



## Background Guide

*The Gay Agenda:  
LGBT Activism 1980s-1990s*



# LETTER FROM THE DAIS

Dear Delegates,

My name is Ryan Millard and I'm so excited to be your Crisis Manager for this committee. I am currently a first-year concentrating in Biology with a focus in Immunology and am from the actual middle of a corn field, O'Fallon, Illinois. I have participated in Model UN since my junior year of high school and I am part of Brown's competitive travel team, BUCS, and BUSUN. Outside of MUN and Organic Chemistry packets, I volunteer at Hasbro Children's Hospital. This is my first BUCS conference and I am so beyond excited to make an impact on it and those who attend!

A little bit about me: I have lived in numerous places in my entire life that include but are not limited to Illinois, California, New Jersey, Maryland, and Germany. This lifestyle has shown me all types of people from around the country and around the world; the importance of diversity to me cannot be overstated. I brought this mentality with me into crafting a committee with the need and desire to expose people to LGBTQ+ culture and to educate those that may not have had the same exposure as I have to an amazing and inspiring community. Another goal of this committee, that Elinor and I have worked very hard on, is to convey how it was to be in the LGBTQ+ community at the time in which this committee is based in. The 80's and 90's were not an easy time to be queer and, beyond that, no time in history has been easy to be in this community. With this committee I hope to change perspectives and create an amazing educational environment for everyone to take a piece of this community home with them.

This committee will, beyond everything else, target your ability to think quickly and collaborate with each other. An important part of the fight for LGBTQ+ rights has been the cooperation between people of all colors, identities, and backgrounds and without this dialogue we would not be in the place we are today. Please keep this in consideration as you engage in debate and the crafting of your crisis notes.

Best,  
Ryan Millard  
[lgbtq@browncrisis.org](mailto:lgbtq@browncrisis.org)

## BUCS VIII



# LETTER FROM THE CHAIR

Dear Delegates,

I'm Elinor Martinez, and I'll be your Chair for this committee. I am from the tiny town of Boylston, Massachusetts, where I went to the smallest regional public school in the state. Here at Brown, I am concentrating in Economics, and my areas of interest include the French language, the economics of the black market, and business. Alongside chairing for BUCS, I am a Head Delegate for our travel team, and I served as Director of External Affairs for our high school conference, BUSUN. Outside of Model UN, I am a member of Brown's first student-run think tank, and I work as a college applications consultant.

Ryan and I believe that Model UN can be a powerful platform for people to understand stories many don't learn about in history class. We hope that as delegates, you will honor the people and the community you are representing by collaborating with one another and doing your best to pursue your characters' interests. We ask that you be particularly mindful of the language used in committee- while there are certain terms that were considered commonplace and inoffensive during this time period, please stick to using contemporary terminology if you are referring to people whose identity you don't share. If you have any questions about this please don't hesitate to ask me, Ryan, or any of our staffers. I look forward to meeting you all and hearing your ideas!

Best,  
Elinor Martinez  
lgbtq@browncrisis.org

**BUCS VIII**



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# DISCLAIMER

Dear Delegates,

As Elinor mentioned in her letter, we are engaging in conversation and debate set in a time period that is not our own. Presently, we are collectively progressing to an era in which we realize how our actions and words affect people. We are beginning to learn about our past mistakes and are attempting to rectify them as a unified community. Yet, it is important to remember that there are certain statements, words, and actions concerning the topics we will be discussing that today we would view as highly disrespectful even though they were normalized in their contemporary time periods.

In debate, we ask that you refrain from making such statements or using these types words even if such behavior would be historically accurate. We expect that you will use modern language and standards for what is acceptable concerning the groups and topics we will debate both in committee and in your notes to the backroom. For example, it was not until the late 1980's that the acronym LGBT was used to represent the community; however, we expect you to use this term when referring to the community. There are several exceptions that we will allow, such as in reference to a specific organization such as Street Transvestite Action Revolutionaries (STAR), or a quote from a prominent individual in the LGBTQ+ community or an ally of the community. However, this does not mean that we will tolerate derogatory language aimed at those that are outside of the LGBTQ+ community, either; at all times, it is paramount that all delegates maintain proper decorum and show respect towards all peoples regardless of their identities.

