

Teaching and Learning LGBTQ+ Histories of the United States in Your Classroom

Queerness is a longing that propels us onward, beyond romances of the negative and toiling in the present. Queerness is that thing that lets us feel that this world is not enough, that indeed something is missing.

– José Esteban Muñoz¹

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AS A SOCIAL STUDIES TEACHER and LGBTQ+ educator, I have explored and critiqued the shortcomings of inclusion in education, especially by exposing curricular patterns that neglect or oversimplify the identities of queer individuals, if not erase them altogether. Through leading workshops, I have learned about the challenges faced by educators who want to promote LGBTQ+ inclusion, such as depending heavily on online resources for literature recommendations and lesson plans. I have also thought about how to equip teachers with the knowledge and tools they need to create inclusive and equitable classrooms that cover a wide range of topics such as the LGBTQ+ rights movement, the impact of HIV/AIDS on the LGBTQ+ community, and the experiences of LGBTQ+ individuals from diverse backgrounds across time and space. Recently, I participated in a two-week National Endowment for the Humanities (NEH) workshop, the “LGBTQ+ Histories of the United States” summer institute for teachers, sponsored by the American Social History Project/Center for Media and Learning at the CUNY Graduate Center. I was fortunate enough to collaborate and learn

from other educators in the field, expanding my understanding of how to effectively integrate LGBTQ+ content in history and social studies more broadly, through innovative and inclusive pedagogical approaches. After all, instilling *queerness*, as José Esteban Muñoz emphasizes,² calls for a collective that imagines new LGBTQ+ futures, always possible, always in the making.

Moreover, this article emphasizes the importance of incorporating LGBTQ+ content into history and social studies curricula. It begins by discussing the significance of this integration considering recent data and backlash against LGBTQ+ curricula. The article then critiques traditional approaches to LGBTQ+ curricula—specifically, the “add-and-stir” model. Next, it presents seven promising practices for integrating LGBTQ+ histories into the classroom, including strategies for teaching LGBTQ+ history and creating inclusive environments. The article concludes by acknowledging the limitations of my personal experience and discussing practical implications.

LGBTQ+ Curricular Violence

The prevalence of heteronormativity³ and cisnormativity⁴ in schools is well documented, with research pointing to the hidden curriculum⁵ as a significant contributor to reinforcing these norms.⁶ The curriculum has a longstanding tradition of prioritizing heteronormative narratives.⁷ The lack of representation of LGBTQ+ individuals in the curriculum is particularly striking, with such figures almost non-existent in social studies and history textbooks.⁸ A decade ago, Jeffrey Hawkins found that a quarter of contemporary U.S. high school textbooks lacked LGBTQ+ portrayals,⁹ and since then, little has changed.¹⁰ These examples, from heteronormativity to erasure, demonstrate curricular violence, or how the curriculum and teaching practices within schools perpetuate discrimination and marginalization against LGBTQ+ students¹¹ and contribute to a hostile school climate.¹²

The current backlash against LGBTQ+ content in schools in some parts of the United States¹³ further perpetuates curricular violence. Opponents of LGBTQ+ content in schools often argue that it is not appropriate to teach children about LGBTQ+ issues and that teaching such content is a form of “indoctrination.”¹⁴ Some also argue that it is not the role of schools to teach about these issues and that parents

should be the ones to discuss these topics with their children. This opposition to LGBTQ+ content in schools has led to efforts to remove or restrict such content from the curriculum by pushing for new laws, including five states with “no promo homo” laws¹⁵ barring educators from discussing LGBTQ+ people or issues in schools. These efforts also include the removal of books and resources that contain LGBTQ+ content from school libraries¹⁶ and the potential firing of teachers who support LGBTQ+ rights.¹⁷

LGBTQ+ rights organizations, educators, and other advocates criticize this backlash, arguing that it is essential for schools to provide inclusive and accurate information about LGBTQ+ identities, experiences, and issues to create safe, affirming, and inclusive environments for all students. Countless studies from the Gay, Lesbian, and Straight Education Network (GLSEN) demonstrate that incorporating LGBTQ+ content within the curriculum positively impacts the experiences and educational outcomes of LGBTQ+ students.¹⁸ The benefits include increased academic achievement and self-confidence, improved mental health, and a greater sense of safety and belonging within the school environment. Furthermore, studies have reported that inclusive curricula can lead to a reduction in rates of homophobia¹⁹ and transphobia.²⁰ However, only six states have passed LGBTQ+ inclusive curriculum mandates.²¹

Add + Stir!

