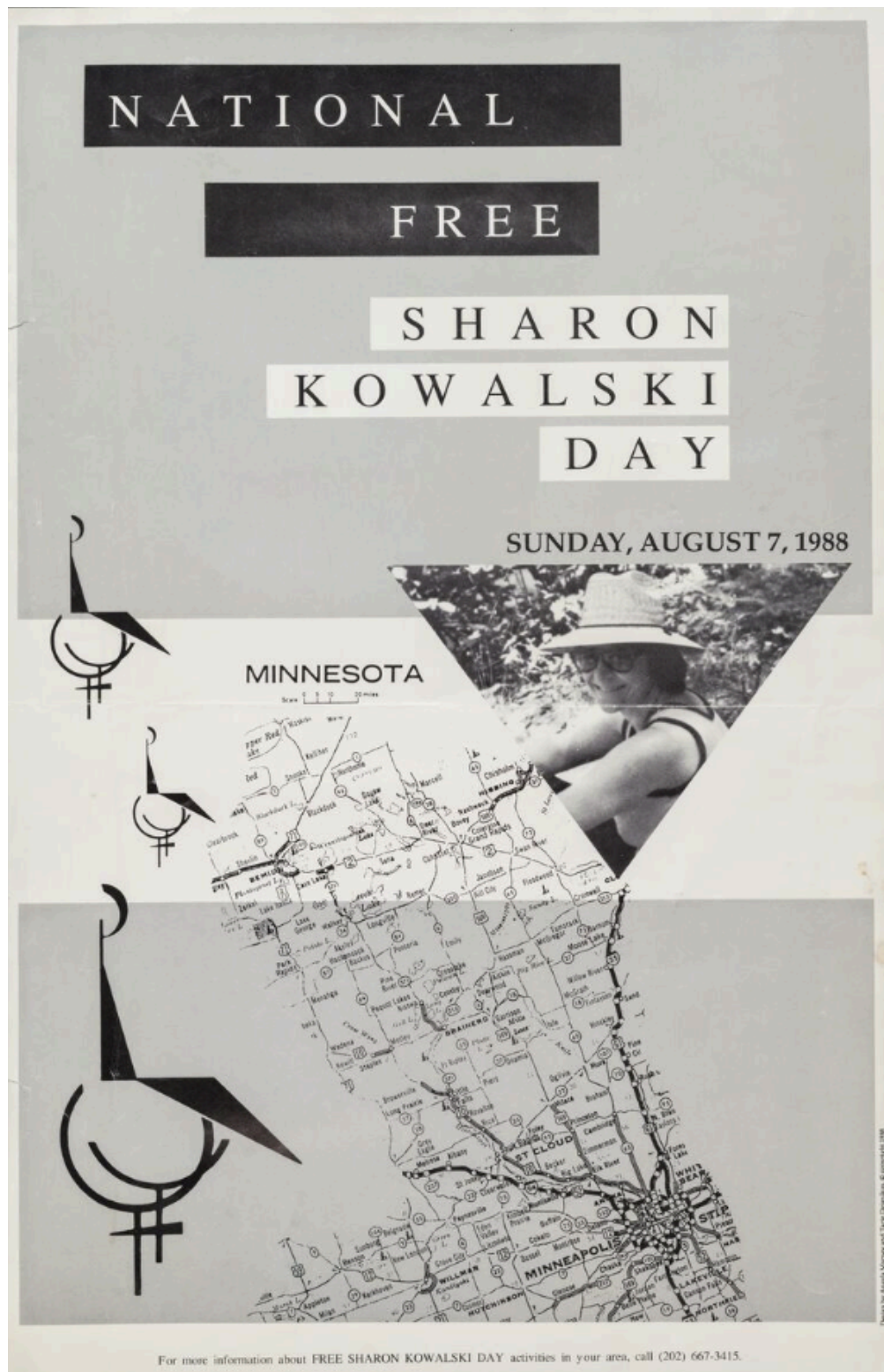
\$2 bumper sticker Free Sharon Kowalski

\$1 button Free Sharon Kowalski

\$12 book by Karen Thompson & Julie Andrzejewski Why Can't Sharon Kowalski Come Home?

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Source 2: Angela Marney, “National Free Sharon Kowalski Day,” August 1988. LGBTQ Poster Collection, ONE Archives at the USC Libraries.



Created by Mx. Hernandez in collaboration with One Institute, UCLA History-Geography Project, OUT for Safe Schools® at the LA LGBT Center, and ONE Archives at the USC Libraries.

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Source 3: “Lesbian Wins Appeal to Be Guardian of Ailing Lover,” Dec. 18, 1991. [*Los Angeles Times*](#).