Additionally, some of you may representing people whose identities you do not share. If you are not comfortable with this and would like to change characters, please email one of us, and we will be able to make accommodations. However, it is also very important to consider the purpose of this committee, which is to teach LGBTQ+ history to those who may not have been previously exposed to it and thus is hopefully an amazing opportunity to learn about a new community. We ask that you make your decisions with the utmost consideration, respect, and appreciation for us, yourselves, and the men, women, and non-binary friends that have made up the LGBTQ+ rights movement that we have come to love.

Thank you,  
Ryan Millard  
*Crisis Manager*

Elinor Martinez  
*Chair*

Emily Redolfi Tezzat  
*Under-Secretary General*



# COMMITTEE STRUCTURE

This committee is composed of people from many types of backgrounds across the whole of the United States of America. Delegates in this committee will be representatives of many different types of minority communities, but they are all pioneers for the LGBT community. The committee includes people that identify as gay, lesbian, transgender, and other combinations of sexual and gender identities. The goal of this committee is to form an essential dialogue between the micro-communities that are within the larger and more visible LGBT community. **Communication and unification are essential to grow LGBT representation on the national level; after all, how can the community hope to gain rights and accomplish other groundbreaking legislative and sociocultural goals if it is not perceived as a unified force?**

Debate in committee will consist of a series of moderated caucuses, the length, speaking time, and topic of which will be proposed and voted upon by delegates. Unmoderated caucuses may be motioned for at the Chair's discretion, along with motions to amend any aspect of the current moderated caucus and to introduce documents. Round robin caucuses will be entertained if deemed beneficial to debate by the Chair. Unless otherwise designated, all procedural matters will require a majority vote. Documents are expected to be relatively comprehensive before they will be entertained for introduction in front of the American public. Motions to introduce documents will be put to a majority vote. Motions to move into voting procedure on a document will require one speaker for and one against, and a majority vote. Motions to introduce friendly amendments will require only a majority vote, while motions to introduce unfriendly amendments will require one speaker for and one against before a majority vote. The documents that are written will mostly consist of press releases, suggested legislation (that may or may not be passed in local, state, or national government), and directives. Suggested legislation should be formal and in a format of a resolution with operative clauses, whereas directives can be more informal and apropos. **Despite the societal power imbalances amongst several of the delegates present, each character is granted equal power and equal voting privilege. Cooperative debate between delegates is vital to resolving the conflicts that currently afflict the LGBT community, and must be emphasized over any delegate's personal aims.**

## Position Papers

Please submit a position paper by the conference deadline **February 28, 2019**, to the committee email [lgbtq@browncrisis.org](mailto:lgbtq@browncrisis.org) to qualify for awards, by February 24, 2019 if you wish to receive feedback. The position paper should cover your position on all topics and include a brief summary of the general positions of your delegate. Please limit the paper to one page with double-spaced type in 12-point font. The paper should be submitted as a Word document, saved with the title of your position in the name. Be sure also to include your name, school, and position in the body of your email and on the first page of your position paper.



# HISTORICAL BACKGROUND

## The LGBT Community and Social Perception

The acronym LGBT stands for the Lesbian, Gay, Bisexual, and Transgender, and describes a community that has become both an activist group and a source of pride for people of varying underrepresented sexual and gender identities. However, the existence of these diverse identities throughout time is undeniable. We know of homosexuality amongst both men and women in ancient Greece, as demonstrated by the lyrics of Sappho, the honored poet of the Isle of Lesbos. In ancient Greece but also in ancient Rome, perceptions of sexuality were informed by age and social hierarchy as much as, and if not more by, gender. For example, the law of Lex Scantinia requires that respectable men of high social status are banned from participating in passive sexual behaviors.<sup>1</sup> The law does not address the problems of gender, but focuses more upon a man bringing honor and pride to his family; submission and passiveness was an action historically reserved for women, the lower class, and slaves. Additionally, gender identity lines were blurred in many parts of the world, as seen by the presence of “female husbands” in Kenya and the various cultures, such as that of the Japanese, in which men performed as women in “drag” during theatrical productions.<sup>2</sup> These groups had very different perceptions of sexuality that persisted until Christianity changed these ideologies.

