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Tapestry! PFLAG's Diversity Outreach Program

Celebrating Black History Month and remembering Bayard Rustin

February 19, 2010

In July 2009 PFLAG-Olympia was chosen to participate in PFLAG National's new diversity outreach pilot program.

In September 2009 we had an excellent full-day training here in Olympia "PFLAG Tapestry" which asked: How do we interweave our stories and collaborate to move equality forward? It included sections on self-awareness, cultural competence, outreach and coalition-building, developing an inclusive, collaborative chapter structure and more. It was lead by PFLAG's Western Field & Policy Manager Cesar Hernandez, with PFLAG's Executive Director Jody Huckaby also in attendance.

Because we recognize that we need to do a better job of welcoming and celebrating communities of color here, PFLAG-Olympia is creating the main part of this project to focus on outreach to and education about African-American LGBTQ people and their families.

We screened the inspirational powerful film "Brother Outsider: The Life of Bayard Rustin" at our February PFLAG meeting. Then three screenings of the film will be held in February in local venues: The Evergreen State College, River Ridge High School, and South Puget Sound Community College.

The film follows the life of this gay civil rights activist who was called an American Gandhi. Rustin was a member of the Religious Society of Friends (Quakers) and was a staff member of the Fellowship of Reconciliation (FOR). Historian John D'Emilio calls Rustin the "lost prophet" of the civil rights movement.

Rustin has been credited with mentoring the younger Martin Luther King Jr. and he was the organizer of the 1963 March on Washington.

"If I sit in the back of the bus I am depriving that child"—I pointed to a little white child of five or six—"of the knowledge that there is injustice here, which I believe it is his right to know. It is my sincere conviction that the power of love in the world is the greatest power existing. If you have a greater power, my friend, you may move me." ~ Bayard Rustin

Despite these achievements he was silenced, threatened and fired from leadership positions. At times this was a reaction to his uncompromising political beliefs, but more often it was a homophobic or fearful response because he was an openly gay man.

Along with those screenings we have put together this resource packet about LGBTQ African-Americans that we are making available on our website and perhaps soon in print. At this time it is a work in progress that will be updated from time to time.

If you would like to assist with ideas, resources and otherwise be involved with this project, contact: Gabi Clayton: Phone: 360-888-5291 | Email: gabiclayton@pflag-olympia.org

For information about this project from PFLAG National, contact Cesar Hernandez, Western Field & Policy Manager: Phone: 202-467-8180 x 250 | Fax: 202-467-8194 | Email: chernandez@pflag.org

Brother Outsider: the Life of Bayard Rustin

Film Genre: Documentary – Rated: NR – Running time: 1 hour and 24 minutes

Produced and Directed by Nancy Kates and Bennett Singer – Executive Producer Sam Pollard

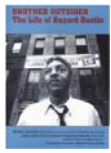
The Bayard Rustin Documentary Film Project

2530 Tenth St., Suite 7 Berkeley, CA 94710 – (510) 540-7177 - **Website:** <http://www.rustin.org> – **Email:** info@rustin.org

Description

Five years in the making and the winner of more than 25 awards and honors, BROTHER OUTSIDER illuminates the life and work of Bayard Rustin, who has been described as "the unknown hero" of the civil rights movement. A tireless crusader for justice, a disciple of Gandhi, a mentor to Martin Luther King Jr., and the architect of the legendary 1963 March on Washington, Rustin dared to live as an openly gay man during the fiercely homophobic 1940s, 1950s and 1960s. BROTHER OUTSIDER reveals the price that Rustin paid for this openness, chronicling both the triumphs and setbacks of his remarkable 60-year career. Nominated for the Grand Jury Award at the Sundance Festival and the winner of Audience Favorite awards at film festivals in New York, San Francisco, Los Angeles, Philadelphia, Vienna, and other cities, BROTHER OUTSIDER has been described as "powerful and startling" (The Advocate), "rich in humanity" (africana.com), "beautifully crafted" (Boston Globe), "poignant" (TIME), "thoroughly honest" (Village Voice), and "marvelous" (Wall Street Journal).

PRICING:



For College, Corporation, Gov't Agency:

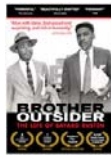
DVD or VHS \$195.00 – or \$99.00 when you buy 5 or more titles.

For High Schools, Public Libraries, HBCUs & Qualifying Community Organizations ONLY:

DVD or VHS \$49.95

Order from California Newsreel: <http://www.newsreel.org/nav/title.asp?tc=CN0148>

An online FACILITATOR GUIDE is available for this title.



For personal/home use:

DVD – \$ 24.95

Order from <http://www.neoflix.com/store/Que77/>

Also available from <http://www.neoflix.com/store/Que77/>

Music



Bayard Rustin: the Singer – \$16.95

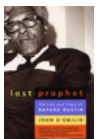
A compilation CD featuring Rustin singing Elizabethan songs, Negro spirituals, and 12 songs on the life of Christ



Bayard Rustin Sings Spirituals, Work & Freedom Songs – \$16.95

A live concert featuring music from Brother Outsider: the Life of Bayard Rustin, and other songs

Books



Lost Prophet: the Life and Times of Bayard Rustin – \$22.00

In this definitive biography, acclaimed gay historian John D'Emilio traces Rustin's origins in Pennsylvania, his rise to prominence in the peace and civil rights movements, and shows why his brilliant strategies were not always followed. 592 pages, ISBN 978-0-226-14269-2



Time on Two Crosses: the Collected Writings of Bayard Rustin – \$16.95

The book showcases Rustin's extraordinary career and includes many of Rustin's most important works, ranging from Gandhi's impact on African-Americans to white supremacy, including the anti-war movement, and the assassination of Malcolm X, with never-before published selections on gay rights, Louis Farrakhan, affirmative action, AIDS, and women's rights. Edited by Devon Carbado and Donald Weise. 350 pages, ISBN 978-1573441742



We are One: the Story of Bayard Rustin – \$17.95

A captivating picture book for children eight and older that introduces Rustin and his contributions to the Civil Rights Movement. By Larry Dane Brimner, 48 pages, ISBN 978-1-59078-498-3

Brother Outsider

*Rediscovering Bayard Rustin,
a forgotten freedom fighter*

BAYARD RUSTIN—A VISIONARY YET largely unknown civil rights strategist, organizer and activist—is the subject of a compelling new documentary premiering on PBS on Martin Luther King Jr. Day (Monday, January 20). This guide is intended to introduce Rustin and encourage viewing and discussion of *Brother Outsider*, a 90-minute film produced and directed by filmmakers Nancy Kates and Bennett Singer.

Born in West Chester, Pennsylvania, in 1912, Rustin began his 60-year career as an activist while in high school, when he protested segregation at a restaurant in his hometown. Rustin organized the first “Freedom Rides” during the late 1940s and met Martin Luther King Jr. in 1956, after traveling to Montgomery, Alabama, to assist with the boycott of the city’s segregated bus system. Upon his arrival, Rustin discovered guns inside King’s house and quickly persuaded boycott leaders to adopt complete nonviolence. Known as the “American Gandhi,” Rustin is credited with helping to mold the younger King into an international symbol of nonviolence, and with organizing the 1963 March on Washington for Jobs and Freedom—the largest protest America had ever seen. Despite these achievements, Rustin was silenced, threatened and fired from leadership positions—sometimes because of his uncompromising political beliefs, but more often because he was an openly gay man in a fiercely homophobic era.

Getting Started

1. Ask students: Have you ever heard of Bayard Rustin? What do you know about him? Why do you think some figures are hidden from history?
2. Why do you think the new film on Rustin is called *Brother Outsider*?



