ILLINOIS HOLOCAUST MUSEUM
& EDUCATION CENTER



EXHIBITION OVERVIEW – RISE UP: STONEWALL AND THE LGBTQ RIGHTS MOVEMENT

Prologue:
"Rise Up: Stonewall and the LGBTQ Rights Movement" showcases the long struggle for lesbian, gay, bisexual, transgender and queer (LGBTQ) rights as ordinary Americans used the power of the press and their First Amendment freedoms to challenge injustice and pave the way for equality. In the summer of 1969, an uprising[1] against police harassment at the Stonewall Inn, an illegal gay bar in New York's Greenwich Village neighborhood, propelled a grassroots movement and inspired a new generation to protest and demand acceptance and equality. This exhibit explores the discrimination that LGBTQ Americans navigated every day as well as the actions advocates and allies used to overturn oppression and change public attitudes.

Prologue Video: *LGBTQ Voices*: Members of the lesbian, gay, bisexual, transgender and queer community reflect on their lives and the fight for equality. (Run time: Approximately 4 minutes)

"Our fight for equality is the last civil rights movement of the 21st century." – *Into the Streets* exhibition video

EXHIBITION FRAMEWORK
Section 1: Ending the Secrecy
Section 2: The Stonewall Inn Uprising
Section 3: Into the Streets
Section 4: Faith and the Right to Marry

[1] Stonewall should be referred to as an "uprising" – not a riot.

Section 5: Fighting to Work and Serve
Section 6: The Power of Popular Culture
Section 7: Battle Far From Over

SECTION 1: ENDING THE SECRECY

Gay[2] Americans lived in fear and secrecy for most of the 20th century. After World War II, many moved to major cities, finding larger gay communities there than in small-town America. But it was illegal for gay people to show affection in public or private. Police prowled public parks to arrest gay people who faced jail, job loss, and even institutionalization. A few men and women joined forces to challenge discrimination and seek change.

Secret Gatherings Lay Groundwork for Social Change:
Bars and nightclubs have always been places for people to meet, but in most states in the 1950s and '60s, gay and transgender people could not socialize in public. In some cities, police arrested anyone whose clothing and physical appearance evoked the opposite gender. Bars that served gay people were frequently raided or shut down by police. Some gay men and lesbians started gathering in private homes in secret. Soon these social gatherings turned to matters of social justice, uniting people who sought understanding and tolerance.

Individuals highlighted:

- Harry Hay: labor activist, Communist organizer, and actor who tried for 2 years to find an audience for his radical thoughts — that gay people were an oppressed minority. In Los Angeles in 1950, he enlisted four other men (Bob Hull, Chuck Rowland, Dale Jennings, Konrad Stevens, James Gruber and Rudi Gernreich) to found the Mattachine Society. Named after a medieval French group that challenged the church and state, the Mattachine was the country's first major gay rights organization.[3]
- Rudi Gernreich: Mattachine Society co-founder and fashion designer. Jewish Austrian refugee who left Austria after the Anschluss in 1938 and immigrated to Los Angeles, where he continued to face discrimination. "He eventually found safe haven in the performing arts community and the gay rights movement, which drove him to seek social change and promote a truer expression of self through fashion design. Throughout his career, he continued to create trailblazing designs that illustrated his dedication to inclusivity, non-conformity, and liberation."[4]
- Dale Jennings: Mattachine Society co-founder, veteran, and playwright. He was arrested in 1952 for "lewd vagrancy" in Los Angeles. Often, gay men pleaded guilty to avoid public attention. But the Mattachine Society decided to fight the charges. Jennings admitted he was gay and said the

[2] The Newseum uses the term "gay" throughout the exhibition in reference to "a person attracted to the same sex." Some have historically used the term to exclusively refer to men attracted to men, but "gay" is used more inclusively today for all genders, and is sometimes used as an umbrella term.
[3] The oldest recognized LGBTQ organization in the U.S. was the Society for Human Rights, established in Chicago in 1924 by Henry Gerber. Its newsletter, *Friendship and Freedom*, which had two issues, is the first known American LGBTQ publication. The Society for Human Rights only existed a few months before its members were arrested on obscenity charges. It is not featured in the exhibition.
[4] https://phxart.org/exhibition/fearless-fashion/

undercover police officer followed him home and assaulted him. Jennings was cleared of all charges — a crucial victory. After his court victory, activist Dale Jennings said, “Were all homosexuals and bisexuals to unite militantly, unjust laws would crumble in short order.” The Mattachine spread to Chicago, New York, San Francisco and Washington, D.C.

- Christine Jorgensen: the first transgender person in the U.S. to publicly announce a gender transition. She transitioned in Denmark in 1952. Jorgensen wrote to her parents shortly after, “Nature made a mistake which I have had corrected and now I am your daughter.” Her return to the U.S. sparked international news coverage.
- Del Martin and Phyllis Lyon: organized a social club in San Francisco in 1955 with other lesbians. They called themselves the Daughters of Bilitis (pronounced bil-ee-tis), after the fictional lover of Greek poet Sappho, a lesbian. The women gathered to drink, dance, and talk openly. The Daughters worked to promote self-acceptance, overcome isolation and fear of exposure, and supported the Mattachine’s political efforts.
- Edythe Eyde/Lisa Ben: pioneering publisher who produced one of the earliest lesbian magazines, *Vice Versa*, in 1947. It circulated for only 8 months, but Eyde went on to write for the Daughters of Bilitis publication, *The Ladder*, under the pen name Lisa Ben.

Dawn of the Gay and Lesbian Press:
Spreading the word about gay activism was risky. People exposed as gay could lose their jobs, and parents could lose custody of their children. Mainstream news coverage of gay people was rarely sympathetic. The Daughters of Bilitis and the Mattachine Society turned to the power of the press — their own — to inform others about their work. Magazines such as *The Ladder*, *ONE* and the *Mattachine Review* were funded from the wallets of the editors, writers and friends. The magazines were mailed across the country and passed from person to person. Government authorities quickly caught on to gay rights publications. FBI agents harassed editors and writers, informing employers about their sexuality. In 1954, the U.S. Post Office refused to distribute an issue of *ONE*, citing obscenity laws. After losing in lower courts, *ONE* took the case to the Supreme Court, which in 1958 issued a one-sentence ruling, upholding the magazine’s First Amendment right to publish. It was a landmark victory for the movement.

SECTION 2: THE STONEWALL UPRISING (June 28-July 3, 1969)

The Stonewall Inn in Greenwich Village was a haven for New York’s LGBTQ population, which was the largest in the country. Despite the freedom of the sexual revolution, laws against “lewd behavior” targeted gay people. Many bars would not serve them. Gay bars were frequently raided by police with little resistance from fearful patrons. The Mafia-owned Stonewall even ran a blackmailing ring against closeted Wall Street workers who drank there. A police raid on June 28, 1969, pushed its patrons too far. They were done with police harassment, done with staying invisible and done being silent. They fought back.

On a sweltering June 27, dozens of people had started their weekend at the Stonewall Inn. The bar was dingy and the drinks were watered down. But it was one of the few places same-sex couples could dance together. By midnight the bar was packed.

Just after 1 a.m. on June 28, police burst in — rounding up club workers and targeting drag queens who talked back. Other patrons filed onto the sidewalk. When police struggled with a lesbian, throwing her into a squad car, 200 furious club-goers struck back. Police shoves were met with punches. Protesters lit fires and threw glass bottles – they were met with brutal beatings. The uprising finally ended after a brief but savage street fight early July 3, when as many as 500 protesters squared off with police.

News of the uprising at the Stonewall Inn galvanized people across the nation. Many people, tired of hiding their identity, came out of the closet. Radical gay rights organizations rose up as Stonewall pushed a new generation to the forefront of activism. Instead of politely asking for acceptance, the new wave of activists demanded it.

SECTION 3: INTO THE STREETS

Stonewall transformed the gay community with a new spirit of rebellion. Activism flourished. More men and women embraced "coming out" — openly revealing their sexuality — and poured into the streets to celebrate and spread awareness. But news coverage of AIDS, the deadly disease that first made mainstream headlines in 1981, stoked fears. Families rejected their children, doctors abandoned patients, and funeral homes refused the bodies of people with AIDS. Frightened and furious activists mobilized to challenge misinformation, demand funding for a cure and care for the sick.

As gay Americans became more visible, mainstream news coverage grew more sympathetic. *Time* and *Essence*, a black lifestyle magazine, did major stories on discrimination against gay people. By 1972, 150 gay newspapers and magazines were publishing. These publications provided a forum to debate radical ideas as well as plot the course of the movement.

Zaps and the Power of Protest:
Gay activists used protest tactics from the women's liberation and Black Power movements — but added their own theatrical spin to civil disobedience. The Gay Activists Alliance launched "zaps" — defiant, nonviolent protests — in major cities designed to attract press coverage. In 1970, protesters handcuffed themselves together outside the New York Mayor's Office to protest job discrimination against gay people. A year later, Mayor John Lindsay signed an order ending job discrimination based on sexual orientation. Zaps and marches held across the country invigorated the gay liberation movement.