Los Angeles Times

Lesbian Wins Appeal to Be Guardian of Ailing Lover

Dec. 18, 1991

ST. PAUL, Minn. — A state appeals court on Tuesday granted guardianship of a brain-damaged woman to her lesbian lover, whose petition had been denied by a lower court even after she built a wheelchair-accessible house and offered at-home care.

“There aren’t words to express the hell the system has put us through,” Karen Thompson said after the Minnesota Court of Appeals ruled that she was the most qualified person to act as Sharon Kowalski’s guardian.

Kowalski, 35, a former physical education teacher, suffered brain damage and was forced to use a wheelchair after an auto accident in 1983. Over Thompson’s objections, Kowalski’s father, Donald Kowalski, won guardianship in 1984 and terminated Thompson’s right to visit.

Thompson, a professor at St. Cloud State University, continued her court battle. Kowalski resigned last year as his daughter’s guardian, citing medical problems of his own. A judge appointed Sharon Kowalski’s former high school track coach, Karen Tomberlin, as the new guardian.

That decision was overturned by Tuesday’s ruling, which said that Sharon Kowalski had indicated that she wanted to be with Thompson and that Thompson is the only person willing or able to care for her lover outside of an institution.

“Today’s decision is not a victory,” Thompson said. “It is a right decision, a just decision that should have been made eight years ago.”

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Source 4: Richard Silverthorn, “Lee Brewster (left) and Sylvia Rivera (right) at the March on Albany for Gay, Lesbian, Bisexual, and Transgender Rights in New York,” March 1971. Richard Jay Silverthorn papers, ONE Archives at the USC Libraries.



To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Source 5A: Sylvia Rivera, “Y’all Better Quiet Down” speech to Gay Liberation activists, June 24, 1973 (unedited speech).

“I may be... You all better quiet down. I’ve been trying to get up here all day for your gay brothers and your gay sisters in jail that write me every ... week and ask for your help, and you all don’t do a goddamn thing for them. Have you ever been beaten up and raped in jail? Now think about it. They’ve been beaten up and raped after they’ve had to spend much of their money in jail to get their self home and to try to get their sex changes. The women have tried to fight for their sex changes or to become women of the Women’s Liberation and they write STAR, not to the women’s groups, they do not write to men, they write STAR because we’re trying to do something for them. I have been to jail. I have been raped, and beaten. Many times. By men, heterosexual men that do not belong in the homosexual shelter. But, do you do anything for me? No. You tell me to go and hide my tail between my legs. I will not put up with this shit. I have been beaten. I have had my nose broken. I have been thrown in jail. I have lost my job. I have lost my apartment for gay liberation and you all treat me this way? What the fuck’s wrong with you all? Think about that! I do not believe in a revolution, but you all do. I believe in the Gay Power. I believe in us getting our rights, or else I would not be out there fighting for our rights. That’s all I wanted to say to you people. If you all want to know about the people in jail – and do not forget Bambi L’Amour, Andorra Marks, Kenny Messner, and other gay people in jail – come and see the people at STAR House on Twelfth Street on 640 East Twelfth Street between B and C apartment 14. The people are trying to do something for all of us, and not men and women that belong to a white, middle-class white club. And that’s what you all belong to! Revolution now! Gimme a ‘G’! Gimme an ‘A’! Gimme a ‘Y’! Gimme a ‘P’! Gimme an ‘O’! Gimme a ‘W’! Gimme an ‘E’! Gimme an ‘R’! huh— Gay power. Louder! Gay Power!”

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Source 5B: Sylvia Rivera, “Y’all Better Quiet Down” speech to Gay Liberation activists, June 24, 1973 (edited for language)

“I may be... You all better quiet down. I’ve been trying to get up here all day for your gay brothers and your gay sisters in jail that write me every ... week and ask for your help, and you all don’t do a thing for them. Have you ever been beaten up and [sexually abused] in jail? Now think about it. They’ve been beaten up and [sexually abused] after they’ve had to spend much of their money in jail to get their self home and to try to get their sex changes. The women have tried to fight for their sex changes or to become women of the Women’s Liberation and they write STAR, not to the women’s groups, they do not write to men, they write STAR because we’re trying to do something for them. I have been to jail. I have been [sexually abused], and beaten. Many times. By men, heterosexual men that do not belong in the homosexual shelter. But, do you do anything for me? No. You tell me to go and hide my tail between my legs. I will not put up with this. I have been beaten. I have had my nose broken. I have been thrown in jail. I have lost my job. I have lost my apartment for gay liberation and you all treat me this way? [What’s] wrong with you all? Think about that! I do not believe in a revolution, but you all do. I believe in the Gay Power. I believe in us getting our rights, or else I would not be out there fighting for our rights. That’s all I wanted to say to you people. If you all want to know about the people in jail – and do not forget Bambi L’Amour, Andorra Marks, Kenny Messner, and other gay people in jail – come and see the people at STAR House on Twelfth Street on 640 East Twelfth Street between B and C apartment 14. The people are trying to do something for all of us, and not men and women that belong to a white, middle-class white club. And that’s what you all belong to! Revolution now! Gimme a ‘G’! Gimme an ‘A’! Gimme a ‘Y’! Gimme a ‘P’! Gimme an ‘O’! Gimme a ‘W’! Gimme an ‘E’! Gimme an ‘R’! huh— Gay power. Louder! Gay Power!”