“It is hard for me to think of a man who was more talented than Bayard Rustin. Why did he remain in the background . . . never coming forward in the full measure of his great talent?”

Congresswoman Eleanor Holmes Norton, quoted in *Brother Outsider: The Life of Bayard Rustin*

While Viewing

As students watch the film, ask them to note each time that Rustin challenged injustice, and to identify moments when Rustin himself was the target of injustice. What were the results of each incident? What do these moments reveal about Rustin’s character?

After Viewing

Brother Outsider can spark discussion and critical thinking on a broad range of topics. Questions to tackle with

students include:

- **ACTIVISM AND PROTEST** What does Rustin mean when he calls for a group of “angelic troublemakers” to confront society? Was Rustin himself a troublemaker? How? Define “Jim Crow.” What dangers did Rustin face in challenging Jim Crow in 1947?
- **THE POWER OF NONVIOLENCE** What is nonviolent direct action? Why is it effective? Can it still work in today’s world? Explain these statements from the documentary: Rustin says, “There is no need to beat me. I am not resisting you.” Rustin’s colleague Bill Sutherland states, “Racial injustice is violence.” (*For more on nonviolence, see next page.*)
- **RUSTIN AND KING** What does the film tell you about Rustin’s relationship with Martin Luther King Jr.? How does the film illuminate Dr. King’s development as a leader? Does it change what you think about Dr. King? Why?
- **COMPETING IDEOLOGIES** Respond to the two debates in the film, between Bayard Rustin and Malcolm X, and be-

tween Rustin and Stokely Carmichael. How do these debates continue today?

■ **THE MARCH ON WASHINGTON** What was its goal? How and why did the March movement begin in the 1940s? How did Senator Strom Thurmond attempt to derail the March in 1963? How did black leaders respond? What did the March accomplish? What do you think it would have felt like to be at the March on August 28, 1963?

■ **DISSENT AND SURVEILLANCE** Why was Rustin under FBI surveillance? What does it mean to question someone’s loyalty as an American? Does that happen today? How?

■ **“INVISIBLE MAN”** Why do you think Rustin has been hidden from history? How did homophobia affect his career? Do you agree with his statement that gay rights are now our barometer for judging where people stand on human rights issues generally?

■ **“ONE HUMAN FAMILY”** What is your reaction to Rustin’s point that all people are connected?

■ **PAST TO PRESENT** How is Rustin’s story a call to action for today? Which aspects of his story do you find most inspiring? What message do you take away from the film?

**Coming to PBS on
Martin Luther King Jr. Day**

*Brother Outsider:
The Life of Bayard Rustin*

National PBS Premiere on the “P.O.V.”
series Monday, January 20, 2003 at
10 P.M. (check local listings)

www.pbs.org/pov/brotheroutsider

Educators have permission to tape the
PBS broadcast for classroom use.

Nonviolence vs. Jim Crow

BY BAYARD RUSTIN

As *Brother Outsider* reveals, Rustin believed deeply in the power of nonviolence to bring about social change. In the following 1942 essay, Rustin tells how he used nonviolence to challenge segregation on a southern bus. By quoting a segregationist, Rustin reminds readers that civil rights activists faced not only physical abuse, but also verbal abuse in the form of offensive language.

Recently I was planning to go from Louisville to Nashville by bus. I bought my ticket, boarded the bus, and, instead of going to the back, sat down in the second seat. The driver saw me, got up, and came toward me.

“Hey, you. You’re supposed to sit in the back seat.”

“Why?”

“Because that’s the law. Niggers ride in back.”

I said, “My friend, I believe that is

an unjust law. If I were to sit in back I would be condoning injustice.”

Angry, but not knowing what to do, he got out and went into the station. He soon came out again, got into his seat, and started off.

Finally the driver, in desperation, must have phoned ahead, for about thirteen miles north Nashville I heard sirens approaching. The bus came to an abrupt stop, and a police car and two motorcycles drew up beside us with a flourish. Four policemen got into the bus and came to my seat.

“Get up, you — nigger!”

“Why?” I asked. “I believe that I have a right to sit here,” I said quietly. “If I sit in the back of the bus I am depriving that child”—I pointed to a little white child of five or six—“of the knowledge that there is injustice here, which I believe it is his right to know. It is my sincere conviction that the power of

love in the world is the greatest power existing. If you have a greater power, my friend, you may move me.”

How much they understood of what I was trying to tell them I do not know. By this time they were impatient and angry. As I would not move, they began to beat me about the head and shoulders, and I shortly found myself knocked to the floor. Then they dragged me out of the bus and continued to kick and beat me.

Knowing that if I tried to get up or protect myself in the first heat of their anger they would construe it as an attempt to resist and beat me down again, I forced myself to be still and wait for their kicks, one after another. Then I stood up, spreading out my arms parallel to the ground, and said, “There is no need to beat me. I am not resisting you.”

For Further Exploration

Books

Anderson, Jervis. *Bayard Rustin: Troubles I've Seen* (New York: HarperCollinsPublishers, 1997).

Branch, Taylor. *Parting the Waters: America in the King Years, 1954–63* (New York: Touchstone, 1989).

Haskins, James. *Bayard Rustin: Behind the Scenes of the Civil Rights Movement* (New York: Hyperion, 1997).

Rustin, Bayard. *Down the Line: The Collected Writings of Bayard Rustin* (Chicago: Quadrangle Books, 1971).



Rustin was architect of the civil rights movement's largest protest: the 1963 March on Washington.

On the Web

www.pbs.org/pov/brotheroutsider

Extensive background on Rustin's life, including audio of his 1962 debate with Malcolm X, samples of his singing, and a section on origins of the Martin Luther King Jr. Holiday.

www.stanford.edu/group/King

The Martin Luther King, Jr. Papers Project's website, featuring in-depth content by and about King.

For Discussion or Writing

1. Where did the bus driver expect Bayard Rustin to sit? What motivated Rustin to defy the law?
2. How did Rustin respond to the driver and to the police?
3. What does this story reveal about Rustin's character? What does it show about the philosophy of nonviolence?
4. Can you imagine responding to a beating as Rustin did, without fighting back? What do you think this would feel like? How might it affect your opponent?



Rustin “put his body on the line” in myriad protests.



Rustin speaking on nonviolence in 1943.

Discussion Guide to Accompany **Brother Outsider: The Life of Bayard Rustin**

Rediscovering Bayard Rustin, a forgotten freedom fighter

"It is hard for me to think of a man who was more talented than Bayard Rustin. Why did he remain in the background . . . never coming forward in the full measure of his great talent?"

-Congresswoman Eleanor Holmes Norton, quoted in **Brother Outsider: The Life of Bayard Rustin**

Bayard Rustin—a visionary yet largely unknown civil rights strategist, organizer and activist—is the subject of a compelling new documentary by filmmakers Nancy Kates and Bennett Singer. This guide is intended to introduce Rustin and encourage viewing and discussion of the film, which has been described as "poignant" (TIME), "thoroughly honest" (Village Voice), and "a potent and persuasive piece of historical discovery" (Los Angeles Times).

Born in West Chester, Pennsylvania, in 1912, Rustin began his 60-year career as an activist while in high school, when he protested segregation at a restaurant in his hometown. Rustin organized the first "Freedom Rides" during the late 1940s and met Martin Luther King Jr. in 1956, after traveling to Montgomery, Alabama, to assist with the boycott of the city's segregated bus system. Upon his arrival, Rustin discovered guns inside King's house and quickly persuaded boycott leaders to adopt complete nonviolence. Known as the "American Gandhi," Rustin is credited with helping to mold the younger King into an international symbol of nonviolence, and with organizing the 1963 March on Washington for Jobs and Freedom—the largest protest America had ever seen. Despite these achievements, Rustin was silenced, threatened and fired from leadership positions—sometimes because of his uncompromising political beliefs, but more often because he was an openly gay man in a fiercely homophobic era.

