

EDUC 380 / EDUC 680 / WS 480
Fall 2006 / 1 Unit

Gay men's urban cultures: *San Francisco in the 1970s*

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Location of Course Meetings:	Harry Griffith Hall 204
Time and Day of Meetings:	October 6-8, 2006 (see below)
Office for Eric Rofes:	Harry Griffith Hall 209
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This class aims to provide an intensive look at the experiences of gay men in San Francisco during the 1972-1984 era through readings, videotapes, and lectures. The course requires students to read one book, three articles, and three interview transcripts *before* the weekend class begins and complete a final examination at the close of the weekend.

Agenda:

Friday, October 20, 2005: *Gay Liberation to Gay Rights*

- 6:00 Welcome, Objectives, Introductions, Agenda, Housekeeping
- 6:30 Activity #1: What do we know about San Francisco in the 1970s?
- 7:30 Activity #2: Video: *The Cockettes*
- 8:30 Discussion on *The Cockettes*
- 9:30 Closure

Saturday, October 21, 2005: *Polk Street, the Castro, and South of Market*

- 9:00 Agenda Review
- 9:15 Activity #1: San Francisco Gay Geography in the 1970s
- 10:30 Activity #2: Film: *The Castro*
- 12:00 Lunch Break
- 1:00 Activity #3: Where do Bob and Leo fit in? Gay Men of Color in the 1970s
- 2:00 Activity #4: Video: *The Life & Times of Harvey Milk*
- 3:15 Discussion on *The Life & Times of Harvey Milk*
- 3:50 Closure

Sunday, October 21, 2005: *Everyday Life for the New Gay Man*

- 10:00 Agenda Review
- 10:15 Activity #1: Gay Male Subcultures: Discos, Leather, Clones
- 12:00 Potluck Lunch: Viewing of *Tales of the City*
- 1:00 Discussion of *Tales of the City*
- 2:00 Wrap-Up Lecture: When Did the 1970s End?
- 2:30 Examination
- 3:30 Closure

Course Readings

The course readings include one book, three articles, three websites, and three transcripts.

One book will be available in the HSU bookstore and will be placed on reserve. You might also obtain it online from book-selling sites:

Out in the Castro: Desire, Promise, Activism, edited by Winston Leyland (Leyland Publishing, 2001)

Three articles will be made available to you on Moodle:

- o Kath Weston
- o Gayle Rubin
- o Susan Stryker

Three transcripts will be made available to you on Moodle:

- o Bob Brown
- o Leo Egashira
- o One other

You will also need to visit the following websites and review their contents thoroughly:

<http://thecastro.net/castroindex.html>
www.queerculturalcenter.org/Pages/Sylvester/Syl_Bio.html
<http://justinringold.com/bars/index.html>

Class Requirements

The only requirement for this course—beyond the readings cited above—is a one-hour examination that will take place at the end of the weekend. The examination includes short-answer and long-answer questions and will focus on the readings, videotapes, and lectures/activities of the weekend.

You will not receive credit for this course if you are absent for more and one hour during the weekend. Please plan your schedule now to ensure full participation or take the class at another time.

Special Notes

- An e-mail list will be created for this class. Students are expected to check their email accounts at least once every two days during the two weeks before and after this class. This is a course requirement.
- The use of personal cell phones and beepers while class is in session is discouraged. If an emergency arises and you must have your technology turned on, please notify the class during opening announcement period of potential disturbance.
- Students are urged to attend office hours throughout the semester to discuss topics raised in the class, or seek help with assignments, study skills, academic or other matters. If scheduled times are not convenient, I am happy to schedule additional times to fit your schedule.
- Students with disabilities who will be taking this course and may need disability-related classroom accommodations are encouraged to check-in with me as soon as possible.
- Students are responsible for information about academic dishonesty and plagiarism as stated in the HSU Catalog.

Reflecting on a Core Question: *What is Leadership?*

The objective of this activity is to get clear for ourselves about our own thinking about what leadership is and is not at this particular moment in time. We know that our thinking about leadership might change in the future and may have been different in the past. Our aim is to check in with ourselves right now and clarify our own thinking about leadership.

Activity:

1. Three-minute write: How do you define leadership? How is it different from management? Is it the same as administration? Use these three minutes to clarify for yourself what leadership is and is not.
2. Eric will pass out a definition of leadership from a text he is using in *Principles of Leadership*. How does your definition sit alongside this definition? How does seeing this definition make you change or tweak your definition?
3. Find someone in the group that you do not yet know well. Share your definition of leadership with them and ask for feedback. Then have them share their definition of leadership with you. Give them feedback.
4. On your own, finalize (for now) your definition of leadership.
5. Think of one example of real-life leadership that captures and affirms your definition of leadership. This can be something that is famous or in newspapers or something that you experienced first hand, or something that few people know about.
6. Grab two pieces of color paper and a marker from Eric. Write down on one piece of paper your definition. On the other write down your example. Hang them both together on the wall of the classroom.