In the Medieval as well as post-Renaissance world, homophobia and transphobia were codified into the laws of many societies, in part due to the significant yet nuanced influence of Christianity. Modern day “homophobia” was not the reason for these laws; rather, it was the pervasive belief that any type of non-procreative sex was “fornication.”<sup>3</sup> This meant that homosexuality was not to be tolerated. Sexual acts outside of the “laws of nature”, and not solely meant for procreation, were deemed to be sinful by the Church and were prosecuted as such.<sup>4</sup> The criminalization of homosexuality spread with European colonial expansion. Used for regulation of sexual conduct considered to be “crimes against nature, committed with mankind or with beast<sup>5</sup>” these laws were meant to maintain public morals.<sup>6</sup> British colonial law, specifically the Buggery Act, proclaimed “homosexual sex a crime punishable by death” in 1533.<sup>7</sup> While the principle of the Buggery Act was universal, its specific interpretation differed between colonial possessions. For example, in India this legislation criminalized same-sex attraction as “carnal intercourse against the order of nature with any man, woman or animal.” Thus, homosexuality was presented and per-

3 Keene, Martin. “Gender Fluidity and Sexual Identity in the Medieval and Renaissance Era.” <https://brewminate.com/>.

4 Weinmeyer. “The Decriminalization of Sodomy in the United States.” *Journal of Ethics | American Medical Association*. 2014.

5 Cato Institute. “Amicus curiae brief in support of petitioners.” *Lawrence vs. Texas*.

6 Ibid.

7 Hubbard, Edward Akintola. “Britain Can’t Just Reverse the Homophobia It Exported during the Empire | Edward Akintola Hubbard.” *The Guardian*. July 28, 2017. Accessed February 14, 2019.

1 Holloway. “Roman Law and the Banning of ‘Passive Homosexuality.’” *AncientOrigins.com*. 2013.

2 Ibid.



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cieved as being just as unnatural as bestiality.<sup>8</sup> This view persisted into the “New World,” where homosexuality was quickly criminalized after the foundation of the United States through Sodomy Laws and remains this way in portions of the world even to this day.

In the United States, the interpretation and implementation of these Sodomy Laws dramatically changed in the 20th century as they were used to criminalize those who engaged in homosexual behavior. This change occurred in tandem with the creation of a more tangible public perception of gay people; prior to this period, the concept of sexual orientation was not understood in the way it is today. The creation of the social concept of homosexuality was largely influenced by psychologist Sigmund Freud, who claimed that homosexuality is prevalent in men with masculine mothers or absent fathers.<sup>9</sup> Freud was one of the first people to suggest the social concept that men could be “homosexual” and not just a perversion and acting on mistakes. Even as social morals changed, homosexuality was still perceived to be sinful and perverse, and sodomy remained a charge by which gay people could be legally punished. This provided legislative motivation behind systematic homophobia, transphobia, and blatant discrimination. The conservative era of McCarthyism in the 1950’s also affected the community, as adult men were tried for acts such as pedophilia in the judicial system. In turn, the resulting stigma and negative public

perception of people in the LGBT community reinforced the ideology that gay men were criminals, sinners, and insane.

Notably, this view was propagated in the first publishing of the Diagnostic and Statistical Manual of Mental Disorders (DSM-I) by the American Psychiatric Association (APA) in 1952. The DSM-I described homosexuality as a “sociopathic personality disturbance”<sup>10</sup> and transgenderism was not seen as any different than homosexuality by DSM-I because both were perceived as a perversion from what was considered to be allowed by nature.<sup>11</sup> The social perception of people in the LGBT community was that they were mentally disabled and perverted against the normal laws of nature. It was not until DSM-II, published in 1968, that homosexuality was removed as an illness, but the APA failed to describe homosexuality as normal. However, there was no change in the consideration of transgender identity, as DSM-I and DSM-II refers to people as “transvestites” with “transvestic fetishism”; the only description of people “with transvestism”<sup>12</sup> is of using their portrayed gender to pursue their sexuality, therefore linking homosexuality with the transgender identity. However, not all members of the psychological community portrayed homosexuality in this way. Other research done at Indiana University at the Kinsey Institute showed how

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10 American Psychiatric Association. “Diagnostic and Statistical Manual of Mental Disorders.” Washington, DC. 1952.