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Source 6: Sylvia Rivera, Excerpt from "Our Armies are Rising and We are Getting Stronger" talk at the Lesbian and Gay Community Services Center in New York City, June 2001.

The night of the Stonewall [riots], it happened to be the week that Judy Garland had committed suicide. Some people say that the riots started because of Judy Garland's death. That's a myth. We were all involved in different struggles, including myself and many other transgender people. But in these struggles, in the Civil Rights movement, in the war movement, in the women's movement, we were still outcasts. The only reason they tolerated the transgender community in some of these movements was because we were gung-ho, we were front liners. We didn't take no sh-- from nobody. We had nothing to lose. You all had rights. We had nothing to lose. I'll be the first one to step on any organization, any politician's toes if I have to, to get the rights for my community.

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Source 7: Barbara May Cameron, Excerpt from “Gee, You Don’t Seem Like An Indian From the Reservation,” 1981.

It is of particular importance to us as third world gay people to begin a serious interchange of sharing and educating ourselves about each other. We not only must struggle with the racism and homophobia of straight white america, but must often struggle with the homophobia that exists within our third world communities. Being third world doesn't always connote a political awareness or activism. I've met a number of third world and Native American lesbians who've said they're just into "being themselves," and that politics has no meaning in their lives. I agree that everyone is entitled to "be themselves" but in a society that denies respect and basic rights to people because of their ethnic background, I feel that individuals cannot idly sit by and allow themselves to be co-opted by the dominant society. I don't know what moves a person to be politically active or to attempt to raise the quality of life in our world. I only know what motivates my political responsibility...the death of Anna Mae Aquash Native American freedom fighter - "mysteriously" murdered by a bullet in the head; Raymond Yellow Thunder - forced to dance naked in front of a white VFW club in Nebraska - murdered; Rita Silk-Nauni - imprisoned for life for defending her child; my dear friend Mani Lucas-Papago shot in the back of the head outside of a gay bar in Phoenix. The list could go on and on. My Native American History, recent and past, moves me to continue as a political activist.

And in the white gay community there is rampant racism. which is never adequately addressed or acknowledged. My friend Chrystos from the Menominee Nation gave a poetry reading in May 1980, at a Bay Area feminist bookstore. Her reading consisted of poems and journal entries in which she wrote honestly from her heart about the many "isms" and contradictions in most of our lives. Chrystos' bluntly revealing observations on her experiences with the white-lesbian-feminist- community are similar to mine and are probably echoed by other lesbians of color.

Her honesty was courageous and should be representative of the kind of forum our community needs to openly discuss mutual racism. A few days following Chrystos' reading, a friend who was in the same bookstore overheard a white lesbian denounce Chrystos' reading as anti-lesbian and racist....

During the Brigg's Initiative scare, I was invited to speak at a rally to represent Native American solidarity against the initiative. The person who spoke prior to me expressed a pro- Bakke sentiment which the audience booed and hissed. His comments left the predominantly white audience angry and in disruption. A white lesbian stood up demanding that a third world person address the racist comments he had made. The MC, rather than taking responsibility for restoring order at the rally, realized that I was the next speaker and I was also T-H-I-R-D-W-O-R-L-D!! I refused to address the remarks of the previous speaker because of the attitudes of the MC and the white lesbian that only third world people are responsible for speaking out against racism. It is inappropriate for progressive or liberal white people to expect warriors in brown armor to eradicate racism. There must be co-responsibility from people of color and white people to equally work on this issue. It is not just MY responsibility to point out and educate about racist activities and beliefs.

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Source 8: Barbara May Cameron, Excerpt from “Frybread in Berlin: Declaration of the International Indigenous AIDS Network,” June 1993. Barbara M. Cameron papers, San Francisco Public Library.