Individuals to Highlight:

- Mark Segal: member of the Gay Raiders, a small Philadelphia activist group, who orchestrated a series of daring zaps targeting television networks. After disrupting NBC's "Today Show" in November 1973, Segal and fellow Raider Harry Langhorne looked next to the top-rated, nationally televised "CBS Evening News with Walter Cronkite." Fourteen minutes into Cronkite's Dec. 11, 1973, newscast, Segal rushed the set, blocking Cronkite with a sign reading: "Gays protest CBS prejudice." Nearly 60 million viewers across the country saw Segal's zap. After Mark Segal's zap of CBS Evening News, anchor Walter Cronkite talked to the activists and expanded his coverage to include gay rights issues.
- Gilbert Baker: Spurred on by Harvey Milk in 1978, Baker, a self-styled "gay Betsy Ross," created the rainbow flag, a new international symbol of gay pride. The flag originally had eight colors, but turquoise and pink dyes were hard to mass-produce at the time so it was produced with six.

The colors represented the following: red for life, orange for healing, yellow for sunlight, green for nature, blue for harmony and purple for spirit. Today's flag integrates black and brown stripes in addition to the transgender stripes to include those who were historically excluded from the movement.

- Craig Rodwell: bookshop owner and activist who felt the Stonewall uprising could spark a revolution. In 1970, he organized an anniversary parade, now celebrated internationally each year. The Christopher Street Liberation Day March, named after the street on which Stonewall is located, and now known as Pride Parades, typically take place in June every year in honor of the anniversary of Stonewall and both celebrate the LGBTQ community and protest for equal rights.
- Marsha P. Johnson & Sylvia Rivera: Angry that the gay rights movement actively ignored and discriminated against transgender people, Marsha P. Johnson and Sylvia Rivera founded Street Transvestite[5] Action Revolutionaries (STAR) in 1970. STAR fed and housed New York's street and transgender youth, often the most vulnerable to violence. Rejected by their families, Johnson was 18 and Rivera was 12 when they met growing up on the streets; both did sex work to survive. Both women remained activists until their deaths.
- Rita Mae Brown: author and activist who thought the National Organization for Women (NOW) would be a home for lesbians. But NOW founder Betty Friedan called them the "lavender menace," accusing them of driving straight members out of the feminist movement. She began forcing them out. Brown organized a new group, Radicalesbians. In 1970, Brown led a zap against a NOW convention; 37 women — some wearing Lavender Menace T-shirts — invaded the meeting, demanding to speak about lesbian oppression. An indignant Friedan accused the lesbians of trying to sabotage NOW.

AIDS Crisis:

In 1980, gay men in New York and California contracted the purple lesions of Kaposi sarcoma and pneumonia, rarely seen in the young. They were the first known patients of the AIDS epidemic, which killed nearly all of its victims. Before AIDS was officially identified, two gay newspapers — *The Advocate* in 1977 and *The New York Native* in 1981 — wrote about mysterious illnesses among gay men. Initially, the mainstream press wrote sparingly about AIDS and spread misinformation. The pioneering gay reporters Jeffrey Schmaltz at *The New York Times* and Randy Shilts of the *San Francisco Chronicle* produced powerful coverage of the crisis before dying of the disease.

Abandoned by the government, the gay community took action. In New York, the Gay Men's Health Crisis provided a hotline for people with AIDS, reported on clinical trials and treatments, and fed the sick. In 1987, with no cure in sight, ACT UP — AIDS Coalition to Unleash Power — launched zaps targeting drug companies and Congress members. Activists mimicked corpses in "die-ins" staged at the Food and Drug Administration and National Institutes of Health. The protests worked: Drug companies lowered prices on AZT, the first AIDS drug, and the FDA hastened trials of additional medications.

ACT UP kept pushing the government to research new drug treatments. In 1992, activists dumped ashes of people who died of AIDS on the White House lawn. The Food and Drug Administration approved a treatment in 1995 that meant AIDS was no longer a death sentence. More than 362,000 Americans —

[5] Sylvia Rivera and Marsha P. Johnson called themselves transvestites. Today, they would be referred to as transgender women.

most of them gay, bisexual and transgender — died before treatment became widespread in 1996. The disease left lingering prejudices and remains a health risk today.

- Cheryl Courtney-Evans: transgender activist and community leader from Atlanta who died in 2016 and featured as part of the AIDS quilt. The AIDS quilt was created in 1985 as a way to commemorate the lives of those lost to AIDS. On October 11, 1987, the Quilt was displayed for the first time on the National Mall in Washington, D.C., during the National March on Washington for Lesbian and Gay Rights. It covered a space larger than a football field and included 1,920 panels. Six teams of eight volunteers ceremonially unfolded the Quilt sections at sunrise as celebrities, politicians, families, lovers and friends read aloud the 1,920 names of the people represented in Quilt. It continues to be a memorial to this day.
- Sister Florence Nightmare: Glammed up in makeup and a nun's habit, Sister Florence Nightmare of the Sisters of Perpetual Indulgence — a San Francisco queer protest group and ministry founded in 1979 — was one of the first people in the city to speak out about having AIDS. Sister Florence, a registered nurse whose real name was Bobbi Campbell, earned the moniker "AIDS Poster Boy" for crisscrossing the country to educate people about AIDS. Campbell died of the disease in 1984. He was 32.
- Larry Kramer: activist, playwright, and producer who brought the AIDS epidemic to the public eye with his semi-autobiographical play "The Normal Heart." He was one of the first activists in the fight against AIDS, and in 1982, he co-founded the Gay Men's Health Crisis, a leading provider of HIV/AIDS prevention, care and advocacy. In 1987, he helped found ACT UP (AIDS Coalition to Unleash Power), a more extreme organization that performed demonstrations, die-ins, political funerals and speeches against government officials, religious leaders and Wall Street to speed up AIDS research and advocate for the LGBTQ community.[6]

SECTION 4: FAITH AND THE RIGHT TO MARRY

At the heart of the struggle for equality lie deeply held beliefs about faith and acceptance. For some, millennia-old religious beliefs define marriage as between a man and a woman, and LGBTQ relationships are considered sinful. Other faith communities openly embrace LGBTQ people. Activists who say marriage is a fundamental human right have petitioned to change laws that denied gay citizens the right to marry. Others cited religious freedom in denying same-sex couples access to marriage licenses and wedding cakes. The Supreme Court has been the deciding voice in critical debates of the movement.

Individuals to highlight:

- Rev. Ted McIlvenna and Cecil Williams: As youth pastor of Glide Memorial United Methodist Church in San Francisco, McIlvenna witnessed the abuse against LGBTQ people in the city's rough Tenderloin district. In 1964, McIlvenna and lead pastor Cecil Williams united Methodist, Episcopal, Presbyterian, Lutheran and United Church of Christ leaders to form the Council on Religion and the Homosexual. It was a pioneering effort to reach out to people who often felt ostracized by the church.

[6] https://www.cnn.com/2020/05/27/us/larry-kramer-aids-activist-obit-trnd/index.html

- Rev. Troy Perry: After a failed suicide attempt, openly gay Perry in 1968 had a spiritual experience and founded the Metropolitan Community Church in Los Angeles that welcomed gay men and lesbians. He placed an ad in *The Advocate*, and 12 people gathered in Perry's living room for his first sermon. The church now has congregations in 33 countries.
- Gene Robinson: In 2003, the U.S. Episcopal Church elected openly gay priest Gene Robinson as New Hampshire's bishop — the first major denomination to embrace openly gay leadership. The decision divided the church. Robinson wore a bulletproof vest to his consecration after receiving death threats. In 2010, Robinson reflected that the Episcopal Church "made a commitment to gay, lesbian, transsexual and transgender people, and what you see is us institutionally putting ourselves on the line for them, for us."
- Anti-LGBTQ faith leaders
    - Anita Bryant: In January 1977, Dade County, Fla., joined two dozen other communities in outlawing discrimination based on sexual orientation. But Christian singer Anita Bryant launched the Save Our Children campaign, preaching that gay people, particularly teachers, would corrupt children. The movement spread through rallies, newspaper ads and radio interviews. In June 1977, Dade County repealed the amendment, as did communities from Minnesota to Oregon. For Bryant, it was "a battle of the agnostics, the atheists and the ungodly on one side, and God's people on the other." Save Our Children was part of a larger conservative shift in American politics. Fearing the loss of their newly won rights, LGBTQ activists mobilized against Anita Bryant's crusade. They boycotted orange juice — Bryant was the citrus industry spokeswoman — in a movement dubbed the "gaycott." Orange juice sales plummeted. Bryant's speeches drew protesters; one smashed a banana cream pie in her face on live TV. The Dade County anti-discrimination law was repealed, but Bryant's career never recovered and the Save Our Children campaign ended. Still, conservative Christians had gained a foothold, and anti-discrimination laws nationwide were repealed on a wave of homophobia.
    - Billy Graham: leading evangelical preacher who proclaimed in 1974, "We traffic in homosexuality at the peril of our spiritual welfare," galvanizing many religious conservatives against LGBTQ people.
    - Jerry Falwell: televangelist and founder of the Moral Majority, a political group that promoted conservative values — preached in 1993: "AIDS is not just God's punishment for homosexuals; it is God's punishment for the society that tolerates homosexuals."
    - Fred Phelps: In 1991, Phelps, of the Westboro Baptist Church — an extremist group opposed to LGBTQ, Catholic, Jewish and Muslim people — made news when his group picketed the funerals of people with AIDS, brandishing signs reading: "GOD HATES FAGS."