Getting Started

1. Ask students: Have you ever heard of Bayard Rustin? What do you know about him? Why do you think some figures are hidden from history?
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As students watch the film, ask them to note each time that Rustin challenged injustice, and to identify moments when Rustin himself was the target of injustice. What were the results of each incident? What do these moments reveal about Rustin's character?

After Viewing

BROTHER OUTSIDER can spark discussion and critical thinking on a broad range of topics. Questions to tackle with students include:

- Activism and Protest. What does Rustin mean when he calls for a group of "angelic troublemakers" to confront society? Was Rustin himself a troublemaker? How? Define "Jim Crow." What dangers did Rustin face in challenging Jim Crow in 1947?

-The Power of Nonviolence. What is nonviolent direct action? Why is it effective? Can it still work in today's world? Explain these statements from the documentary: Rustin says, "There is no need to beat me. I am not resisting you." Rustin's colleague Bill Sutherland states, "Racial injustice is violence." (For more on nonviolence, see next page.)



- Rustin and King. What does the film tell you about Rustin's relationship with Martin Luther King Jr.? How does the film illuminate Dr. King's development as a leader? Does it change what you think about Dr. King? Why?
- Competing Ideologies. Respond to the two debates in the film, between Bayard Rustin and Malcolm X, and between Rustin and Stokely Carmichael. How do these debates continue today?
- The March on Washington. What was its goal? How and why did the March movement begin in the 1940s? How did Senator Strom Thurmond attempt to derail the March in 1963? How did black leaders respond? What did the March accomplish? What do you think it would have felt like to be at the March on August 28, 1963?
- Dissent and Surveillance. Why was Rustin under FBI surveillance? What does it mean to question someone's loyalty as an American? Does that happen today? How?
- !"Invisible Man" Why do you think Rustin has been hidden from history? How did homophobia affect his career? Do you agree with his statement that gay rights are now our barometer for judging where people stand on human rights issues generally?
- "One Human Family." What is your reaction to Rustin's point that all people are connected?
- Past to Present. How is Rustin's story a call to action for today? Which aspects of his story do you find most inspiring? What message do you take away from the film?

"Nonviolence vs. Jim Crow"
by Bayard Rustin

As *BROTHER OUTSIDER* reveals, Rustin believed deeply in the power of nonviolence to bring about social change. In the following 1942 essay, Rustin tells how he used nonviolence to challenge segregation on a southern bus. By quoting a segregationist, Rustin reminds readers that civil rights activists faced not only physical abuse, but also verbal abuse in the form of offensive language.

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<http://www.pbs.org/pov/brotheroutsider/> / www.rustin.org
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The Martin Luther King, Jr. Papers Project's website, featuring in-depth content by and about King.

Presented by P.O.V. on PBS. A co-presentation of the Independent Television Service and the National Black Programming Consortium, with funding provided by the Corporation for Public Broadcasting.



"If These Were Racial Slurs, Teachers Would Be Stopping Them" ... Three Activists Object

by Beth Reis, Mona Mendoza and Frieda Takamura ~ July 2000

Race and racism and racial harassment ... how do we discuss them when we are working to end homophobia in schools?

The authors know what we *don't* want people to say in the name of ending homophobia: "If these were racial slurs, teachers would be stopping them."

Why do we find that approach so offensive? Well first, because it's a lie. At least it is a major exaggeration. And second because it alienates some of our own and some of our allies, making them choose between two wrongs to right.

First, how is it a lie or, at best, an exaggeration?

Racial harassment is still a major problem in schools. According to a 1995 study (Seattle's Teen Health Risk Survey of 8,000+ youth) 43% of students have been the target of "offensive racial comments" or attacks at school or on the way to or from school. That's nearly half the students in an urban, racially diverse district!

Perhaps you say, "But our district is not as racially diverse, so it can't be as big of a problem here." Maybe it isn't as bad for European-American (White) children, but it may be even worse to be a youth of color in your mostly-European-American school. A 1997 study of the whole state of Wisconsin (Youth Risk Behavior Survey) found that 9% of students been "threatened or hurt because of [their] race or color," with ethnic groups reporting varying rates of harassment, from 6% among European-American students to 50% among Asian/Pacific Islander students. There's that pesky "half" again.

Is it happening in front of teachers and other adults? Maybe less often than thirty years ago. Do adults respond when they are made aware of it? Probably more often than they once did, but if they *always* treated these incidents with the

gravity they deserve, racial harassment in schools would have slowed to a trickle by now. It is not a trickle!

Why does it alienate people of color, GLBT and straight alike, when GLBT activists make this argument? And why does it anger some White educators?

The implication of the statement is that racism is solved and it is time to move on to homophobia. As long as children with Spanish accents and Asian faces are told to go back where they came from ... as long as African-American kindergartners hear, "you can't play with us; you're Black" (Beth's granddaughter heard it in 1997) ... as long as American Indian & Native Alaskan young people hear, "The only good Indian is a dead Indian" (the daughter of a colleague heard it in 1999) ... and, yes, as long as European-American students are told you can't wear that/play with us/sit here because you are White ... we will need to work on racial prejudice in schools.

We mustn't choose which wrong to right. Fairness and safety aren't finite commodities we have to divide up.

One child doesn't have to get less fairness for another child to get more. One child doesn't have to be less safe for another to be more. It's our responsibility to ensure that everybody is made welcome and safe at school.

Everybody.

Well, can we *never* bring up one form of oppression or one civil rights movement in helping to explain another? Sure, as long as it's done without comparing hurts.

In fact, we *should* bring up all forms of oppression, but with careful thought. We can say first,

"We are indebted to the heroes of previous generations ... to Mohandas Gandhi and Harriet Tubman and Susan B. Anthony and Bayard Rustin and Cesar Chavez and Malcolm X and all the others who taught us about dignity and fought for human rights."

When someone says, "Why do you have to be so visible?" we can say,

"Remember when women were invisible in the curriculum? Remember how we figured out that we were cheating girls AND boys by denying them women as role models?"

This doesn't imply that girls are no longer being made to feel less capable by teachers' unconscious expectations. But it points to one step we took as a culture to begin to right the wrong.

When someone says, "Why do you need to be listed explicitly in a policy, when all harassment is wrong?" we can say,

"For the same reason we needed to list race and religion and disability: because listing a specific form of discrimination declares that even the heretofore acceptable, commonplace forms are wrong."

*"Besides, policies can make invisible people visible. Some people don't even realize there **are** GLBT people in their schools."*

When someone asks, "Why are we focusing just on anti-gay harassment?" instead of asserting that teachers always intervene in racial harassment, we can say,

"Teachers and other school staff have more experience and training in how to address racial and general sexual harassment than in how to address anti-gay harassment. That's why we are focusing on anti-gay harassment here. Not because racial and religious and disability-based harassment isn't terrible. Not even because adults always intervene in it. Simply because the time has come to talk about one more form of hurt, which hasn't been spoken about much in the past."

When we feel frustrated, instead of asserting that homophobia is the "*last socially acceptable form of bigotry in schools,*" we can just say,

*"Homophobia is rampant in schools. Too often, students and staff alike aren't remotely aware of the pain caused by such **blatant** slurs as 'sissy' and 'punk' and, especially, the ever-present insult, 'That's so gay!'"*

When a child blurts out the word "faggot!" we can say,

"Whoa, stop it right there. That is mean and you can't do it here! If you want to discuss it, we can, but use respectful language and don't use it as a put-down."

