



Building D.C.'s Blaq Future by Honoring Our Past: How Local Black LGBTQIA+ Leadership Propelled Movements that Strengthened Communities in the District and Beyond

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Acknowledgements

Message from Mayor Muriel Bowser

Washington, D.C. is proud to lead as one of the most culturally diverse and inclusive cities in the world. Our strength lies in our people, the neighbors who have fought for justice, equality, and dignity, and who have shaped the story of our city. This Black LGBTQIA+ History Report is a testament to the resilience, brilliance, and leadership that define our community. As we celebrate and reflect, let us continue building a city where every resident—regardless of race, gender identity, or sexual orientation—can thrive.

Message from Councilmember Zachary Parker, Ward 5

The District's Black LGBTQIA+ communities have contributed to the cultural, political, and social fabric of our city for generations, often without recognition or preservation. This report legislated by the Black LGBTQ History Preservation Establishment Amendment Act of 2024 ensures these stories are documented, honored, and shared, not just as history but as living contributions that continue to inform our city's future. This Black LGBTQIA+ History Report is about visibility, dignity, and ensuring that Black LGBTQIA+ voices remain central to DC's narrative.

Message from Deputy Chief of Staff Steven Walker

It is an honor to contribute to this important work. The Black LGBTQIA+ community has been at the forefront of so many struggles and triumphs that define our nation's progress. This report not only preserves that history but also uplifts the voices and legacies of those who have too often been overlooked. I am proud to be alongside our community in celebrating this milestone, and grateful to everyone who worked on this project forward.

Message from Japer Bowles, Director of the Mayor's Office of LGBTQ Affairs

Bringing this project to life has been one of the greatest honors of my time in the District. The Black LGBTQIA+ History Report reflects the power of storytelling, resilience, and community leadership. Thank you to my dedicated team, our grantees, and our community partners who worked tirelessly to ensure this history is recorded and celebrated for generations to come. Together, we are not only preserving history — we are building a legacy of pride, justice, and belonging.

Message from Rayceen Pendarvis, Black LGBTQIA History Committee Member

As someone who has lived, loved, organized, and created in DC's Black LGBTQIA+ communities for decades, I know how powerful it is to see our stories honored. This report is about joy, survival, creativity, and truth. It makes sure our elders are remembered, our youth are affirmed, and our full humanity is never erased. Preserving Black LGBTQIA+



history is an act of love and a gift to generations of children who are and will continue making history.



Executive Summary

Washington, D.C. has long been a center of Black LGBTQIA+ history, culture, and advocacy. This report documents this history and its enduring legacy, highlighting the resilience, creativity, and leadership of Black LGBTQIA+ communities that have shaped local life and national movements. From the roots of the Black Pride movement to trans leadership and the community response to the AIDS crisis, this history demonstrates how Black LGBTQIA+ Washingtonians transformed struggle into movement and laid the foundation for today's ongoing fight for equity and visibility.

The Black Pride Movement

The District of Columbia is the birthplace of Black Pride, grounded in a long history of intersectional advocacy and cultural organizing. Beginning with figures like William Dorsey Swann—the first self-identified drag queen—Black LGBTQIA+ Washingtonians turned homes, churches, and clubs into political and cultural hubs of pride. Organizations such as the D.C. Coalition of Black Gays and Sapphire Sapphos demanded racial and gender justice, while the 1979 Third World Lesbian and Gay Conference at Howard University amplified Black queer voices nationally. These cultural and political traditions culminated in the founding of D.C. Black Pride in 1991, the first of its kind in the nation and a model for Black Pride celebrations worldwide. Today, oral histories and archival work ensure this legacy remains accessible for future generations.

Black Trans Leadership

Black trans and gender-nonconforming Washingtonians have shaped D.C.'s culture, arts, and advocacy for decades. Community leaders like Rayceen Pendarvis, Maxine Blue, Donnell Robinson, and Charles Comedy built chosen families through drag, ballroom, and nightlife, while advocates such as Earline Budd and SaVanna Wanzer fought systemic discrimination and created platforms for trans pride, education, and visibility. The 1995 death of Tyra Hunter exposed healthcare inequities, spurring reforms and new resources like the Tyra Hunter Drop-In Center. Despite violence, housing insecurity, and gaps in healthcare access, Black trans Washingtonians continue to build resilience through cultural production, community services, and grassroots advocacy.

The AIDS Crisis and Resilience

The AIDS epidemic disproportionately devastated Black LGBTQIA+ Washingtonians, highlighting structural inequities in healthcare, housing, and other social services. Yet it also inspired a wave of community-led care and advocacy. Leaders such as Dr. Melvin Boozer, A. Cornelius Baker, and Essex Hemphill elevated Black queer voices nationally, while local organizations like the Inner-City AIDS Network, Us Helping Us, Whitman-



Walker, and The Brotherhood provided testing, education, and critical support. Cultural memory was preserved in funeral programs, underground publications like *Malebox!*, and the AIDS Memorial Quilt. Out of this crisis emerged resilience and an enduring legacy: community-led responses that shaped today's public health infrastructure and affirmed D.C. as a center of Black LGBTQIA+ activism.



Building This Legacy for Blaq Futures

Recommendations for Expanding While Engaging Communities

This report calls for preserving and expanding the Black LGBTQIA+ historical record, while also continuing broad community engagement and ensuring institutional support.

Recommendations include:

- Collections & Archiving: Expand the Black LGBTQIA+ collection through the BlaqLGBTQHistory website, in partnership with the Center for Black Equity, Rainbow History Project, D.C. Public Library, and other archival institutions.
- Community Engagement: Develop innovative tools like augmented reality, podcasts, walking tours, playlists, and exhibits to bring history to the public.
- Cultural Preservation & Events: Support annual gatherings, such as the Clubhouse reunion, women's parties, and history panels, while creating more intersectional spaces.
- Capacity & Infrastructure: Train oral historians and archivists, support volunteers, and establish a dedicated fund (with government backing) to sustain this work.
- National & International Expansion: Continue to position D.C.'s Black LGBTQIA+ history as a foundation for wider storytelling, connecting to military, civil rights, and national and global Black Pride narratives.

Together, these steps honor the past while ensuring that the legacy of Black LGBTQIA+ Washingtonians continues to inform and inspire future generations.

Recommendations for Education Curriculum

As set forth by the guiding legislation of this project, this report includes curriculum recommendations (Appendices I) for teaching Black LGBTQIA+ history in public schools, aligned with the Social Studies Standards for District of Columbia students in Grades 8–12.

In collaboration with the Rainbow History Project, this report provides teacher curriculum modules to support students in 8th Grade Action Civics, World History, U.S. History, and D.C. History and Government. Rooted in archival research and oral histories, the modules highlight key themes such as Black Pride, the Black trans community, and the Black community's response to AIDS. The modules create opportunities for students to engage



with primary sources, analyze grassroots activism, and design creative projects that connect past struggles to present-day movements.

Each unit is fully aligned with the 2023 D.C. Social Studies Standards, which for the first time explicitly include LGBTQIA+ history. This ensures teachers can meet required benchmarks while centering underrepresented voices.

Background

The Black LGBTQ History Preservation Establishment Amendment Act (B25-0298)

The Black LGBTQ History Preservation Establishment Amendment Act (B25-0298) was introduced in 2024 with strong support across the D.C. Council. Council members noted that Black LGBTQIA+ history is both vital and vulnerable. Testimony underscored the urgency of recording the Black Pride Movement, the disproportionate impact of the AIDS crisis, and the pioneering leadership of Black trans people. Equally important was a preservation project celebrating resilience, creativity, and joy.

Deliverables

The law gives the Mayor's Office of LGBTQ Affairs (MOLGBTQA) responsibility to research, develop, and publish a comprehensive report on Black LGBTQIA+ history.

To guide this process, a six-member Advisory Committee was formed, bringing together community voices and subject matter experts. Black LGBTQIA+ History Advisory Committee Members included: Ernest Hopkins, Valerie Papaya, Aaron Myers, Rayceen Pendarvis, Rev. Brenton Brock, and AJ King. Members helped shape the report through feedback and guidance.