11 Jemma Tosh, “Perverse Psychology.” *Routledge*. Published 2015.

12 American Psychiatric Association. “Diagnostic and Statistical Manual of Mental Disorders.” Washington, DC. 1968.

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8 “This Alien Legacy | The Origins of “Sodomy” Laws in British Colonialism.” *Human Rights Watch*. April 29, 2015. Accessed February 14, 2019.

9 Ibid.





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homosexuality was much more prevalent than realized and, through several studies, developed the Kinsey Scale.<sup>13</sup> The Kinsey Scale was developed to describe the level of homosexuality a person exhibited on a scale from 0-6, 0 being no homosexuality and 6 being total homosexuality displayed. The Kinsey Institute used two studies, *Sexual Behavior in the Human Male* (1948) and *Sexual Behavior of the Human Female* (1953), to develop this scale. This development was extremely influential as it essential began the study of sexuality, and specifically homosexuality, as a valid notion.

## **Pro-LGBT Advocacy**

The Mattachine Society was one of the first homophile organizations in the United States of America. Founded in 1950 by communist organizer Harry Hay and others, the purpose of the organization was to protect and improve the legal rights of gay men.<sup>14</sup> The Society developed an advocacy platform of “ethical homosexual culture,” in which it called for members to fight for other minority groups such as African Americans, Hispanic Americans, and the Jewish community, an idea that was groundbreaking at the time.<sup>15</sup> It started to garner traction in 1952 when one of the founders, Dale Jennings, was arrested and charged for lewd behavior because he was known to be openly gay and perceived as

“flamboyant.” Instead of pleading guilty, he and the rest of the Mattachine Society used this event to push for the outlawing of gay entrapment, which is police action that forces people to convict themselves of a homosexual crime. Their efforts culminated in a jury deadlock during Jennings’ trial, resulting in the charges being dropped.<sup>16</sup> Following this, the group expanded rapidly and membership diversified to include women and people from broader political spectrums and social backgrounds. In turn, however, the inclusion of more ideologies led to infighting within the organization as some, concerned with the communist stance many top and senior members of the organization held, sought to declare loyalty to the U.S. against the communist movement while others held opposing views. As such, top members resigned in 1953, rendering the Mattachine Society more politically neutral to allow for maximum representation in the collective. Consequently, the national organization weakened and disbanded in 1961, though certain chapters live on independently without a centralized leadership (vastly reducing their influence).

The Daughters of Bilitis (DOB) became the first national lesbian political and social organization in the United States and was founded in San Francisco by lesbian couple Phyllis Lyon and Del Martin in 1955.<sup>17</sup> Inspired by the Mattachine Society, the organization’s activities included hosting public forums on homosexuality and more generally

13 Kinsey Institute. “The Kinsey Scale.” *KinseyInstitute.org*

14 Matt Baume, “The Mattachine Society Helped Lay the Groundwork for Queer Liberation”, *Hornet.com*, 2018.

15 Jonathan Ned Katz. “Gay American History.” *Penguin Group*. 1976.

16 Brad Dunshee. “The Mattachine Society.” 2018

17 Teresa Theopano, “Daughters of Bilitis”, *www.glbtc.com*



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offering support to lesbian women. In 1956, the organization launched their own monthly magazine, *The Ladder*, which, though monumental as a means of expression for homosexuals, also often advocated for conformity to the heterosexual mainstream.<sup>18</sup> For example, the magazine discouraged women from cross-dressing or embracing “butch” identities in order to avoid appearing visibly different. This attitude was a product of homophobic movements and organizations’ need to de-stigmatize homosexuality in the eyes of the public, though the effort was not entirely successful. The feminist movement of the late 1950’s was accelerating and beginning to

explode in the 1960’s; it did not want to lose credibility by aligning itself with women that were perceived as “immoral.”<sup>19</sup> Meanwhile, members of the DOB such as Martin, continued to fight to not be considered “auxiliary [women] or second-class homosexuals.”<sup>20</sup> Under the new leadership in the mid-1960s, the DOB became more militant in response to a growing need for cooperation within this mainstream feminist movement; the women in the DOB understood the need to further empower heterosexual women before they could hope to even begin to advance their own agenda. However, a focus on strictly lesbian rights versus the DOB’s traditional advocacy for women’s rights conflicted with the original founders’ tactics. The debate over whether to identify as part of the mainstream feminist movement – many of whose members were openly anti-lesbian – or to continue concentrating on homophobic issues proved devastating for the organization, and the national DOB folded in the early 1970s.