I came from one country of genocide and holocaust to another country of genocide and holocaust to attend the international conference on a disease of genocide and holocaust. The NAZI history seemed as present as the dust that pervades east Berlin. That history is attempting to reappear in the current racial violence against Turks and other non Germanic people. In many ways the fear of racial violence is not unlike the uneasiness of stepping off the plane in Rapid City, South Dakota, driving through the Texas Panhandle or visiting certain neighborhoods in Boston. I think that is why I ultimately felt comfortable in Berlin. There was a familiarity to potential racial attacks. Racial hatred and violence are, after all, as "American" as apple pie....

In reading newspapers in the San Francisco Bay Area, one gets the impression that the only news coming out of the IXth International Conference on AIDS is the disruptions by ACT-UP pretending that they represent the heart and soul of all AIDS activism. But the real news is that Alaska Soto from the Native and Indigenous AIDS Network (NIAN) addressed the closing plenary with a reading of the group statement from NIAN. The statement reflected the continued frustration and efforts by Native people to be serious participants in the international arena of HIV and AIDS. Our statement was strong, forthright and proudly delivered by Alaska from the American Indian Community House in New York. It appears that we were the only group to directly address the racial violence against Turks in Germany and the only group to explicitly express solidarity with them and to ask the German people to end racial violence. Our statement had ceremony, truth and the simple recognition that HIV and AIDS is not just a health issue but one that impacts every aspect of our lives.

And that is why Native people must be involved in the international conference, to bring ceremony and the circle to a disease that often separates the caregiver from the researcher from the educator from the doctor from the family from the patient.

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Source 9: Eric Pace, “Bayard Rustin Is Dead at 75; Pacifist and a Rights Activist,” Aug. 25, 1987. [New York Times](#).

New York Times

Bayard Rustin Is Dead at 75; Pacifist and a Rights Activist

Eric Pace | August 25, 1987

Bayard Rustin, the pacifist and civil rights activist who was a chief organizer of the 1963 March on Washington and the 1964 New York school boycott, died early yesterday at Lenox Hill Hospital. He was 75 years old and was a longtime resident of the Chelsea section of Manhattan.

A spokesman for the hospital, Jean Brett, said Mr. Rustin was admitted to its emergency room Friday morning “complaining of abdominal pain” and later that morning he “underwent surgery for a perforated appendix and peritonitis.” At 11:20 P.M. Sunday, the statement added, “Mr. Rustin went into cardiac arrest and died at 12:02 A.M.” yesterday.

Mr. Rustin’s administrative assistant and adopted son, Walter Naegle, said, “He seemed to be bouncing back and doing O.K., but he had a history of heart problems, and it appears that the strain of the operation caused the cardiac arrest.”

At his death, Mr. Rustin was co-chairman, with Leon Lynch, of the A. Philip Randolph Institute, an educational, civil rights and labor organization based in New York, and president of its education fund.

Commenting on Mr. Rustin’s death, Roy Innis, national chairman of the Congress of Racial Equality, said: “Bayard Rustin was a planner, a coordinator, a thinker. He influenced all of the young leaders in the civil rights movement, even those of us who did not agree with him ideologically.”

Senator Daniel Patrick Moynihan, Democrat of New York, said: “We first met on the march for jobs and freedom. It was an event that changed the nation. From that moment forward, the great civil rights bills of 1964 and 1965 were not only possible but near accomplished. He taught us love and gave us peace.”

Mr. Rustin’s career ranged from such activities as having organized the first Freedom Ride, which was then called a Journey of Reconciliation, in 1947, to a role in the Free India movement before the subcontinent gained its independence from Britain, to involvement in antinuclear demonstrations in England and North Africa and to serving as an aide to the Rev. Dr. Martin Luther King Jr. Mr. Rustin once described his militant activity this way: “I believe in social dislocation and creative trouble.”

“Mr. March” was what A. Philip Randolph, the labor leader, called Mr. Rustin in tribute to his tireless efforts in planning and arranging the 1963 demonstration, called the March on Washington for Jobs and Freedom, in which 200,000 people took part.

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Source 10: Nancy Gibbs, “Biography of Bayard Rustin,” Nov. 2023. [National Parks Service](#).

Bayard Rustin was a brilliant strategist, pacifist, and forward-thinking civil rights activist during the middle of the 20th century. In 1947 as a member of the Fellowship of Reconciliation, Rustin planned the “Journey of Reconciliation”, which would be used as a model for the Freedom Rides of the 1960’s. He served as a mentor to Martin Luther King, Jr. in the practice of nonviolent civil resistance, and was an intellectual and organizational force behind the burgeoning civil rights movement during the 1950s and 1960s. He organized protests in England and studied Gandhian principles in India. His life as an openly gay man, however, put him at odds with the cultural norms of the larger society and left him either working behind the scenes or outside of the movement for stretches of time.