You really do *not* have to use the weapon of a racial or religious slur to make your point.

And jabbing at the child with a counter-slur is like hitting a child to make him or her stop being violent: it doesn't work. If we must use examples, let's use ones that apply to ourselves ... Catholic slurs if you are Catholic, fat slurs if you are fat, slurs about your parents not being married if yours weren't.

Finally, it is inappropriate to compare degrees of hurt. Every form of bias is uniquely hurtful, even as all bias has some things in common.

You say, “*But homophobia is worse because people don’t even try to hide it.*”

Sure, racism has become somewhat less overt over the years. And the majority are increasingly appalled by the use of racist symbols like a burning cross. And people try, at least, to hide their dislike of people of other races when the company is mixed.

But hidden bigotry isn’t a whole lot less wearing on the hated than open bigotry. Sometimes it takes an even greater toll. You can’t prove it and if you try to explain it you are accused of being over-sensitive. Even others who were there might not have noticed that the teacher called on you less often than on European-American classmates or that your peers assumed your answers are wrong.

You say, “*But racism is worse because you can’t hide your race; you can’t ever rest.*”

Well, some people of color who get frequently mistaken for European-American might disagree about “resting.” Similarly, many gay and lesbian people who are assumed to be straight hate the assumption. If you feel tired and you let the assumption ride, you feel guilty for “passing.” And if you speak up you risk being labeled as flaunting or as having a chip on your shoulder.

Still, it is true that never being able to rest can be truly tiring for those whose race is very visible. You rarely can know when good things happen, if they’re happening because you deserved them or just because someone is bending over backwards for you. And you rarely can know when *bad* things happen whether the person was just in a foul mood or if it was about your race.

Some heterosexuals may not realize that there are sexual minorities, too, who never get to rest. They never chose to walk or talk or stand or sit

differently. They were born gender-different. Some spent years trying their damndest to “act straight,” forcing themselves into painful masks. To hide your genuine gender-role is to live in shame. Nobody should have to live a lie or pretend to be someone they are not.

You say, “*But homophobia is worse because you don’t even have your family to confide in.*”

Well, sometimes children of color protect their parent or guardian from knowing how bad the harassment is, too.

But it is true that many GLBT youths are afraid to confide in their families, sometimes for good reason, and that the cost of that isolation is very high. That’s why schools need to help children who are different to feel less isolation. We need to offer them role models and support systems, whether the “difference” is their learning disability, their race, their minority religion, or their sexual orientation.

You say, “*But racism is worse because you don’t choose your race.*”

Well, most sexual minority people will tell you that they didn’t choose their sexual orientation or gender identity either ... although they may be very happy being who they are now. A growing body of scientific evidence is pointing toward biological contributions to people’s orientations and gender identities.

Besides, racial identity *is* chosen in some ways. Many people of mixed ancestry identify with a particular culture, rather than all their cultural roots.

But even if people *have* chosen to think of themselves as Latina or Lesbian, for example, they have a right to be safe at school. Our laws protect people from discrimination based on biological differences (such as sex) and **also** from discrimination based on chosen differences (such as religion). Children who are not safe at school due to bias-based harassment are being denied a public education based on their identities, whether they chose those identities or not. Denying them an education is wrong.

Bottom line: racial *and* homophobic harassment and discrimination make school hell for too many children and youth.

Some of you are afraid that, if we acknowledge how much work is still needed in terms of racial or general sexual harassment, schools will put less energy into ending orientation-based harassment. Or that, in order to make palatable their work on homophobia, they will give it a one-sentence nod in curriculum and training that is mostly about other forms of harassment.

We can say a vigorous “no” to that approach. There’s ample evidence that orientation-based harassment and discrimination are extremely grave problems, linked to students’ missing school due to fear and even to physical and sexual assaults and suicide attempts. And few people would argue that staff and students alike understand very little about gay, lesbian, bisexual or transgender people. Sexual diversity clearly deserves its own place at the table and we must never accept less.

Some people are equally concerned that, if we acknowledge the problem of anti-gay harassment, schools will put less energy into conquering racism. Or that the small gains we’ve made against racial discrimination in schools will even be lost in the shuffle.

We can say a vigorous “no” to that approach as well. There is a clear body of evidence, from test scores to discipline rates, that racial discrimination is alive and well in schools. Even when controlling for poverty, children of color fare less well in school than European-American children. That is unacceptable and schools must continue to root out the reasons and put resources into solutions.

Besides, don’t forget, some children are *both* GLBT and of color. They deserve not to be carved up in response to adults’ fears.

Addressing one way in which they get hurt at school, and at the same time under-estimating the other, is worse than useless. The goal ought to be education and social justice for **all!** “Social justice for some” is an oxymoron. The movements to end racism and homophobia and all the other forms of oppression do not have to compete. We can all acknowledge their interconnectedness.

And, even if many of us make one or the other the *focus* of our energies, we can refuse to minimize its evil accomplices.

COLORS IN THE RAINBOW:

RACE, CULTURE, AND SEXUAL ORIENTATION ~ PART I OF A 6 PART SERIES: AFRICAN-AMERICAN CULTURE

BY STEPHEN M. WHITE, PSY.D.

Gay men and women of color often contend with challenges specific to their historic and cultural heritage. "Colors in the Rainbow" is a series of articles detailing the unique perspective on homosexuality held by different racial and cultural groups.

Homosexuality has long divided the African-American community. The increasing emphasis on the pursuit of gay civil rights in the 21st Century inevitably calls to mind the Black civil rights struggles that came to prominence in the 1960s. Some members of the Black community see genuine parallels in the two movements, while others see them as completely distinct, and may resent any effort to link the two.

Many influential Black politicians have spoken in support of gay rights, including 2004 U.S. Presidential candidates Carol Moseley Braun and Al Sharpton, former Surgeon General Joycelyn Elders, and South African Bishop Desmond Tutu.

Among those who oppose greater legal protection for gay men and women is Project 21, a Washington-based alliance of Black conservatives. Members of the Congressional Black Caucus were skeptical when John Kerry drew parallels between civil rights movement and gay rights, and Jesse Jackson surprised many when he voiced opposition to gay marriage, saying, "In my culture, marriage is a man-woman relationship."

Jackson is not alone among the clergy in his lack of support for gay rights. Many Black ministers have concerns about homosexuality. Rev. Richard Bennett Jr. of the African American Council on Christian Clergy has said, "Just because I don't want a gay man to teach my son in school, that is not discrimination." The AACCC invoked the legacy of Dr. Martin Luther King Jr., when in 2002 it distributed fliers to Black churches in Miami indicating that King would have been "outraged" at the comparison of gay rights with the Black civil rights movement.

A different point of view was

provided by Dr. King's widow, Coretta Scott King. In 1998 she told Reuters, "I still hear people say that I should not be talking about the rights of lesbian and gay people...I hasten to remind them that Martin Luther King Jr. said, 'Injustice anywhere is a threat to justice everywhere.' I appeal to everyone who believes in Martin Luther King Jr.'s dream to make room at the table of brother- and sisterhood for lesbian and gay people." The late Reverend's son, Martin Luther King III, has also been a supporter of gay rights.

Many took notice when Julian Bond spoke in support of gay marriage. "I see this as a civil rights issue...that means I support gay civil marriage." The weight of this endorsement is underlined by Bond's credentials in the Black community. Bond helped found the Student Nonviolent Coordinating Committee in 1960, and provided narration for the *Eyes on the Prize* series.