The legislation set clear deliverables: The final report must cover the history of the Black Pride Movement, the contributions of Black trans people, the impact of the AIDS crisis, and strategies to share this history with the public. Importantly, it must also provide recommendations for incorporating this history into D.C. school curricula, ensuring long-term visibility for future generations.

The Council, MOLGBTQA, and the Mayor's leadership believe that this is not just an archival project but an ongoing community commitment to education, preservation, and cultural pride.

Grant Partners

In accordance with the Grant Making Authority Act, the MOLGBTQA initiated the Black LGBTQIA+ History Preservation Grant. The grant's purpose was to fund D.C.-based



organizations to research and produce a comprehensive report on Black LGBTQIA+ history within the District. MOLGBTQA's grant cycle was from January 3, 2025, to January 17, 2025. MOLGBTQA received 15 applications and selected four organizations to collaborate on the project:

- Center for Black Equity: Dedicated to improving health and wellness opportunities, economic empowerment, and equal rights.
 - Worked to guide overall project structure, conduct and transcribe oral history interviews with community members, develop online exhibit and education materials and promotion, and host public engagement events.
- Rainbow History Project: Mission to collect, preserve, and promote the history and culture of the diverse LGBTQ communities in the Washington, D.C. metropolitan area.
 - Worked to conduct research on Black LGBTQIA+ history, identify and license photos from Black LGBTQIA+ photographers, develop and distribute curriculum materials and host workshops, recruit teachers as tour guides, and conduct program impact evaluation.
- Modern Military Association of America: Focuses on advocacy for LGBTQ+ military and veteran communities.
 - Worked to connect with Black LGBTQIA+ service members and veterans, conduct outreach to destigmatize conversations around mental health, and support Black LGBTQIA+ service member and veteran leadership.
- Octane: Dedicated to storytelling and connection through public relations.
 - Worked to support social media marketing, develop a website, create branding and assets for digital communications, and conduct media outreach.

Grant Workstreams

The grant's work was divided into two primary workstreams: "Policy and Report" and "Community Engagement."

The Policy and Report priority required comprehensive research on several key topics and guidance on moving forward with findings, including:

- Research and documentation
- Education and Curriculum Development
- Policy Recommendations



- Legacy of Equity Initiative

The Community Engagement priority is centered on public-facing efforts to raise awareness and foster dialogue, including:

- Public Engagement and Awareness
- Legacy of Equity Initiative

Community Engagement

Community engagement efforts included listening sessions, meetings, interviews, and partnerships with local organizations to ensure Black LGBTQIA+ voices were central to the development of this report.

Public Meeting #1

The first public meeting for the Black LGBTQIA+ History Preservation project was held on July 16, 2025, at 6:00 pm and brought together community members, partners, and city leadership to celebrate the launch of this initiative. The program opened with remarks from the Mayor's Deputy Chief of Staff Steve Walker, who underscored the Mayor's commitment to honoring and preserving the stories of Black LGBTQIA+ residents in Washington, D.C. Following this, Director of the Mayor's Office of LGBTQ Affairs Japer Bowles presented an overview of the program, outlining the goals of collecting oral histories, preserving artifacts, and building a lasting foundation for cultural remembrance.

The evening also highlighted voices of community leadership and partnership. Advisory Committee members Rayceen Pendarvis, Ernest Hopkins, and AJ King shared powerful reflections on the importance of centering Black LGBTQIA+ experiences in the city's historical narrative. Community partners also spoke of their ongoing work and collaborations: Kenya Hutton from the Center for Black Equity, Sloane Betz from Octane, Cathy Marcello from the Modern Military Association of America, and Vincent Slatt and Ra Amin from the Rainbow History Project. Together, they emphasized the need for collective action to ensure these histories are preserved and amplified. The residents of D.C. provided public comments and questions on how they can best collaborate with the project.

Public Meeting #2

The second public meeting was held on August 19, 2025, at 6:00 pm, continuing efforts to engage residents in shaping this historic initiative. The program opened with welcoming remarks from Deputy Chief of Staff Steve Walker, followed by an update from Director of



the Mayor's Office of LGBTQ Affairs Japer Bowles. Bowles shared progress since the initial launch, including community feedback and early steps toward collecting stories and materials that reflect the lived experiences of Black LGBTQIA+ residents.

The meeting also featured key insights from community partners. Kenya Hutton of the Center for Black Equity spoke on the importance of documenting Black LGBTQIA+ contributions to local and national Pride movements. Vincent Slatt and Ra Amin from the Rainbow History Project highlighted the archival and research work already underway, sharing how the project is preserving materials that would otherwise be lost. The conversation emphasized collaboration, transparency, and accessibility, ensuring that the community is centered in all phases of the project. By fostering open dialogue, this second meeting further solidified the collective vision of preserving Black LGBTQIA+ history as an essential part of Washington, D.C.'s cultural legacy.

World Pride Rainbow History Exhibit

In celebration of World Pride hosted by D.C. in 2025, Freedom Plaza became the site of a powerful and historic installation: the Rainbow History Exhibit. Erected in June 2025, the exhibit transformed the heart of the city into a living archive, dedicated not only to LGBTQIA+ communities broadly but with a distinct focus on highlighting the essential role of Black culture in shaping Pride, Black trans contributions to culture and activism, and care and advocacy from Black communities during the AIDS crisis in the District and beyond.

Freedom Plaza, long recognized as a stage for protest, pride, and civic expression, served as the backdrop for this exhibition. The installation included vivid panels, portraits, and interactive displays chronicling the resilience of Black LGBTQIA+ activists, artists, and community leaders who carved out space for themselves in times of both celebration and struggle. Brought to the forefront were stories of pioneers in the Black Pride movement, leaders in HIV/AIDS advocacy, and cultural icons from D.C.'s vibrant nightlife and ballroom scenes. The exhibit underscored that Pride is not only a global celebration but also a deeply local one, rooted in the struggles and triumphs of Black Washingtonians who demanded visibility and justice.

For many visitors, the exhibit served as both education and affirmation. Families, students, and tourists learned about the founding of D.C. Black Pride in 1991—the first of its kind in the nation—and the way it set a precedent for celebrations across the globe.

Others were introduced to oral histories and archival photographs preserved by organizations such as the Rainbow History Project. The exhibit emphasized that Black



culture has always been central to the Pride movement, shaping its art, music, political strategy, and spiritual resilience.

Yet only days after its unveiling, the installation was vandalized. Panels were defaced, and several displays were damaged in what many recognized as an attempt to silence or diminish the visibility of LGBTQIA+ history. The act was both painful and symbolic: a reminder that while progress has been made, racism and homophobia remain persistent forces.

The exhibit reopened, standing stronger than before. The repaired panels embodied LGBTQIA+ culture. By honoring history, enduring vandalism, and rising again through the dedication of volunteers, the installation offered a powerful message: that Black queer history is not only worth telling but impossible to erase.

BlaqLGBTHistory Website

The project developed a website for the public to access the collected archives easily. The site is designed to educate and guide visitors through Washington, D.C.'s local archives, providing a central hub for learning about the city's Black LGBTQIA+ history.

The website also features a *Get Involved* page that invites community members to contribute directly by submitting artifacts, sharing their stories, or partnering with the coalition to ensure the preservation effort continues to grow. Finally, the website provides information on the Black LGBTQIA+ Preservation Act, which served as the catalyst for this project. The website can be accessed at blaqlgbthistory.com.

Social Media

To expand the reach of the Black LGBTQIA+ History Project and ensure broad community engagement, the project actively maintains a presence on X, Facebook, and Instagram. These platforms extend the project beyond traditional archives, making history more visible, accessible, and relevant in today's digital landscape.

Content shared across platforms have included photographs from community events, images of historic magazines and publications uncovered during archival research, highlights from public meetings, and behind-scenes reels documenting the process of searching and preserving archives.

