

Annotated Credits and Bibliography

Special thanks to Bradley Moore for letting me use his custom game engine, Gift!

<https://github.com/bradleymoore111>

Brooks, Katie. "Retroactivism in the Lesbian Archives: Composing Pasts and Futures." Review. *Composition Studies* 47, no. 1 (Spring 2019): 205–8.

Katie Brooks, an educator for Virginia Tech, responds to numerous case studies compiled in Jean Bessette's original publication. She specifically emphasizes how the criminalization of homosexuals followed the trend of fearing the "other." Brooks also addresses how an increase in exposure through accessible literature encouraged self-acceptance and validation. She makes direct connections between the Daughters of Bilitis and how their community created archives that could benefit future lesbians.

Buerkle, Darcy. "The Nun's Story: 'True in Its Essentials.'" *Gender & History* 30, no. 3 (October 2018): 611–30. <https://doi.org/10.1111/1468-0424.12394>.

Although Darcy Buerkle's article does not wholly focus on the Daughters of Bilitis, she notes that their beginnings responded to rampant homophobia in the United States and certain films began to either appeal to the lesbian and gay community or followed the traditional beliefs of white Christianity. Lesbian organization felt a significant change of pace in the 1950s and Buerkle even acknowledges a raid that ended in the arrest of many lesbian women. She also comments on how the film industry contributed to the idea of resistance and activism.

Connolly, Matt. "Liberating the Screen: Gay and Lesbian Protests of LGBT Cinematic Representation, 1969-1974." *Cinema Journal* 57, no. 2 (Winter 2018): 66–88. <https://doi.org/10.1353/cj.2018.0003>.

Matt Connolly creates a narrative historiography in which he discusses the Hollywood portrayal of the LGBT+ community and how such films led activists to protest the harmful stereotypes produced. He also comments on the San Francisco environment in the 1960s and how homosexuals were continuing to be portrayed in negative lights. Unfortunately, there were multiple protesting groups and they often disagreed on tactics which led to a lack of unity. The prominent discrimination seen in San Francisco and other major cities across the United States created was only further exacerbated by conservative film.

“Daughters of Bilitis Newsletter, Dallas, The Monthly DOB June 1974 Vol. 1 Issue 4.”

Daughters of Bilitis Newsletter, Dallas, The Monthly DOB. June 1974. Women’s Studies Archive.

This primary source document from the 1970s gives an inside look into how the Daughters of Bilitis contributed to academics and anthropology. In this specific issue, the DOB met with an anthropologist guest speaker who explained that most studies conducted on lesbians were out of prisons and psych wards, rather than the general population. They also shared various mental health resources that would help those in the LGBT+ community. Also in this letter is a demonstration that many of the LGBT+ community began to embrace and make light of derogatory terminology.

“Daughters of Bilitis Newsletter, Detroit, Reach Out December 1972 Vol. 1 Issue 5.” *Daughters of Bilitis Newsletter, Detroit, Reach Out.* December 1972. Women’s Studies Archive.

Adorned with a minimalist lined portrait of two women embracing on the cover, this Detroit issue included poetry as an homage to the inspiration of their founding name, “Bilitis.” They also addressed sexual expression and activism. Specifically, they help organize demonstrations and advertise them in their bulletins.

“Daughters of Bilitis Newsletter, New York, The Lesbian Letter May 1971.” *Daughters of Bilitis Newsletter, New York, The Lesbian Letter.* May 1971. Women’s Studies Archive.

In this document, the president of the New York chapter of the Daughters of Bilitis writes to members, specifically addressing them as “D.O.B. Women,” with concerns about people trying to derail the LGBT+ social movement. Whether this is from splitting from the main group to take a different path or encouraging other women to stick to peace, rather than activism, the D.O.B. began to dwindle in numbers and power. Some women thought the D.O.B. would never be successful in their goals and therefore met secretly to form new alliances.

Garvey, Jason C., Laura A. Sanders, and Maureen A. Flint. "Generational Perceptions of Campus Climate Among LGBTQ Undergraduates." *Journal of College Student Development* 58, no. 6 (2017): 795–817. <https://doi.org/10.1353/csd.2017.0065>.

Although the main character in this game is older than "college age," many interactions, beliefs, and environments stayed the same. This study in particular gives a detailed look at how college students treated those in the LGBT+ community, how they may have supported them or not, and generally what the social climate consisted of. By including attitudes and statistics from both the 60s and 70s, this article creates a solid reference to how young people may have viewed homosexuals. I also wanted to include that this article notes missing information, because of many people feeling obligated to hide their identities and sexualities for the sake of fitting in and not being scared of existing.

Genter, Robert Byron. "'An Unusual and Peculiar Relationship': Lesbianism and the American Cold War National Security State." *Journal of the History of Sexuality* 28, no. 2 (May 2019): 235–62. <https://doi.org/10.7560/jhs28203>.

Robert Byron Genter includes in his article that the Daughters of Bilitis were under surveillance beginning in 1957, and the FBI was closely monitoring them as a security concern. Lesbianism was viewed as a distraction and potential security risk, leading to an increase in raids against lesbian bars and watches on general lesbian activity.

George, Marie-Amélie. "The Custody Crucible: The Development of Scientific Authority About Gay and Lesbian Parents." *Law and History Review* 34, no. 2 (2016): 487–529.

This article addresses the fear of homosexual influence from parents to their children and how the courts handled custody. Although the American Psychological Association declassified homosexuality as a mental illness, people still worried that lesbian and gay parents would create an environment that caused their children to be queer. This was a major negative to the LGBT+ community because they had to both prove they would not pass down their sexualities to their children, which reinforced that homosexuality was a negative trait.