Born 1912 in West Chester, Pennsylvania, Rustin was raised a Quaker and his family was engaged in civil rights activism. He attended Wilberforce University, Cheney State Teachers College, and City College of New York. A charismatic man, he earned a living as a spiritual singer in nightclubs while living in New York City. He took a brief interest in the Communist movement and was a life-long pacifist, due to his Quaker upbringing. His commitment to civil and human rights came at a personal cost. He was arrested multiple times and twice went to jail.



In the 1940s he met A. Philip Randolph and worked with him on various proposed marches on Washington, D.C. to protest segregation in the armed forces and the defense industry. Because of their experiences together, when Randolph was named to head the March on Washington for Jobs and Freedom in 1963, he appointed Rustin as Deputy Director and overall logistical planner. In 1947, Rustin and George Houser, executive secretary of CORE, organized the Journey of Reconciliation which was the first of the Freedom Rides. The Rides were intended to test the U.S. Supreme Court's ban on racial discrimination in interstate travel. Rustin was arrested for violating state laws regarding segregated seating on public transportation and served twenty-two days on a chain gang.

With the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965, his talents and tireless work were transferred to human rights and the gay rights movement. In the 1970s and 1980s he worked as a human rights and election monitor for Freedom House and also testified on behalf of New York State's Gay Rights Bill. Bayard Rustin died from a ruptured appendix on August 24, 1987 at the age of 75.

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Source 11: Ericka Naegle and Walter Naegle, “That was the only thing we could do to legalize our relationship,” June 2015. [StoryCorps](#).

Ericka Naegle and Walter Naegle



On the heels of a historic Supreme Court ruling that upholds the right of LGBTQ people to marry, we look to the late 1970s—a time where this week’s ruling on marriage equality was unimaginable.

Back then, the iconic civil rights leader Bayard Rustin (left) and his partner, Walter Naegle (right), a man decades his junior, fell in love. They were together for many years.

As Bayard was getting older, they decided to formalize their relationship in the only way that was possible for gay people at the time—Rustin adopted Walter Naegle.

Here, Walter tells his niece, Ericka (pictured above, left), what it was like to fall in love with Bayard, and the unconventional decision they made to protect their union.

Interview Transcript

WN: The day that I met Bayard I was actually on my way to Times Square. We were on the same corner waiting for the light to change. He had a wonderful shock of white hair, I guess he was of my parent’s generation, but we looked at each other and lightning struck. He was my partner, my life partner for ten years.

EN: So how did adoption first come up?

WN: Well I think because of our age difference it was just assumed if we live out our natural life spans he was going to die before I did, and he was concerned about protecting my rights because gay people had no protection. At that time marriage between a same sex couple was inconceivable. And so he adopted me, legally adopted me in 1982. That was the only thing we could do to kind of legalize our relationship. So we actually had to go through a process as if Bayard was adopting a small child. My biological mother had to sign a legal paper, a paper disowning me. They had to send a social worker to our home. When the social worker arrived, she had to sit down with us to talk to us to make sure that this was a fit home. But, you know we did what we did because we loved each other and because we were happy together.

EN: So when Bayard did pass away what was that like?

WN: I think I miss his being, his essence. He had wonderful hands. He used his hands when he was talking to people, and he could make you feel like you were the most important person in the world.

And so the idea of walking around the city streets, and never having him come around a corner. I think I miss that the most. After he died, I remember calling people. I remember calling people, and instead of saying I’ve lost Bayard, I would say we’ve lost Bayard. It wasn’t just about me. It was a loss to the society.

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Handout 1: Anticipation Guide

Name: _____ Period: _____ Date: _____

Civil Rights Movement (CRM) Anticipation Guide

Directions: Read each statement carefully. As you read, mark an “X” if you think the statement is True or False. We will revisit this guide after we complete the lesson.

BEFORE Lesson			AFTER Lesson	
True	False	Statement	True	False
		The Civil Rights Movement was led by Martin Luther King Jr. and Rosa Parks.		
		The Civil Rights Movement is finished and no longer affects us today.		
		The East Los Angeles Walkouts happened AFTER the Civil Rights Movement.		
		All people who participated in the Civil Rights movement agreed with Dr. Martin Luther King, Jr., and practiced non-violence.		
		Members of the Black Power movement were only interested in helping African Americans.		
		Asian American Pacific Islander communities did NOT participate in the Civil Rights Movement.		
		Lesbian, Gay, Bisexual, Transgender, and Queer people participated in the Civil Rights Movement.		
		Black, Indigenous, Queer People of Color only fought for one type of Civil Rights during the Civil Rights Movement.		

