

**EMERALD**  
**55**  
**HERITAGE PROJECT**

**WHAT  
MAKES  
YOU  
PROUD?**

**Education and  
Resource Pack**

Suitable for use for students at Key Stage 3, Key Stage 4 and Key Stage 5

## Thank you for taking part in Emerald 55.

This unique project is delivered by Out North East. We are an LGBTQ+ events charity which this year staged Pride in Sunderland, Pride in South Tyneside and Pride in Gateshead. Over the Summer of 2024, we delivered sixty-five free events which celebrated diversity and brought communities together.

With our new project, Emerald 55; we are exploring the history of the LGBTQ+ Pride movement and asking the question: What Makes You Proud?

It could be your identity or sexuality; pride in a personal achievement; a friendship; the love of a favourite sporting team or civic pride. We want to connect as many people as possible and bring communities together as celebrate what makes us proud across the region.

Our findings will be curated and form an exhibition which will take place during LGBTQ+ History Month (February 2025) in Sunderland, South Tyneside and Gateshead.

And there's an opportunity for your school to be part of the exhibition.

If you'd like more information, please do not hesitate to contact me: [peter@outnortheast.org.uk](mailto:peter@outnortheast.org.uk).

Let's celebrate what makes us all proud.

**Peter Darrant**  
Chair  
Out North East

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# WHAT IS THIS EDUCATION PACK ABOUT AND WHO IS IT FOR?

## Who is this education pack aimed at?

This pack is designed for both teachers and for secondary school students, aged from 11-18 years of age across Key Stages 3, 4 and 5. Though we have provided generic activities which are suitable for all, there are suggested additional activities which are scaled up in difficulty level to add stretch and challenge to the classroom.

However, you are also able to use the generic activities for lower ability students, and in mixed ability classrooms. Please see the badge guide (on the following page) for further information on the useability of activities in this pack for both teachers and students.

## When should I use this education pack?

This pack can be used for a range of purposes. You could use it to compliment your existing curriculum topics and schemes of work, or you may wish to also use elements of it during LGBTQ+ History Month in February or on International Day Against LGBTQIA+ Discrimination (IDAHOBIT), held annually on May 17th.

The activities in this pack are useful for any occasion and across most disciplines, however, they will be especially useful for subject disciplines such as English, History, Religious Education (or RPE), Sociology, Citizenship, SMSC and PSHE, Psychology, and Geography, to compliment your curriculums.

We recognise that teachers have full curriculums, and a lot to cram into their classes, so this pack can also be used as an ongoing curriculum during your form classes, giving your form class engaging activities to complete each morning or afternoon. You may also wish to use these activities as a 'drop-down' day or as an extra-curricular activity if you feel there is no space in the curriculum. The pack can be as flexible as possible.

## IMPORTANT NOTE FOR TEACHERS! SUBMIT STUDENT WORK TO OUR EXHIBITION AND MORE!

We strongly encourage all teachers to submit entries to our upcoming exhibition called 'What Makes YOU Proud?' which will be held in February 2025. The deadline for all submissions is the **13th December 2024**. Your students' submissions to this exhibition will be shown in separate venues across **Gateshead, South Tyneside, and Sunderland**. We would love to see you there for the launch event and we encourage you to bring your successful students' entries, so we can celebrate their success together. Parents and carers are also welcome to our launch events!

Or you may also decide to create **your own 'What makes YOU proud?' exhibition** over LGBTQ+ History Month in February, where you can engage with us at OUT North East, or even book a guest speaker with us!

Further information about how to **enter your students' submissions, setting up your own exhibition, and booking a speaker**, can be found at the back of the pack.

# A CONTRIBUTION TOWARD YOUR BRITISH VALUES CURRICULUM

This pack compliments the British Values curriculum and allows you to embed activities found in this pack as part of it. It especially hits the following key tenants of the curriculum:

- Individual liberty
- Democracy

This pack will further compliment the British Values curriculum in your school, or college, as set out by the Department for Education (2014) to:

- Enable students to develop their self-knowledge, self-esteem and self-confidence.
- Enable students to distinguish right from wrong and to respect the civil and criminal law of Britain.
- Encourage students to accept responsibility for their behaviour, show initiative, and to understand how they can contribute positively to the lives of those living and working in the locality of the school and to society more widely.
- Enable students to acquire a broad general knowledge of and respect for public institutions and services in Britain.
- Further tolerance and harmony between different cultural traditions by enabling students to acquire an appreciation for and respect for their own and other cultures.
- Encourage respect for other people.
- Encourage respect for democracy and support for participation in the democratic processes, including respect for the basis on which the law is made and applied in Britain.
- Encourage respect for other

## BADGE GUIDE TO THIS PACK

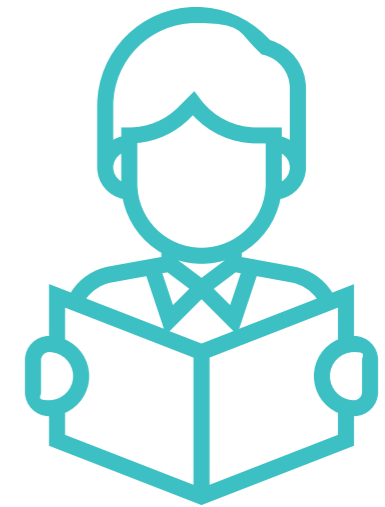
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**This means that it is suitable for teachers**

These sections of the pack are for teachers to learn more about LGBTQ+ history and the history of Pride. They contain important background information, facts, and knowledge which will support your own professional development. In some cases, these sections may also be useful as printable pages to use with higher ability, or older, students. You are also welcome to use any wording from these sections to inform your own PowerPoint, Canva, or Prezi presentations.

When you see this icon...



**This means that it is suitable for students**

These sections of the pack are activities, worksheets, and more, for use with students. They are generic activities, however, for each task, you will be able to scale up the level of stretch with each activity. To do this, additional tasks, debate questions, and session activities, are provided for use at all key stages.



## TEACHER NOTES

# WHAT'S WAR GOT TO DO WITH IT?



LGBTQ+ people have always existed in our communities, cultures, and nation states in many different forms. They may not have called, or referred, to themselves as 'LGBTQ+', but they have lived, existed, and loved throughout history.

A number of historical events led up to the Stonewall Riots, which all played a particular part in forming what we now call the modern-day LGBTQ+ movement. Interestingly, they were initially shaped by war.

### World War I

After the defeat of Germany in World War I, and the ruin of the German economy, many angry people wanted to point the finger of blame at others. This was ideal for an aspiring, disillusioned, and angry, Adolf Hitler, who wrote his book *Mein Kampf* ('my struggle') blaming the Jewish people for the defeat of Germany. Many others pointed their fingers toward 'cowardly,' 'effeminate' and 'unpatriotic' people in Germany, who did not fit the idea of masculinity and 'manliness' needed to win a war. This was to have disastrous effects on the LGBTQ+ community of Germany, many years later, before, during, and after, World War II.