Final Steps:

1. When all students have displayed their definitions and examples, get up and travel around the room with a notebook and pen. Find a

definition you agree with (mostly) and explain why. Find a definition with which you disagree and explain why. Write all of this down on paper.

2. We'll come back together as a group and share our perspectives here. There are no correct answers and no wrong answers.

Assessment of Leadership Studies Program

I am new as the leader of the Leadership Studies Minor at HSU and it would help me greatly to get a sense of YOUR experience in the program. This will help me as we redesign the program. What was useful to you? What was not useful? If you were redesigning the program, what would you include?

This form will be kept confidential. This means that your answers will not be attached to your name when they are discussed by people on the Leadership Studies Planning Committee.

1. Basic Information:

Name: _____ Year at HSU: _____

Major: _____ Minor(s): _____

What year did you arrive at HSU?

What have been the key areas of campus life where you have been a leader?

2. Think back to your time in the LS Minor. What led you to enroll in the minor? What year was this?

3. What have been the highlights of the program, from your perspective? What features should be preserved?

One Definition of Leadership:

A process whereby an individual influences a group of individuals to achieve a common goal.

(Northouse, page 3)

In What Ways Was Rosa Parks a Leader?

Press Statement from the Highlander Center, New Market, TN on the
Death of Rosa Parks

10/26/05

As people throughout the nation, and indeed throughout the world, celebrate the legacy of Rosa Parks and mourn her passing on October 24th, Highlander pauses to reflect on what she meant to so many in the movement. Beyond the historical myth-making, she maintained a deep connection to those on the ground--the ordinary folk who comprise the grand struggle. She demonstrated with humility, dignity, commitment, and resolve the power of an ordinary person, working with others, to do extraordinary things. And in the spirit of ordinary-folk-in-struggle, Highlander is honored to have held a particular connection to Rosa Parks.

Our society teaches history through stories of remarkable individuals, and while Rosa Parks was indeed remarkable, her story is also about collective action, willed risk, intentional plans and mass movement. Sanitized versions of this story refer to Mrs. Parks as simply being tired on December 1, 1955 when she refused to give up her seat to a white man. She was not simply tired that day but tired of racism and segregation, tired of constantly being treated as a second-class citizen.

At the time of her arrest, Rosa Parks was a respected community leader already working to counter humiliating racist laws and traditions. She became secretary of the Montgomery NAACP chapter as early as 1943 and tried to register to vote three times before doing so for the first time in 1945. As a member of the NAACP, she worked on voter registration and youth programs, and in fact on that particular December 1st, she needed to get home to prepare for a youth workshop she was conducting that weekend.

Rosa Park's continued legacy is the story of action taken in the face of great risk to effect change. "Standing up by sitting down" had huge implications for her own life and the lives of those around her. She was

tremendously respected by others and was resolved to live in dignity. Her action was the match needed to light a fire prepared and ready to spark in Montgomery, Alabama and throughout the south.

Highlander is honored by our connection to Mrs. Parks. In July 1955 she came to the original Highlander Folk School located in Monteagle, Tennessee, for a workshop on school desegregation, one of many workshops that Highlander held for civil rights freedom fighters during that time. She later spoke of that workshop as being the first time she had lived in "an atmosphere of equality with members of the other race."

Rosa Parks and other participants from Montgomery actually left that workshop saying they weren't sure that people in their community would stick together to fight segregation. But when she returned to Highlander in March of 1956, one hundred days into what would become a 381 day boycott, 50,000 people in Montgomery were sticking together, walking rather than riding the bus, launching the next phase of the civil rights movement.

In that meeting, Highlander founder Myles Horton asked about her decision that day, "What was on your mind, Rosa?"

She replied, "Well, in the first place I had been working all day on the job, not feeling too well after spending a hard day working. The job required I handle and work on clothing that white people would wear and that accidentally came into my mind. And this was what I wanted to know - when, how would we ever determine our rights as human beings?"

Determining our rights as human beings - the cause to which Rosa Parks gave her life, not just in 1955 but the many years that followed. Her action on the bus that day was historically significant, and she remained active throughout her life, working in contemporary fights for racial equality and justice. Her example challenges us to do the same.

We last saw Rosa Parks here on the Highlander grounds in 1990 at the memorial for Highlander founder Myles Horton. We honor her legacy by continuing Highlander's longstanding work for justice and equality today. Pictures of Rosa Parks at Highlander are available on our Web site at www.highlandercenter.org.