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Handout 2: Civil Rights Resistance Research Project Rubric and Description

Name: _____ Period: _____ Date: _____

Civil Rights Resistance Research Project

Directions: This research project should be completed in groups of 3-4 students. Your group will select a Civil Rights Movement historical figure to learn more about.

The Civil Rights Movement historical figure I am researching is (circle one):

Sharon Kowalski

Sylvia Rivera

Barbara May Cameron

Bayard Rustin

This research project contains four different parts, they are:

- 1)** Prewrite: 5 W's Tracker + I's of Oppression (Handout 4)
- 2-3)** Artistic representation (collage) AND artistic description (see criteria below)
- 4)** Claim, Evidence, Reasoning (CER) Paragraph (Handout 5)

In order for your project to be marked as complete, you will need to turn in each of these four parts. Each part of the project is worth $\frac{1}{4}$ of your grade.

Artistic Representation (Collage) + Description

Directions: Your small group will use the information you gather to collaboratively create a collage about your selected historical figure.

Please read through the following criteria carefully in order to understand the requirements. For this section, you will be graded on how well you meet the criteria, not on your artistic ability.

Criteria

Use different images and quotes to create a visual representation of the historical figure. You may create your collage physically (cutting out pictures) or digitally (using Canva or creating a Google Slide).

MUST INCLUDE:

- 1 image of the historical figure
- 1 quote from the historical figure
- 4 images related to the historical figure
- Artistic Description: Provide your audience with a short explanation of who your person is. What should they be remembered for/what did you learn about them?

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Name: _____ Period: _____

Total:

Civil Rights Resistance Research Project Rubrics

LT: Prewrite: 5 W's Tracker (Handout 4)	4- Exceeds	3- Meets	2- Approaching	1- Developing
I can cohesively research and gather information pertaining to a specific topic.	ALL aspects of the assignment are completed and provide well thought out answers.	MOST aspects of the assignments are completed and most of the questions are well-thought out.	MOST of the assignment is completed and few answers have well-thought out questions.	Little to none of the assignment is completed, answers are not coherent/ are difficult to understand.

LT: Artistic Representation + Description	4- Exceeds	3- Meets	2- Approaching	1- Developing
I can create an artistic representation that depicts my selected Civil Rights historical figure, paying attention to important elements.	Artistic representation is complete and neat and contains ALL required elements outlined in the Description box.	Artistic representation is complete and mostly neat and contains MOST of the required elements outlined in the Description box.	Artistic representation is incomplete and contains SOME required elements outlined in the Description box.	Artistic representation is incomplete and/ or too messy to understand. Artistic representation contains 1 or NO required elements outlined in the Description box.

LT: CER (Handout 5)	4- Exceeds	3- Meets	2- Approaching	1- Developing
CLAIM: A sentence where you answer the question/take a position/make a statement that can be argued.	Clearly communicates an accurate claim	Makes an accurate claim	Attempts to make a claim but lacks accuracy	Does not make a claim, or makes an inaccurate claim
EVIDENCE: Quote from a primary or secondary source.	Provides relevant and specific evidence(s) from source material that directly supports the claim	Provides appropriate and sufficient evidence from source material to support the claim	Provides insufficient or inappropriate evidence from source material to support the claim	Does not provide evidence/ provides evidence that does not support the claim
REASONING: Explains in detail how the evidence provided supports the claim	Provides strong and effective reasoning that links evidence to claim with elaboration	Provides sufficient reasoning that links the claim and evidence	Repeats the evidence and/or includes some but not sufficient explanation	Does not provide reasoning, or provides reasoning that does NOT link the provided evidence to the claim.

Teacher comments:

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Handout 3: 4 I's of Oppression Viewing Guide