18 Jonathan Ned Katz. “Gay American History.” Penguin Group. 1976.

19 Ibid.

20 Del Martin. “Interview with Del Martin by Jonathan Ned Katz.” *Gay American History*. 1976.



# HISTORICAL BACKGROUND

## The Stonewall Riots of 1969

In addition to anti-LGBT movements and rhetoric, the laws of the 1960's, such as the "three-article rule," which allowed police to arrest those wearing less than three gender-appropriate articles of clothing, demonstrated the negative attitudes of much of the American public towards the LGBT community. In New York City, though LGBT individuals lived and worked amongst the general public, they were essentially forced into the worst parts of the city through police enforcement of the "three-article rule" outside of these few select areas.<sup>21</sup> Thus, by means of institutionalized social exile, members of the LGBT community had to secretly congregate in gay bars and clubs that were often located in the areas that everyone else refused to live in. These were the only places where LGBT individuals could fully express themselves in public, especially transgender people who wished to live their lives as they identified without fear of encountering police pursuit and brutality. The prejudice of the outside world manifested itself so strongly that even engaging in so-called "queer" behavior in public (holding hands, kissing, or dancing with someone of the same sex) would result in police harassment and even arrest. This was admissible by law partially because many bars still operated without liquor licenses. Thus even the areas in which the LGBT congregated were not without at least some scrutiny.

Many of these bars were owned by the Geno-

ese Crime Family, which would extort high-profile individuals who came into the bars in exchange for their identity to be kept a secret.<sup>22</sup> In 1966, they purchased the Stonewall Inn in Greenwich Village and cheaply renovated it without consideration for safety protocol such as implementing a fire exit, running water, or functioning toilets, and reopened it the next year as a "bottle bar" that welcomed drag queens and transgender people who were often also people of color due to the location of the Stonewall Inn. LGBT people had no choice but to go to the Stonewall Inn and locations like it as nowhere else in the city would allow them to enter and everywhere else considered their actions to be illegal.

On the morning of June 28, 1969 the police came into the Stonewall Inn on a routine raid of LGBT bars, citing non-compliance with the "three-article rule" by patrons and the illegal sale of alcohol without a proper license by the bar. During this, police officers assaulted many LGBT individuals present, mostly those who were presenting as their identified gender, and of these they arrested 13 people.<sup>23</sup> Because of these actions by the police, patrons of the bar gathered outside in a protest led by Marsha P. Johnson and Sylvia Rivera that quickly evolved into a riot. The demonstrators claimed to be rallying against the injustices the bar and the greater LGBT community had suffered for many years in the city of New York and beyond. Rioters outside of the bar threw stones, bricks, and trash out

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21 Jonathan Ned Katz. "Gay American History." *Penguin Group*. 1976.

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22 David Carter. "Stonewall: The Riots That Sparked the Gay Revolution." 2011.

23 *Ibid.*



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of at the police officers who were rummaging through their bar and home. The police, with some hostages, and reporters barricaded themselves inside of the bar as the protestors attempted to set the building on fire. The fire department and more police arrived to dissolve the riots and quench the fire, but this did not stop the sentiment that escalated due to the actions at Stonewall. While no one was killed at Stonewall, similar protests and riots continued in other parts of Greenwich Village for the next five days.