Marriage Equality

Intimacy has been the most contentious — and critical — battle in the fight to end discrimination against LGBTQ people. After centuries of arrests and numerous court cases, in 2003, the Supreme Court struck down sodomy laws. Ruling in Lawrence v. Texas, the court declared states cannot make "private sexual conduct a crime." Marriage equality became law in the U.S. in 2015.

Individuals to highlight:

- Edith Windsor: Computer engineer and activist Edith Windsor and psychologist Thea Spyer had been partners for 40 years before legally marrying in Canada in 2007. When Spyer died in 2009, the IRS denied Windsor the right to avoid inheritance taxes as heterosexual spouses could do. Windsor paid $363,053 in taxes — then sued, claiming the 1996 Defense of Marriage Act, which defined marriage as between a man and a woman, denied same-sex couples equal protection under the law. Gay couples were denied more than 1,000 federal benefits that heterosexual couples enjoyed. On June 26, 2013, the Supreme Court struck down DOMA, a massive victory. Windsor, 84, celebrated at the Stonewall Inn. [Note that Windsor is featured in TAS.]
- Jim Obergefell: Obergefell married John Arthur on an airport tarmac in Maryland in July 2013 because two men could not legally wed in their home state of Ohio. Arthur was dying from a neurological disease. The newlyweds sued Ohio to recognize their marriage. Three months later, Arthur died. Obergefell — joined by 14 couples and another widower — became the face of the landmark 2015 Supreme Court ruling that legalized same-sex marriage nationwide. Vice President Joe Biden compared the case to the historic Brown v. Board of Education civil rights ruling that desegregated the nation's schools.

SECTION 5: FIGHTING TO WORK AND SERVE

Gay people across the nation were forced to conceal their sexual identity for fear of reprisals at work. Cold War-era witch hunts for communists in the government soon extended to gay people, who were also seen as security threats. In 1953, President Dwight D. Eisenhower signed an order banning gay people from government work. Informed on by neighbors, co-workers and police, thousands lost their jobs. But a few brave government employees stood up to the system and won the right to work and serve their country in the military and as elected officials.

Individuals highlighted:

- Frank Kameny: fired in 1957 from his Washington, D.C., government job when his supervisor learned that he had been arrested for solicitation a year earlier. Kameny appealed his firing over and over, losing each time. He petitioned the Supreme Court, arguing that gay people deserved the same rights as other Americans. But his case was declined. Supported by family and friends while he fought to get his job back, Kameny said he was "living on 20 cents of food a day and slowly starving." In 1961, Kameny started a branch of the Mattachine Society, pushing for a more confrontational approach to equal rights. Kameny echoed Black Power activist Stokely Carmichael's "black is beautiful," declaring in 1968: "Gay is good!" Kameny became a legendary LGBTQ activist who spent his entire life fighting for LGBTQ rights, from his organization of high profile protests in 1965 (including picketing outside the White House), to his presence at the repeal of Don't Ask Don't Tell. Kameny received a formal apology from the U.S. government in 2009, 52 years after the dismissal which ignited his advocacy work.
- Ernestine Eckstein: a Black lesbian woman who was a leader in the LGBTQ movement in the 1960s. She was the Vice President of the New York chapter of Daughters of Bilitis and played a role in helping the organization move away from focusing on changing the attitudes of medical professionals to working toward raising awareness and changing legislation through public protests, influenced in part by the Civil Rights Movement. Seen as someone before her time,

Eckstein advocated for transgender rights, which were typically excluded from the gay rights movement, and encouraged LGBTQ people to "come out" before the phrase was in the lexicon. "I think it takes a lot of courage, and I think a lot of people who do it will suffer because of it. But I think any movement needs a certain number of courageous martyrs. There's no getting around it. That's really the only thing that can be done, you have to come out and be strong enough to accept whatever consequences come."[7] [Note: Eckstein is shown in a picture picketing outside the White House in 1965 with Frank Kameny and others, but is not specifically identified in the exhibition. Her story is important to highlight intersectionality and the all-too-often ignored and forgotten Black activists involved in the LGBTQ rights movement.]

- Bruce Scott: a 17-year employee of the Labor Department with a spotless employment record who was fired in 1956 over a loitering arrest nine years earlier. Loitering was a broad charge used against gay men. Encouraged by activist Frank Kameny, Scott applied for another government job in 1961 but was denied on the grounds of immoral conduct. Scott sued, and in 1965, the U.S. Court of Appeals ruled in his favor, finding no link between private conduct and job performance.
- Clifford Norton: NASA employee who was fired in 1969 over a 1963 arrest for "homosexual conduct." He took his case to court and won against the government. That ruling ended most federal government witch hunts against gay employees.
- Barbara Gittings: In 1949, a therapist diagnosed college student Barbara Gittings as homosexual. Gittings discovered gay people endured lobotomies, electric shock therapy and sterilization. "The sickness label was used to justify discrimination, especially in employment, and especially by our own government," she said. In 1972, Gittings and activist Frank Kameny pushed back at the American Psychiatric Association conference in Dallas. A year later, the association declared homosexuality was no longer a "sickness."
- Harvey Milk: From California to Massachusetts, gay men and lesbians sought public office in the 1970s. Camera store owner Harvey Milk won a seat on San Francisco's Board of Supervisors in 1977, becoming California's first openly gay elected official. Amid death threats, Milk helped pass anti-discrimination legislation banning discrimination in public accommodations, housing, and employment on the basis of sexual orientation. On Nov. 27, 1978, Milk and Mayor George Moscone were shot to death in City Hall by Dan White, a former colleague and police officer. White was convicted of the lesser charge of manslaughter, and the verdict sent furious citizens into the streets in the "White Night" riots. [Note: Milk is featured in TAS.]

Politicians Come Out of the Closet:
Barney Frank had served three terms as a congressman from Massachusetts when he told The Boston Globe in 1987 he was gay. Colleagues and constituents backed him, and he served another 25 years. In 1998, Wisconsin's Tammy Baldwin became the first openly gay woman in Congress. More strides followed. In November 2017, Andrea Jenkins made history as the first openly transgender black woman elected to a political office in the U.S. when she won a seat on the Minneapolis City Council. And journalist Danica Roem became Virginia's first transgender state delegate in 2018.

Military

[7] https://makinggayhistory.com/podcast/ernestine-eckstein/

- Air Force Sgt. Leonard Matlovich: a decorated Vietnam War veteran who challenged the military's ban on gay service people. In 1974, backed by activist Frank Kameny and the American Civil Liberties Union, 31-year-old Matlovich told his commander he was gay. The Air Force gave him a less-than-honorable discharge and stripped his benefits. Matlovich sued. In 1980, the court ruled for Matlovich. But rather than changing policy, the Air Force offered a settlement. Matlovich agreed to the settlement and an honorable discharge. In 1975, Matlovich was the first openly gay person to appear on the cover of *Time* magazine and became the face of gay people in the military. Matlovich died of AIDS in 1988 at age 44. He was buried in Washington, D.C. His headstone reads: "A gay Vietnam veteran. When I was in the military they gave me a medal for killing two men and a discharge for loving one."

Military Ends 'Don't Ask, Don't Tell':
In 1993, a compromise with military leaders saw the passage of "don't ask, don't tell" under President Bill Clinton, which meant gay and lesbian service members had to be discreet or risk their careers. Clinton vowed the law would end witch hunts, but 17,000 people lost their jobs under DADT when they were revealed as gay for seeking time off to care for an ill partner or attend a funeral. In 2010, President Barack Obama ended DADT. [Note: Frank Kameny is pictured at the repeal of DADT.]

Ban on Transgender Troops Reversed:
Days after taking office in 2021, President Joe Biden ended a Trump administration ban on transgender troops serving in the military. President Donald Trump had previously reversed a 2016 Pentagon decision that allowed people who are transgender to enlist and serve openly.

SECTION 6: THE POWER OF POPULAR CULTURE

As societal shifts in the 1960s and '70s challenged conservative attitudes, portrayals of gay lives in film and television grew more complex and sympathetic. Athletes who revealed their sexual identity challenged stereotypes about LGBTQ people.

Video: *The Hollywood Effect*: See how movies and TV have helped change perceptions of the LGBTQ community. (Run time: Approximately 8 minutes)

SECTION 7: BATTLE FAR FROM OVER

LGBTQ Americans marked a civil rights victory in 2020 when the Supreme Court ruled an employee could not be fired due to sexual identity or orientation. The ruling came almost 60 years after activist Frank Kameny sued the government — and lost — when he was fired for being gay.

LGBTQ activists are still fighting for equality. Attacks against LGBTQ people and homelessness within the community are continuing problems. A 2009 federal law imposed tougher penalties on violence motivated by sexual orientation and gender identity. A mass shooting that killed 49 people at a gay nightclub in Orlando, Fla., in 2016 galvanized activists. Transgender people face barriers over such everyday activities as using public restrooms. Yet activists and allies are more visible than ever — as influencers, policymakers and pop culture icons. In June 2016, President Barack Obama designated the

Stonewall Inn as a national landmark, the first to tell the story of the struggle for LGBTQ rights. Stonewall sparked a fire that still burns today.