Social media also serves as a powerful tool for education and intergenerational connection. By presenting archival materials in engaging, visual formats, the coalition helps younger audiences access stories and histories that might otherwise remain hidden.



Additionally, social media is used to promote upcoming events, invite community participation, and amplify calls for contributions to the archives.

Black Trans Leadership

Ms. Earline Budd: A Voice for D.C. Transgender Rights

Earline Budd has long been a stalwart voice for transgender rights in Washington, D.C., rooted in both lived experience and decades of community service. Born in 1958 and raised in a deeply religious household, Budd transitioned by the age of 13 and navigated early rejection, family violence, and the streets before formally finding her path in activism.

In 1987 she sued the Kalorama skating rink (and won), which had discriminated against her because of Budd's lack of 'gender appropriate' dress. Budd continued working tirelessly, challenging discriminatory policies, coordinating HIV outreach, and organizing funerals for community members. The brutal and tragic death of **Tyra Hunter** in 1995 re-catalyzed Budd's advocacy efforts, a moment she reflected on in a 2025 WTOP News interview,¹ saying: *"Tyra's death kind of set the stage for me today to be who I am."*

In 1999 Budd sued the D.C. Department of Corrections for being refused access as a visitor (and won again). The formal complaint of discrimination based upon physical appearance led to a settlement which removed signs which read: "No One in Opposite Gender clothing will be admitted."

These efforts have earned Budd recognition and honors from local and national LGBTQIA+ institutions.

Learn more about Earline Budd from the [Rainbow History Project Digital Collections](#).

The Black trans community has long stood at the center of D.C.'s queer culture, shaping the city's legacy of activism, art, and resilience. From the early days of organizing around visibility and safety to the creation of affirming cultural spaces, Black trans residents have led with courage and authenticity, often paving the way for broader LGBTQIA+ progress.

Today, Black trans leadership continues to influence how the District defines inclusion and justice today. Through advocacy in public health, housing, and employment equity, as well

¹ Alan Etter, "Local Transgender Advocate Honored for Her Efforts to Support the LGBTQ+ Community," *WTOP News*, June 5, 2025, <https://wtop.com/dc/2025/06/local-trans-advocate-honored-for-her-efforts-to-support-the-lgtbqia-community/>.



as cultural expression in ballroom, performance, and community organizing, the Black trans community remains a driving force in preserving D.C.'s identity as a national leader in LGBTQIA+ rights and representation. This section highlights their leadership and impact.

Art & Culture

Black trans arts and culture in Washington, D.C. have thrived at the intersections of creativity, resistance, and community care. From the city's legacy of Black LGBTQIA+ nightlife and ballroom culture to today's festivals, galleries, and music scenes, Black trans artists have carved out spaces that center their voices, celebrate joy, and confront systems of erasure.

Today, events like **D.C. Black Pride** and newer gatherings such as **Black Joy Disco** showcase the power of performance, while grassroots projects, art collectives, and local venues nurture emerging talent. Together, these moments and places form a living history of resilience and imagination, making D.C. a vital hub for Black trans expression.

Charles Comedy: Fierce Drag and Ballroom Performances

*"I came to D.C. in 1963... I met a person by the name of Andre Lindsay, AKA Barbara MacNair... [who] asked me, 'Have you ever been to a drag show?' At the time I didn't know what a drag show was... [When I went,] I was flabbergasted. Like I said, I had never seen a man dressed as a woman."*²

This oral history with Charles Comedy, also known as Kip Turner Brice, captures a vivid portrait of Washington, D.C.'s drag and ballroom world across several decades. Arriving in the city in 1963 after serving in the Air Force, Kip entered a thriving, but often hidden queer community shaped by drag shows, house networks, and the **Academy Awards of Washington**. His memories move from first encounters with performers like Andre Lindsay (Barbara MacNair) and Liz Taylor at the **Cairo Hotel**, to the formation of chosen families under leaders such as Lala Maharris and Fanny Brice, to legendary events like the **Black Pearl Balls**.

Through his journey from a bartender at Georgetown Grill to hairstylist at Woodward & Lothrop, from Charlie Pride lip-synching "Crystal Chandeliers" to Academy president and **Showstoppers** performer, Kip witnessed and embodied the resilience, creativity, and camaraderie that defined Black and queer nightlife in the city. His story places the ballroom and drag traditions of D.C. not only as sites of spectacle and entertainment but

² Rainbow History Project, "Oral History Interview with Charles Comedy ('Kip Turner Brice')," *Rainbow History Project Digital Archives*, June 27, 2004, <https://archives.rainbowhistory.org/items/show/1174>.



also as spaces of kinship, identity, and survival during times of segregation, social change, and political upheaval.

Safety

Transgender communities in Washington, D.C. have long faced systemic violence, neglect, and discrimination, sparking powerful advocacy movements for health, housing, and safety. The 1995 death of **Tyra Hunter**, a young Black trans woman denied emergency care after first responders discovered she was trans, became a landmark case that forced the city to award her family compensation due to breaking the District's Human Rights Act, negligence, and medical malpractice³ as well as adopt government-wide sensitivity training and later inspired the opening of the **Tyra Hunter Drop-In Center**.

Yet, years later, violence persisted: between 2000 and 2011, at least thirteen transgender women were murdered, with only three cases brought to justice. In 2002 the killings of two teenagers highlighted both the risks trans youth face and the failures of the justice system.⁴ In response, organizations such as the **D.C. Trans Coalition** emerged to demand structural change, advancing trans liberation through legal advocacy, resource sharing, and community organizing. Ongoing remembrance and resistance, like candlelight vigils for murdered Black trans women and landmark lawsuits against city agencies, demonstrate both the urgency and resilience of trans advocacy in D.C.

In October 2007, the Metropolitan Police Department (MPD) in Washington, D.C. issued updated General Order GO-PCA-501.02 ("Handling Interactions with Transgender Individuals"). The purpose of the order was to require MPD officers to interact with transgender individuals in a professional, respectful, and courteous manner. Under the 2007 updates, officers must address individuals by their preferred name (if different from their legal name), use pronouns consistent with their gender identity or expression, and should not take their gender identity as evidence or suspicion of criminal behavior (for example, justifying assumptions about prostitution). If a person identifies as transgender, officers must accept that identification and should not question or challenge it.

The order also provided rules and guidelines for interactions involving transgender individuals in specific police contexts, such as calls for service and citizen complaints, stop-and-frisk situations, arrest, detention, and processing, and safe and respectful housing, medical treatment, and search procedures. The MPD policy aligns with the D.C.

³ "Tyra Hunter," *Remembering Our Dead*, accessed January 29, 2026, https://tdor.translivesmatter.info/reports/1995/08/08/tyra-hunter_washington-dc-usa_04a01786.

⁴ Peter Hermann and Samantha Schmidt, "Police Identify Suspect, Now Deceased, in Killings of Two Transgender Teens in 2002," *The Washington Post*, July 30, 2020, <https://centerforblackequity.org/news-views/police-identify-suspect-now-deceased-in-killings-of-two-transgender-teens-in-2002>.



Human Rights Act, which prohibits discriminatory treatment based on gender identity or expression.

In later years, D.C.'s transgender-interaction policy was highlighted in reports evaluating police respect and nondiscrimination, noting that the policy prohibits using gender presentation as a basis for suspicion, requires respectful communication, and mandates certain protections during searches and detention.

Tyra Hunter

On August 7, 1995, Tyra Hunter, a 24-year-old transgender woman, was injured in a traffic accident at 50th and C Streets SE. When emergency responders discovered she was trans, they used slurs and delayed treatment. She later died of her injuries. The case was widely condemned, and her mother successfully sued the city, winning millions in damages. As a result of Tyra's wrongful death, D.C. implemented government-wide sensitivity training, marking a critical step toward accountability and justice for transgender residents. In 2006, the **Tyra Hunter Drop-In Center** at 1711 N. Capitol Street NE opened in her honor.