Gay African-American characters in film have included Whoopi Goldberg's lesbian and bisexual characters in *The Color Purple* and *Boys On the Side*, Queen Latifah's lesbian character in the 1996 film *Set It Off*, and Cuba Gooding, Jr.'s excellent supporting role in *As Good As It Gets*. Will Smith played a gay man in *Six Degrees of Separation*, but sparked controversy when he balked at a same-sex kiss in the script and made insensitive comments in the press.

Hip-hop and rap music are a reflection of Black culture, but are also a powerful force in the creation of attitudes and behavior. Early rap recordings were almost universally negative toward homosexuality. This trend was first challenged by Disposable Heroes of Hiphoprisy's "Language of Violence" in 1992, followed by Digable Planets, and top-selling artist Kanye West, who spoke out against homophobia after he learned that his cousin was gay.

Openly gay athletes are few and far between, let alone Black gay athletes. Sheryl Swoopes, a star basketball player with the Houston Comets, began to change this situation when she came out as a lesbian in 2005.

Important literary works include

The Fire Next Time, a classic 1963 treatise on American race relations by James Baldwin. Though not addressed in his book, it is intriguing to consider how much his double minority status informed his writing on discrimination. Keith Boykin, the executive director of the National Black Gay and Lesbian Leadership Forum, has examined the complexities of being Black and gay in his 1997 book *One More River To Cross* and in 2005 discussed men who identify as heterosexual even though they may seek sex with other men in *Beyond the Down Low*.

The Black community is clearly struggling to come to terms with homosexuality. But why should this issue be so difficult for African-Americans? In the 1994 documentary *Black Is, Black Ain't* the late Marlon Riggs suggested that gender roles may be at the root of this issue. The fear that male homosexuality indicates a lack of masculinity takes on a different meaning for a group that is already facing social oppression, and a man who willingly gives up the privilege that comes with the traditional male gender role may be regarded with contempt.

As with any prejudice, the gradual reduction of bias toward homosexuality in the African American community will take time. But with the courage and determination shown by many leaders there is every reason to expect that Black American will be more open to the gay and lesbian members of their family.

Organizations/Resources

National Black Justice Coalition (NBJC):
www.nbjcoalition.org

PFLAG's Families of Color Network (FOCN): www.pflag.org/Families_of_Color_Network.focn.0.html

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Stephen M. White is a clinical psychologist in San Diego, and facilitates a PFLAG meeting in Carlsbad. He is completing a book to help parents adjust when they learn they have a gay child. He can be reached at swhite@the-rainbow-connection.org



Some important events to recognize in February

February 1, 1902 - Langston Hughes is born. Here's what Blackstripe, "the Internet's leading resource for news, information and culture affecting LGBT people of African descent," said about him: "James Mercer Langston Hughes [was the] writer most identified with the Harlem Renaissance. A prolific writer, he used almost every conceivable form to arrange his thoughts on paper: poems, songs, novels, plays, biographies, histories and essays." Believed by many scholars to have been gay, Hughes' sexuality was actually ambiguous, not surprising given the times in which he lived. See these web sites:
<http://encyclopedia.stateuniversity.com/pages/182/-James-Mercer-Langston-Hughes.html>;
<http://home.cc.umanitoba.ca/~wyatt/celebs-list.html>; http://www.glbtc.com/literature/hughes_l.html

February 9, 1944 - Alice Walker is born. A renowned author (of many novels including *The Color Purple*) and an African-American woman, Walker dislikes labels, but acknowledges having been in love with both men and women and, in a 1996 *Essence* article, described herself as "bisexual."

February 18, 1934 - Audre Lorde is born. Lorde described herself as "a black feminist lesbian mother poet" and sometimes "warrior." Her first poem was published while she was still in high school. Besides poetry, she wrote essays and novels. Eventually she became a professor and was given the great honor of being named Poet Laureate of New York State. More here: http://www.english.uiuc.edu/maps/poets/g_l/lorde/feminist.htm

February 21, 1936 - Barbara Jordan is born. In 1972, she would become the first Black person ever from Texas elected to the United States House of Representatives. In 1994, President Clinton would award her the Presidential Medal of Freedom, the highest award to a civilian in the country. She's been described as "one of the most revered leaders and orators of her time." She wasn't out during her life, but lived for 25 years with companion Nancy Earl and was outed in the press after her death from leukemia and multiple sclerosis in 1996. Read more at: <http://www.austinchronicle.com/issues/vol18/issue24/books.VSBR.html> and http://jrcla.org/?page_id=28



In honor of African-American History Month: Same-gender loving and gender-nonconforming people of African descent

||| Safe Schools Coalition's Heroes and Role Models list: <http://www.safeschoolscoalition.org/herorolemodelcards.pdf> (includes bios, among many individuals of other ethnicities, of Josephine **Baker**, James **Baldwin**, Deborah **Batts**, Gladys **Bentley**, Ron **Buckmire**, George Washington **Carver**, Beauford **Delaney**, Steen Keith **Fenrich**, Jewell **Gomez**, Sakia **Gunn**, Langston **Hughes**, Tyra **Hunter**, Barbara **Jordan**, Audre **Lorde**, Johnny **Mathis**, Me'Shell **NdegéOcello**, **RuPaul**, **Little Richard**, Bayard **Rustin**, Linda **Villarosa**, Alice **Walker**, and Arthur "JR" **Warren**)

||| Human Rights Campaign's page *African Americans and Coming Out*: http://www.hrc.org/about_us/7111.htm

||| Sisters in the Life features Ruth **Ellis**, who died at the age of 101 in 2000 and was believed to be the oldest "out" lesbian of African descent at that time: <http://www.sistersinthelife.com/1024index.html>

||| Blacklist's "Proud History" page, no longer on the web, featured the stories of these men-who-loved-men and women-who-loved-women and gender non-conforming or trans-identified folks:

- scientist Benjamin **Banneker**,
- sculptor Edmonia **Lewis**,
- botanist and educator George Washington **Carver**,
- blues singer "Ma" **Rainey**,
- artist Beauford **Delaney**,
- poet Countee **Cullen**,
- entertainer and chorus girl Josephine **Baker**,



- human rights activist Bayard **Rustin**,
- playwright Lorraine **Hansberry**,
- dancer and choreographer Alvin **Ailey**,
- U.S. Army Sgt. Perry **Watkins**, and
- major league baseball player Glenn **Burke**.

||| Blacklist's "Names We Should All Remember" page, also no longer on the web, had brief descriptions of African Americans slain at least in part for their sexual orientation or gender expression:

- Steen Keith **Fenrich**,
- Nathaniel "Troy" **Hayden**,
- Tyra **Hunter**,
- Amanda **Milan**,
- Arthur "J.R." **Warren Jr.**, and
- Ernest **Watts**

||| Civil rights leader and international social justice activist, Bayard **Rustin**, who was, among his many roles, an adviser to Dr. Martin Luther King, is profiled by his life partner Walter Naegle here: http://rustin.org/?page_id=11 **A great documentary film about him**, entitled "*Brother Outsider: The Life of Bayard Rustin*" is available for \$24.95 and **every GSA, history and civics class should see it.**

||| A brief bio of clergyman Carl **Bean** can be found here: http://www.glbtc.com/social-sciences/bean_c.html

||| Ojibwa (Chippewa) Indian and African-American sculptor Mary Edmonia Wildfire **Lewis** is featured on these sites: http://www.glbtc.com/arts/lewis_me.html

||| Acclaimed, openly-lesbian, Jamaican-born slam poet Stacyann **Chin**: <http://www.staceyannchin.com/>

||| Olympic gold medalist and three-time WNBA MVP Sheryl **Swoopes** came out as lesbian in October 2005: <http://sports.espn.go.com/wnba/news/story?id=2204322>, <http://www.waynebesen.com/2005/10/mvp-swoopes-out-of-closet.html> and http://www.thenation.com/doc/20051121/sheryl_swoopes_out_of_the_closet

||| The proud gender-defiance of NBA star Dennis **Rodman** is the focus of this great article by Monica Moorehead and Leslie Feinberg: <http://www.mamohanraj.com/Misc/rodman.html>



Essay: Martin Luther King Jr. and Gay Rights

By Rev. Gilbert Caldwell *Gilbert Caldwell is a retired minister in the United Methodist Church and since meeting Martin Luther King in 1958 at the Boston University School of Theology and taking part in three of King's marches, he has devoted his life to championing "equality". Caldwell is a strong advocate of gay rights and in this article, written [in 2005] he considers what Martin Luther King might have to say on the subject if he were alive today.* Go to: <http://www.ukgaynews.org.uk/Archive/07/Jan/1501.htm>



Quotes from African and African-American LGBT folks and heterosexual allies

"People...do not believe there can be tears between men. They think we are only playing at a game and that we do it to shock them."