### World War II

The Second World War played a key role in uprooting people from their communities. In Europe and in Australia, New Zealand, the USA and Canada, many people were conscripted into the armed forces to fight in the war effort. Despite the horrors of war, many people were moved out of their traditional communities and both during and after the war, were relocated elsewhere. This freed up many people who previously hid their sexual orientation, or their gender identity and expression. They were now increasingly able to be themselves, and to meet people like themselves, more than ever before.

Due to this, many large cities developed areas where bars and pubs became meeting points for LGBTQ+ people in large cities such as London, Paris, New York, and San Francisco. These cities saw specific neighbourhoods (now known as 'Gaybourhoods') emerge, where the theatres and bars attracted artists, circus performers, actors, dancers, performers, and other professions where LGBTQ+ people had previously sought safety.

Not only did LGBTQ+ people increasingly become freed from social control and restrictions on their lives, but women also gained more power and confidence from working in different industries during the war, doing work previously regarded as work for 'men.' Furthermore, the nature of the family also changed, as divorce rates shot up after World War II, with people leaving unhappy marriages or seeking more independence. Society was changing...

### Hitler, the Nazis and World War II

The 1920s and 1930s saw cities such as Berlin in Germany attract huge numbers of LGBTQ+ people, who had migrated from more socially conservative parts of Europe to Berlin's flourishing gaybourhood. At its peak in 1933, Berlin had over 130 gay bars and theatres in its Schöneberg district, with the famous musical and film 'Cabaret' charting this period of time where life felt free and open in Berlin. Performers such as Marlene Dietrich (herself bisexual), who became a major Hollywood star, performed at the famous gay bar 'Eldorado.'

Academics such as Magnus Hirschfeld produced a library collection of over 25,000 texts from around the world showing how varied sexual orientations and gender identities were, arguing that same-sex love and attraction was widespread in all cultures. He also campaigned for gender-affirming care and for 'Transgender Passports' so transgender women and men could walk around Berlin, and not be accosted by the police. Hirschfeld repeatedly tried to reform Germany's laws, particularly the notorious 'Paragraph 175,' enacted in 1871, which stated:

"A male who indulges in criminally indecent activities with another male or allows himself to participate in such activities will be punished with jail."

However, whilst Berlin was becoming a 'bubble' for LGBTQ+ people to live freely, a darker and more menacing threat was emerging from Hitler and his Nazi Party who were growing due to resentment and the economic collapse, from World War I. On the 10th May 1933, Hirschfeld lost most of his vast library of books and texts, when fascists from Nazi-dominated student groups carried out public burnings of books they claimed were 'un-German.' The book burnings took place in 34 university towns and cities, with works of prominent Jewish, liberal, and leftist writers ending up in the bonfires. Today in Berlin, a glass panel on the floor, with books underneath, marks the spot where Hirschfeld's unique collection was burned and lost.

During this time, Hitler's 'right hand man' Ernst Rohm, himself a gay man, led the paramilitary wing of the Nazi's, the SA (Sturmabteilung), also known as the 'Brownshirts.' Rohm himself used to be seen frequenting the gay bars in Schöneberg district, being very open about his sexuality. However, with his requests for more power for the SA, his own position becoming much more powerful to that of Hitler, and his homosexuality becoming an embarrassment to other Nazi Party members, his reign was doomed. Nazi party members persuaded Hitler to have him executed on the 'Night of the Long Knives' in 1934, where many members of the SA were purged and murdered, with a new SS replacing them.

A climate of fear took hold over the LGBTQ+ community at this point, as many viewed Rohm as protecting them from harm against the Nazis, with many lesbians getting married to men as marriages of convenience, to avoid being sent to the new concentration camps. Gay bars were closed down and those who frequented them added to secret lists. Bars were only to re-open briefly in 1936, for the Olympics in Berlin, to create the image of Nazi Germany as being tolerant to the world, and anyone who entered these bars would also be added to the list – another way of gaining names for concentration camps.

Heinrich Himmler once said that 8% of all men in Germany were gay, adding: "If that's how things remain, our nation will fall to pieces. Those who practise homosexuality deprive Germany of the children they owe her." Gay men were said by the Nazis to be carriers of a 'degeneracy' that weakened society and hindered population growth. For women, lesbianism was not on the Nazi statute books, as it was felt that 'Kinder, Küche, Kirche' (children, kitchen, church) was felt to be enough to keep 'wayward women' in line, and so lesbian women were rarely arrested – if they were at all it was for being 'anti-social.' In total, about 50,000 gay men were officially sentenced during the time of the Nazis, with 15,000 being sent to concentration camps. About 100,000 gay men were arrested overall, with others being sent to regular prisons rather than concentration camps. Forced to wear the pink triangle on their clothing, gay men were regarded as the bottom of the pile amongst inmates in concentration camps:



"Jews, homosexuals and gypsies, the yellow, pink and brown triangles, were the prisoners who suffered most frequently and most severely from the tortures and blows of the SS and the Capos. They were described as the scum of humanity, who had no right to live on German soil and should be exterminated ... But the lowest of the low in this 'scum' were we, the men with the pink triangle."

Conditions were horrific for the men with the pink triangle:

"Homosexual prisoners were forced to sleep in nightshirts and to hold their hands outside the covers. This was supposed to prevent masturbation. One prisoner recalled that "anyone caught without underwear or with their hands under the covers—and there were several checks each night—was taken outside, had several buckets of water dumped on them, and was made to stand that way for a good hour. Only a few survived, especially when there was a centimetre of ice on the windowpanes. Bronchitis was prevalent as a result, and it was rare for a homosexual to come back alive from the hospital."