As part of the settlement, the D.C. Fire/EMS Department hired diversity trainer Kenda Kirby. Kirby was hired in 2003 but was harassed and blatantly discriminated against during her one-year tenure, prompting a five-year-long suit against the Department that was handled by Attorney and Rainbow History Project Community Mindy Daniels. The case was ultimately won.

The D.C. Trans Coalition (DCTC)

The D.C. Trans Coalition (DCTC) was founded in 2005 as an all-volunteer-run, community-based organization to advocate for the human rights of trans and gender-diverse people in D.C. Still operating today, DCTC works to promote liberation and gender self-determination by raising awareness and building community support, facilitating resources and information, and changing laws that impact D.C.'s trans communities.

Health

In 2000, the fight for transgender health equity in Washington, D.C. reached a milestone when **Earline Budd** founded **Transgender Health Empowerment (THE)** and **Us Helping Us** received its first grant specifically for transgender support services. That same year, trans advocates pushed the D.C. Department of Health to release the final report of the Washington, D.C. Transgender Needs Assessment Survey (WTNAS), one of the first comprehensive efforts to document the lived experiences and urgent needs of the city's transgender residents. Together, these developments not only secured resources for direct services but also provided data to challenge the long-standing invisibility of the community in health planning and policy.



Transgender leaders like **SaVanna Wanzer** also helped establish in the early 2000s the **Transgender Health Clinic at Whitman-Walker Health**, a crucial step in expanding culturally competent care for the transgender community in D.C. For many residents, this was the first time a major health institution in the city offered dedicated services that recognized and affirmed transgender identities. The clinic not only provided medical care but also symbolized a shift toward visibility, inclusion, and the recognition that transgender people had unique health needs that mainstream systems had too often ignored.

Transgender Health Empowerment expanded its programming, supporting the annual Transgender Day of Remembrance and the opening of support houses for transgender adults (2004) and for youth (the **Wanda Alston House**, 2008). THE's focus has shifted as their services drew non-transgender people as well. They embraced all those in need.

THE faced a financial crisis that led to it filing for Chapter 11 bankruptcy on July 7, 2013. A major factor in this collapse was the revocation or suspension of city grants that had been funding its transgender- and LGBTQIA+-related programs since 2004. The reason for the funding cut was tied to liabilities from unpaid taxes. Once the funding was cut, THE was no longer able to carry out its core mission of providing transgender health and advocacy services. Instead, it redirected its limited remaining resources toward operating a temporary housing facility for crime victims under a non-LGBTQIA+ related grant.

Work

Helping Individual Prostitutes Survive (HIPS)

Helping Individual Prostitutes Survive (HIPS) was formed to provide specialized services for youth sex workers. HIPS' mission is to assist female, male, and transgender individuals engaging in sex work in Washington, D.C. to lead healthy lives. Today, HIPS remains an active partner with the LGBTQIA+ community in advocating for trans rights.

Learn more about Washington, D.C.'s Black Trans community, including the pivotal people, places, organizations, and events at [BlaqLGBT History/Trans.](#)

Black Pride

Children's Hour at the Clubhouse: The Center of Black LGBTQIA+ Social Life

The **ClubHouse** at 1296 Upshur St. NW opened in 1975 out of earlier venues like the **Zodiac** and the **Third World**. It quickly became a centerpiece of Washington, D.C.'s African American LGBTQIA+ social life. With 10,000 square feet, state-of-the-art sound and lighting, and a strict membership system, it offered separate party nights for straight and



gay crowds, plus themed evenings, ladies' nights, and Sunday special events. Extravagant holiday celebrations and annual traditions like the Mother's Day dinner helped cement its reputation as more than a nightclub—it was a hub for community connection.

At its height, the ClubHouse hosted legendary entertainers including Sylvester, Jennifer Holiday, and Phyllis Hyman. The crown jewel of its calendar was *Children's Hour*, an elaborate Memorial Day weekend party organized by staff and supporters. Beginning in 1976, each year's themed celebration featured lavish décor, costumes, and DJs, transforming it into a national draw for Black gay men and lesbians. By the 1980s, Memorial Day weekend in D.C. had become a key event on the national LGBTQIA+ calendar.

Learn more about Children's Hour at the ClubHouse from the [Rainbow History Project Digital Archives](#).

Washington, D.C. is recognized as the birthplace of Black Pride, a movement celebrating Black LGBTQIA+ identity and culture. This section explores its origins and enduring significance.

Memorial Day Weekend

For Black communities in D.C. during segregation, Memorial Day weekend signified traveling, family reunions, and vibrant house parties. For Black lesbians and gays, private parties provided networks for safe and discreet celebrations.

From 1975 until 1990, the Memorial Day weekend for D.C.'s Black LGBTQIA+ community was distinguished by the annual *Children's Hour* party at the Clubhouse, an all-night celebratory bash for which the community dressed up, partied hard, and celebrated authenticity. The success of the annual *Children's Hour* celebrations extended nationwide: African American lesbians and gay men made Memorial Day weekend in Washington D.C. a rite of passage into summer during the Eighties.

The AIDS epidemic devastated the ClubHouse's membership, transforming it into a hub for activism during its final years. In September 1983, it hosted the first **AIDS Forum for Black and Third World Gays**, addressing systemic neglect of Black LGBTQIA+ communities.⁵ The

⁵ Rainbow History Project, "The ClubHouse and AIDS," *Rainbow History Project Digital Archives*, accessed January 29, 2026, <https://archives.rainbowhistory.org/exhibits/show/clubhouse/in-the-community/clubhouse-and-aids>.



venue supported groups like **Us Helping Us**, fostering mutual aid and advocacy that laid the foundation for **D.C. Black Pride**'s commitment to combating HIV/AIDS.

When the Clubhouse closed in 1990, it seemed the Memorial Day weekend would be empty for the community.

The First Black Pride

Welmore Cook, Theodore Kirkland and **Ernest Hopkins** were concerned with supporting the city's growing number of HIV positive African Americans and sought an opportunity to raise funds for HIV/AIDS organizations. They floated the idea of holding a Pride event for the city's African American gays, lesbians, bisexuals and transgendered and using it to help raise funds for community organizations. Cook remarked in 1991, that "the planned celebration represents an attempt on the part of Black gays to help themselves and not ask anyone for a handout." Loss of the Memorial Day weekend *Children's Hour* was about to be succeeded by the nation's first black gay Pride celebration.

Partnering with **Best Friends of D.C.** and other local organizations like the **Inner City AIDS Network**, they launched D.C.'s first Black Pride at Banneker Field on May 25, 1991. The event drew over 800 attendees under the theme "Let Us All Come Together," blending celebration with fundraising for AIDS services.⁶

Center for Black Equity

The Center for Black Equity works to promote a multinational LGBTQ+ network dedicated to improving health and wellness opportunities, economic empowerment, and equal rights while promoting individual and collective work, responsibility, and self-determination.

Learn more about Black Pride in Washington, D.C., including the pivotal people, places, organizations, and events at [BLAQ LGBT History/Pride](#).

Organizing

D.C. Coalition of Black Gays

In April 1978, frustrated by the lack of representation and the narrow focus on homophobia by mainstream, primarily white, gay activists, Black gay activists held the first meeting of the D.C. Coalition of Black Gays. Recognizing the need to address issues beyond

⁶ Center for Black Equity, "The Black Pride Movement & the Center for Black Equity," *Center for Black Equity*, accessed January 29, 2026, <https://centerforblackequity.org/history>.



homophobia, the Coalition focused on community empowerment and integrating discussions of race into the gay rights movement.

Grassroots organizing has been essential to advancing the rights and visibility of Black LGBTQIA+ communities in the District. This section documents major campaigns and coalitions.

Movements, Identities, and Activists' Spaces Intersect

In Washington D.C., Black LGBTQIA+ organizing grew out of two converging struggles: the fight for Black civil rights and the early movement for queer recognition. By the mid-20th century, Black Washingtonians who were already mobilizing against segregation, employment discrimination, and police abuse also began to carve out social, spiritual, and political spaces where same-sex desire and LGBTQ+ identities could exist with dignity. House parties, neighborhood YMCAs, Black churches that sheltered queer life in private, and an underground nightlife of clubs and salons galvanized where and how community, pleasure, and politics met.