The brutal murders of Brandon Teena in Nebraska in 1993 and Matthew Shepard in Wyoming in 1998 led to the first nationwide law to protect LGBTQ people. Teena, 21, was a transgender man; Shepard, also 21, was gay. After years of lobbying by LGBTQ activists, the 2009 hate crimes bill made violence based on race, sexual orientation or gender identity a federal crime. In 2017, LGBTQ people were victims of hate crimes more than any group, according to the FBI. Homeless LGBTQ youth and transgender people — like those who led the Stonewall uprising in 1969 — remain vulnerable to violence today. Nearly half of America's 1.6 million homeless youth identify as LGBTQ, many of them rejected by their families. Murders of LGBTQ people hit a 20-year peak in 2017, and most victims were transgender women of color.

The Battle Over Bathrooms:
Transgender model and artist Hunter Schafer was 17 when she became the youngest plaintiff to sue North Carolina over a 2016 law that forced transgender people to use the bathrooms of the gender they were assigned at birth. A firestorm followed. The NBA and NCAA moved tournaments from the state. Bruce Springsteen and Demi Lovato canceled concerts. Starbucks, Apple, and Google were among more than 100 businesses that objected. In 2017, the law was revised to allow people to use restrooms based on their gender identity. But other states are grappling with the same issue. A federal anti-discrimination law (the Equality Act) is the next battle for LGBTQ Americans.

Video: *Into the Streets*: The LGBTQ rights movement harnessed the power of protest, assembly and petition to raise awareness, change policy and shift American culture. (Run time: 17 minutes)

CONCLUSION

Once Rejected, Now Embraced

Fifty years ago, LGBTQ people were mocked and scorned. Today, as CEOs, athletes, politicians, journalists, actors and filmmakers, many are open about their gender expression and sexual orientation.

A Victory at Work …

LGBTQ Americans marked a civil rights victory in 2020 when the Supreme Court ruled an employee could not be fired due to sexual identity or orientation. The ruling came almost 60 years after activist Frank Kameny sued the government — and lost — when he was fired for being gay.

… And An Apology, At Last

In June 2019, New York Police Commissioner James O'Neill apologized for the 1969 raid on the Stonewall Inn, saying, "The actions taken by the NYPD were wrong."

How does #RiseUpTheExhibit inspire you to speak out?
Which activist in #RiseUpTheExhibit has most inspired you?



RISE UP: STONEWALL AND THE LGBTQ RIGHTS MOVEMENT DOCENT GUIDE

STUDENT FIELD TRIPS

20 minute tour – In Our Voices or Be an Upstander field trip segment

OVERVIEW

For generations, lesbian, gay, bisexual, transgender, and queer — or LGBTQ — Americans lived in secrecy and fear. Politicians, the press, popular culture, and religious figures mocked them and labeled them depraved, mentally ill, and criminal. Doctors wanted to cure them, families cut ties, and society marginalized them. Though activists had been organizing and protesting for years, it took a six-day uprising at the Stonewall Inn — an illegal gay bar in New York — in 1969 to propel the grassroots movement to a new era of militancy and clout. The Stonewall Uprising inspired a new generation of activists to use their First Amendment freedoms to speak out, march, and demand change, challenging stereotypes and injustice to pave the way for equality.

GOALS AND THEMES

The purpose of this tour is to facilitate visitors' exploration of the themes of resistance, mobilization, Upstanderism, and using First Amendment rights to create a more equitable world.

EXHIBITION FRAMEWORK

Section 1: Ending the Secrecy
Section 2: The Stonewall Inn Uprising
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Introduction	3 minutes
Into the Streets	7 minutes
Fighting to Work and Serve	7 minutes
Conclusion	3 minutes

INTRODUCTION (3 minutes)

Q: Tell me what you know about Stonewall?
Q: What do you know about the LGBTQ movement today?

Introduce the key message:
This is an exhibition about the fight for LGBTQ rights in the United States from the 1950s, when the first large-scale American gay rights organizations started to form, to the present day. The exhibition tells the history of the LGBTQ rights movement through key activists and individuals. We will learn about LGBTQ repression and discrimination, but also how individuals ”rose up” and created change, and continue to do so today.

What their experience will be like:
The exhibition is organized thematically. We will experience this story through photographs, publications, and other original artifacts, in addition to films and interactives. You will be given time during the tour to explore some of the galleries on your own.

Transition:
Our Museum’s tagline is “Take history to heart. Take a stand for humanity.” As a Holocaust Museum, we focus on how the Nazis targeted certain people based on their identity – who they were, not anything that they had done. People who might today identify as LGBTQ were arrested, imprisoned, sent to concentration camps, exploited for forced labor, subjected to cruel medical experiments, and murdered. This exhibition is also about identity-based persecution and discrimination in the U.S. from the 1950s to today, and how individuals “rose up” and created change using the tools they had, specifically their First Amendment rights: freedom of speech, religion, press, and assembly, and the right to petition the government. The activists in this exhibition all took a stand for humanity. As we go through the exhibition, take note of how individuals “rose up,” protested, and created change.

Q: Tell me what you know about the Stonewall Uprising.

INTO THE STREETS (7 minutes)

The Stonewall Inn in Greenwich Village was a haven for New York’s LGBTQ population, which was the largest in the country. Laws against “lewd behavior” targeted gay people. Many bars would not serve them. Gay bars were frequently raided by police with little resistance from fearful patrons. A police raid on June 28, 1969, pushed the Stonewall’s patrons too far. They were done with police harassment, done with staying invisible, and done being silent. They fought back.

News of the uprising at the Stonewall Inn galvanized people across the nation. Many people, tired of hiding their identity, came out of the closet. Radical LGBTQ rights organizations rose up as Stonewall pushed a new generation to the forefront of activism. Instead of politely asking for acceptance, the new wave of activists demanded it.

This gallery examines the aftermath of Stonewall and explores ways in which LGBTQ activism flourished and how people took to the streets to demand change.

Gallery Assignment – give students the following prompt and allow them to explore this section of the exhibition on their own, then report back to the rest of the group.

Q: What is the First Amendment? What freedoms are protected in the First Amendment?

Prompt: Find one example of how LGBTQ activists used their First Amendment rights (freedom of assembly, speech, petition, or religion) to advocate for LGBTQ rights and consider what impact they had. Report back to the rest of the group.

Items that you can highlight from the training include: photos of activists taking to the streets – including Marsha P. Johnson and Sylvia Rivera, the Gay Raiders Zap at CBS Evening News, a pin from the first Pride parade (Christopher Street Gay Liberation Day), the Pride flag, and the AIDS quilt.

FIGHTING TO WORK AND SERVE (7 minutes)

This gallery starts in the 1950s, when LGBTQ people across the nation were forced to conceal their sexual identity for fear of reprisals at work. Cold War-era witch hunts for communists in the government soon extended to LGBTQ people, who were also seen as security threats. In 1953, President Dwight D. Eisenhower signed an order banning LGBTQ people from government work. Informed on by neighbors, co-workers, and police, thousands lost their jobs. But a few brave government employees stood up to the system and won the right to work and serve their country in the military and as elected officials.

Gallery Assignment – give students the following prompt and allow them to explore this section of the exhibition on their own, then report back to the rest of the group.

Q: What is the First Amendment? What freedoms are protected in the First Amendment?

Prompt: In what ways did LGBTQ activists use their First Amendment rights to “rise up” and fight for the right to work and serve their country? Find an activist and use an artifact (object or photo) to tell their story to the rest of the group.

Items that you can highlight from the training include: Frank Kameny picket sign, Gay Information Booth sign, and the gavel used to repeal Don’t Ask Don’t Tell. Harvey Milk is also featured in this section, along with one of his election signs.

CONCLUSION (3 minutes)

While the LGBTQ rights movement has made incredible progress over the last 70+ years, activists and allies are still fighting for full equality.

Q: What challenges do you know of that the LGBTQ community is facing today?

A few items you can mention:

- Half of Americans live in a state with no legal protections for LGBTQ people, meaning people can be evicted, be denied service at restaurants/businesses, be denied credit for home loans, etc.
    - The Equality Act would fix that and provide full federal protection from anti-LGBTQ discrimination – it was passed in the House (Feb. 2021) and has moved on to the Senate
- Anti-LGBTQ Legislation in 2021: LGBTQ Education Curriculum bans, "bathroom bills," anti-trans medical care bans, anti-trans sports bans
- Violence, Hate Crimes (20.5% of reported hate crimes in 2020 were motivated by the victim's sexual orientation)
- 80% of LGBTQ students of color have reported being verbally harassed & 33-54% experienced physical violence
- 65% of all homeless youth identify as LGBTQ+

Ask: What can you do to advocate for inclusion/justice/equality in your classroom or community?