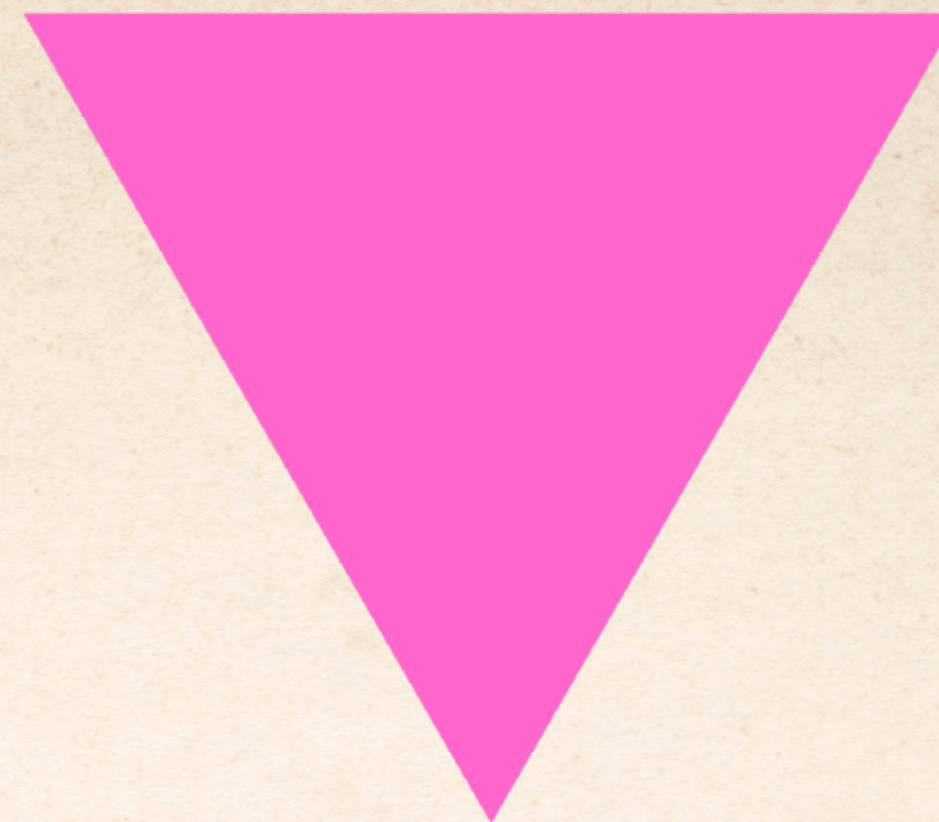
Pierre Seel, one of the few survivors who talked of their time in a camp as a gay man, remembered that after his arrest he was sent to the concentration camp at Schirmeck. There, Seel stated that during a morning rollcall, the Nazi commander announced a public execution. A man was brought out, and Seel recognised his face. It

was the face of his own male lover from Mulhouse. Seel states that the SS guards then stripped the clothes off of his lover, placed a metal bucket over his head, and released trained German Shepherd dogs on him, which mauled him to death.

The men with the pink triangle also faced horrific medical treatments to 'cure' them by Nazi doctors, they were worked and starved to death and were beaten more than other prisoners (including by other prisoners). It is believed that of all gay men who were deported to camps, 60% died. This compares with a figure of 41% for political prisoners who perished, and 35% of Jehovah's Witnesses.

Worse still, after the Allies came to liberate the concentration camps of prisoners, gay men were not freed. Paragraph 175 was not repealed as it was a law in place before the Nazis came into power. Therefore, under the new Allied Military Government of Germany, some gay men were forced to serve out their terms of imprisonment, regardless of their time spent in Nazi concentration camps. As Pierre Seel, states:

"I was already starting to censor my memories, and I became aware that, in spite of my expectations, in spite of all I had imagined, of the long-awaited joy of returning, the true Liberation, was for other people"



### The Pink Triangle today

Today, there are very few surviving accounts of gay men during the Holocaust, as many were re-imprisoned and were too ashamed to talk about their lives and experiences, taking it to the grave with them. The last known open gay man who had spent three years in a concentration camp in Buchenwald, Rudolf Brazda, died in 2011 at the age of 98. It was not until 2002 that the German government finally apologised to the LGBTQ+ community for the harms of the Nazis, however by then, many of the men with the pink triangle were already dead, or their secrets long buried. In 2005, the European Parliament adopted a resolution on the Holocaust which finally included the persecution of gay men as being part of it.

The pink triangle, alongside the Rainbow Pride Flag, is often used as a symbol of the LGBTQ+ community. It observes the memory of gay and bisexual men who died in the Holocaust. The killing of these men, both during WWII and after WWII ended, is the secret story of the Holocaust. Using the pink triangle symbol puts these victims back into the public view. It is in respect for those who died.

In 1980 a jury chose the pink triangle design for the Homomonument in Amsterdam, to memorialise gay and bisexual men killed in the Holocaust (and also victims of anti-LGBTQ+ violence generally). Other versions of pink triangle monuments have also appeared in Barcelona (Spain), Montevideo (Uruguay), Sydney (Australia) and Chicago (USA). Importantly, in the Berlin Nollendorfplatz subway station just near the local gaybourhood, a pink triangle now memorialises those men who died.

**The pink triangle is a symbol of Pride and of reclaiming our own LGBTQ+ history.**



## WORKSHEET

# WHAT'S WAR GOT TO DO WITH IT?

LGBTQ+ people have lived in all times, across all cultures, empires and civilisations. They may not have called themselves LGBTQ+, which is a more modern term, however they lived, existed, and loved. Key events which gave rise to the modern LGBTQ+ movement were World War I and World War II. So, what has war got to do with the LGBTQ+ movement?



After Germany and their allies surrendered after WWI, many people wanted to point and blame others for Germany's defeat. Adolf Hitler, who had fought for Germany in WWI, felt outraged and so formed his own violent far-right Nazi Party. After a period in prison, where he wrote *Mein Kampf* ('My Struggle') he blamed Jewish people for Germany's destruction.

Others pointed their fingers toward 'cowardly,' 'effeminate' and 'unpatriotic' people in Germany, who did not fit the idea of masculinity and 'manliness' needed to win a war. This was to have disastrous effects on the LGBTQ+ community of Germany, many years later, in World War II. The seeds of hate against LGBTQ+ people were planted.

The huge mobilisation of people during World War II, shifted people from their communities as they were conscripted to the war effort. For the first time, many LGBTQ+ people were not to be born, live, and die, in the same place. This offered new freedoms and movement for LGBTQ+ people.

Due to this, many large cities developed areas where bars and pubs became meeting points for LGBTQ+ people in large cities such as London, Paris, New York, and San Francisco. These cities saw specific neighbourhoods (now known as 'gaybourhoods') emerge, where the theatres and bars attracted artists, circus performers, actors, dancers, performers, and other professions where LGBTQ+ people had previously sought safety in numbers.



The 1920s and 1930s saw cities such as Berlin in Germany attract huge numbers of LGBTQ+ people, who had migrated from more socially conservative parts of Europe to Berlin's new gaybourhood. At its peak in 1933, Berlin had over 130 gay bars and theatres in its Schöneberg district, with the famous musical and film 'Cabaret' charted this period of time where life felt free and open in Berlin. Performers such as Marlene Dietrich (herself bisexual), who became a major Hollywood star, performed at the famous bar 'Eldorado.'

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However, this collection was not to last. Riding on the back of the discontent in Germany, Hitler was coming to power, and with his SA 'Brownshirts' they set upon Hirschfeld's library. On the 10th of May 1933, fascists from Nazi-dominated student groups carried out public burnings of books they claimed were 'un-German.' The book burnings took place in 34 university towns and cities, with works of prominent Jewish, liberal, and leftist writers ending up in the bonfires. Hirschfeld lost everything and fled Germany.

Upon coming to power, the Nazis started their arrests of groups they viewed as 'undesirable,' which included gay men. Gay bars were closed down and those who frequented them added to secret lists. Heinrich Himmler once said that 8% of all men in Germany were gay, adding: "If that's how things remain, our nation will fall to pieces. Those who practise homosexuality deprive Germany of the children they owe her." Gay men were said by the Nazis to be carriers of a 'degeneracy' that weakened society and hindered population growth. For women, lesbianism was not on the Nazi statute books, as it was felt that 'Kinder, Küche, Kirche' (children, kitchen, church) was felt to be enough to keep 'wayward women' in line.