When efforts are made to include LGBTQ+ voices and perspectives in the curriculum, the “add-and-stir” approach is likely to come to mind. This practice refers to simply including content related to marginalized groups, such as LGBTQ+ individuals or people of color, within the existing curriculum without critically examining or revising the overall curriculum. This approach has been widely criticized for perpetuating stereotypes and reinforcing harmful misconceptions about marginalized groups by failing to provide accurate and nuanced information. Additionally, it has a tokenizing effect, where the content related to marginalized groups is only included superficially rather than fully integrated into the curriculum. This approach perpetuates the idea that marginalized groups only exist in separate categories and not as an integral part of society. Moreover, it does not engage in a critical examination

as to what contributes to the marginalization of certain groups in the first place. Instead, as Emily Hobson and Felicia Perez assert, LGBTQ+ histories need to be:

[M]ore than just another item in a long list of curricular requirements... bringing the queer past into the curriculum requires skills beyond intervening against homophobia and justifications beyond student safety. We must explain the political and pedagogical value of LGBT history in terms that respond to the fundamental problems in education today.²²

Moreover, numerous educational scholars like Deborah Britzman, William Pinar, and Kevin Kumashiro advised going beyond the inclusion of LGBTQ+ content in the curriculum, focusing on deconstructing the forces that contribute to curricular violence by examining the construction of categories like gender and sexuality.²³ For example, Kumashiro highlighted the importance of knowledge disruption as a crucial aspect of learning.²⁴ What made the NEH workshop illuminating and responsive to the needs of LGBTQ+ youth, for example, was its conception of LGBTQ+ curricular inclusion that combined the “political and pedagogical value of LGBT history”²⁵ and a willingness to engage with history by disrupting gender and sexuality binaries, analyzing relations of power, and even challenging narratives of progress.²⁶

Seven Promising Practices for LGBTQ+ Curricular Inclusion in History

I have always been passionate about curricular inclusion in education. In addition to teaching social studies, I am involved in research and curriculum development for various organizations that promote LGBTQ+ awareness and representation. For instance, I am a researcher for EnGenderED Research Collaborative (which examines how gender influences the daily lives of young people in schools and communities) and a curriculum consultant for NC State University and the International Baccalaureate (IB), following my dissertation analyzing LGBTQ+ representations in emerging K-12 curricula.²⁷ Through these roles, I have gained valuable insights into the challenges and opportunities of integrating LGBTQ+ histories into the social studies curriculum. There are seven promising practices I have identified to address the gaps that often overlook, if not exclude, LGBTQ+ histories (**Figure 1**).

**Seven Promising Practices for
Teaching and Learning LGBTQ+ Histories**

1. Integrate Historical Figures and Events
2. Create New Lessons and Units
3. Apply an Intersectional Approach
4. Use Primary Sources
5. Leverage Oral History
6. Use Inclusive and Respectful Language
7. Collaborate with LGBTQ+ Organizations and Educators

Figure 1: Seven Promising Practices for Teaching and Learning LGBTQ+ Histories

Promising Practice 1: Integrate LGBTQ+ historical figures and events into existing lessons.

There are numerous opportunities for educators to incorporate LGBTQ+ history into existing lessons. Entry points from early America to the 1990s scaffold the process in ways that make it easier and more organic to explore LGBTQ+ histories. For example, discuss the Lavender Scare, a purge of LGBTQ+ people from the U.S. government in the 1950s, in a lesson about McCarthyism and the Red Scare. Many history classrooms might include the study of the Harlem Renaissance and the Jazz Age, yet neglect to include Ma Rainey, “Mother of the Blues,” a prolific singer and songwriter considered an early feminist icon for challenging gender and sexuality norms in her music. Incorporate historical figures and events from various eras, such as two-spirit people in pre-colonial America, Albert Cashier in the Civil War era, Boston marriages in the mid-twentieth century, the Philadelphia Annual Reminder Marches and the AIDS Crisis in the twenty-first-century, and the *Bostock v. Clayton County* case in Supreme Court history. The objective is to present these case examples to enable students to grasp their significance, make deeper connections more readily, and reflect on the importance of these integrations. As a Theory of Knowledge instructor, I have

my high school students analyze history and other disciplinary curricula to evaluate the integration of LGBTQ+ figures, or lack thereof, applying a critical media literacy framework²⁸ to explore aspects such as social constructivism, use of language, audience interpretation, and social and environmental justice. Students are thus engaging with historical texts by critically examining representations and ideologies, ultimately identifying and reflecting upon the power dynamics that shape culture and society.