-- author and activist, James **Baldwin**, who was African-American and gay

"Everybody's journey is individual. If you fall in love with a boy, you fall in love with a boy. The fact that many Americans consider it a disease says more about them than it does about homosexuality."

-- James **Baldwin**, who was African-American and gay



"Love takes off masks that we fear we cannot live without and know we cannot live within." -- James **Baldwin**, who was African-American and gay

"People should not be discriminated against in the exercise of their civil rights, and the right to marry who you want to marry is one of those rights ... Interracial marriage was regarded with much the same hysteria years ago as gay marriage is today."

-- U.S. Ambassador Carol Mosely **Braun**, who, as far as we know, is heterosexual

"It is not the style of clothes one wears, neither the kind of automobile one drives, nor the amount of money one has in the bank, that counts. These mean nothing. It is simply service that measures success."

-- inventor, scientist and educator, George Washington **Carver**, who was African-American and gay

"Good parents are good parents - regardless of their sexual orientation. It's clear that the sexual orientation of parents has nothing to do with the sexual orientation of their children."

-- Former U.S. Surgeon General Dr. Joycelyn **Elders**, who, as far as we know, is heterosexual

"A family doesn't have to be a man, woman and children. A family can be two men or two women and children. A family can be nearly anything you want it to be as long as it is full of genuine love, respect and care."

-- Clarence J. **Fluker**, who is a staff person at National Youth Advocacy Coalition, Next Generation Editor for Arise magazine, and sits on the Board of Directors for DC Black Lesbian & Gay Pride, the largest annual Black pride festival in the world.

"Cowardice asks, is it safe? Expediency asks, is it politic? Vanity asks, is it popular? But conscience asks, is it right? There comes a time when one must take the position that is neither safe nor politic nor popular, but he must do it because conscience tells him, it is right."

~ Rev. Dr. Martin Luther **King, Jr.**

"I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality and freedom for their spirits."

~ Rev. Dr. Martin Luther **King, Jr.**

"So the question is not whether we will be extremists, but what kind of extremists we will be. Will we be extremists for hate or for love? Will we be extremist for the preservation of injustice or for the extension of justice?"

~ Rev. Dr. Martin Luther **King, Jr.**, Letter from a Birmingham Jail - 1963

"We have a lot more work to do in our common struggle against bigotry and discrimination. I say 'common struggle' because I believe very strongly that all forms of bigotry and discrimination are equally wrong and should be opposed by right-thinking Americans everywhere. Freedom from discrimination based on sexual orientation is surely a fundamental human right in any great democracy, as much as freedom from racial, religious, gender, or ethnic discrimination."

~ Coretta Scott **King**

"I still hear people say that I should not be talking about the rights of lesbian and gay people, and I should stick to the issue of racial justice. But I hasten to remind them that Martin Luther King Jr. said 'Injustice anywhere is a threat to justice everywhere.' I appeal to everyone who believes in Martin Luther King Jr.'s dream to make room at the table of brother- and sisterhood for lesbian and gay people. Homophobia is like racism and anti-Semitism and other forms of bigotry in that it seeks to dehumanize a large group of people, to deny their humanity, their dignity and personhood. This sets the stage for further repression and violence, that spreads all too easily to victimize the next minority group. Gays and lesbians stood up for civil rights in Montgomery, Selma, in Albany, Georgia, and St. Augustine, Florida, and many other campaigns of the civil rights movement. Many of these courageous men and women were fighting for my freedom at a time when they could find few voices for their own, and I salute their contributions."

-- Coretta Scott **King**, in 1999 at the 25th Anniversary luncheon for the Lambda Legal Defense Fund



"Homophobia is hate, and hate has no place in the beloved community."

-- Martin Luther **King** III, in August 2003 at the 40th anniversary of the 1963 March on Washington

"Some say let's choose another route and give Gay folks some legal rights but call it something other than marriage. We have been down that road before in this country. Separate is not equal. The rights to liberty and happiness belong to each of us and on the same terms, without regard to either skin color or sexual orientation."

-- U.S. Congressman John **Lewis**, D-Georgia, who was a close associate of Martin Luther King

"Something is happening to the very soul of America. It's more than same-sex marriage. It's more than whether you're gay or straight, black or white. It's about where we are going as a nation. I say this from my heart and gut, as someone who was beaten and arrested on the freedom rides. We've got some real fights ahead of us. But America is ready. So stand up tall and straight. Hold your head high. And do the work. Because we're not gonna go away."

-- U.S. Congressman John **Lewis**, D-Georgia

"We remain a young nation, but in the words of Scripture, the time has come to set aside childish things. The time has come to reaffirm our enduring spirit; to choose our better history; to carry forward that precious gift, that noble idea, passed on from generation to generation: the God-given promise that all are equal, all are free, and all deserve a chance to pursue their full measure of happiness."

-- Barack Hussein **Obama**, January 20, 2009

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"Silence kills the soul, it diminishes its possibility to rise and fly and explore. Silence withers what makes you human. The soul shrinks, until it's nothing."

-- documentary filmmaker, Marlon **Riggs**, who was an African-American man and who died from complications of AIDS in 1994

"When an individual is protesting society's refusal to acknowledge his dignity as a human being, his very act of protest confers dignity on him."

-- Bayard **Rustin**, who organized the 1964 March on Washington at which Dr. King made his "I Have a Dream" speech, in the book *Strategies for Freedom*, p. 42

"I think that gay rights is a human rights issue like the rights of anyone else. I have said throughout my career, less known this campaign, that unless people are prepared to say that gay and lesbian people are not human -- and I don't know anyone in their right mind that would say that -- then why are they not afforded the same rights as any other human being?"

-- former U.S. presidential candidate, Rev. Al **Sharpton**

"To discriminate against our sisters and brothers who are lesbian or gay on grounds of their sexual orientation for me is as totally unacceptable and unjust as Apartheid ever was."

-- Archbishop Desmond **Tutu**, from a sermon delivered February 2004. Read the text of the sermon at <http://jmm.aaa.net.au/articles/12039.htm>

"We have inflicted on gay and lesbian people the tremendous pain of having to live a lie or to face brutal rejection if they dared to reveal their true selves. But oppression cuts both ways. Behind our 'safe' barriers of self-righteousness, we deprive ourselves of the rich giftedness that lesbian and gay people have to contribute ..."