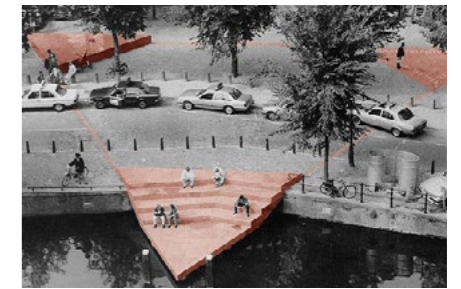
In total, about 50,000 gay men were officially sentenced during the time of the Nazis, with 15,000 being sent to concentration camps. About 100,000 gay men were arrested overall, with others being sent to regular prisons rather than concentration camps. Forced to wear the pink triangle on their clothing, gay men were regarded as the bottom of the pile amongst inmates in concentration camps. The men with the pink triangle also faced horrific medical treatments to 'cure' them by Nazi doctors, they were worked and starved to death and were beaten more than other prisoners (including by other prisoners). It is believed that of all gay men who were deported to camps, 60% died, one of the highest figures of all groups.

After the Allies came to liberate the concentration camps of prisoners, gay men were not freed alongside the others. Paragraph 175 was not repealed as it was a law in place before the Nazis came into power. Therefore, under the new Allied Military Government of Germany, some gay men were forced to serve out their terms of imprisonment, regardless of their time spent in Nazi concentration camps. As Pierre Seel, a gay man who survived the Holocaust, states: "I was already starting to censor my memories, and I became aware that, in spite of my expectations, in spite of all I had imagined, of the long-awaited joy of returning, the true Liberation, was for other people." Many stories of the gay men who suffered, were never told, due to the shame they faced during the Holocaust, and the added shame of being kept in prison afterwards. Their stories are lost to history.



The pink triangle, alongside the Rainbow Pride Flag, is often used as a symbol of the LGBTQ+ community. It observes the memory of gay and bisexual men who died in the Holocaust. The killing of these men during World War II is the secret story of the Holocaust. Using the pink triangle symbol puts these victims back into the public view. It is in respect for those who died.

In 1980 a jury chose the pink triangle design for the Homomonument in Amsterdam, to memorialise gay and bisexual men killed in the Holocaust (and also victims of anti-LGBTQ+ violence generally). Other versions of pink triangle monuments have also appeared across the world. Importantly, in the Berlin Nollendorfplatz subway station just near the local gaybourhood, a pink triangle now memorialises those men who died.



### Activities for class:

- **Discuss:** With such a sad history behind it, why is the pink triangle such an important point of pride for the LGBTQ+ community today?
- **Discuss:** Why should we tell stories that do not often get told? Why is this important?
- **Discuss:** In 2018, for LGBTQ+ History Month, Nike announced a new line of LGBTQ history-themed sneakers, including two that boast pink triangles. How do you feel about this?
- **Discuss:** Why might people still hold up images of pink triangles at Pride marches today?

### Additional activities:

- **Design:** A new memorial which uses the pink triangle to sensitively remember those men who died during the Holocaust. What would it look like? Where would you place it and why? What message would it give to other people?
- **Create:** A poster of the gay men who died and survived the Holocaust. You may need to use a computer to do this. Make sure you write a section talking about why the pink triangle has become a proud symbol of the LGBTQ+ community today.
- **Research:** What happened to LGBTQ+ people in Chechnya in the periods of 2017 to 2020? Create a project pack documenting the crackdown on the LGBTQ+ community in Chechnya. In the final part of your pack, answer the question: why were people protesting outside of Russian embassies holding images of pink triangles?
- **Write:** A poem dedicated to those gay men who died, or survived, the Holocaust. Make sure that the pride of the pink triangle is mentioned in the poem.
- **Read:** The book 'The Men in the Pink Triangle' (Heinz Heger) and reflect on what happened. Due to the nature of the book, it is recommended for older young people, preferably Key Stage 4 or 5.



## ACROSS THE POND

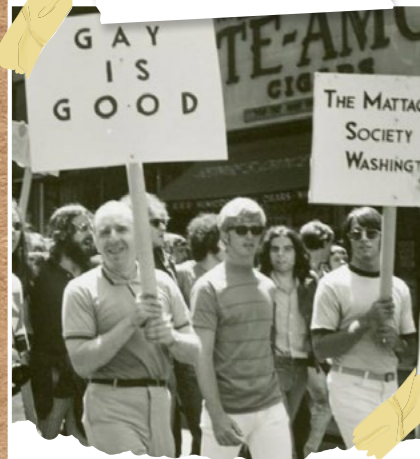
# WHAT WAS HAPPENING IN THE USA?



After World War II had displaced many LGBTQ+ people around the USA, many had settled in major cities, often seeking other people like themselves. Bars were often very secretive, or hidden, and many LGBTQ+ working class LGBTQ+ people could only meet in cafeterias, car parks, parks, or restaurants.

A secret Los Angeles organisation was founded by gay men in 1950. This organisation was known as the **Mattachine Society** (the term 'Mattachine' comes from the French society of masked dancers). Members of Mattachine worked tirelessly to stop police entrapment of gay men and to provide legal advice to those who were arrested. The Mattachine Society historically preferred to press for change through legal and political channels, and they condoned riots and protests, seeing this as hurting the movement.

Organisations also emerged set up by other gay men and lesbian women, such as the **Janus Society** and the **Daughters of Bilitis**. These spread nationwide. These organisations set the stage for the larger LGBTQ+ rights movement and they changed the trajectory of the movement.



### Things to discuss:

Why do you think police officers in the USA often harassed LGBTQ+ people in the 1950s and 1960s?

Why do you think the Mattachine Society did not agree with riots and protests? Why did they think it would hurt the movement?

Whilst the Mattachine Society were the 'respectable face' of the LGBTQ+ rights movement, many other people were impatient and angry with the amount of homophobia and transphobia that they faced by the police and public, which often led to spontaneous riots, rebellions, and protests. Before the Stonewall Rebellion, other key events happened. Let's take a look at them:

### 1958: Los Angeles – Cooper Do-Nuts Riot

After nearby bars closed, a 24-hour donut café became the site of a large riot early one morning in May 1958. Police officers entered, checked IDs, and harassed two gay men, leading them out toward a police car. The situation quickly devolved as angry bystanders began throwing debris and items from Cooper Do-Nuts at the police, who eventually retreated into their car. Disobedience turned into a riot, and soon enough, police backup arrived. The officers blocked part of the street for the night and arrested several of the rioters.