Kite, Mary E., and Kinsey Blue Bryant-Lees. "Historical and Contemporary Attitudes Toward Homosexuality." *Teaching of Psychology* 43, no. 2 (April 1, 2016): 164–70. <https://doi.org/10.1177/0098628316636297>.

Although this article focuses primarily on how past discrimination towards those in the LGBT+ community affects modern-day attitudes, the authors produce a thorough account of the types of opinions that occurred while the Daughters of Bilitis were most active. They describe how people would treat gays and lesbians in the mid-1900s in a conservative environment.

Louÿs, Pierre. *The Songs of Bilitis*. Translated by Alvah C. Bessie. Paris, France, 1894.

"Martin, Del, and Lyon, Phyllis, 'The Realities of Lesbianism' (K 966)." *Women and Health/Mental Health: Section Five: Sex and Sexuality*, April 1969.

This article continues to expand on the concepts of fear concerning homosexuality and the causes of lesbianism. The authors also address the consistent misogyny seen in the study of lesbians and homosexuality, because even gay men are studied and valued more than women. They also comment on how being a woman of color that is also a lesbian is one of the worst places to be in society, even commenting on how difficult it is to survive in those conditions. This article also speaks about how teenage lesbians struggled to find resources for support, as homophile organizations had to fear criminal charges involving minors. The writers specifically mention a location called Tenderloin in San Francisco, which is apparently a negative area.

Mayo, Cris. "Queer and Trans Youth, Relational Subjectivity, and Uncertain Possibilities: Challenging Research in Complicated Contexts." *Educational Researcher* 46, no. 9 (December 1, 2017): 530–38. <https://doi.org/10.3102/0013189X17738737>.

This article takes a different approach and produces a conclusion that writes on the history of LGBTQ+ resistance and the mental health effects. They also clarified the intersectionality of how race, gender, and sexuality created unique disadvantages in how the "majority" viewed minorities. Mayo also looks into how normative culture was forced onto those that did not fit into the hegemonic culture. The barriers between a conservative and traditional lifestyle prevented social progress in terms of LGBT+ rights.

Mims, La Shonda. "Drastic Dykes: The New South and Lesbian Life." *Journal of Women's History* 31, no. 4 (Winter 2019): 111–33.

This article focuses on how lesbian activism in the south, specifically, had a great effect on the feminism movement as well. They did struggle with separating from women's movements that still supported men and their standards, and aimed for a more inclusive organization that emphasized female empowerment without male approval. Lesbians decided to implement a temporary separatist model in which they felt obligated to create their own movement to best represent lesbian struggles and gain more rights.

Murray, Heather. "'This Is 1975, Not 1875': Despair and Longings in Women's Letters to Cambridge Lesbian Liberation and Daughters of Bilitis Counselor Julie Lee in the 1970s." *Journal of the History of Sexuality* 23, no. 1 (2014): 96–122.

Heather Murray writes on the history of how mental health services were offered through the Daughters of Bilitis organization and how it was mostly informal, as many licensed practitioners would refuse members of the LGBT+ community. One of the counselors, Julie Lee, assisted lesbian women with self-acceptance and how to handle social rejection. She also did it as a more charitable action that helps women across the nation.

Pepin-Neff, Christopher, and Thomas Wynter. "The Costs of Pride: Survey Results from LGBTQI Activists in the United States, United Kingdom, South Africa, and Australia." *Politics & Gender* 16, no. 2 (June 2020): 498–524.
<https://doi.org/10.1017/S1743923X19000205>.

Although the Daughters of Bilitis followed the Mattachine Society after four years, their area of focus went from social comfort to political activism. Their activism encouraged restrictive and discriminatory laws to be rewritten to be more supportive of the LGBT+ community. This article also includes that the Daughters of Bilitis worked with the Campaign Against Moral Persecution (CAMP) and how their influence led to the legalization of gay marriage in Australia and the United States, even though it happened decades later.

Snitow, Ann, Christine Stansell, and Sharon Thompson. "Sex and Socialism." *Monthly Review*. New York, United States: Monthly Review Press, February 2020.
http://dx.doi.org.csulb.idm.oclc.org/10.14452/MR-071-09-2020-02_3.

The authors of this article used socialist theory to explain how the Daughters of Bilitis and the Mattachine Society focused much more on the public issues when it came to sexuality rather than sexual rebellion. Those organizations largely ignored the sexual rebellion movement, as they wanted to avoid further discrimination. They advocated for equality in public treatment and political legislation rather than being openly sexually promiscuous.

Vider, Stephen. "Lesbian and Gay Marriage and Romantic Adjustment in the 1950s and 1960s United States." *Gender & History* 29, no. 3 (November 2017): 693–715.
<https://doi.org/10.1111/1468-0424.12312>.

Decades before gay marriage was legalized, the term "marriage" was used in the 1950s and 1960s to describe long-term gay relationships. However, gay and lesbian couples lacked the legal tools to hold up their marriage. The term was more of a way of showing how serious and intimate the relationship was to the closeted community. Unfortunately, this led to disputes over wills and inheritance, as families would often attempt to fight wills that left everything to their "friends."

"Who We Are October 27, 1975." *Grassroots Feminist Organizations, Part 2: San Francisco Women's Building / Women's Centers, 1972-1998: Foremothers, 1972-1981*, October 27, 1975.

This document is a primary source that includes a letter from the Bay Area Feminist Federal Credit Union (BAFFCU) educating women on an inclusive credit union that only members of women's rights organizations could use, with one of these organizations being the Daughters of Bilitis. This credit union also encouraged diversity and other feminist groups to invest for the sake of equality. The founders wanted to create a collective that gives a voice to its shareholders, rather than let them be ruled by men.