As the 1960s and 1970s came around, activists in D.C. adopted tactics from various movements, such as direct action, mutual aid, and institution building to answer needs that mainstream organizations often ignored. Tactics such as early sit-ins, picketing, and community gatherings foregrounded the unique needs of Black LGBTQIA+ people: combating racialized policing in LGBTQIA+ spaces, ensuring access to culturally competent health services, and creating leadership pathways for those marginalized within both Black and LGBTQIA+ communities. Burgeoning mutual aid groups, counseling collectives, and social clubs, often informal, became essential lifelines for the community.

Additionally, nightlife and cultural venues played a large role. Clubs, drag revues, and performance circuits were more than entertainment. These spaces fashioned as safe havens, organizing hubs, and training grounds for leadership. From neighborhood ballrooms to bars, these venues fostered networks that supported civic action, community fundraisers, health outreach during the AIDS crisis, voter engagement, and the founding of political clubs and coalitions rooted in Black LGBTQIA+ life.

In the 1980s, the HIV/AIDS epidemic forced a further transformation. Community leaders mobilized urgently around care, prevention, and advocacy, creating service networks, demanding public resources, and insisting that Black queer lives be visible in public health responses. By the late 1980s and early 1990s, these efforts and the desire for autonomous



cultural spaces helped catalyze organized events like D.C. Black Pride, powerful coalitions, and sustained archival work to preserve stories that had too often been erased.

Today, the origins of Black LGBTQIA+ organizing in D.C. are visible in a layered legacy of grassroots mutual aid and political organizing, vibrant cultural institutions and nightlife, and an enduring commitment to document, honor, and make accessible the histories of those who built these movements.

Civil Rights and Home Rule

The Civil Rights Movement of the 1950–60s mobilized Black Americans to challenge racial segregation, economic injustice, and political exclusion. It emphasized collective organizing, intersectional oppression, and mass protest, tactics that would become crucial in later LGBTQIA+ and Third World movements. At the time, people of color called themselves “Third World People,” identifying their oppression within what is now considered the Global South.

The Civil Rights Movement inspired a broader push for human rights and identity-based liberation, especially among people of color, women, and LGBTQIA+ communities in the 1970s. D.C.’s struggle for Home Rule was led largely by Black residents and leaders during the 1960–70s. The passage of the Home Rule Act in 1973 marked the culmination of that work: Black communities now had official political control in the nation’s capital.

D.C. increasingly became a hub for radical organizing. The Civil Rights Movement gave activists the tools, language, and courage to demand justice; Home Rule gave D.C. residents the political space and control to organize; and these conditions empowered Black and Third World LGBTQIA+ people to host the **Third World Lesbian and Gay Conference**, which centered intersectional liberation in the heart of the nation’s capital.

ENIK Coffeehouse

ENIK Alley Coffeehouse or just “Coffeehouse” was an arts & literature center in a two-story carriage house building behind a house at 816 I St NE. D.C. **CBG & Ray Melrose** founded the Coffeehouse. The name ENIKAlley refers to its location in the alley between Eighth and Ninth and I and K streets. With an open loft overlooking the main floor, a fireplace and a warm atmosphere, the place was unique among gay and lesbian spaces in D.C.

The coffeehouse was a crucible for artists, writers, musicians, and performance artists. When Melrose moved to the D.C. space, many of the performers at the Coffeehouse joined him there. Coffeehouse was the central place for meetings of the **Sapphire Sapphos**, which took it over in November 1984 and briefly operated a coffeehouse called Essie’s.

Third World Conference



The 1979 3rd World Conference, held at Howard University during the first National March on Washington for Lesbian and Gay Rights, provided a platform for Black, Indigenous, and LGBTQIA+ people of color BIPOC LGBTQIA+ activists to address racism, sexism, and homophobia. Organized by the **National Coalition of Black Gays**, it amplified voices often excluded from the broader movement and strengthened solidarity among marginalized communities.

The conference featured workshops on topics such as coming out, parenting, and homophobia in Black communities. These sessions created space for dialogue among attendees from diverse racial backgrounds, fostering coalition-building while tackling unique challenges faced by gay people of color.

Annette “Chi” Hughes and Sapphire Sapphos

Annette “Chi” Hughes came to D.C. to attend Howard University, after being born in Alabama and growing up in Queens, N.Y. During her time at Howard, she connected with other gay students and helped found the Lambda Student Alliance, the first club for gay students at a Black university in the country. For Annette “Chi” Hughes, “being a visible gay woman of color at that point in time, in the early ‘80s, was a political statement.”⁷

“So we really wanted people to know, in a city that was predominantly African American, that we were there. And that we were trying to do things for each other and that we were proud of who we are.”⁸

To foster support among lesbian women of color, in 1979 she co-founded the Sapphire Sapphos, a social and political organization. Sapphire Sapphos wanted a safe space both socially and politically where women could talk about political issues, socialize, support each other, and be visible as lesbians of color. Their activities included dances, picnics, support-group meetings, family-friendly gatherings, and participation in **Take Back the Night** marches and the annual Pride parade. The organization encouraged women’s voices to be heard at a time when the principal LGBTQIA+ organizations were dominated by men.

Learn more about Annette “Chi” Hughes from the [Rainbow History Project Digital Collections](#).

Langston Hughes-Eleanor Roosevelt Democratic Club

⁷ Rainbow History Project, “Annette ‘Chi’ Hughes,” *Rainbow History Project Digital Archives*, 2012, <https://archives.rainbowhistory.org/exhibits/show/pioneers/annette---chi---hughes>.

⁸ Rainbow History Project, “Oral History with Annette ‘Chi’ Hughes (Queer Capital—Genny Beemyn),” *Rainbow History Project Digital Collections*, accessed January 29, 2026, <https://archives.rainbowhistory.org/items/show/2014>.



In 1982, frustration with the lack of racial and gender diversity in Washington, D.C.'s gay political establishment led to the creation of the Langston Hughes–Eleanor Roosevelt Democratic Club. The existing Gertrude Stein Democratic Club, which had risen to prominence after supporting Marion Barry in the 1978 mayoral election, was dominated by white gay men in Dupont Circle and had struggled to attract Black members and women. Although Stein leaders acknowledged these shortcomings, many in the broader community no longer saw the club as representative.

In this climate, activists including **Colevia Carter, Melvin Boozer, Clint Hockenberry, ABilly S. Jones, Alexa Freeman, Frank Zampatori, Tony Johnson**, and others established the Langston Hughes–Eleanor Roosevelt Democratic Club as a rival organization. The group, which Carter co-chaired, intentionally centered Black gays and lesbians while also including white allies. Its founders argued that the issues facing the community extended far beyond sexuality, encompassing schools, housing, employment, and other challenges tied to race and gender.

The club also grew out of earlier efforts to demand inclusion of people of color in national gay politics, such as the 1970s delegation of Black activists—including ABilly Jones—who met with the Carter administration under the banner of the **National Coalition of Black Gays**. By the early 1980s, the Langston Hughes–Eleanor Roosevelt Democratic Club stood as a significant alternative to Stein, with leaders openly rejecting the idea that gay politics in the District should be defined solely by white men. Named after Harlem Renaissance writer **Langston Hughes** and former First Lady Eleanor Roosevelt—figures the founders claimed had same-sex relationships—the club embodied a broader vision of queer political life, one rooted in intersectionality and representation.

Learn more about organizing in Washington, D.C., including the pivotal people, places, organizations, and events at [BlaqLGBT History/Organizing](#).