### 1961: Milwaukee – Black Nite Brawl

On August 5, 1961, four party-going sailors entered Black Nite, a popular St. Paul Avenue gay bar in Milwaukee, on a dare. They started a fight with the bouncer, only to be chased out of the bar by gender-nonconforming Black 'queen' Josie Carter, who knocked one of the men unconscious with a bottle. The men later returned with reinforcements and began to tear the bar apart but were met with stiff resistance by bar patrons who fought back. The sailors were arrested but the charges were later dropped due to "lack of evidence."



### 1965: Philadelphia – Dewey's Restaurant Sit-In

On April 25, 1965, the 17th Street location of Dewey's restaurant in Philadelphia denied service to approximately 150 people who appeared to be gay or gender non-conforming. Three teenagers refused to leave and were later arrested. Janus Society members protested outside of the restaurant for the next five days; on May 2, three more people staged a second sit-in at Dewey's. This time, the protesters weren't arrested and instead left the restaurant voluntarily a few hours later. Dewey's agreed to stop denying service to LGBTQ+ people.







## 1966: San Francisco – Compton's Cafeteria Riot

Compton's Cafeteria was at the heart of the Tenderloin District in San Francisco and was open 24/7. Known as a safe space for people to congregate, especially drag queens and transgender women, many of whom were sex workers, and who faced routine violence from their customers and the police. Staff (and some customers) would complain sometimes and call the police, stating it was putting off customers.

Police would arrest under the crime of 'female impersonation.' However, tensions finally erupted when upon arrest, a transgender woman threw coffee into the face of a police officer. This led to a riot inside with items from the cafeteria thrown, windows broken, and the police retreated to the streets to call for reinforcements. A police car was damaged, and a news stand set alight. But a newly formed LGBTQ+ group 'Vanguard' emerged due to this, and they walked the streets with brooms to symbolise the police's attempt to 'sweep the streets' of LGBTQ+ people.

## 1968: Los Angeles – The Patch Bar 'Flower Power' Protest

The Patch was an LGBTQ bar in Wilmington owned and managed by Lee Glaze. Glaze had a secret signal, he would play 'God Save the Queen' on the jukebox to announce that police officers were entering the bar, allowing patrons time to change outfits or stop holding hands. On August 17, 1968, undercover cops left the bar and returned with several uniformed officers for backup. They fanned out and began to screen the crowd, looking for IDs that didn't 'match' the holder's outward appearance. In the end, police arrested two bar patrons for 'lewd conduct,' enraging Glaze who knew the men were innocent. He led a crowd to buy massive quantities of flowers from a nearby shop owned by one of the bar's customers. The crowd then went to the police station and camped in the waiting room, remaining until bail was posted for the arrested men. They were successful.



## 1969: Stonewall Rebellion

Like many gay establishments at the time in New York, the Stonewall Inn was owned by the mafia, and as long as they continued to make a profit, they cared very little what happened to their clientele. Because the owners were still making a profit, they simply adjusted to the raids and were often tipped off about them ahead of time. Many LGBTQ+ people didn't even like the bar, complaining about watered-down beer. However, it had a jukebox, and they were allowed to dance together, but were not allowed to touch each other.



The Stonewall was raided on average once a month, with police violently beating customers, arresting others and taking bribes. In the early morning hours of Saturday, June 28, 1969, nine policemen entered the Stonewall Inn, arrested the employees for selling alcohol without a licence, roughed up many of its patrons, and cleared the bar.

They arrested some people in accordance with a New York criminal law that authorised the arrest of anyone not wearing at least three articles of 'gender-appropriate clothing' and took several people into their police van. For example, a lesbian woman could be arrested for wearing 'men's' jeans or a transgender woman could be arrested for not wearing 'male clothes.'

This time the people outside the bar did not retreat or scatter as they had in the past. Their anger was apparent and vocal as they watched bar patrons being forced into a police van. They began to jeer at and jostle the police and then threw bottles and debris. Accustomed to more passive behaviour, even from larger gay groups, the policemen called for reinforcements and barricaded themselves inside the bar while some 400 people rioted. The police barricade was repeatedly breached, and the bar was set on fire. Police reinforcements arrived in time to extinguish the flames, and they eventually dispersed the crowd.

The riots continued outside the Stonewall Inn for the next five days. Many of the people who led the rebellion were young LGBTQ+ people of colour, transgender women and drag queens, those who lived on the very margins of society.

The Gay Liberation Front (GLF) was the main organisation that formed out of the Stonewall uprising. The GLF first formed in the US and were part of the original discussions to create the first ever Pride march. This took place on June 28th, 1970, in New York City, one full year after the Stonewall riots, which was then called the Christopher Street Day Parade. The first Pride began! In 2019, shortly before the 50th anniversary of the Stonewall Rebellion, New York City's Police Commissioner, James O'Neill, issued an apology on behalf of the police department saying, "The actions taken by the N.Y.P.D. were wrong, plain and simple."

The Stonewall Inn was made into a 'National Historic Landmark' by President Barak Obama in 2016. The Stonewall Inn is located at 51-53 Christopher Street, New York City, New York and is open to the public.





**Stonewall, more than any other riots and protests, led to national, and international, change. A sense of pride in who people were, rather than fear, was beginning to emerge. So, what made LGBTQ+ people to fight back this time? There are a number of reasons given for this, let's examine them:**

- Young people were finding a voice. Many young LGBTQ+ people of colour and transgender people were tired of being harassed and harmed for who they were. They wanted more action and less talk.
- The rise of the civil rights movement and the feminist movement inspired many LGBTQ+ people to do the same, using methods inspired by Dr Martin Luther King, Malcolm X, and key feminist figures.
- Alongside this, the death of gay icon Judy Garland was recently announced. The star of the film 'The Wizard of Oz' and song 'Over the Rainbow,' and countless other films, she was beloved by tens of thousands who turned up for her funeral on June 27th, 1969, the day before the Stonewall Rebellion. Many who turned up at her public funeral were LGBTQ+ people. It is said that the heightened emotions of her funeral may have played a part in the feelings felt by people as the police raided the bar. Many people have disagreed with this theory though, stating that people were just 'fed up' and so fought back.

### How did this impact on the United Kingdom?

The Stonewall Rebellion caught the attention of the LGBTQ+ community in the UK, who felt that they were living in the same conditions, facing police harassments, raids on bars, having to be secret and 'in the closet' as well as facing stigma from their communities. In the UK, sexual acts between men had been partially decriminalised in 1967, but there was a huge amount of persecution toward gay and bi men afterwards.

Some UK activists were involved in some of these key moments in the US movement, and they came back to Britain to form a British chapter of the Gay Liberation Front, meeting for the first time at the LSE (London School of Economics) library in London. The first UK Gay Pride Rally then took place a few years later on 1 July 1972, in London.



### Activities for class:

- **Discussion:** Is it ever right to protest? Why might some people see protest as the only way to make change happen?
- **Film:** Watch the documentary film 'Stonewall Forever' (free online at: <https://stonewallforever.org/documentary/>) in class and discuss the reasons why the Stonewall Rebellion marked such a significant change in the LGBTQ+ rights movement.
- **Design:** A poster about the Stonewall Rebellion and advertising the first ever Pride march, for your classroom walls.
- **Design:** Your own comic strip of what happened on the fateful night at the Stonewall Inn. Use the information on this worksheet to help you to create the story, but feel free to be creative with it!