Name: _____ Period: _____ Date: _____

4 I's of Oppression Viewing Guide

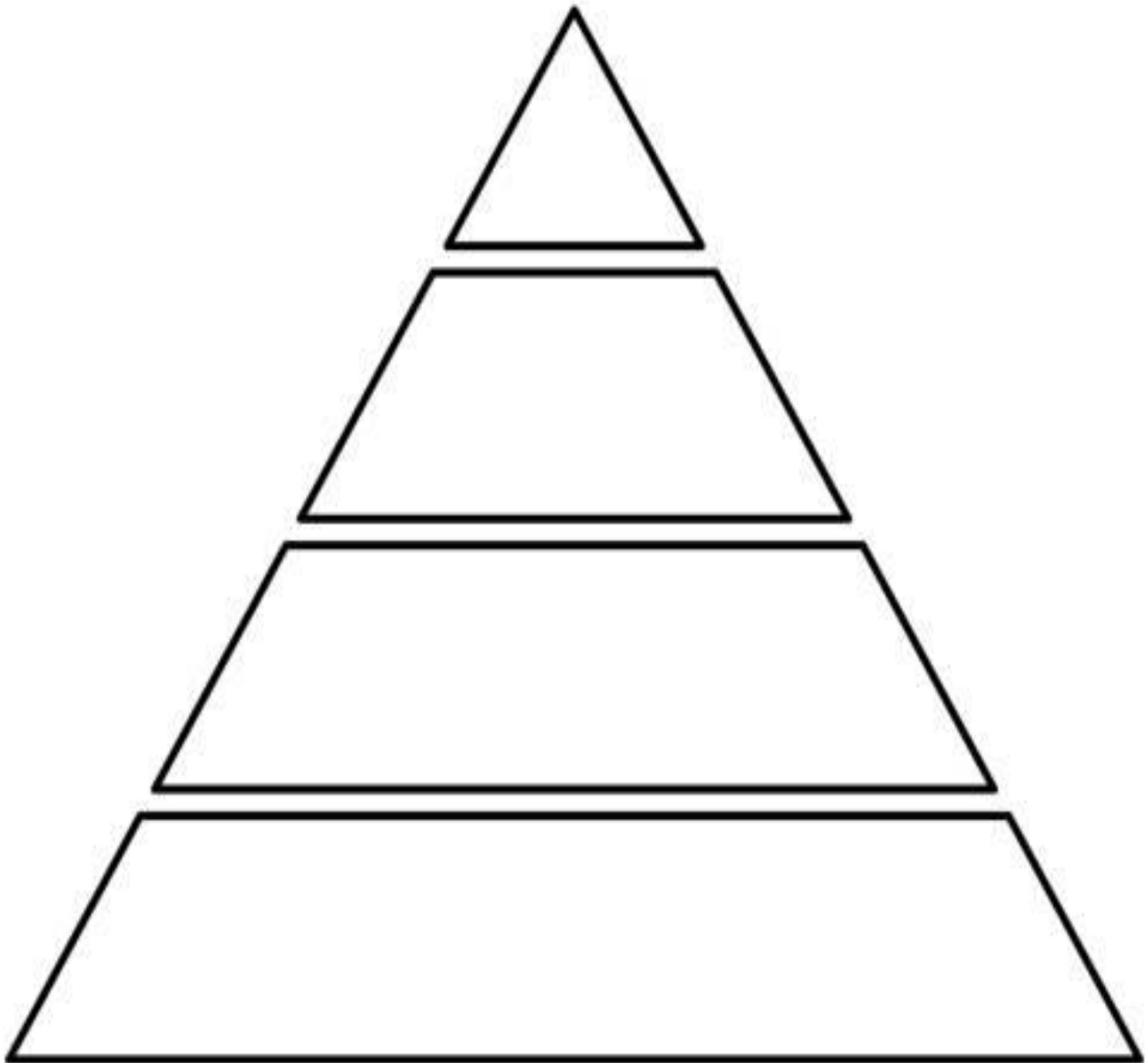
by Dr. Nicole Duran-White

Question	Notes
1. What are the “4 I's of Oppression”?	1. 2. 3. 4.
2. What groups do you see represented in the video?	
3. What groups are <u>NOT</u> represented in the video?	
4. What kinds of oppression do you see around you? Describe/give an example.	
5. What kinds of oppression do you rarely see around you? Describe/give an example.	
6. Why is it important to understand how oppression works? Explain.	

*Flip page over to complete the assignment.

Directions for Pyramid: Label each level of the pyramid with the 4 I's of oppression. Then choose a type of oppression either from the video or your own knowledge and provide an example for each level. (*Write it, draw it, or make a symbol.*)

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?



To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Handout 4: 5 W's Tracker + I's of Oppression

Name: _____ Period: _____ Date: _____

5 W's Tracker

Directions: You will consult two sources (a reading/image and a video). Use this graphic organizer to take notes about the reading/image and the video. Please remember to write the title of each source.

Topic/Tema:	
-------------	--

Source 1 (reading/im age):	
----------------------------------	--

Who was involved?/ ¿Quién estaba involucrado?	What happened?/ ¿Qué pasó?	When did it happen?/ ¿Cuándo ocurrió?	Where did it happen?/ ¿Dónde ocurrió?	Why did it happen?! ¿Por qué sucedió?