Promising Practice 2: Create new lessons and units specifically about LGBTQ+ history and issues.

New lessons or units will further enrich the curriculum with LGBTQ+ history and issues. For example, include the history of the LGBTQ+ rights movement, the impact of HIV/AIDS on the LGBTQ+ community, and the experiences of LGBTQ+ people from diverse backgrounds. These incorporations should be organic and reflect how at any point in history, LGBTQ+ people are always present and, thus, are also participating in the political process as much as being impacted by that process. As a Global Politics instructor, I have had the opportunity to centralize LGBTQ+ communities in a required unit on human rights, teaching that struggle in both local and global contexts, from legal recognition to the death penalty. Further, in the NEH workshop, multiple educators led interactive sessions specifically designed to enhance understanding of the histories and experiences of LGBTQ+ individuals in the U.S. among teachers.²⁹ The workshop's final project involved educators working together to create a year-long module focusing on LGBTQ+ history that could also be integrated into existing curricula. For example, one team's module explored the role of pop culture throughout history in shaping the LGBTQ+ community.³⁰ The module included a series of lessons and project-based assessments for students to demonstrate their understanding of the material, incorporating a range of topics from the colonial era, Civil War era, 1920s and 1930s, McCarthy era, and 1990s. Such modules provide a deeper and more comprehensive understanding of LGBTQ+ histories, rather than a shallow or one-dimensional view, showing that LGBTQ+ history is a crucial part of U.S. history and should be taught as such.

Promising Practice 3: Apply an intersectional approach, which includes exploring the intersections of race, gender, sexuality, class, and nationality, and how these have shaped the experiences of LGBTQ+ individuals/communities.

It is imperative to honor the multi-dimensional nature of queer identities. Acknowledging the work of black feminist scholars like Kimberlé Crenshaw, who have encouraged an intersectional approach to the appreciation of both the construction of identity and the implications of these constructions for the position of LGBTQ+ people in society, is vital. This complexity is essential when we entertain progressive narrative arcs that give the sense that LGBTQ+ rights have been achieved, or encounter traditional narratives that obscure the contributions of certain members of the LGBTQ+ community. Consider the case of *Stonewall* (2015), a mainstream film that has been widely criticized for whitewashing the gay and lesbian rights movement by leaving out trans women of color such as Sylvia Rivera and Marsha P. Johnson. Recognizing intersectionality is crucial in advocating for fairness and equality for the LGBTQ+ community, as is recognizing how history textbooks can be underhanded in perpetuating inequality by advancing these incomplete narratives. By considering intersectionality, we can better understand the diverse experiences of LGBTQ+ individuals and their unique challenges and adversities towards creating a more inclusive and equitable society.

Promising Practice 4: Use primary sources such as letters, diaries, and speeches written by LGBTQ+ individuals to give students a deeper understanding of their experiences, and complement these sources with films, documentaries, books, and other forms of media to make the curriculum even more accessible.

There are excellent resources that provide LGBTQ+ primary sources for deepening the lived experience of LGBTQ+ communities. Teachers can consult GLSEN (www.glsen.org), ONE Archives (www.onearchives.org), PBS Learning Media (www.pbslearningmedia.org), the California History-Social Science

Project (chssp.ucdavis.edu/lgbtq-primary-sources), the *Queer America Podcast* by Learning for Justice (www.learningforjustice.org/podcasts/queer-america), and the *Hidden Voices: LGBTQ+ Stories in United States History Curriculum* by New York City Department of Education (www.weteachnyc.org/resources/resource/hidden-voices-lgbtq). Using primary sources allows educators and students to fill in gaps in the historical record by bringing to light important events and experiences often left out of the dominant narrative. For example, students can analyze the 1987 poster by the Silence = Death Project,³¹ which spread the word about the AIDS epidemic in the face of the Reagan administration's inaction. The AIDS Coalition to Unleash Power (ACT UP) adopted the poster in their awareness campaigns in the 1980s, and the organization remains active today. The text on the bottom of the poster read:

Why is Reagan silent about AIDS? What is really going on at the Center for Disease Control, the Federal Drug Administration, and the Vatican?
Gays and lesbians are not expendable...Use your power...Vote...
Boycott...Defend yourselves...Turn anger, fear, pain into action.