Stonewall acted as a catalyst for LGBT activism, inspiring disparate groups around the United States to unite and form larger movements. Notable groups include the Gay Liberation Front, which, unlike its predecessors such as the Mattachine Society, openly claimed the word “gay” claiming slogans like “Gay is Good.”<sup>24</sup> This fit into a broad cultural shift, in which LGBT issues were brought into the spotlight; politician Edward Koch made history as Congress’s first member to outwardly support the LGBT community.<sup>25</sup> Another important development in LGBT political visibility was Gay Pride Day—again, the word “gay” was reclaimed and used in a positive and proud context. This soon grew from a day to a week to what is now known as Pride Month in June.<sup>26</sup> The Stonewall Inn Riots also brought into light the discrimination of transgender people both within and without the LGBT community. The riots were



led by one transgender woman and one drag queen, but conversations about the riots never take this distinction from the mainstream binary gender scale into consideration. White gay men predominantly received credit for the actions of the women (who were often of color and/or identify as transgender) that protested at Stonewall, causing potential tensions inside of the LGBT community.<sup>27</sup>

24 Dennis Altman. “Homosexual: Oppression and Liberation.” *New York University Press*. 1973.

25 Marla Brettschneider. “LGBTQ Politics.” *New York University Press*. 2017.

26 Ibid.

27 Ibid.



# TOPIC 1:

## *LGBT REPRESENTATION IN GOVERNMENT*

In keeping with the 1970's shift towards visibility, the entrance of Harvey Milk onto the political stage marked an important milestone in LGBT history. A former marine, teacher, and stock analyst, Milk became involved in politics after settling in San Francisco and opening a camera store. There, he worked with other local LGBT business owners to create the Castro Village Association, which set the bar for other LGBT community organizations.<sup>28</sup> He quickly became an important voice in city politics, and in 1977 he was elected to the San Francisco Board of Supervisors. This event made international headlines, as Milk was considered the first openly gay elected official in the US.<sup>29</sup> His campaign was especially important because of his emphasis on intersectionality and solidarity between marginalized groups— he advocated for working mothers, people of color, and low-income families. Milk urged LGBT people to come out of the closet, calling on gay people to “burst down those closet doors once and for all, and stand up and start to fight.” This was not done without insurrection and protest, as many political figures strongly cried against the election of Milk.

Edward Koch also was elected into office in 1977, one of the first straight-identifying politicians to support the LGBT community. Hailing from Greenwich Village, the district of New York City where the Stonewall Inn

was located, Koch understood the events that shaped the platforms of the LGBT community and advocated to support the movements that emerged from them.<sup>30</sup> During his campaign he faced enormous amounts of stigma, which culminated in defamations such as slogans that read “Vote for Cuomo, not the homo.”<sup>31</sup> Despite this, Koch continued to support the LGBT community. He represents a new archetype of politicians that could potentially support LGBT policies and and fight for legal action in reference towards equality. In addition, the Vice President to Jimmy Carter, Jordan Hamilton, stated in a memorandum that the Democratic Party would always support the “open door” policy of nondiscrimination based on race, sex, religion, national origin, or sexual orientation.<sup>32</sup> However, this statement has yet to expand to the transgender community and it is not certain that this sentiment will carry into the next administration with the presidential election coming in just two years.

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28 The Harvey Milk Foundation. “The Official HARVEY MILK Biography.”

29 Ibid.

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30 Biography.com Editors. “Ed Koch Biography.” *Biography.com*. 2017

31 Marla Brettschneider. “LGBTQ Politics.” *New York University Press*. 2017.

32 Jordan Hamilton, “Eizenstat Wexler Memo Re National Gay Task Force Questionnaire.” *Jimmy Carter Library*. 1979



## TOPIC 2:

# CHANGING SOCIAL ATTITUDES TOWARDS THE LGBT COMMUNITY

In light of the Stonewall Riots and the increased visibility they brought to the LGBT community, organized anti-LGBT sentiment, varying in strength and popularity, formed across the United States in greater vehemence. The most prominent of these movements was “Save Our Children”, an organization founded and run by Anita Bryant. A Miami-Dade County-based singer, beauty queen, and pop culture icon, Bryant held significant influence across the US, but her sway was particularly strong in her home state of Florida. “Save Our Children” was founded in response to the 1977 Metro-Dade County Commission ordinance to prevent discrimination based on “affectional or sexual preferences.”<sup>33</sup> Prior to this ordinance, anti-LGBT politics were on the rise in Florida. As extreme conservatism spread throughout the state, the government created the Florida Legislative Investigation Committee (FLIC) in 1956 to act in a similar fashion to the infamous U.S. Senate House Un-American Activities Committee. The FLIC was originally designed to target and dismantle communist organizations and identify and prosecute sympathizers. Beginning in the late 1970s, however, the committee zeroed in on LGBT-identifying educators, calling for anti-LGBT policy measures to supposedly advocate for the “safety of children.” Similarly, Anita Bryant’s organization called for

the protection of children at all costs against “recruitment” by the LGBT community. In her words, “homosexuals cannot reproduce – so they must recruit. And to freshen their ranks, they must recruit the youth of America.”<sup>34</sup> This type of aggressive rhetoric and fear-mongering tactic characterized the “Save our Children” organization. Parents began to fear that their children could be “corrupted”, and the movement gained traction.