-- Archbishop Desmond **Tutu**

Bayard Rustin: The Man Who Organized The March On Washington – 7 min 29 sec radio program and article by Cheryl Corley for NPR's All Things Considered - August 15, 2013. "The trailblazing strategist behind the 1963 March on Washington will this year be posthumously awarded the Presidential Medal of Freedom. That's a long way from the days when civil rights activists counted on Bayard Rustin's hard work, but tried to push him aside because he was gay."
<http://www.npr.org/blogs/codeswitch/2013/08/15/212338844/bayard-rustin-the-man-who-organized-the-march-on-washington>

Bayard Rustin: Who Is This Man? - hour-long radio program online by State of the Re:Union. "August 28th, 1963 will forever be tied to Martin Luther King Jr.'s hallowed "I Have a Dream Speech." This historic moment would probably have never come to fruition if it weren't for a man standing in King's shadow, Mr. Bayard Rustin. Bayard Rustin was a man with a number of seemingly incompatible labels: black, gay, Quaker . . . identifications that served to earn him as many detractors as admirers. Although he had numerous passions and pursuits, his most transformative act, one that certainly changed the course of American history, was to counsel MLK on the use of non-violent resistance. Rustin also helped to engineer the March on Washington and frame the Montgomery bus boycott. With such lofty achievements, why isn't Rustin considered an icon of both Civil Rights and humanity? Why is Rustin not synonymous with Civil Rights? How could a person who changed the course of American history not be a household name? Was he purposely kept out of the history books? On State of the Re:Union, host Al Letson normally sets out to take listeners to a specific place, but for this special, the program takes the audience to a specific time in history that shapes the way we live now. More than just a Black History Month special, we found his complex story one for all seasons." <http://sotru.wjct.org/bayard-rustin-who-is-this-man/>

Civil Rights Includes Gays 50 Years After March - by Brett Zongker - Associated Press - August 21, 2013

"Months before Martin Luther King Jr.'s "I Have a Dream" declaration galvanized a quarter-million people at the 1963 March on Washington, Bayard Rustin was planning all the essential details to keep the crowd orderly and engaged.

Rustin, who died in 1987, is sometimes forgotten in civil rights history. As a Quaker and pacifist, he was often an outcast. Perhaps most notably, he was gay in an era when same-sex relations were widely reviled in American society. He served as chief strategist for King's march, over the objections of some leaders — but he was kept mostly in the background, with some organizers considering him a liability.

At the commemorations for King's march 50 years later, gay, lesbian, bisexual and transgender people will be included like never before in a sign of the civil rights movement's broad evolution. Rustin also will be honored with a Presidential Medal of Freedom from President Barack Obama."

<http://abcnews.go.com/US/wireStory/civil-rights-includes-gays-50-years-march-20024340>

PFLAG's Diversity Network – Just as PFLAG challenges "heterosexual privilege" we also acknowledge the interconnectedness of other forms of discrimination and challenge racism and other "-isms" as well. PFLAG started the Families of Color Network (FOCN) in 1999 to make PFLAG chapters aware of cultural differences and issues. Then in 2007, the PFLAG Diversity Network evolved to include the FOCN and several other committees devoted to ethnic and racial diversity, diversity of ability, international and language diversity, age diversity, socioeconomic diversity, and education diversity. Our goal is to make PFLAG welcoming and accessible to every person interested in being involved. See: <http://community.pflag.org/Page.aspx?pid=462>

Bigotry, Prejudice, Homophobia & Heterosexism

http://www.safeschoolscoalition.org/RG-bigotry_prejudice_homophobia.html

"Being a Gay Black Man"

In response to The Washington Post series [Being a Black Man](#) several gay black men got together over dinner to discuss what it means to be black and gay in America.

by Ben de la Cruz, Pierre Katter of washingtonpost.com and Sholnn Freeman from the Washington Post.

The online video is 5 minutes 48 seconds long, and you can watch it here:

<http://www.washingtonpost.com/wp-srv/metro/interactives/blackmen/blackmen.html?jump=GBM>

Zuna Institute – Zuna is a national organization for the black lesbian community. Zuna's vision is to eliminate the barriers that black lesbians face on a daily basis, to have black lesbians supported by the larger black community, and to position black lesbian organizations in the forefront for support from entities that fund the Lesbian/Gay/Bisexual/Transgender (LGBT) movement. Zuna's mission is to advocate a black lesbian position on national issues and bring a collective black lesbian community

into a national presence. Through community organizing, training, and networking, Zuna will focus on eliminating barriers to a better quality of life for black lesbians. These barriers may be based on, but not limited to, sexual orientation within black communities, race within the LGBT communities, and the impact of being black, lesbian, and female within the larger society. <http://zunainstitute.org/>

Blacklight – 1979 was a momentous year for the gay movement. A decade after Stonewall, lesbians and gay men from all cultures and ethnicities were organizing in increasing numbers and demanding equal rights. The first National Gay March on Washington for gay rights was held. For black gay men and lesbians it meant blending the new gay political thought with black identity. The first black gay political groups were formed and a new wave of black gay activists emerged. In the midst of this social, cultural and political stew the idea of Blacklight was conceived. And in August of 1979 the first issue of Blacklight was published in Washington, D.C. under founding editor Sidney Brinkley. It was the first black gay publication in the nation's capital. Blacklight published from 1979 thru 1986. In those years it chronicled the birth of the black gay political movement and witnessed the havoc that was the dawn of AIDS. Blacklight has been online since 2001. Their original issues have been digitally archived. <http://www.blacklightonline.com/>

Friday, January 29, 2010 – **It's time for the lgbt and black communities to start listening to lgbts of color** – by Alvin McEwen in his blog: **Holy Bullies and Headless Monsters** - analyzing and refuting the inaccuracies lodged against the lgbt community by religious conservative organizations. Lies in the name of God are still lies.

Alvin McEwen is 38-year-old single African-American gay man who resides in Columbia, SC.

<http://holybulliesandheadlessmonsters.blogspot.com/2010/01/its-time-for-lgbt-and-black-communities.html>

This blog post includes YouTube videos: **Gays and Lesbians in Black Christian Churches**.

This is a June 13, 2009 four-part video series on homosexuality in black Christian churches, from *In Focus*, an interfaith news magazine show based in Atlanta, Ga. -- Julie Hill: producer, writer and show producer.

How To Tell People They Sound Racist

by Jay Smooth, host of WBAI's Underground Railroad, New York City, posted on his website: [illdoctrine.com](http://www.illdoctrine.com/2008/07/how_to_tell_people_they_sound.html)
http://www.illdoctrine.com/2008/07/how_to_tell_people_they_sound.html

Transgender Study Group

<http://www.animalfreedom.info/study/trans/trans.html>

includes: Daisy Hernandez, "**Becoming a Black Man**" *ColorLines* Jan/Feb 2008

<http://www.colorlines.com/article.php?ID=265>

"How Race Inter-plays with Trans"

by Yoseñio Vicente Lewis, published in the *FORGE (For Ourselves: Reworking Gender Expression)* Newsletter, 15 April 2000. http://my.execpc.com/~dmmunson/Apr00_8.htm

"Diversity is not for the squeamish. It means making (and taking) a space at the table that includes people you don't like, don't agree with, or who you think are just plain wrong."

~ Alexander John Goodrum, a disabled African-American bisexual FTM transsexual activist, born in 1960. He was the founder and director of TGNet Arizona, one of the first statewide transgender organizations in the United States. He committed suicide in 2002.

<http://www.sagatucson.org/goodrum/alexander.html>

The Alexander John Goodrum Transgender Mental Health Advocacy Project - offers individual support, general guidance, and peer-based advocacy for any gender-variant person involved with the public mental health system as a consumer--either on an outpatient or inpatient basis. The project also provides transgender awareness education to staff and service providers, especially those front-line staff who work directly with consumers on a daily basis. <http://sagatucson.org/goodrum/>

"Alexander John Goodrum" - published on the Transgender Law and Policy Institute website before his suicide: <http://www.transgenderlaw.org/goodrum.htm>

"I Will Always Be Your Daughter. I Will Always Be Your Son"

An Interview with Juma Blythe Essie, by Ellen Marie Hinchcliffe

The issues around transgendered identities continue to gain more awareness in our society, but often the experience of transforming the body and the complexity of gender is being expressed through the eyes of white

folks. Like most unexamined experiences by white people, these encounters are usually presented without acknowledging race. Juma Blythe Essie is a 30-year-old black man, writer, filmmaker and auto mechanic living in Minneapolis, MN. His take on being transgendered, black, and male pushes the conversation in a much-needed direction.