Clips from *How to Survive a Plague* (2012) will complement analysis of the poster, chronicling the AIDS epidemic in the United States from the early 1980s to the mid-1990s and focusing on the activism and advocacy efforts of ACT UP members. Through footage of protests and demonstrations, the documentary shows the community's tireless efforts to bring attention to the AIDS epidemic and to find a cure for the disease—a testament to the power of collective action to effect change and save lives. By offering multiple means of representation and reinforcing primary sources, students remain engaged and further humanize LGBTQ+ communities as they make additional historical and contemporary connections.³²

Promising Practice 5: Leverage oral history as opportunities for students to listen to LGBTQ+ voices to help them understand the complexities of LGBTQ+ history and the issues that LGBTQ+ individuals still face today.

There are many examples of oral histories that can be used to engage the classroom and promote understanding and empathy for LGBTQ+ communities. Oral history can range from personal

narratives to interviews to community histories, like the Proud Savannah History Project (www.savannahga.gov/3272/Proud-Savannah-History), which documents and preserves the history of Savannah, Georgia's LGBTQ+ community. In my own lessons, I often bring in StoryCorps (www.storycorps.org), a diverse archive of U.S. voices and experiences, including LGBTQ+ episodes like the animated "Love, Lost, and Found" and "My Aunties."³³

Preparation for the NEH workshop included watching *The Archivettes* (2018), a documentary that highlights the crucial role that archives like the Lesbian Herstory Archives play in preserving and celebrating marginalized communities and their histories. We took a virtual field trip to the Lesbian Herstory Archives (www.lesbianherstoryarchives.org), which houses the most extensive collection of materials by and about lesbian, bisexual, and queer women. The field trip demonstrated how oral history provides a unique and personal perspective on historical events and experiences; the collection focuses on the experiences of the working class, people of color, and radical lesbians, making it a vital resource for gaining a more nuanced and complete understanding of LGBTQ+ history.

Promising Practice 6: Use inclusive and respectful language and terminology when teaching about LGBTQ+ history and issues while also teaching how the language used to describe the LGBTQ+ community has evolved, reflecting changing attitudes and societal norms.

Becoming familiar with LGBTQ+ terms and using preferred personal pronouns is crucial for creating a safe, inclusive, and welcoming space.³⁴ Further, language changes over time, which is why it is important to see the value in self-labeling and to recognize that the language used to describe the LGBTQ+ community has often been used as a weapon toward them, and its evolution reflects changing attitudes and societal norms.³⁵ I spend a lot of time on language in my first few classes when establishing classroom norms with students to demonstrate how language is a tool we use to model respect, as respect is a vital facet of any learning community. During the late nineteenth and early twentieth centuries, terms such as "invert" and "sexual pervert" were used to describe LGBTQ+ individuals, often in a negative or derogatory manner. In the mid-

twentieth century, the term “homosexual” became more associated with pathology. In the late twentieth and early twenty-first centuries, the LGBTQ+ community began to embrace the term “gay” to assert their rights. However, some members of the community might prefer terms such as “lesbian,” “bisexual,” or “transgender” to describe their specific identity more accurately. The term “queer” is an example of a word changing from a slur to a preferred label, reclaimed by some gay, lesbian, bisexual, and transgender people as a self-affirming umbrella term. Such language shifts can indicate the ongoing struggle for LGBTQ+ equality and acceptance by reflecting the changes in identity, visibility, and representation of LGBTQ+ people over time.³⁶ These shifts are often readily understood by students as they point out creative evolutions of identity labels on their preferred social media platforms.

Promising Practice 7: Collaborate with LGBTQ+ organizations, educators, and activists to bring in the perspectives, stories, and voices from the community to make sure the curriculum is inclusive and accurate.