STUDENT FIELD TRIPS

Dedicated Field Trip: includes Rise Up (45 min) and Take A Stand (45 min; excludes Holographic Theater)

OVERVIEW

For generations, lesbian, gay, bisexual, transgender, and queer — or LGBTQ — Americans lived in

secrecy and fear. Politicians, the press, popular culture, and religious figures mocked them and labeled them depraved, mentally ill, and criminal. Doctors wanted to cure them, families cut ties, and society marginalized them. Though activists had been organizing and protesting for years, it took a six-day uprising at the Stonewall Inn — an illegal gay bar in New York — in 1969 to propel the grassroots movement to a new era of militancy and clout. The Stonewall Uprising inspired a new generation of activists to use their First Amendment freedoms to speak out, march, and demand change, challenging stereotypes and injustice to pave the way for equality.

GOALS AND THEMES

The purpose of this tour is to facilitate visitors' exploration of the themes of resistance, mobilization, Upstanderism, and using First Amendment rights to create a more equitable world.

EXHIBITION FRAMEWORK

Section 1: Ending the Secrecy
Section 2: The Stonewall Inn Uprising
Section 3: Into the Streets
Section 4: Faith and the Right to Marry
Section 5: Fighting to Work and Serve
Section 6: The Power of Popular Culture
Section 7: Battle Far From Over

	Field Trips
Introduction	3-5 minutes
Ending the Secrecy	5-7 minutes
Stonewall Uprising	5-7 minutes
Into the Streets	5-7 minutes
Faith and Right to Marry	5-7 minutes
Fighting to Work and Serve	5-7 minutes
Take A Stand/Act of Art	45 minutes
Conclusions	5 minutes

Please note that 3 people in our TAS Upstander Gallery (see below) are also included in *Rise Up*: Edith Windsor and Harvey Milk are prominently featured (Windsor in "Faith and the Right to Marry" and Milk in "Fighting to Work and Serve"), and Billy Jean King is mentioned in a text panel next to Martina Navratilova's tennis racket in "The Power of Popular Culture."



Billie Jean King and Harvey Milk are on trilons.
Edith Windsor is in the "Equality" section of the storypods.

INTRODUCTION

Introduce the key message:
This is an exhibition about the fight for LGBTQ rights in the United States from the 1950s, when the first large-scale American gay rights organizations started to form, to the present day. The exhibition tells the history of the LGBTQ rights movement through key activists and individuals. We will learn about LGBTQ repression and discrimination, but also how individuals "rose up" and created change, and continue to do so today.

What their experience will be like:
The exhibition is organized thematically. We will experience this story through photographs, publications, and other original artifacts, in addition to films and interactives. You will be given time during the tour to explore some of the galleries on your own.

Transition:
Our Museum's tagline is "Take history to heart. Take a stand for humanity." As a Holocaust Museum, we focus on how the Nazis targeted certain people based on their identity – who they were, not anything that they had done. People who might today identify as LGBTQ were arrested, imprisoned, sent to concentration camps, exploited for forced labor, subjected to cruel medical experiments, and murdered. This exhibition is also about identity-based persecution and discrimination in the U.S. from the 1950s to today, and how individuals "rose up" and created change using the tools they had, specifically their First Amendment rights: freedom of speech, religion, press, and assembly, and the right to petition the government. The activists in this exhibition all took a stand for humanity. As we go through the exhibition, take note of how individuals "rose up," protested, and created change.

Q: Tell me what you know about the Stonewall Uprising.

ENDING THE SECRECY



Newspaper Headlines Spread Stigma: In the 1950s, newspaper headlines reported on government purges of employees thought to be LGBTQ, disparaged transgender people, and echoed the sentiment of many who believed homosexuality was a mental illness.

Questions to ask and discuss:
Q: What do these headlines communicate to the non-LGBTQ American public about LGBTQ people?
Q: What do these headlines communicate to LGBTQ people?
Q: How do newspapers/mass media shape public opinion?



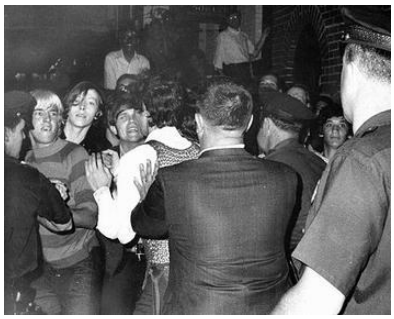
Early LGBTQ rights organizations – Mattachine Society, One Inc., and Daughters of Bilitis – turned to the power of the press — their own — to inform others about their work. Magazines such as *The Ladder*, *ONE*, and the *Mattachine Review* were funded from the wallets of the editors, writers, and friends. The magazines were mailed across the country and passed from person to person.

Q: Why would Daughters of Bilitis, Mattachine Society, and One Inc. want to publish their own magazines?
Q: What risks do you think came with publishing a LGBTQ magazine in the 1950s? What risks came with working/writing for one or subscribing to one?
Q: Why would having a LGBTQ publication be important to LGBTQ people?

Government authorities quickly caught on to gay rights publications. FBI agents harassed editors and writers, informing employers about their sexuality. In 1954, the U.S. Post Office refused to distribute an issue of *ONE*, citing obscenity laws. After losing in lower courts, *ONE* took the case to the Supreme Court, which in 1958 issued a one-sentence ruling, upholding the magazine's First Amendment right to publish. It was a landmark victory for the movement.

THE STONEWALL UPRISING (June 28-July 3, 1969)







The Stonewall Inn in Greenwich Village was a haven for New York's LGBTQ population, which was the largest in the country. Laws against "lewd behavior" targeted gay people. Many bars would not serve them. Gay bars were frequently raided by police with little resistance from fearful patrons. A police raid on June 28, 1969, pushed the Stonewall's patrons too far. They were done with police harassment, done with staying invisible, and done being silent. They fought back.

Focus on the photos taken during the Stonewall Uprising.

Q: Who is pictured here? (point out age, diversity)
Q: How do the people appear to be feeling?

News of the uprising at the Stonewall Inn galvanized people across the nation. Many people, tired of hiding their identity, came out of the closet. Radical LGBTQ rights organizations emerged as Stonewall pushed a new generation to the forefront of activism. Instead of politely asking for acceptance, the new wave of activists demanded it.

INTO THE STREETS

Stonewall transformed the LGBTQ community with a new spirit of rebellion. Activism flourished. More people embraced "coming out" — openly revealing their sexuality — and poured into the streets to celebrate and spread awareness. But news coverage of AIDS, the deadly disease that first made mainstream headlines in 1981, stoked fears. Families rejected their children, doctors abandoned patients, and funeral homes refused the bodies of people with AIDS. Frightened and furious activists mobilized to challenge misinformation, demand funding for a cure and care for the sick.

Gallery Assignment – give students the following prompt and allow them to explore this section of the exhibition on their own or with a partner, then report back to the rest of the group.

Q: What is the First Amendment? What freedoms are protected in the First Amendment?

Prompt: Find one example of how LGBTQ activists used their First Amendment rights (freedom of assembly, speech, petition, or religion) and consider what impact they had. Report back to the rest of the group.

Items that you can highlight from the training include: photos of activists taking to the streets – including Marsha P. Johnson and Sylvia Rivera, the Gay Raiders Zap at CBS Evening News, a pin from the first Pride parade (Christopher Street Gay Liberation Day), the Pride flag, and the AIDS quilt.

FAITH AND THE RIGHT TO MARRY

At the heart of the struggle for equality lie deeply held beliefs about faith and acceptance. For some, millennia-old religious beliefs define marriage as between a man and a woman, and LGBTQ relationships are considered sinful. Other faith communities openly embrace LGBTQ people. Activists who say marriage is a fundamental human right have petitioned to change laws that denied gay citizens the right to marry. Others cited religious freedom in denying same-sex couples access to marriage licenses and wedding cakes. The Supreme Court has been the deciding voice in critical debates of the movement.







Q: Why do you think the button says to boycott Florida oranges?
Q: What is on the album cover?
Q: How could the button and the album both be forms of protest?

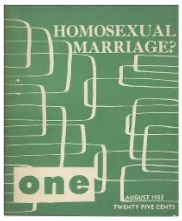
In January 1977, Dade County, Fla., joined two dozen other communities in outlawing discrimination based on sexual orientation. But Christian singer Anita Bryant launched the Save Our Children campaign, preaching that gay people, particularly teachers, would corrupt children. The movement spread through rallies, newspaper ads and radio interviews. In June 1977, Dade County repealed the amendment, as did communities from Minnesota to Oregon. For Bryant, it was "a battle of the agnostics, the atheists and the ung-dly on one side, and G-d's people on the other." Save Our Children was part of a larger conservative shift in American politics.

Fearing the loss of their newly won rights, LGBTQ activists mobilized against Anita Bryant's crusade. They boycotted orange juice — Bryant was the citrus industry spokeswoman — in a movement dubbed the "gaycott." Orange juice sales plummeted. Bryant's speeches drew protesters; one smashed a banana cream pie in her face on live TV. Lesbian record label Olivia Records produced the "Lesbian Concentrate" album in response to Bryant's campaign. Songs on the record included "Don't Pray for Me" by Linda Tillery and "Gay and Proud" from the Berkeley Women's Music Collective. The Dade County anti-discrimination law was repealed, but Bryant's career never recovered and the Save Our Children campaign ended. Still, conservative Christians had gained a foothold, and anti-discrimination laws nationwide were repealed on a wave of homophobia.