The conservatism of this movement also takes residency in the LGBT community itself. In the second half of the 1970’s, activist groups such as New York City’s Gay Activists Alliance evolved to be increasingly more white, middle-class, and cisgendered-male (a term meaning that these men were born as men and identify as men in their gender expression).<sup>35</sup> The Stonewall Riots have been considered the flame that created the gay rights movement. Yet, the LGBT rights movement has been strongly advocating for equality since way before Stonewall and was led by mostly transgendered women of color. These growing tensions between the gay rights movement and the LGBT rights movement have created strife between both parties and move to delegitimize the movement for equality that both parties are seeking.

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33 Jared Odessky. “Saving Our Children: Queer Teacher Organizing, the Religious Right, and Battles Over Child Protection in South Florida’s Schools, 1977-1997.” 2015.

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34 Ibid

35 Kat Lewis & Rob Anderson. “Infighting: Gay Marriage.” *Generation Progress*. 2006.



# CAUSE FOR MEETING

The San Francisco Board of Supervisors' newly elected member Harvey Milk has called together a collection of LGBT activists in San Francisco to serve as a committee that will act in the interest of the LGBT opinion. As representatives of not only the locations they are from, delegates will advocate for all of the communities that they represent. These include not only the identities delegates hold within the LGBT community, but especially outside of it. Milk has run a campaign of inclusion and diversity and wants to see equal representation in this committee. Additionally, he has added this committee as a liaison to the San Francisco Board of Supervisors; any legislation passed in this committee will thus likely be passed by the City of San Francisco, and potentially by the state of California. This in turn could have national implications on the political system of the United States of America as a whole.

## Questions to Consider

1. How does the committee encourage the LGBT community to join Harvey Milk and Edward Koch in the fight for LGBT rights?
2. How does the LGBT community move to lobby for legislation in support of LGBT rights?
3. How should the committee move forward to further produce more LGBT representation in government?
4. How should the committee change the social climate to be more inclusive of LGBT identities?
5. Does the LGBT community need to change itself in order to fit into society or does this undermine the goals of LGBT advocacy?
6. How does one change a social construct such as gender or sexuality when these are still considered mental illnesses?



# COMMITTEE MEMBERS

## Allen Ginsberg

Born in 1926 in Newark, New Jersey, Allen Ginsberg grew up in the shadow of his mother's mental illness; series of epileptic seizures and paranoia. Ginsberg grew from this and became one of the leading poets of the Beat Generation as well as the counterculture of the 1960's. He was known for his openness about his sexuality in his poetry and pushed borders of what was acceptable in the American culture. His radical opinions and extreme popularity give him an ability to control some aspects of social opinion.

## Anne Kronenberg

Anne Kronenberg was born 1953 in Longview, Washington but moved to San Francisco in 1966 and became involved in the powerful feminist movement located there. In addition to being a strong feminist, Kronenberg was also involved in the gay rights movement as Harvey Milk's campaign manager as well as his legislative aide. She has found a career in supporting impactful political figures and looks to continue to pushing legislation for gay rights.

## Audre Lorde

Born in 1934, Audre Lorde grew up in New York City and matured through life as a leading African-American poet and essayist. Lorde was considered the "black feminist lesbian mother warrior poet"<sup>36</sup> who was one of the strongest advocates for lesbian women of color. And as such an incredible activist in all of the identities she holds, her influential

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<sup>36</sup> Biography.com. "Audrey Lorde Biography." *Biography.com*. 2014.

poetry pushed the bounds of what was acceptable and continues to cause social change.