### Additional activities:

- **Discussion:** What are the dangers in protesting? What are the dangers of not protesting? Create a 'for and 'against' table as groups in class. Discuss as a whole group, with a focus on what this would have meant for the LGBTQ+ community had they not protested.
- **Create:** Pride placards using large card, pens and/or paint. Think about what messages the LGBTQ+ movement would have wanted to put on placards for their first Pride march (for example, 'end police brutality' or 'gay rights for all!'). The trick is to make a complex message simple for a placard.



# KEY PEOPLE INVOLVED IN THE STONEWALL RIOTS



There has been much discussion and writing about 'who threw the first brick or punch at Stonewall?' It's a question reflecting the many different accounts of the June 28, 1969, protests. Leaders like Marsha P. Johnson, Sylvia Rivera, and Stormé DeLarverie, all young New York residents at the time, are all referenced as participants in the Stonewall uprising. Let's explore them a little more:



Marsha P. Johnson

*"I got the Lord on my side, and I took him to my heart with me and I came to the city, for better or worse. And he said, 'You know, you might wind up with nothing.' 'Cause you know, me and Jesus is always talking. And I said, Honey, I don't care if I never have nothing ever till the day I die. All I want is my freedom."*

Originally from New Jersey, Marsh P. Johnson moved to New York in the mid-1960s and quickly became an important part of the city's drag queen community, while also earning money as a sex worker. She was known to some as a 'drag mother' because of her support for young LGBTQ+ people, especially those who were living as homeless due to family rejection. She was known as the 'Saint of Christopher Street' for her kindness. Johnson was a founding member of the Gay Liberation Front (GLF),

modelled for the famous artist Andy Warhol, and even starred in plays. Johnson, who was also living with HIV, became committed to sitting with the sick and dying, as well as doing street activism with AIDS activist groups, such as ACT UP.

Johnson's body was found floating in the Hudson River in 1992 and was ruled a suicide by New York Police Department. However, this was later re-opened as a potential homicide. Today, her death is still unexplained.



Sylvia Rivera

*"Before gay rights, before the Stonewall, I was involved in the Black Liberation movement, the peace movement...I felt I had the time, and I knew that I had to do something. My revolutionary blood was going back then. I was involved with that."*

Sylvia Rivera was a tireless advocate for those silenced. Throughout her life, she fought against the exclusion of transgender people, especially transgender people of colour, from the larger movement for gay rights. Rivera was born in New York City in 1951 to a father from Puerto Rico and a mother from Venezuela. Raised by her grandmother, Rivera began experimenting with clothing and makeup at a young age. She was beaten for doing so and, after being attacked on a school playground in sixth grade by another student and suspended from school for a week, Rivera ran away from home at age 11. In 1963, she met Marsha P. Johnson, who became her best friend.

Rivera said in an interview in 2001 that while she did not throw the first Molotov cocktail at the police (a long-enduring myth), she did throw the second. For six nights, the 17-year-old Rivera refused to go home or to sleep, saying "I'm not missing a minute

of this, it's the revolution!" Throughout the 1970s, she frequently clashed with gay rights leaders who were hesitant to include transgender people in their advocacy work. Many gay ran organisations frequently rejected the role transgender people, the majority of whom were people of colour, and had played key roles in the uprising.

She was given a place of honour in the 25th Anniversary Stonewall Inn march in 1994. Rivera said in a 1995 interview with The New York Times about participating in this parade, "the movement had put me on the shelf, but they took me down and dusted me off...Still, it was beautiful. I walked down 58th Street and the young ones were calling from the sidewalk, 'Sylvia, Sylvia, thank you, we know what you did.'"

Sylvia Rivera died of liver cancer in St. Vincent's Manhattan Hospital in 2002 at the age of 50. Her partner, Julia Murray, was with her at the time of her death.





Stormé DeLarverie

"It was a rebellion,  
it was an uprising,  
it was a civil rights  
disobedience – it  
wasn't no damn  
riot."

Stormé DeLarverie was known as the butch lesbian whose scuffle with police was, according to DeLarverie and many eyewitnesses, the spark that ignited the Stonewall uprising, spurring the crowd to action. She was born in New Orleans, to an African American mother and a White father. Biracial and gender-nonconforming, she could pass for White or Black, or male or female. She was picked up twice on the streets by police who mistook her for a drag queen.

At the Stonewall rebellion, a scuffle broke out when DeLarverie was roughly escorted from the door of the Stonewall Inn to the waiting police van. She was brought through the crowd by police several times, as she kept repeatedly escaping. She fought with at least four of the police. After being beaten over the head with a truncheon, and heavily bleeding, she looked at bystanders and shouted, "Why don't you guys do something?" After an officer picked her up and heaved her into the back of the

wagon, which sparked the riot.

She worked for much of her life as an MC, singer, bouncer, bodyguard, and volunteer street patrol worker. People knew her as the 'guardian of lesbians in the (gay) Village' and she was known as 'the Rosa Parks of the gay community.' She worked as a bouncer until she was in her 80s!

After a battle with dementia, she died in her sleep on May 24, 2014, in Brooklyn.

"Tall, androgynous and armed – she held a state gun permit – Ms. DeLarverie roamed lower Seventh and Eighth Avenues and points between into her 80s, patrolling the sidewalks and checking in at lesbian bars. She was on the lookout for what she called "ugliness": any form of intolerance, bullying or abuse of her "baby girls." ... "She literally walked the streets of downtown Manhattan like a gay superhero. ... She was not to be messed with by any stretch of the imagination" (Stormé DeLarverie's obituary)

### Activities for class:

- **Discussion:** The figures above are heroes to many people in the LGBTQ+ community, who represent pride in the face of oppression. Who are your heroes and why? It could be someone you know, or a famous person, either living or dead.
- **Activity:** Create a poster of your own hero. Draw the person, or a body outline, or draw something which represents them, and add your reasons around your chosen person.
- **Activity:** What makes you proud? This could be playing a sport, a skill you have, or a quality that you like about yourself. Use sticky notes to write down all the things which make you proud and add them to your classroom wall.

### Additional activities:

- **Discussion:** The women above were all women of colour, who lived in poverty, at the time of the Stonewall Rebellion. Why do you think LGBTQ+ young people of colour were at the forefront of the rebellion?
- **Write:** A one-page memorial for one of the LGBTQ+ icons above. Do additional research on your chosen person, as their lives were often a lot more colourful than this worksheet!
- **Design:** A poster called 'Who killed Marsha P. Johnson?' do additional research into who you think it could have been. Do not forget to include all of the positive change she made on the poster but have a section where you offer different ideas as to how she died.
- **Watch:** 'The Life and Death of Marsha P. Johnson' on Netflix and have a class discussion about her life. This could inform the poster activity above.