Q: Do you recognize the person in this photo? Who is it? Where was this photo taken?
Q: How do you think she is feeling? Why might that be?
Q: What is the person wearing? (point out the brooch and explain she was given the brooch instead of an engagement/wedding ring in 1967) Why might she have worn this instead of a ring?

Edie Windsor and Thea Spyer met in a New York restaurant called Portofino in 1962. Five years later, Spyer proposed to Windsor with a gold and diamond brooch instead of a ring — easier to evade questions at a time when same-sex couples were shunned. They had been together for 40 years before legally marrying in Canada in 2007. When Spyer died in 2009, the IRS denied Windsor the right to avoid inheritance taxes as heterosexual spouses could do. Windsor paid $363,053 in taxes — then sued, claiming the 1996 Defense of Marriage Act, which defined marriage as between a man and a woman, denied same-sex couples equal protection under the law. Gay couples were denied more than 1,000 federal benefits that heterosexual couples enjoyed. On June 26, 2013, the Supreme Court struck down DOMA, a massive victory. Windsor, 84, celebrated at the Stonewall Inn.



You can point out the 1953 issue of *ONE* magazine that was seized and returned – a copy is located next to Windsor's panel. The 1954 issue of *ONE* that was seized and taken to the Supreme Court is located in the "Ending the Secrecy" section.

FIGHTING TO WORK AND SERVE

LGBTQ people across the nation were forced to conceal their sexual identity for fear of reprisals at work. Cold War-era witch hunts for communists in the government soon extended to LGBTQ people, who were also seen as security threats. In 1953, President Dwight D. Eisenhower signed an order banning LGBTQ people from government work. Informed on by neighbors, co-workers, and police, thousands lost their jobs. But a few brave government employees stood up to the system and won the right to work and serve their country in the military and as elected officials.

Gallery Assignment – give students the following prompt and allow them to explore this section of the exhibition on their own or with a partner, then report back to the rest of the group.

Q: What is the First Amendment? What freedoms are protected in the First Amendment?

Prompt: In what ways did LGBTQ activists use their First Amendment rights to "rise up" and fight for the right to work and serve their country? Find an activist and use an artifact (object or photo) to tell their story to the rest of the group.

Items that you can highlight from the training include: Frank Kameny picket sign, Gay Information Booth sign, and the gavel used to repeal Don't Ask Don't Tell. Harvey Milk is also featured in this section, along with one of his election signs.

CLOSE

While the LGBTQ rights movement has made incredible progress over the last 70+ years, activists and allies are still fighting for full equality.

Q: What challenges do you know of that the LGBTQ community is facing today?

A few items you can mention:

- Half of Americans live in a state with no legal protections for LGBTQ people, meaning people can be evicted, be denied service at restaurants/businesses, be denied credit for home loans, etc.
    - The Equality Act would fix that and provide full federal protection from anti-LGBTQ discrimination – it was passed in the House (Feb. 2021) and has moved on to the Senate

- Anti-LGBTQ Legislation in 2021: LGBTQ Education Curriculum bans, “bathroom bills,” anti-trans medical care bans, anti-trans sports bans
- Violence, Hate Crimes (20.5% of reported hate crimes in 2020 were motivated by the victim’s sexual orientation)
- 80% of LGBTQ students of color have reported being verbally harassed & 33-54% experienced physical violence
- 65% of all homeless youth identify as LGBTQ+

Ask: What can you do to advocate for inclusion/justice/equality in your classroom or community?

Take A Stand Transition:
In Take a Stand, you will explore Upstanders like the ones you just encountered who are working to champion areas of economic opportunity, equal rights, safe communities, education and health, and the environment, and learn how to take action on issues that matter to you.



ADULT GROUP TOURS

OVERVIEW
For generations, lesbian, gay, bisexual, transgender, and queer — or LGBTQ — Americans lived in secrecy and fear. Politicians, the press, popular culture, and religious figures mocked them and labeled them depraved, mentally ill, and criminal. Doctors wanted to cure them, families cut ties, and society marginalized them. Though activists had been organizing and protesting for years, it took a six-day uprising at the Stonewall Inn — an illegal gay bar in New York — in 1969 to propel the grassroots

movement to a new era of militancy and clout. The Stonewall Uprising inspired a new generation of activists to use their First Amendment freedoms to speak out, march, and demand change, challenging stereotypes and injustice to pave the way for equality.

GOALS AND THEMES

The purpose of this tour is to facilitate visitors' exploration of the themes of resistance, mobilization, Upstanderism, and using First Amendment rights to create a more equitable world.

EXHIBITION FRAMEWORK

Section 1: Ending the Secrecy
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	Adult Tours
Introduction	3-5 minutes
Ending the Secrecy	10-12 minutes
Stonewall Uprising	10-12 minutes
Into the Streets	10-12 minutes
Faith and Right to Marry	10-12 minutes
Fighting to Work and Serve	10-12 minutes
Conclusions	5-7 minutes

INTRODUCTION

Introduce the key message:
This is an exhibition about the fight for LGBTQ rights in the United States from the 1950s, when the first large-scale American gay rights organizations started to form, to the present day. The exhibition tells the history of the LGBTQ rights movement through key activists and individuals. We will learn about LGBTQ repression and discrimination, but also how individuals "rose up" and created change, and continue to do so today.

What their experience will be like:
The exhibition is organized thematically. We will experience this story through photographs, publications, and other original artifacts, in addition to films and interactives. You will be given time during the tour to explore the galleries on your own. The tour will last about 60 minutes. (Customize time period according to tour length.)

Transition:
Our Museum's tagline is "Take history to heart. Take a stand for humanity." As a Holocaust Museum, we focus on how the Nazis targeted certain people based on their identity – who they were, not anything that they had done. People who might today identify as LGBTQ were arrested, imprisoned, sent to concentration camps, exploited for forced labor, subjected to cruel medical experiments, and murdered. This exhibition is also about identity-based persecution and discrimination in the U.S. from the 1950s to

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ENDING THE SECRECY

Example objects or photos to highlight



Newspaper Headlines Spread Stigma: In the 1950s, newspaper headlines reported on government purges of employees thought to be LGBTQ, disparaged transgender people, and echoed the sentiment of many who believed homosexuality was a mental illness.

Questions to ask and discuss:
Q: What do these headlines communicate to the non-LGBTQ American public about LGBTQ people?
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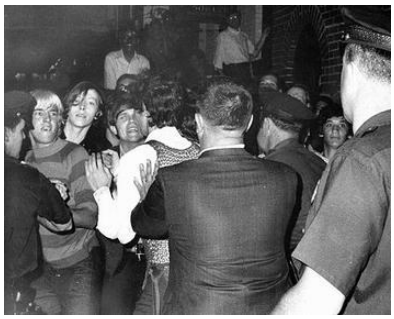
Early LGBTQ rights organizations – Mattachine Society, One Inc., and Daughters of Bilitis – turned to the power of the press — their own — to inform others about their work. Magazines such as *The Ladder, ONE,* and the *Mattachine Review* were funded from the wallets of the editors, writers, and friends. The magazines were mailed across the country and passed from person to person.

Q: Why would Daughters of Bilitis, Mattachine Society, and One Inc. want to publish their own magazines?
Q: What risks do you think came with publishing a LGBTQ magazine in the 1950s? What risks came with working/writing for one or subscribing to one?
Q: Why would having a LGBTQ publication be important to LGBTQ people?

Government authorities quickly caught on to gay rights publications. FBI agents harassed editors and writers, informing employers about their sexuality. In 1954, the U.S. Post Office refused to distribute an issue of *ONE*, citing obscenity laws. After losing in lower courts, *ONE* took the case to the Supreme Court, which in 1958 issued a one-sentence ruling, upholding the magazine's First Amendment right to publish. It was a landmark victory for the movement.

THE STONEWALL UPRISING (June 28-July 3, 1969)







The Stonewall Inn in Greenwich Village was a haven for New York's LGBTQ population, which was the largest in the country. Laws against "lewd behavior" targeted gay people. Many bars would not serve them. Gay bars were frequently raided by police with little resistance from fearful patrons. A police raid on June 28, 1969, pushed the Stonewall's patrons too far. They were done with police harassment, done with staying invisible, and done being silent. They fought back.

Focus on the photos taken during the Stonewall Uprising.

Q: Who is pictured here? (point out age, diversity)
Q: How do the people appear to be feeling?

News of the uprising at the Stonewall Inn galvanized people across the nation. Many people, tired of hiding their identity, came out of the closet. Radical LGBTQ rights organizations emerged as Stonewall pushed a new generation to the forefront of activism. Instead of politely asking for acceptance, the new wave of activists demanded it.

INTO THE STREETS

Stonewall transformed the LGBTQ community with a new spirit of rebellion. Activism flourished. More people embraced "coming out" — openly revealing their sexuality — and poured into the streets to celebrate and spread awareness.