Source 2 (video):	
----------------------	--

Who was involved?/ ¿Quién estaba involucrado?	What happened?/ ¿Qué pasó?	When did it happen?/ ¿Cuándo ocurrió?	Where did it happen?/ ¿Dónde ocurrió?	Why did it happen?! ¿Por qué sucedió?

One question I have about the topic is.../ Una pregunta que tengo sobre el tema es...:	
---	--

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

I's of Oppression

Directions: In your own words, write a 5 sentence summary describing your topic after watching the video and reading the article or analyzing the image. (5 sentences= 1 Topic Sentence and 4 Detail sentences). / En tus propias palabras, escribe un resumen de 5 oraciones que describe la información que aprendiste después de mirar el video y leer el artículo (5 oraciones = 1 oración temática y 4 oraciones detalladas).

PROMPT: Which I of Oppression did your selected figure work to combat? How do you know this?/
¿Con cuál yo de la opresión trabajó tu figura seleccionada para combatir? ¿Cómo sabes esto?

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Handout 5: Claim, Evidence, Reasoning (CER) Paragraph

Name: _____ Period: _____ Date: _____

CRM Historical Figure CER

Directions: Write your response on this graphic organizer.

Question: Would your CRM historical figure agree or disagree with the phrase "all men are created equal? Provide evidence and reasoning to support your claim.

C	Claim:
E	Evidence:
R	Reasoning:
E	Evidence:
R	Reasoning:
	Conclusion:

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Name: _____ Period: _____ Date: _____

CRM Historical Figure CER

Directions: Write your response on this graphic organizer.

Question: Do you believe that your CRM historical figure would agree or disagree with the phrase “all men are created equal”? Please provide evidence and reasoning to support your claim. The sentence frames will help you write sentences.

C	Sentence frame for claim: _____ (name of CRM historical figure) would agree/disagree with the phrase “all men are created equal” because...
	Claim:
E	Sentence frame for evidence: According to the source titled, _____ it states _____.
	Evidence:
R	Sentence frame for reasoning: The reason I believe _____ is because _____.
	Reasoning:
C	Sentence frames for conclusion: _____ (name of CRM historical figure) did/did not believe that “all men are created equal” because of _____.
	Conclusion:

To what extent did historical figures agree or disagree with “all men are created equal” during their activism?

Name: _____ Period: _____ Date: _____

CRM Historical Figure CER

Directions: Write your response on this graphic organizer.

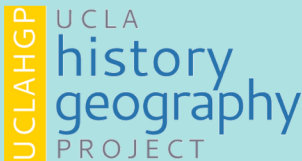
Question: Do you believe that your CRM historical figure would agree or disagree with the phrase "all men are created equal? Answer the question by filling in the sentences.

C	Claim: _____ (name of historical figure) agrees/disagrees with "all men are created equal" during their activism.
E	Evidence: According to the reading/image/video source, it says, _____ _____ _____. (use quote from the source on the lines)
R	Reasoning: The quote from the source explains (write the quote in your own words) _____ _____. This lets us know that _____ (name of historical figure) did/did not believe that "all men are created equal" because in their experience _____ _____.
	Conclusion: _____ (name of historical figure) did/did not believe that "all men are created equal because of _____ _____.



One Institute is the oldest active LGBTQ+ organization in the United States, dedicated to telling the history and stories of queer and trans community and culture through K-12 educational initiatives, public exhibitions, and community engagement programs.

oneinstitute.org



The UCLA History-Geography Project (UCLA HGP) is a professional learning community that supports History-Social Science and Ethnic Studies educators. As a regional site of the California History-Social Science Project and part of UCLA's Center X, we work with teachers, schools, and organizations to make K-12 classrooms more inquiry-driven, culturally responsive, and civically engaged.

centerx.gseis.ucla.edu/history-geography



The Los Angeles LGBT Center's OUT for Safe Schools® program transforms school campuses into communities of support and safety for LGBTQ+ students.

schools.lalgbtcenter.org/out-for-safe-schools

ONE Archives at
the **USC** Libraries

ONE Archives at the USC Libraries is the largest repository of Lesbian, Gay, Bisexual, Transgender, Queer (LGBTQ) materials in the world.

one.usc.edu

This lesson plan was created by a Los Angeles teacher partner as part of “Pride, Resistance, Joy: Teaching Intersectional LGBTQ+ Stories of California and Beyond,” a K-12 LGBTQ+ History Teacher Symposium in July 2024, organized by One Institute, the UCLA History Geography Project, OUT for Safe Schools® at the LA LGBT Center, and ONE Archives at the USC Libraries.