# WHY IS THE PRIDE FLAG SIGNIFICANT?

With its bright colours, the Rainbow Flag is a symbol recognised all over the world to represent the LGBTQ+ community. It's a symbol of hope, unity, and empowerment, to allow love to be love regardless of gender, ethnicity, or labels. But where did this renowned flag come from? And how was the design of it chosen?



Gilbert Baker, an activist from San Francisco, USA, designed an 8-stripe flag to represent the diversity of the LGBTQ+ community. At the request of Harvey Milk, the first openly gay elected official in the history of California, Gilbert was commissioned to create an image of pride for the LGBTQ+ community. Recognising that flags are one of the most important characteristics of self-identity, the design was printed onto a flag.

The flag was first revealed during the 1978 Gay Freedom Day Parade in San Francisco. However, due to colour shortages of materials, the pink and turquoise stripes had to be removed from the flag's design altogether, and the blue was amended to a different shade. Inspired by the lyrics of Judy Garland's song 'Over the Rainbow,' and the designs used by other social movements, such as black civil rights groups from the 1960s, the Rainbow Flag was created.

## The colours have meaning! What do they mean?

The original 8 Pride flag's colours all had a meaning, they were not just a simple rainbow. The colours meant the following:

- Hot Pink – Sex
- Red – Life
- Orange – Healing
- Yellow – Sunlight
- Green – Serenity and Nature
- Turquoise – Art
- Indigo – Harmony
- Violet – Spirit



Following the assassination of Harvey Milk in 1978, many people and organisations adopted the Pride flag that he helped to introduce to the community. To commemorate his accomplishments and continue his efforts of equality and diversity, the flag was flown across San Francisco and entered mass production by the original designer, Gilbert Baker. Gilbert Baker 'gifted' the flag to the community and refused to copyright it.

## Flags evolve:

Just like nation states have changed their flags over history, so too has the LGBTQ+ community. Some prefer the traditional design by Gilbert Baker with the 6 stripes, however, others prefer more modified designs which have evolved later. All flags are equal, and all represent the LGBTQ+ community.



In 1979 the design was amended again. The community finalised this six-colour version and this is now the most familiar and recognisable design for the LGBTQ+ flag. Complications over the odd number of stripes meant that one colour had to be dropped to make the flag easier to create. Gilbert Baker then combined turquoise and indigo, to create royal blue. The Pride flag we know today, was born!

Recognising that people of colour are often not fully included by LGBTQ+ people, and often face further discrimination from within the community, the city of Philadelphia adopted an additional 2 stripes to the Pride flag. Black and brown were added at the top of the flag to represent the struggles and prejudices that queer people of colour face regularly. For example, a 2018 UK study showed that 51% of LGBTQ+ people of colour, have experienced racism within the gay community, and so Manchester Pride adopted this version.



In June 2018, designer and activist Daniel Quasar released an updated version of the Pride flag. Combining the new elements of the Philadelphia design and the transgender flag to bring focus on further inclusion and progress. This new flag added a section to the traditional 6-colour flag which represents marginalised LGBTQ+ communities of colour, those living with HIV and AIDS (and those who have been lost), and is more inclusive of transgender and non-binary persons.

In 2021, Valentino Vecchiotti of Intersex Equality Rights UK adapted the Pride Progress flag design to incorporate the intersex flag (the circle), creating the Intersex-Inclusive Pride flag 2021. The intersex community uses the colours purple and yellow as an opposite to blue and pink, which have traditionally been seen as binary, gendered colours of male and female. The symbol of the circle represents the concept of being unbroken and being whole, symbolising the right of Intersex people to make decisions about their own bodies.



The important point behind all of these flag designs, is that they represent a voice for the LGBTQ+ community, across the globe. They are familiar symbols which can stand for hope in the face of homophobia and transphobia, or even help people to locate LGBTQ+ friendly spaces with a Pride flag sticker on a door. The Pride flag as designed by Gilbert Baker has rightfully evolved, and will continue to do so, as society changes.



## Activities for class:

- **Discussion:** Why are flags so important to people? What do they represent? Why do people unite behind a flag? Is this always a positive thing?
- **Design:** Your own flag all about you. What would your flag look like? What would the colours stand for? What images would you use to represent you? What shape would your flag be and why?

## Additional activities:

- **Research:** There are many other flags which represent different elements of the LGBTQ+ community. Research them and their meaning and create a presentation about three of the flags which interest you the most, and why.
- **Create:** A flag which represents you in your textiles class. What would your flag look like? What would the colours stand for? What images would you use to represent you? What shape would your flag be and why?

# HOW HAS PRIDE CHANGED OVER TIME?



## 28 JUNE 1970



On June 28, 1970, on the one-year anniversary of the Stonewall Rebellion, the first Pride marches were held in New York, Los Angeles and Chicago. It was proposed that a demonstration be held annually on the last Saturday in June in New York City to commemorate the Stonewall demonstrations on Christopher Street. The Stonewall Inn is located on Christopher Street, and so it was initially called the 'Christopher Street Liberation Day.' An estimated 5,000 people attended!

## 1 JULY 1972

On 1 July 1972, the UK's first Pride march was held in London. The date was chosen as the closest Saturday to the anniversary of the Stonewall riots of 28 June 1969. The Gay Liberation Front and the Campaign for Homosexual Equality were key organisers. An estimated 2,000 people attended the march. Today, London's Pride march remains the largest in the UK, with an estimated attendance in 2022 of 1 to 1.5 million people.



## 1978



In 1978 what is perhaps the most-recognized symbol of Gay Pride made its debut at the San Francisco event: the rainbow flag. By now, these events were known as 'Pride' events. The term 'Pride' was chosen as a response to the cultural norm that LGBTQ+ lives were something to be ashamed of. Pride was a way to reclaim the word.



The early Pride marches often focused simply on participants' being proud to be out of the closet, on individual freedom, and on the diversity of the LGBTQ+ community. But by the 1980s, particularly after the spread of HIV and AIDS, political and social activism had become central to Pride events, where many people who marched carried placards that focused on the social issues of the day. Some Pride events were sombre and angry events, where people mourned the loss of people to AIDS.

## DATE?



## DATE



As June became recognized as Pride Month in the United States to commemorate the Stonewall Uprising. The then President Bill Clinton officially declared in a presidential proclamation, that June is to be known as "Gay and Lesbian Pride Month" in 1999. Barack Obama expanded the official Pride Month recognition in 2011, to include the whole of the LGBTQ+ community. However, Pride marches across the globe, and especially in the Global South, do not always follow this month for their own celebrations.

As acceptance of the LGBTQ+ community increased among the heterosexual community, politicians sympathetic to the views of the LGBTQ+ community and gay-friendly businesses and corporations began participating in the marches.

## DATE



## DATE



Pride events have spread and have now been held in many parts of the globe, including nation states and cities where they sometimes encounter stiff resistance, such as Poland, Serbia, Istanbul, Uganda, and Russia.