LGBTQ+ history integration does not exist in a vacuum. In that regard, I like to reconceptualize the curriculum as one that transcends texts and textbooks and relies upon expertise that can bring a level of authenticity and appreciation. It is also worth reminding the educator that whenever they feel that they are outside their comfort zone, if not expertise, they should lean on and, ultimately, celebrate funds of knowledge³⁷ in the community. Partnering with local organizations and other experts in the local community is extremely useful. The Audre Lorde Project (www.alp.org) is a Brooklyn-based community center organized predominately by LGBTQ+ feminists of color, prioritizing an agenda around immigration, racism, poverty, health care, street violence, geriatrics, and community organizing. Invoking the legacy of Audre Lorde, an Afro-Caribbean American writer, poet, and activist, the Audre Lorde Project (ALP) provides numerous resources—such as workshops, leadership development programs, and campaigns—focusing on the intersections of race, gender, sexuality, class, nationality, and other marginalized identities. In the classroom, I bring in ALP resources to complement all seven of these promising practices. By partnering with these organizations,

I hope to help students learn more about intersectionality and social justice for all oppressed groups. I also want to inform LGBTQ+ students in my class about the resources and opportunities available for them to get support and engage in advocacy, if needed or desired.

Queering History

To advance social progress, students need to learn about the current issues affecting LGBTQ+ communities and how they can apply their knowledge across different contexts and periods. This comprehensive approach can be applied to other subjects such as literature and science. For example, a primary source scavenger hunt can facilitate the discussion of LGBTQ+ characters in literature and LGBTQ+ issues in science classes. This activity can reveal the contributions and challenges of LGBTQ+ writers and scientists in various fields and disciplines. It can also encourage students to critically evaluate the sources of literary and scientific knowledge and the biases or gaps that may exist in them due to heteronormativity or discrimination.

While I can only speak to my own experience as an educator, I have high expectations for the impact of these promising practices on students and teachers. I am aware that implicit biases may cloud my interpretations of the texts and activities, and acknowledge my positionality as someone who greatly benefited from devoting time to this area in my studies and attending a workshop on a grant. I also acknowledge that, as a gay man, I am passionate about this issue because of my sense of invisibility navigating curricula in public K-12 schools.

Moreover, this list of promising practices seeks to address only some of the criticisms of integrating LGBTQ+ history, such as lack of preparation, by recommending robust workshops in the short term and reimagining teacher education programs in the long term. A content analysis of forty-one U.S. multicultural education courses, for example, revealed a dearth of comprehensive LGBTQ+ coverage.³⁸ While teachers may be aware of the need to include LGBTQ+ content in history, they may not fully understand the experiences and contributions of LGBTQ+ people to history without proper facilitation.

LGBTQ+ histories do not take away from the content we are already teaching; instead, such histories allow us to deepen and

enrich the curriculum in new and, ultimately, more representative ways. There is a crucial role of LGBTQ+ histories in promoting social justice—particularly when they push back against a narrow perspective of inclusion by disrupting an “add-and-stir” approach—reconceptualizing history as a “complicated conversation”³⁹ with a “consciousness of possibilities,”⁴⁰ and presenting counter narratives to dominant narratives.⁴¹ The connection between curriculum and pedagogy is emphasized by engaging students with the content through the lens of power and politics. This approach enhances the curriculum by fostering critical thinking skills, challenging preconceived notions, and exposing processes of normalization and its effects. Further, collaborating with activist organizations like the Audre Lorde Project is vital for integrating diverse perspectives into the history curriculum and making this work integral rather than just a one-time event.

Notes

1. José E. Muñoz, *Cruising Utopia: The Then and There of Queer Futurity* (New York: New York University Press, 2009), 1.
2. Muñoz, *Cruising Utopia*.
3. “Heteronormativity” is the belief that heterosexuality is the only normal and natural sexual orientation, and that all people and relationships should conform to this standard.
4. “Cisnormativity” is the assumption that everyone is cisgender (i.e., identifying with the gender they were assigned at birth), along with the portrayal of this as the norm, which leads to the marginalization and discrimination of transgender and non-binary individuals.
5. “Hidden curriculum” is the implicit and often unintentional curricular messages and biases that perpetuate heteronormativity and cisnormativity.
6. Elizabeth J. Meyer, *Gender and Sexual Diversity in Schools* (New York: Springer, 2010), 61-62.
7. Cris Mayo, *LGBTQ Youth and Education: Policies and Practices* (New York: Teachers College Press, 2014), 31-33; Bárbara C. Cruz and Robert W. Bailey, “An LGBTQ+ Inclusive Social Studies: Curricular and Instructional Considerations,” *Social Education* 81, no. 5 (October 2017): 296-302.
8. Sandra J. Schmidt, “Queering Social Studies: The Role of Social Studies in Normalizing Citizens and Sexuality in the Common Good,” *Theory & Research in Social Education* 38, no. 3 (Summer 2010): 314-335.