AIDS Crisis

Essex Hemphill

*Essex was at the heart of Washington, D.C.'s African-American gay and lesbian literary and performance renaissance of the 1980s and 1990s, much of it centered at the **ENIKalley Coffeehouse**. His poetry and performances proved memorable evocations of the challenges of being black and gay and young in the midst of the AIDS epidemic. For filmmaker **Marlon Riggs**, he brought voice and energy to *Tongues Untied* and *Black is ... Black Ain't*, as well as to Isacc Julien's *Looking for Langston*.*



Essex's poetry and prose is inextricably linked to African American gay life in D.C. and across the country. Evocative of the despair and joys of African-American gay life and seminal in its influence on the community about him, Hemphill's confidence and joy in himself and others, his anger at discrimination and violence, and his strong belief in "being accountable to ourselves and to one another, truthful and honest, and of course open to change" ran like an anthem through his community. His writings on AIDS articulated the anger, despair, and commitment of his generation.⁹

Learn more about Essex Hemphill from the [Rainbow History Project Digital Collections](#).

The AIDS crisis deeply impacted Black LGBTQIA+ communities in D.C., exposing racial and social inequities. Leaders like **Dr. Melvin Boozer** and **A. Cornelius Baker** organized for care and justice, while groups such as the **Inner City AIDS Network (ICAN)** provided life-saving support. Community spaces and the emergence of **D.C. Black Pride** became powerful sites of resilience and activism.

In Washington, D.C., grassroots organizations became lifelines during the AIDS epidemic. When stigma and neglect left many without resources, institutions like the **Whitman-Walker Clinic**, **Us Helping Us**, and **The Brotherhood** delivered testing, peer support, and education at the community level. Among these, ICAN stands out as a pioneering advocacy group that emerged in the early 1980s. It predated Us Helping Us and is often described within **Rainbow History Project's** archives as the "mother" organization to later Black-led AIDS service groups.

In the **Clubhouse** oral history collections, volunteers recount how community leaders mobilized to fill the gaps of institutional inaction. Us Helping Us formally incorporated in 1988 in response to rising HIV/AIDS cases in Black communities. Its roots trace back even further: managers and members of the Clubhouse observed a troubling pattern in the mid-1980s—friends, peers, and community bonds fading as illness took hold. To counter this, they developed a community-based response. The building at 819 L Street SE served as a hub for early outreach, health education, and holistic care delivery in neighborhoods deeply affected by HIV. Together, these organizations represent critical chapters in D.C.'s queer public health legacy. Their work laid foundational infrastructure for Black LGBTQIA+ communities during one of the most challenging moments in U.S. history.

Malebox!

⁹ Rainbow History Project, "Essex Hemphill," *Rainbow History Project Digital Archives*, 2009, <https://archives.rainbowhistory.org/exhibits/show/pioneers/hemphill>.



Between 1993 and 1999, **Ric Irick** produced *Malebox!* as a monthly newsletter and magazine subtitled “the intimate opinions, experiences & emotions of Black Gay Men.” At its height, the publication reached over 2,000 subscribers locally and nationwide. Its pages highlighted cultural happenings, news, political organizing, HIV/AIDS advocacy, and personal ads, making it both a vital information source and a space for community connection.

A. Cornelius Baker

A. Cornelius Baker was a fierce activist who had a 40-yearlong decorated career in public health and HIV advocacy, as he served as Executive Director to **Whitman-Walker** in 1999, led the formation of what is now known as the Office of Infectious Disease and HIV/AIDS Policy, and bolstered the global response to the HIV pandemic through PEPFAR, which has saved more than 25 million lives worldwide. In his early days, he began working with **Brother, Help Thyself** (BHT) and even worked on Jesse Jackson’s presidential campaign, centering LGBTQIA+ issues and HIV advocacy the whole time. His passing in November 2024 saddened both the LGBTQIA+ and public health community.

Baker’s relentless advocacy helped create the resources we have to combat HIV in our communities and beyond. His work serves as a constant reminder of the need to stand up for change and advocate for our communities.

“AIDS made us stronger. Despite the dying, we pulled together. It really made us become a community. It made us better people.”¹⁰

Learn more about A. Cornelius Baker from the [Rainbow History Project Digital Collections](#).

Artifacts and Memory with Rainbow History Project

Preservation efforts in Rainbow History Project’s archives emphasize materials such as funeral programs, memorial brochures, and community photographs. These artifacts are central to memory work under the Preservation Act, making visible those lost to AIDS and ensuring their stories are not forgotten. The **Names Project: AIDS Memorial Quilt** collection in Rainbow History Project’s archives include paper records related to the Quilt’s creation and its display on the National Mall. Items in this collection include photographs, newsletters, ephemera, and flyers from the 1980s and 1990s, all contributing to public remembrance and community acknowledgment.

The AIDS Memorial Quilt was first displayed on the National Mall in D.C. in October 1987 during the National March on Washington for Lesbian and Gay Rights. The initial

¹⁰ Rainbow History Project, “Oral History Interview with A. Cornelius Baker,” *Rainbow History Project Digital Archives*, accessed January 29, 2026, <https://archives.rainbowhistory.org/items/show/1157>.



installation covered more than two football fields in size. Rainbow History Project's archives house multiple panels, quilt-related banners, and associated materials documenting the Quilt's public presence and its growth over time. These materials preserve both public and private grief and symbolize a larger movement of activism and visibility rooted in community care.

Learn more about the AIDS Crisis in Washington, D.C., including the pivotal people, places, organizations, and events at [BlaqLGBT History/AIDS](#).



Appendix I

Grades 8-12 Common Core Social Studies Standards Alignment

The chart below outlines the driving concepts that can be used to frame a unit of study based on the research collected in this report and other primary and secondary sources.

Grade	Related Driving Concepts
8 th Grade Action Civics	<p>6: Protest and Resistance</p> <p>8.58 Analyze the significance of Washington, DC as a historic and current location for national protests, rallies or other demonstrations.</p> <p>8.59 Evaluate the effectiveness of non-governmental organizations in Washington, DC at participating in and creating change.</p> <p>8.60 Analyze an individual or a group involved in a historic or current protest movement to evaluate their efforts to achieve reform or improve society.</p> <p>8.61 Evaluate the role and efficacy of civil disobedience, mass protest and strikes in creating change.</p>
World History	<p>8: Shifting power</p> <p>WH2.96 Compare the reasons for the spread and/or emergence of at least two pathogens and diseases (e.g., HIV/AIDS, malaria, Ebola, SARS, COVID-19) across the world since the 1980s, including social and economic impacts at a local, national and global scale.</p>
US History	<p>8: Access to Democracy and Power from the 1980s-Present Day</p> <p>US2.77 Evaluate the federal response to the AIDS crisis in the 1980s and the strategies of activists and patient advocates to respond to the crisis.</p> <p>US2.82 Evaluate the tactics and efficacy of modern social, labor, political, and environmental activist movements in America</p>
DC History and Government	<p>3: Emergence of Modern Washington, DC</p> <p>DC.26 Analyze the impact of the Lavender Scare on LGBTQ+ life in Washington DC and the actions taken by specific individuals and organizations (e.g., William Dorsey Swan and the Gay Liberation Front-DC), to increase visibility and equality for LGBTQ+ individuals in Washington.</p> <p>4: Self-Determination in the District</p> <p>DC.38 Evaluate the roles different grassroots community organizations played in fighting for the expansion of political and economic power in the District and nation from the mid- to late 20th century, including local organizing for tenant protections, LGBTQ+ rights and immigrant rights; national struggles for welfare rights and against poverty; and international fights against the Vietnam War, Apartheid and US imperialism in Latin America.</p>



Grade 8: Action Civics

Rainbow History Article	Program Guide	BLK Article	Rainbow History Exhibit
<p>DC Black Pride Timelines</p> <p>1991-1993 1995-2003</p>	<p>First DC Black Pride Parade on May 25, 1991 Link</p>	<p>“D.C. Holds First Ever Black Lesbian, Gay Pride Day”, July 1991 Link</p>	<p>PRIDE: Party or Protest? Black Pride Panel Link</p>

Objectives:

- Students will be able to analyze multiple archival sources and gather evidence of key leaders, places, ideas, and themes related to the creation of DC Black Pride.
- Students will be able to create a 2025 DC Black Pride Program Guide that honors the style, culture, and vibe of the very first DC Black Pride.