Activists launched “zaps” — defiant, nonviolent protests — in major cities designed to attract press coverage. Mark Segal of the Gay Raiders, a small Philadelphia activist group, orchestrated a series of daring zaps targeting television networks. After disrupting NBC’s “Today Show” in November 1973, Segal and fellow Raider Harry Langhorne looked next to the top-rated, nationally televised “CBS Evening News with Walter Cronkite.” Fourteen minutes into Cronkite’s Dec. 11, 1973, newscast, Segal rushed the set, blocking Cronkite with a sign, pictured below, reading: “Gays protest CBS prejudice.” Nearly 60 million viewers across the country saw Segal’s zap. After Mark Segal’s zap of CBS Evening News, anchor Walter Cronkite talked to the activists and expanded his coverage to include gay rights issues.



Bookshop owner and activist Craig Rodwell felt the Stonewall Uprising could spark a revolution. In 1970, he organized an anniversary parade, now celebrated internationally each year. The Christopher Street Liberation Day March, named after the street on which Stonewall is located, and now known as Pride Parades, typically take place in June every year in honor of the anniversary of Stonewall and both celebrate the LGBTQ community and protest for equal rights. This button marked the one-year anniversary of the 1969 Stonewall Uprising. In 1970, demonstrators gathered in Greenwich Village for the first Christopher Street parade.



Inspired by Harvey Milk in 1978, Gilbert Baker, a self-styled “gay Betsy Ross,” created the rainbow flag, a new international symbol of gay pride. The flag originally had eight colors, but turquoise and pink dyes were hard to mass-produce at the time so it was produced with six. The colors represented the following: red for life, orange for healing, yellow for sunlight, green for nature, blue for harmony and purple for spirit. Today’s flag integrates black and brown stripes in addition to the transgender stripes and asexual symbol to include those who were historically excluded from the movement.



In 1980, gay men in New York and California contracted the purple lesions of Kaposi sarcoma and pneumonia, rarely seen in the young. They were the first known patients of the AIDS epidemic, which killed nearly all of its victims. News coverage of AIDS first made mainstream headlines in 1981 and stoked fears. Families rejected their children, doctors abandoned patients, and funeral homes refused

the bodies of people with AIDS. Frightened and furious activists mobilized to challenge misinformation, demand funding for a cure and care for the sick.

The AIDS Quilt was conceived in November of 1985 by long-time San Francisco gay rights activist Cleve Jones as a memorial and a form of protest. On October 11, 1987, the Quilt was displayed for the first time on the National Mall in Washington, D.C., during the National March on Washington for Lesbian and Gay Rights. It covered a space larger than a football field and included 1,920 panels. Six teams of eight volunteers ceremonially unfolded the Quilt sections at sunrise as celebrities, politicians, families, lovers and friends read aloud the 1,920 names of the people represented in Quilt. The overwhelming response to the Quilt's inaugural display led to a four-month, 20-city, national tour for the Quilt in the spring and summer of 1988. The tour raised nearly $500,000 for hundreds of AIDS service organizations. It continues to be a memorial to this day.

FAITH AND THE RIGHT TO MARRY

At the heart of the struggle for equality lie deeply held beliefs about faith and acceptance. For some, millennia-old religious beliefs define marriage as between a man and a woman, and LGBTQ relationships are considered sinful. Other faith communities openly embrace LGBTQ people. Activists who say marriage is a fundamental human right have petitioned to change laws that denied gay citizens the right to marry. Others cited religious freedom in denying same-sex couples access to marriage licenses and wedding cakes. The Supreme Court has been the deciding voice in critical debates of the movement.







Q: Why do you think the button says to boycott Florida oranges?
Q: What is on the album cover?
Q: How could the button and the album both be forms of protest?

In January 1977, Dade County, Fla., joined two dozen other communities in outlawing discrimination based on sexual orientation. But Christian singer Anita Bryant launched the Save Our Children campaign, preaching that gay people, particularly teachers, would corrupt children. The movement spread through rallies, newspaper ads and radio interviews. In June 1977, Dade County repealed the amendment, as did communities from Minnesota to Oregon. For Bryant, it was "a battle of the agnostics, the atheists and the ung-dly on one side, and G-d's people on the other." Save Our Children was part of a larger conservative shift in American politics.

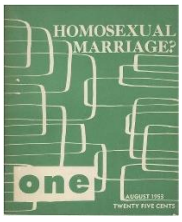
Fearing the loss of their newly won rights, LGBTQ activists mobilized against Anita Bryant's crusade. They boycotted orange juice — Bryant was the citrus industry spokeswoman — in a movement dubbed the "gaycott." Orange juice sales plummeted. Bryant's speeches drew protesters; one smashed a

banana cream pie in her face on live TV. Lesbian record label Olivia Records produced the "Lesbian Concentrate" album in response to Bryant's campaign. Songs on the record included "Don't Pray for Me" by Linda Tillery and "Gay and Proud" from the Berkeley Women's Music Collective. The Dade County anti-discrimination law was repealed, but Bryant's career never recovered and the Save Our Children campaign ended. Still, conservative Christians had gained a foothold, and anti-discrimination laws nationwide were repealed on a wave of homophobia.



Q: Do you recognize the person in this photo? Who is it? Where was this photo taken?
Q: How do you think she is feeling? Why might that be?
Q: What is the person wearing? (point out the brooch and explain she was given the brooch instead of an engagement/wedding ring in 1967) Why might she have worn this instead of a ring?

Edie Windsor and Thea Spyer met in a New York restaurant called Portofino in 1962. Five years later, Spyer proposed to Windsor with a gold and diamond brooch instead of a ring — easier to evade questions at a time when same-sex couples were shunned. They had been together for 40 years before legally marrying in Canada in 2007. When Spyer died in 2009, the IRS denied Windsor the right to avoid inheritance taxes as heterosexual spouses could do. Windsor paid $363,053 in taxes — then sued, claiming the 1996 Defense of Marriage Act, which defined marriage as between a man and a woman, denied same-sex couples equal protection under the law. Gay couples were denied more than 1,000 federal benefits that heterosexual couples enjoyed. On June 26, 2013, the Supreme Court struck down DOMA, a massive victory. Windsor, 84, celebrated at the Stonewall Inn.



You can point out the 1953 issue of *ONE* magazine that was seized and returned – a copy is located next to Windsor's panel. The 1954 issue of *ONE* that was seized and taken to the Supreme Court is located in the "Ending the Secrecy" section.

FIGHTING TO WORK AND SERVE

LGBTQ people across the nation were forced to conceal their sexual identity for fear of reprisals at work. Cold War-era witch hunts for communists in the government soon extended to LGBTQ people, who were also seen as security threats. In 1953, President Dwight D. Eisenhower signed an order banning LGBTQ people from government work. Informed on by neighbors, co-workers, and police, thousands lost their jobs. But a few brave government employees stood up to the system and won the right to work and serve their country in the military and as elected officials.



Frank Kameny was fired in 1957 from his Washington, D.C., government job when his supervisor learned that he had been arrested for solicitation a year earlier. Kameny appealed his firing over and over, losing each time. He petitioned the Supreme Court, arguing that gay people deserved the same rights as other Americans. But his case was declined. In 1961, Kameny started a branch of the Mattachine Society, pushing for a more confrontational approach to equal rights. This sign was carried in a June 1965 protest at the Civil Service Commission in Washington, D.C., organized by Kameny. The commission had the power to hire federal employees and banned LGBTQ people from government work. The protesters risked their livelihoods to make a public stand for equal treatment in the workplace.



In 1949, a therapist diagnosed Northwestern University student Barbara Gittings as “homosexual.” Gittings discovered gay people endured lobotomies, electric shock therapy and sterilization. “The sickness label was used to justify discrimination, especially in employment, and especially by our own government,” she said. She dropped out of school, joined the Daughers of Bilitis, and got involved in activism, including Frank Kameny’s 1965 pickets outside the White House (see above). In 1972, Gittings and Kameny pushed back at the American Psychiatric Association for labeling LGBTQ people as mentally ill during their conference in Dallas. This sign identified the booth Gittings ran at the conference. The “Gay Proud and Healthy” booth featured photos of happy same-sex couples and LGBTQ-positive literature/fliers. The following year, the APA declared homosexuality was no longer a sickness and removed it from the DSM – a direct result of this advocacy work.



House Speaker Nancy Pelosi used this gavel to usher in the repeal of Don't Ask Don't Tell (DADT), a policy that allowed gay people to serve in the military only if they hid their sexual identity, in 2010. DADT began in 1993 under President Bill Clinton. Gay and lesbian service members had to be discreet and hide who they were or risk their careers. Clinton vowed the law would end witch hunts, but 17,000 people lost their jobs under DADT when they were revealed as gay for seeking time off to care for an ill partner or attend a funeral.

CLOSE

While the LGBTQ rights movement has made incredible progress over the last 70+ years, activists and allies are still fighting for full equality.

Q: What challenges do you know of that the LGBTQ community is facing today?