## Barbara Gittings

Barbara Gittings was born 1932, in Vienna but moved to the United States where she grew up and started her social justice advocacy in Philadelphia and New York City. Gittings was one of the founding members of the New York City chapter of the Daughters of Bilitis in addition to being the editor of the institution's magazine, *The Ladder*. She was also one of the main lobbyist against the American Psychiatric Association's definition of homosexuality and she continues to be a leader in the right for gay rights.

## Bayard Rustin

Born in 1912, Bayard Rustin was raised in West Chester, Pennsylvania but moved to New York City and became involved in many pacifist and civil rights groups. In the 60's, Rustin was an important advisor to Martin Luther King Jr. and was one of the main organizers of the famous March on Washington. He produced many writings on the importance of equality amongst all people and included both homosexual men and women. He continues to be an important figure of the importance of cooperation and integration of identity amongst minority activists.

## Cleve Jones

Cleve Jones as born 1954, in West Lafayette, Indiana but moved to San Francisco to become involved in political science and begin advocacy. Jones started his work with Harvey Milk in the early 1970's and has been on





# COMMITTEE MEMBERS

Milk's team throughout his campaign. He has continued to be a spokesperson for gay rights and equality amongst all people and has used the elevated status of Milk's campaign to continue this level of advocacy for gay people.

## Jim Owles

Born in 1946, Jim Owles was raised in New York where he continued his advocacy in his adult life. Owles was the founding president of the Gay Activist Alliance (GAA) of New York, which is the largest militant gay rights organization in the US, in addition to the Gay and Lesbian Democrats, the first gay political club in New York City. Using his platforms, he advocates for the security of human rights for gay and lesbian peoples and continues to push boundaries.

## Marsha P Johnson

Marsha P. Johnson was born 1945, in Elizabeth, New Jersey, and lived her life as an African-American transgender woman in New York City. Johnson was an essential member in the Stonewall Riots as well as the establishment of Street Transgender Action Revolutionaries (STAR) which helps transgender youth in New York City. She is a major activist for people of color and all members of the LGBT community and actively fights for the cooperation between all people.

## Miss Major Griffin-Gracy

Born in 1940, Miss Major Griffin-Gracy was raised on the South Side of Chicago and was a key voice in the fight for Civil Rights. Griffin-Gracy's opinions have often caused her to spend time in the cis-heteronormative Amer-

ican prison system, which she continues to fight to revolutionize. She was a key member in the activism that followed the Stonewall Riots for transgender people of color and continues to fight for their voice to be heard in the LGBT rights movement.

## Rita Mae Brown

Rita Mae Brown was born 1944 in Hanover, Pennsylvania and became a political activist for civil rights, women's rights, and gay rights in New York City. Brown was fired from her position at the National Organization for Women due to her identifying as lesbian, which caused her to become involved in more radical feminist groups that included lesbian women. She published *Rubyfruit Jungle* in 1973, which was one of the first books to explicitly describe lesbianism, and continued to enforce the idea that being homosexual was inherently political and those who identify must fight for their rights.

## Sir Lady Java

Born in 1943, Sir Lady Java was raised in New Orleans, Louisiana, but moved to Los Angeles, California to pursue a career in performance. Java worked with the American Civil Liberties Union to appeal Rule 9, a law in Las Angeles that prevented performers from representing members of the opposite sex, and eventually rule it unconstitutional. She continues to be an activist for the transgender community and gender nonconforming performers like drag queens as well as represent for the African-American community.

## Steve Endean



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Steve Endean was born 1948 in Davenport, Iowa and became a political advocate for the gay community after the events of the Stonewall Riots in Washington, D.C. Endean started by revolutionizing Minnesota politics by preventing discrimination based on sexual orientation. He continued on to become the executive director of the Gay Rights National Lobby and has made massive changes to its function and importance for American politics.

## Sylvia Rivera

Born in 1951, Sylvia Rivera was brought up in New York City and at a very young age was left to fight for herself without parental support against police brutality. Rivera was one of the leaders in the Stonewall Riots and in the Latina community of New York City. She was one of the founding members of many LGBT rights campaigns including STAR, GAA, and the Gay Liberation Front and is essential to the conversation of collaboration and cooperation between the gay community and the transgender community.



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# Brown University Crisis Simulation



March 1st-3rd, 2019

**BUCS VIII**