Hook (Think-Pair-Share): What is pride? How do you make a space for yourself and others within your community?

Archive Exploration and Research:

- Use a note-catcher or graphic organizer to read and analyze the DC Black Pride article for key individuals and community organizing that were significant to the mission.
- Analyze the First DC Black Pride Parade program guide—what are 2-3 common themes that can be found that describe this event?
- Select 2 images from the DC Black Pride 1999 Photo Collection to analyze. Describe the characteristics of pride that you witness, which may include Style, Celebrity, Organizing, Dance, Music, Performance Arts, Joy, and Resistance.

Visual Project: Program Guide

In pairs or small groups, create a 2025 DC Black Pride Program Guide that honors the style, culture, and artistic expression of the very first DC Black Pride.

(Alternative: Slide Show or Poster)

- Use eye-catching art and designs for the front cover and back cover of the program guide.
- Honor the individuals or groups involved in the historic creation of DC Black Pride. Evaluate their efforts to achieve reform or improve society. 8.60



- Invite participants to DC, using archival evidence to share the significance of Washington, DC as a historic place for Black LGBTQ+ people. 8.58
- Introduce and describe the event in detail. Use the sources as examples of program guide components, including a theme, speaker topics, special guests, music, activities, images, slogans, or any additional details.
- Compile items from the archive to highlight that represent DC Pride and the fight for Black LGBTQ+ Equality. Evaluate the effectiveness of non-governmental organizations in Washington, DC at participating in and creating change. 8.59



District of Columbia History and Government

Rainbow History Archive: The Lavender Scare Link	Rainbow History Archive: Theodore Kirkland at Christopher Street Liberation Day Link	Rainbow History Archive: The Washington Gay Liberation Front (GLF-DC) Link	Rainbow History Archive: Gay Power to Gay People (GLF-DC) Link
Rainbow History Archive: Members of Gay Liberation Front-DC) Link	Rainbow History Archive: Collective Living Images Link	Rainbow History Archive: A Letter from Huey Newton to the Revolutionary Brothers and Sisters about the Women's Liberation and Gay Liberation Movements (p.28) Link	Rainbow History Archive: Faces of the Front Link

Objectives:

- Students will be able to analyze multiple archival sources and gather evidence of key leaders, places, ideas, and themes related to the Lavender Scare and organizing for LGBTQ+ rights in Washington, DC.
- Students will be able to use a problem tree to analyze the impact of the Lavender Scare on LGBTQ+ life in Washington DC and the actions taken by Gay Liberation Front-DC to increase visibility and equality for LGBTQ+ individuals in Washington.

Hook (Think-Pair-Share): When it comes to creating change, why are individuals stronger together?

Archive Exploration and Research:

- Use a note-catcher or graphic organizer to read and analyze the Lavender Scare article and video for the key leaders of the Lavender Scare that considered LGBTQ+ government workers as blackmailers to the US government.
- Analyze The Washington Gay Liberation Front (GLF-DC) sources, including the images, articles, and organizational timeline. Describe the purpose and mission of the GLF-DC. Consider the strategies this organization used to increase equality for LGBTQ+ people in DC. Use the letter from Huey Newton to compare the movement for LGBTQ+ Equality and the movement for Black Liberation.



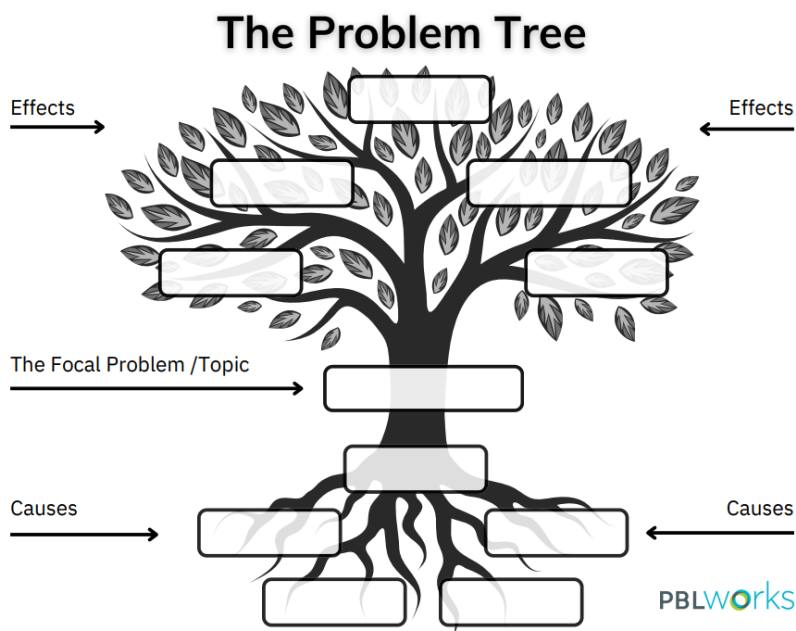
- Describe the impact of Theodore Kirkland, member of The Washington Gay Liberation Front and creator of DC Black Pride. Make connections between Theodore Kirkland's life and the legacy of DC Black Pride.

Graphic Organizer: Problem Tree

In pairs or small groups, complete a problem tree that analyzes the root causes and effects around the focal topic of Black LGBTQ+ Equality since the creation of DC Black Pride.

(Alternative: Slide Show or Poster)

- Analyze the impact of the Lavender Scare on LGBTQ+ life in Washington DC and the actions taken by specific individuals and organizations (e.g., William Dorsey Swan and the Gay Liberation Front-DC), to increase visibility and equality for LGBTQ+ individuals in Washington. DC 26
- Evaluate the roles different grassroots community organizations played in fighting for the expansion of political and economic power in the District and nation from the mid - to late 20th century, including local organizing for tenant protections, LGBTQ+ rights and immigrant rights; national struggles for welfare rights and against poverty; and international fights against the Vietnam War, Apartheid and US imperialism in Latin America. DC 38



Extension Related to Driving Concept:

8.61 Evaluate the role and efficacy of civil disobedience, mass protest and strikes in creating change.





Grade 8: Action Civics

Rainbow History Archive: Ms. Earline Budd Community Pioneer Profile Link	Rainbow History Archive: Oral history interview with Earline Budd Link	Rainbow History Archive: Toni Collins Community Pioneer Profile Link
Rainbow History Archive: The 2011-2012 Washington D.C. Trans Community Needs Assessment Link	Rainbow History Archive: Capital Trans Pride 2009 Link	Rainbow History Archive: Talking Trans History (recording) Link
<p>Objectives:</p> <ul style="list-style-type: none"> Students will be able to analyze multiple archival sources and gather evidence of key leaders, places, ideas, and themes related to Transgender rights, safety, and visibility within the LGBTQ+ community of Washington, DC and the nation. Students will be able to design a map to equality that documents evidence-based steps to spread awareness for the rights and safety of transgender students within DC Public Schools. <p>Hook (Think-Pair-Share): What is freedom? Can you have freedom without safety?</p> <p>Archive Exploration and Research:</p> <ul style="list-style-type: none"> Use a note-catcher or graphic organizer to read and analyze key ideas and themes related to Transgender rights, safety, and visibility within the LGBTQ+ community of Washington, DC and the nation. Describe the impact of Earline Budd and Transgender Health Empowerment. Analyze the sources on Toni Collins, Ruby Corado, Rayceen Pendarvis, and Gabrielle "Gibby" Thomas. Make connections between their lives and the legacy of transgender rights in Washington, DC. Analyze the needs assessments for strategies that increase visibility and reduce harm against transgender individuals in Washington, DC. <p>Visual Project: Map to Equality</p> <p>In pairs or small groups, design a map that documents evidence-based steps to spread awareness for the rights and safety of transgender students within DC Public Schools.</p> <p>(Alternative: 3-D Model or Speech)</p> <ul style="list-style-type: none"> Use eye-catching art and descriptive words for the project. 		