A few items you can mention:

- Half of Americans live in a state with no legal protections for LGBTQ people, meaning people can be evicted, be denied service at restaurants/businesses, be denied credit for home loans, etc.
    - The Equality Act would fix that and provide full federal protection from anti-LGBTQ discrimination – it was passed in the House (Feb. 2021) and has moved on to the Senate
- Anti-LGBTQ Legislation in 2021: LGBTQ Education Curriculum bans, "bathroom bills," anti-trans medical care bans, anti-trans sports bans
- Violence, Hate Crimes (20.5% of reported hate crimes in 2020 were motivated by the victim's sexual orientation)
- 80% of LGBTQ+ students of color have reported being verbally harassed & 33-54% experienced physical violence
- 65% of all homeless youth identify as LGBTQ+



Difficult Questions

"Stonewall and the Rise of the LGBTQ Movement" is an exhibition that showcases how Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) people used the First Amendment to fight back against a society that has systematically and historically oppressed them. The start of this modern grassroots movement can be traced to an illegal gay bar called the Stonewall Inn in New York's Greenwich Village in 1969. To this day, the LGBTQ community faces discrimination. According to data gathered by the FBI in 2020, 20.5% of reported hate crimes were motivated by the victim's sexual orientation (compared to 13.4% motivated by religion, which includes attacks against people who are Jewish, Muslim, and other religions). (https://www.justice.gov/hatecrimes/hate-crime-statistics)

What does queer mean?

Queer is an umbrella term that is not specific to gender identity or sexual orientation. It can mean that someone is questioning their sexual orientation and/or their gender identity. This is a conflictive term because for older LGBTQ members, it used to be a slur that was often accompanied by violence. Now, a younger generation has reclaimed this word where many in middle school, high school and college identify themselves as queer.

What is the difference between sexual orientation and gender identity?

Sexual orientation is about who a person is sexually attracted to. Gender identity is one's innermost concept of self as either male, female, a blend of both, or neither. This is how someone views and calls themselves.

What does transgender mean and what can you ask a transgender person?

Transgender means that someone transitions from their gender assigned at birth based on their biological sex to a different gender. For example, this means a person who was born biologically as female, doesn't view themselves as female, but rather as male or vice versa. A person can be transgender, but not identify solely as a female or male. Gender is not only defined as male and female, it is fluid, and so people can be neither, both, or however they define themselves. Please do not ask a person who happens to be transgender if they have had gender reassignment surgery or about any part of their body as this is a private, intimate subject that is no one else's business except their own.

What are all-gender restrooms?
All-gender restrooms are single-occupancy restrooms available for anyone and everyone to use. If someone asks you where the restroom is, you can answer them, "The all-gender restroom is located near the exit. The men's and women's restrooms are located downstairs." Please give every visitor both options.

What are the right ways to address people?
Use gender-neutral language (ie everyone, classmates/colleagues, they, etc.) and avoid gendered language (sir/ma'am, boys/girls, etc.). Introducing yourself along with your pronouns is a great way to show allyship, but isn't required. Don't force anyone to share their pronouns with you or single out anyone.

My religion views homosexuality as a sin, so why do you have an exhibition on this topic?
Everyone is entitled to their own beliefs and interpretation of religious texts and traditions, and we hope that everyone will feel welcome to visit the exhibition, regardless of their personal religious beliefs. *Rise Up* does address a few religious leaders in the section titled "Faith and the Right to Marry," exploring both opposition and support of LGBTQ rights. In any religion you will find leaders who either support or condemn LGBTQ people, and our hope is that this exhibition will educate visitors about the LGBTQ community, humanize their struggle, and focus on the issue of equality. LGBTQ rights are human rights, and a person's humanity is not up for religious debate. We hope that those who come to our Museum will also visit our permanent exhibition and learn about the dangers of dehumanization, hatred, prejudice, and indifference.

Why are there offensive terms about the LGBTQ community featured in the exhibition?
One of the goals of this exhibition is to educate visitors on how the LGBTQ community faced discrimination throughout the early 20th century to today. This includes showing homophobic language in the press, coverage of the AIDs crisis in the 1980s and 1990s and laws that made it illegal to be a LGBTQ person. It is imperative to remember this era of discrimination and the struggles faced by the LGBTQ community.

Is the Museum afraid of a negative reaction from the public? How can the Museum deal with homophobic attitudes?
Illinois Holocaust Museum promotes civil discourse in a safe space where marginalized people can speak about their experiences confidently without fear of discrimination. This exhibition is a place where people who disagree with the LGBTQ rights movement can learn more about the subject. Regardless of public reaction, it is crucial to teach people about the LGBTQ community and their history to illustrate how they fought against inequality and oppression. Just like any other grassroots movement like the civil rights movement, the LGBTQ rights movement deserves to be explored because it forced the United States to become more democratic, open, and free towards a group of people who were subjugated under oppressive laws and sociocultural norms. By showing the history of the LGBTQ rights movement, visitors can foster discussions with unfamiliar subjects. Through educating the public on this movement and showing exactly what activists were fighting for, such as the right to marry and the opportunity to hold a job without fear of repercussions because of a person's sexual orientation, people will have a chance to meet their bias head-on.

Why are there so few Black, Indigenous, and People of Color (BIPOC) people featured in the exhibition?
This is a great question to which there isn't a great answer. While there were many important BIPOC people who were incredibly influential in the LGBTQ movement, they were marginalized within the gay community. Historically, and unfortunately to an extent in the present day, the story of the LGBTQ rights movement was told from a cis white gay male perspective and marginalized women, people of color, and transgender people. Marsha P. Johnson and Sylvia Rivera, transgender women of color who are

featured in the exhibition, were incredibly influential in the movement, but there were countless others whose stories aren't featured in the exhibition. While this exhibition does have a more balanced representation of gay men, women, and to a lesser extent transgender people, it does overly represent white people. Our Museum made a conscious effort to provide a more equal representation though the addition of the Chicago LGBTQ Hall of Fame section as well as through our public programming.

BIPOC representation to highlight in the exhibition is as follows:

- Marsha P. Johnson and Sylvia Rivera (panel text and image with caption, Into the Streets)
- Cheryl Courtney-Evans (AIDS quilt panel image and panel text, Into the Streets)
- Jose Sarria (image with caption, Fighting to Work and Serve)
- Ernestine Eckstein (see docent guide, Fighting to Work and Serve)
- There are a few individuals in the Pop Culture and Once Rejected Now Embraced sections who are illustrating society's acceptance of LGBTQ people (such as Laverne Cox and Jason Collins, among others)
- Various people in the 3 videos in the exhibition (*LGBTQ Voices*, *Into the Streets*, and *The Hollywood Effect*)

Adapted from "Stonewall: Difficult Questions" provided by the Newseum.
Sources:
Kent State University, https://www.kent.edu/lgbtq/common-ally-questions#Q3
University of North Carolina, https://lgbtq.unc.edu/resources/frequently-asked-questions
Human Rights Campaign, https://www.hrc.org/resources/sexual-orientation-and-gender-identity-terminology-and-definitions
Vox, "Safe Places Explained," by Emily Crockett, https://www.vox.com/2016/7/5/11949258/safe-spaces-explained

ADDITIONAL RESOURCES

Books

- *The Gay Revolution: The Story of the Struggle* by Lillian Faderman (2015)
- *Stonewall: The Riots That Sparked the Gay Revolution* by David Carter (2010)
- *Making Gay History: The Half Century Fight for Lesbian and Gay Equal Rights* by Eric Marcus (2002)
- *We Are Everywhere: Protest, Power, and Pride in the History of Queer Liberation* by Matthew Reimer and Leighton Brown (2019)
- *Transgender History: The Roots of Today's Revolution* by Susan Stryker (2017)
- *Queer Clout: Chicago and the Rise of Gay Politics* by Timothy Stewart-Winter (2017)

Websites

- LGBTQ Rights Milestones Fast Facts: https://www.cnn.com/2015/06/19/us/lgbt-rights-milestones-fast-facts/index.html
- The Chicago LGBT Hall of Fame: http://chicagolgbthalloffame.org/

- Stonewall National Monument: https://www.nps.gov/ston/index.htm
- Making Gay History Podcast – interviews with LGBTQ activists, many of whom are featured in the exhibition. A few examples:
    - ONE Magazine: https://makinggayhistory.com/podcast/legg-block-and-kepner/
    - Frank Kameny: https://makinggayhistory.com/podcast/episode-1-5/
    - Phyllis Lyon & Del Martin (co-founders of Daughters of Bilitis): https://makinggayhistory.com/podcast/phyllis-lyon-del-martin/
    - Barbara Gittings and Kay Lahusen: part 1 - https://makinggayhistory.com/podcast/episode-01-09/ part 2 - https://makinggayhistory.com/podcast/episode-18-gittings-lahusen/
    - Marsha P. Johnson & Randy Wicker: https://makinggayhistory.com/podcast/episode-11-johnson-wicker/
    - Stonewall at 50: https://makinggayhistory.com/season-five/
- AIDS Memorial Quilt Virtual Exhibition: https://www.aidsmemorial.org/virtual-exhibition

Films

- *Stonewall Uprising* (2010) – features eyewitness accounts from the uprising
- *The Death and Life of Marsha P. Johnson* (Netflix, 2017) – explores the life and advocacy work of Marsha P. Johnson and Sylvia Rivera, along with the circumstances surrounding Johnson's death
- *Pray Away* (Netflix, 2021) – documentary about conversion therapy