## Why is there no 'Straight Pride'?

A minority of people have suggested that there should be a 'Straight Pride.' The simple answer to this can be found on the map to the left. The colours on this map represents all of the countries where you can be criminalised, harmed, face social stigma, or face prejudice, for being heterosexual and loving an opposite sex partner. You may not be surprised to see that it is empty of colour.

Straight privilege is the set of advantages that heterosexual people experience simply because of their sexual orientation. These privileges are usually just seen as normal, but they aren't, because LGBTQ+ people often don't have them.

Examples of what LGBTQ+ people face which heterosexual do not face, are the following: having to 'come out' potentially hundreds of times in their lives, facing abuse because of who they love, have governments or religious leaders discriminate against them for who they love, have their sexuality attempt to be 'cured,' or be tortured or face death, for who they love or desire.



## Activities for class:

- **Discussion:** Have you been to event which made you proud to be there? If so, what was it? This could be a trip to the cinema, theatre, a holiday or trip, or even a visit to a sporting event.
- **Discussion:** Is Pride needed today in countries where LGBTQ+ lives have improved? Why might many LGBTQ+ people argue that we still need Pride events in these countries?
- **Discussion:** Have you ever been to a Pride event? If so, what was it like? What did you see and do?
- **Create:** Research hate crime statistics against LGBTQ+ people in the UK. Design a poster showing the need for Pride once you view the statistics.
- **Create:** An information sheet about Peter Tatchell, one of the UK's most famous LGBTQ+ human rights campaigners. Who is he? Create a timeline of some of his achievements.

## Additional activities:

- **Research:** Global Pride events which have faced opposition in countries such as Serbia, Russia, Turkey, and others where Pride events are not even allowed to take place. Create a project pack about what is happening in these countries and why Pride is needed more than ever. You may want to look at government responses to LGBTQ+ people, their laws and social attitudes in these countries.
- **Discussion:** The UK has UK Black Pride. Why is an event like this needed for people of colour? What added difficulties might they face?
- **Discussion:** The UK has Trans UK Pride. Why is an event like this needed for trans, non-binary and gender non-conforming people? What added difficulties might they face?



# WHAT MAKES YOU PROUD?



Feeling a sense of pride is not something owned by any person or community, we all have qualities, events, and things which make us feel proud. The card sort below has some examples of things that may make you proud.

Task: Cut out and then pull out the cards which make you feel proud, then rank them in order of how proud they make you feel. Some have been left blank for you to personalise it. Is ranking all of these a difficult thing to do?



|  |   |
|--|---|
| A sport I play or a sporting achievement I am proud of               | A music artist I am proud of or admire                                      |
| A film, streaming, or television star I am proud of or admire        | My Pet  |
| A novelist, playwright or writer I am proud of or admire             | A family member (or members) or a carer                                     |
| A place I feel proud to have visited                                 | A sporting team I am proud of, or an athlete or sports person I am proud of |
| A social media influencer I am proud of or admire                    | A piece of work I have completed that I am proud of                         |
| A historical person I am proud of or admire                          | A project I have worked on that I am proud of                               |
| A skill I have that I am proud of                                    | A personality quality I have which I am proud of                            |
| The challenges that you have overcome make you feel proud            | The lessons that you have learnt in life makes you proud                    |
| You have tried something new and it made you feel proud              | You love somebody and it makes you feel proud                               |
| You quit something you did not like and it made you feel proud       | You did something, even though you were nervous, and it made you proud      |
| You volunteer or take part in something, and it makes you feel proud | Your background makes you proud   |



# GET INVOLVED WITH OUT NORTH EAST

We hope that you have enjoyed our pack, and that it has been useful! Pride applies to everyone, not just LGBTQ+ people – we all have something that we are proud of, or have pride in. This is where we ask for you help to get involved as schools or colleges.

**There are three ways to do this, and you can get involved in one, two, or all three of them!**

**1. Emerald 55 Exhibition:** In February 2025, OUT North East are hosting our 'Emerald 55' exhibition in Gateshead, Sunderland, and South Tyneside, with a theme of 'What makes YOU proud?' Using this pack to guide you, or your own ideas, you can submit your students work to our exhibition of what makes them proud. They do not have to be about LGBTQ+ pride, they could be anything (though we always welcome LGBTQ+ themed pieces). You could create pieces in a number of ways (or have a mix of all, or some, of them). Here are some ideas to get you started:

- Podcasts
- YouTube clips or recordings
- Written submissions of individual stories with an accompanying photograph(s)
- Poetry
- Textile or crafts
- Artwork (two dimensional or three dimensional)
- Posters
- Protest placards
- Zines, magazines and newspapers
- Short stories or letters

The deadline for submissions is the 13th of December 2024. Submissions can be submitted electronically via our website <https://www.outnortheast.org.uk/emerald-55>, or you can physically post them to us at Out North East. C/o Pride Media Centre, T1, Stonehills, Pelaw, Gateshead NE10 0HW. In some instances, we may be able to collect your pieces, or you can drop them off at our office, contact us at [events@outnortheast.org.uk](mailto:events@outnortheast.org.uk) if so.

**2. Host your own exhibition:** Do you need more time? That's okay. In addition to the above, or as a separate project, you can host your own exhibition in your own school or college.

Maintaining the same theme of 'What makes YOU proud?' we would welcome you to create your own exhibition, in your own school or college for LGBTQ+ History Month in February 2025. OUT North East, where possible, may be able to visit and support your exhibition and deliver a speech, promote what you have done through press releases, social media posts, and more. Want our support to make your own exhibition happen? Contact us at: [events@outnortheast.org.uk](mailto:events@outnortheast.org.uk)

**3. Book a guest speaker:** For a fee, we can have our very own award-winning Drew Dalton deliver a guest speaker talk or session in your classes or assemblies, or as CPD training for your teachers or lecturers. Drew is a qualified secondary school teacher, an experienced trainer, and former Senior Lecturer in Sociology and Criminology at the University of Sunderland. Drew is the CEO of ReportOUT, a global LGBTQ+ human rights organisation. Drew was also voted one of the 100 most influential people in the United Kingdom on the annual Pride Power List. He is highly recommended and comes with a wealth of knowledge of LGBTQ+ issues, histories, and more. Drew can provide a range of tailored talks for your school or college for LGBTQ+ History Month, Pride Month and IDAHOBIT, and more.

**Contact us at:** [events@outnortheast.org.uk](mailto:events@outnortheast.org.uk) to discuss your needs and we can supply some examples of potential training themes, guest speaker topics, assembly ideas, and more.

Please note that once you have submitted pieces to Emerald 55, and they are approved, OUT North East will then have permission to use these for publicity purposes, such as on our website, social media, flyers and printed materials, at additional events, and for any other purposes deemed appropriate by the charity.



**This project is supported by:**



**NORTHUMBRIA  
POLICE & CRIME  
COMMISSIONER**



**South Tyneside and Sunderland  
NHS Foundation Trust**



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Charity Number 1177074