- Summarize the types of violence and discrimination experienced by transgender citizens of Washington, DC.
- Create evidence-based steps to equality that analyze and address the root causes of discrimination towards transgender people.
- Use archival evidence to share the significance of Washington, DC as a historic place for Black LGBTQ+ people. Describe the impact and inspiration of a transgender activist from Washington, DC. Highlight milestones from their life and legacy. Evaluate their efforts to achieve reform or improve society. 8.58 8.59 8.60



World History II

Rainbow History Oral History Oral history interview with Carlene Cheatham Link	Rainbow History Article The ClubHouse and AIDS Link	The Kojo Nnamdi Show Surviving A Plague: How Local Washington Fought The HIV/AIDS Epidemic Link	Independent Article Why COVID Deaths Have Surpassed AIDS Deaths in the U.S. Link
NIH Article Similarities and differences between HIV and SARS-CoV-2 Link	Government Article HIV Global Statistics Link	Independent Article The Global HIV/AIDS Epidemic Link	NIH Article The Pandemics of Mass Destruction: A Comparative Analysis of HIV/AIDS and Coronavirus (COVID-19) Link

Objectives:

- Students will be able to analyze multiple archival sources and gather evidence of Include social and economic impacts of HIV/AIDS and Covid-19 infections on a local, national and global scale
- Students will be able to describe pathology and prevalence, social attitudes and stigmas, government response, and organized movements to spread awareness in Washington, DC.
- Students will be able to write an argument persuading the DC Council to support a community health project that spreads awareness about COVID-19 or HIV/AIDS.

Hook (Think-Pair-Share): How is the research of pathology of illnesses and infections helpful to a society that values health?

Archive Exploration and Research:

- Use a note-catcher or graphic organizer to read and analyze the sources on Covid-19 and HIV/AIDS. Include social and economic impacts of the infections on a local, national and global scale. Gather relevant details regarding pathology and prevalence, social attitudes and stigmas, government response, and organized movements to spread awareness.
- Analyze evidence within the sources to argue which groups were most impacted by the epidemics—what are 2-3 common themes that can be found within both?

Oral Project: Speech



In pairs or small groups, write an argument persuading the DC Council to support a community health project that spreads awareness about COVID-19 or HIV/AIDS.

(Alternative: Debate or Brochure)

- Describe the mission, purpose, and design of the community health project.
- Detail the reasons for the spread and/or emergence of at least two pathogens and diseases: HIV/AIDS and COVID-19, including social and economic impacts at a local, national and global scale. WH2.96



US History II

Rainbow History Oral History Oral history interview with Carlene Cheatham Link	Rainbow History Article The ClubHouse and AIDS Link Aids Forum Link AIDS Education Fund fundraisers Link	Rainbow History Article Barbara Chinn Link	Rainbow History Article A. Cornelius Baker Link
Rainbow History Article Rev. Dr. Rainey Cheeks Link	Rainbow History Article James "Juicy" Coleman Link	Stanford Article At the Club: Locating Early Black Gay AIDS Activism in Washington, D.C. Link	The Kojo Nnamdi Show Surviving A Plague: How Local Washington Fought The HIV/AIDS Epidemic Link

Objectives:

- Students will be able to analyze multiple archival sources and gather evidence of key leaders, places, ideas, and themes related to fighting HIV/AIDS in Washington, DC.
- Students will be able to evaluate the local and federal response to the AIDS crisis in the 1980s and the strategies of activists and patient advocates to respond to the crisis.
- Students will be able to design a DC AIDS Fundraiser modeled after Whitman-Walker. Create an event that honors the legacy of individuals from DC who made lasting impressions on those impacted by HIV/AIDS.

_Hook (Think-Pair-Share): What are examples of stigma around people with HIV or contracting HIV? How do we end those misconceptions?

Archive Exploration and Research:

- Use a note-catcher or graphic organizer to analyze the articles, audio, and images around HIV/AIDS activism in Washington, DC. Gather evidence of key individuals and community organizing that were significant.
- Describe the impacts of major organizations and key leaders in HIV/AIDS activism in Washington, DC. Consider the strategies this organization and key leaders used to increase equality and educate the community.



- Describe the impacts of Barbara Chinn, Rev. Dr. Rainey Cheeks, James "Juicy" Coleman, and A. Cornelius Baker among other activists. Make connections between these individuals and the legacy of HIV/AIDS activism and LGBTQ+ equality.

Design Project: DC AIDS Fundraiser

In pairs or small groups, design a DC AIDS Fundraiser modeled after Whitman-Walker. Create an event that honors the legacy of individuals from DC who made lasting impressions on those impacted by HIV/AIDS.

(Alternative: Diorama or 3-D Model)

- Use eye-catching art and designs for the flyer modeled after Whitman-Walker. Invent, design, or create a historical memento that can be sold at the fundraiser.
- Introduce and describe the fundraiser in detail. Add advertisements, activities, and special guests that honor the legacy of Whitman-Walker.
- Honor the individuals or groups involved in the community education around prevention of HIV/AIDS. Evaluate the federal response to the AIDS crisis in the 1980s and the strategies of activists and patient advocates to respond to the crisis. Evaluate their efforts to achieve reform or improve society. US2.77 US2.82



District of Columbia History and Government

Rainbow History Oral History Oral history interview with Carlene Cheatham Link	Rainbow History Article The ClubHouse and AIDS Link Aids Forum Link AIDS Education Fund fundraisers Link	Rainbow History Article Barbara Chinn Link	Rainbow History Article A. Cornelius Baker Link
Rainbow History Article Rev. Dr. Rainey Cheeks Link	Rainbow History Article James "Juicy" Coleman Link	Stanford Article At the Club: Locating Early Black Gay AIDS Activism in Washington, D.C. Link	The Kojo Nnamdi Show Surviving A Plague: How Local Washington Fought The HIV/AIDS Epidemic Link

- Students will be able to analyze multiple archival sources and gather evidence of key leaders, places, ideas, and themes related to fighting HIV/AIDS in Washington, DC (Whitman-Walker Clinic and The ClubHouse).
- Students will be able to evaluate the roles different grassroots community organizations played in fighting for the expansion of political and economic power in the District and nation from the mid- to late 20th century, including local organizing for LGBTQ+ rights.
- Students will be able to write a TV script with scenes from a political drama that reflect the history and triumphs within the Washington, DC HIV/AIDS activism of the early 1980's.

Hook (Think-Pair-Share): What is an example of local organizing that has impacted you? How do we help people know more about local activism?

Archive Exploration and Research:

- Use a note-catcher or graphic organizer to analyze the articles, audio, and images around HIV/AIDS activism in Washington, DC. Gather evidence of key individuals and community organizing that were significant.
- Describe the impacts of major organizations and key leaders in HIV/AIDS activism in Washington, DC. Consider the strategies this organization and key leaders used to increase visibility and equality for LGBTQ+ individuals in Washington.



- Describe the impacts of Barbara Chinn, Rev. Dr. Rainey Cheeks, James "Juicy" Coleman, and A. Cornelius Baker among other activists. Make connections between these individuals and the legacy of HIV/AIDS activism and LGBTQ+ equality.

Visual Project: TV Script

In pairs or small groups, write a TV script with scenes from a political drama that reflect the history and triumphs within the Washington, DC HIV/AIDS activism of the early 1980's.

(Alternative: Skit or Animation)

- Analyze the impact of the Lavender Scare on LGBTQ+ life in Washington DC and the actions taken by specific individuals and organizations (e.g., Whitman-Walker Clinic and The ClubHouse), to increase visibility and equality for LGBTQ+ individuals in Washington. DC.26
- Evaluate the roles different grassroots community organizations played in fighting for the expansion of political and economic power in the District and nation from the mid- to late 20th century, including local organizing for tenant protections, LGBTQ+ rights and immigrant rights; national struggles for welfare rights and against poverty; and international fights against the Vietnam War, Apartheid and US imperialism in Latin America. DC.38