9. Jeffrey M. Hawkins, “Don’t Ask about and Don’t Tell the Lies My Teacher Told Me: A Content Analysis of LGBTQ Portrayals in Textbooks,” in *The New Politics of the Textbook: Problematizing the Portrayal of Marginalized Groups in Textbooks*, ed. Heather Hickman and Brad J. Porfilio (Boston, MA: Sense Publishers, 2012), 235-257.

10. Cruz and Bailey, “An LGBTQ+ Inclusive Social Studies.”

11. Stephanie P. Jones, “Ending Curriculum Violence,” *Learning for Justice*, no. 64, Spring 2020, <<https://www.learningforjustice.org/magazine/spring-2020/ending-curriculum-violence>>.

12. Mayo, *LGBTQ Youth and Education*, 51-53.

13. Human Rights Watch, “‘Like Walking Through a Hailstorm’: Discrimination Against LGBT Youth in US Schools,” December 7, 2016, <<https://www.hrw.org/report/2016/12/07/walking-through-hailstorm/discrimination-against-lgbt-youth-us-schools>>. As of May 2023, the Human Rights Campaign indicates, “So far this year, we’ve seen more than 400 anti-LGBTQ+ bills introduced in states across the country.” See Human Rights Campaign, “Our Fight for LGBTQ+ Rights in the States,” May 5, 2023, <<https://www.hrc.org/campaigns/the-state-legislative-attack-on-lgbtq-people>>.

14. Stephen Sawchuk, “What’s Driving the Push to Restrict Schools on LGBTQ Issues?” *Education Week*, April 19, 2022, <<https://www.edweek.org/leadership/whats-driving-the-push-to-restrict-schools-on-lgbtq-issues/2022/04>>.

15. Equality Texas, “‘No Promo Homo’ Laws: Harmful and Outdated,” 2022, <<https://www.equalitytexas.org/no-promo-homo-laws/>>.

16. Julian Shen-Berro, “New Study Finds School Library Collections Reflect Local Politics: Book Challenges May have ‘Chilling Effects’ on New LGBTQ Books in School Libraries, Study Finds,” *Chalkbeat*, January 11, 2023, <<https://www.chalkbeat.org/2023/1/11/23549266/book-challenges-bans-school-library-collections-lgbtq-race>>.

17. Kelly Field, “Under New Laws, Some Teachers Worry Supporting LGBTQ Students will get them Sued or Fired,” *USA Today*, May 23, 2022, <<https://www.usatoday.com/story/news/nation/2022/05/23/lgbtq-civil-rights-laws-worry-some-teachers-who-fear-punishment/9859737002/>>.

18. GLSEN—the Gay, Lesbian, and Straight Education Network—is the leading LGBTQ+ organization championing LGBTQ+ issues in K-12 education, established in 1990. GLSEN’s repository of research is available at <<https://www.glsen.org/research>>.

19. GLSEN, “Teaching Respect: LGBT-Inclusive Curriculum and School Climate (Research Brief),” 2011, 2.

20. Emily A. Greytak, Joseph G. Kosciw, and Madelyn J. Boesen, “Putting the ‘T’ in ‘Resource’: The Benefits of LGBT-Related School Resources for Transgender Youth,” *Journal of LGBT Youth* 10, no. 1-2 (2013): 45-63.

21. Sabia Prescott, “Six States have Now Passed LGBTQ+ Inclusive Curriculum Legislation—Each with a Different Definition of ‘Inclusion,’” *New America*, June 17, 2021, <<https://www.newamerica.org/education-policy/edcentral/six-states-have-now-passed-lgbtq-inclusive-curriculum-legislationeach-with-a-different-definition-of-inclusion/>>.