<http://www.animalfreedom.info/study/trans/wk4essie.pdf> (pdf file)

This is also archived on the website of the now out of print magazine Clamor here:

<http://clamormagazine.org/issues/38/gender.php>

TransGriot: **"African-American Transgender History-50's Style"**

<http://transgriot.blogspot.com/2009/01/african-american-transgender-history.html>

by Monica Roberts

TransGriot: **"Black LGBT History Is Your History, Too"**

<http://transgriot.blogspot.com/2009/02/black-lgbt-history-is-your-history-too.html>

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TransGriot: **"Every Month Is Black History Month"**

<http://transgriot.blogspot.com/2010/01/every-month-is-black-history-month.html>

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TransGriot: **"Who Was The First African-American Transwoman? "**

<http://transgriot.blogspot.com/2009/05/who-was-first-african-american.html>

by Monica Roberts

"My activism did not spring from my being gay, or, for that matter, from my being black. Rather, it is rooted fundamentally in my Quaker upbringing and the values that were instilled in me by my grandparents who reared me. Those values are based on the concept of a single human family and the belief that all members of that family are equal.... The racial injustice that was present in this country during my youth was a challenge to my belief in the oneness of the human family. It demanded my involvement in the struggle to achieve interracial democracy, but it is very likely that I would have been involved had I been a white person with the same philosophy. Needless to say, I worked side-by-side with many white people who held these same values, some of whom gave as much, if not more, to the struggle than myself." ~ Bayard Rustin

"When an individual is protesting society's refusal to acknowledge his dignity as a human being, his very act of protest confers dignity on him." ~ Bayard Rustin

"The proof that one truly believes is in action." ~ Bayard Rustin

"To be afraid is to behave as if the truth were not true." ~ Bayard Rustin

"We need in every bay and community a group of angelic troublemakers." ~ Bayard Rustin

"When I say I love Eastland, it sounds preposterous--a man who brutalizes people. But *you* love him or you wouldn't be here. You're going to Mississippi to create social change--and you love Eastland in your desire to create conditions which will redeem his children. Loving your enemy is manifest in putting your arms not around the man but around the social situation, to take power from those who misuse it--at which point they can become human too" ~ Bayard Rustin

"I would advise those who think that self-help is the answer to familiarize themselves with the long history of such efforts in the Negro community, and to consider why so many foundered on the shoals of ghetto life. It goes without saying that any effort to combat demoralization and apathy is desirable, but we must understand that demoralization in the Negro community is largely a common-sense response to an objective reality. Negro youths have no need of statistics to perceive, fairly accurately, what their odds are in American society. Indeed, from the point of view of motivation, some of the healthiest Negro youngsters I know are juvenile delinquents: vigorously pursuing the American Dream of material acquisition and status, yet finding the conventional means of attaining it blocked off, they do not yield to defeatism but resort to illegal (and often ingenious) methods. They are not alien to American culture. They are, in Gunnar Myrdal's phrase, "exaggerated Americans." To want a Cadillac is not un-American; to push a cart in the garment center is. If Negroes are to be persuaded that the conventional path (school, work, etc.) is superior, we had better provide evidence which is now sorely lacking. It is a double cruelty to harangue Negro youth about education and training when we do not know what jobs will be available for them. When a Negro youth can reasonably foresee a future free of slums, when the prospect of gainful employment is realistic, we will see motivation and self-help in abundant enough quantities." ~ Bayard Rustin, "From Protest to Politics" (Commentary, February 1965)

"I imagine that the reason that people cling to their hate so stubbornly is because they are afraid that if they let go of the hate, they will have to deal with pain." ~ James Baldwin

"To be conscious in America is to be in a constant state of rage." ~ James Baldwin

"I want American history taught. Unless I'm in that book, you're not in it either. History is not a procession of illustrious people. It's about what happens to a people. Millions of anonymous people is what history is about." ~ James Baldwin

"Lesbian and gay people are a permanent part of the American workforce, who currently have no protection from the arbitrary abuse of their rights on the job. For too long, our nation has tolerated the insidious form of discrimination against this group of Americans who have worked as hard as any group, paid their taxes like everyone else, and yet have been denied equal protection under the law." ~ Coretta Scott King

"I still hear people say that I should not be talking about the rights of lesbian and gay people, and I should stick to the issue of racial justice. But I hasten to remind them that Martin Luther King Jr. said, 'Injustice anywhere is a threat to justice everywhere.'" ~ Coretta Scott King

"Homophobia is like racism and anti-Semitism and other forms of bigotry in that it seeks to dehumanize a large group of people, to deny their humanity, their dignity and personhood. This sets the stage for further repression and violence that spread all too easily to victimize the next minority group." ~ Coretta Scott King

"Gays and lesbians stood up for civil rights in Montgomery, Selma, in Albany, Ga. and St. Augustine, Fla., and many other campaigns of the Civil Rights Movement, Many of these courageous men and women were fighting for my freedom at a time when they could find few voices for their own, and I salute their contributions." ~ Coretta Scott King

"We have a lot more work to do in our common struggle against bigotry and discrimination. I say 'common struggle' because I believe very strongly that all forms of bigotry and discrimination are equally wrong and should be opposed by right-thinking Americans everywhere. Freedom from discrimination based on sexual orientation is surely a fundamental human right in any great democracy, as much as freedom from racial, religious, gender, or ethnic discrimination." ~ Coretta Scott King

"We have to launch a national campaign against homophobia in the black community." ~ Coretta Scott King

"For too long, our nation has tolerated the insidious form of discrimination against this group of Americans, who have worked as hard as any other group, paid their taxes like everyone else, and yet have been denied equal protection under the law.... I believe that freedom and justice cannot be parceled out in pieces to suit political convenience. My husband, Martin Luther King, Jr. said, 'Injustice anywhere is a threat to justice everywhere.' On another occasion he said, 'I have worked too long and hard against segregated public accommodations to end up segregating my moral concern. Justice is indivisible.' Like Martin, I don't believe you can stand for freedom for one group of people and deny it to others. So I see this bill as a step forward for freedom and human rights in our country and a logical extension of the Bill of Rights and the civil rights reforms of the 1950's and '60's. The great promise of American democracy is that no group of people will be forced to suffer discrimination and injustice." ~ Coretta Scott King

"It is not our differences that divide us. It is our inability to recognize, accept & celebrate those differences." ~ Audre Lorde

"We are powerful because we have survived." ~ Audre Lorde

"Within the lesbian community I am Black, and within the Black community I am a lesbian. Any attack against Black people is a lesbian and gay issue, because thousands of other Black women are part of the lesbian community. Any attack against lesbians and gay men is a Black issue because thousands of lesbians and gay men are Black. There is no hierarchy of oppression... I know I cannot afford the luxury of fighting one form of oppression only. I cannot afford to believe that, freedom from intolerance is the right of only one particular group. And I cannot afford to choose between the fronts upon which I must battle these forces of discrimination, wherever they appear to destroy me, it will not be long before they appear to destroy you." ~ Audre Lorde

"There is no such thing as a single-issue struggle because we do not live single-issue lives." ~ Audre Lorde