22. Emily K. Hobson and Felicia T. Perez, "Questions, Not Test Answers: Teaching LGBT History in Public Schools," in *Understanding and Teaching: U.S. Lesbian, Gay, Bisexual, and Transgender History*, ed. Leila J. Rupp and Susan K. Freeman (Madison, WI: The University of Wisconsin Press, 2014), 78.
23. Deborah P. Britzman, "Is There a Queer Pedagogy? Or, Stop Reading Straight," *Educational Theory* 45, no. 2 (June 1995): 151-165; William F. Pinar, ed., *Queer Theory in Education* (New York: Lawrence Erlbaum Associates, 1998); Kevin K. Kumashiro, *Against Common Sense: Teaching and Learning Toward Social Justice*, revised ed. (New York: Routledge, 2009).
24. Kumashiro, *Against Common Sense*, 8-10.
25. Hobson and Perez, "Questions, Not Test Answers: Teaching LGBT History in Public Schools," 78.
26. Christina B. Hanhardt, "Queer History," *The American Historian* (May 2019), <<https://www.oah.org/tah/issues/2019/may/queer-history/>>.
27. Michael J. Kokozos, "The Illusion Of Inclusion: Curricular Possibilities Amidst a Homonational Project" (Ph.D. diss., University of Pennsylvania, 2017).
28. See Douglas Kellner and Jeff Share, *The Critical Media Literacy Guide: Engaging Media and Transforming Education* (Leiden: Netherlands: Brill/Sense Publishers, 2019).
29. The "LGBTQ+ Histories of the United States" institute was led by former K-12 educators Stacie Brensilver Berman and Peter Mabli, together with American Social History Project/Center for Media and Learning Executive Director Anne Valk and Project Director Donna Thompson Ray. Joined by esteemed guest speakers, their collective vision, leadership, knowledge, and support allowed me to further integrate LGBTQ+ content into my history curriculum. A full list of the visiting faculty and session leaders can be found at <<https://ashp.cuny.edu/lgbtqinstitute/faculty/>>.
30. "Pop Culture and LGBTQ+ History Teaching Module," developed by participants of the "LGBTQ+ Histories of the United States" Summer Institute by the National Endowment for the Humanities and the American Social History Project/Center for Media and Learning at The Graduate Center/City University of New York, 2022.
31. "'Silence = Death' Poster," 1987, New York Public Library, ACT UP New York Records, Manuscripts and Archives Division, <<https://www.nypl.org/events/exhibitions/galleries/fortitude/item/5511>>.
32. LGBTQ+ communities of color continue to face disproportionate effects of the disease, as well as barriers to treatment.
33. StoryCorps, "Love Lost, And Found: Stonewall OutLoud," animated video, 2:41, <<https://www.storycorps.org/animation/love-lost-and-found/>>; StoryCorps, "My Aunties: Father Figures," animated video, 2:34, <<https://storycorps.org/animation/my-aunties/>>.
34. "Youth Topics: Schools," Youth.gov, 2022, <<https://www.youth.gov/youth-topics/lgbtq-youth/school-experiences>>. The website includes a list of resources for LGBTQ+ curriculum and students.
35. The case example of Thomas Hall, who was tried in 1629 for cross-dressing, which was illegal in colonial Virginia, brings these evolutions to light.

While born biologically female, Hall lived as a man, dressing and working as one. Examining trial documents showed the lack of clear legal definitions regarding gender in colonial America, as Hall's gender identity did not conform to the binary norms of the time.

36. In recent years, there has been a push towards using more inclusive language, such as "queer," "gender expansive," or "gender non-conforming."

37. "Funds of knowledge" includes the collections of skills, practices, values, and experiences that individuals and communities have accumulated through their lives and that can serve as invaluable resources for teaching and learning.

38. Paul C. Gorski, Shannon N. Davis, and Abigail Reiter, "An Examination of the (In)visibility of Sexual Orientation, Heterosexism, Homophobia, and Other LGBTQ Concerns in U.S. Multicultural Teacher Education Coursework," *Journal of LGBT Youth* 10, no. 3 (2013): 224-248.

39. William F. Pinar, ed., *Queer Theory in Education* (New York: Lawrence Erlbaum Associates, 1998), 234.

40. Maxine Greene, *Releasing the Imagination: Essays on Education, the Arts, and Social Change* (New York: Wiley, 2000, 97).

41. Daniel G. Solórzano and Tara J. Yosso, "Critical Race Methodology: Counter-Storytelling as an Analytical Framework for Education Research," *Qualitative Inquiry* 8, no. 1 (February 2002): 32.

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