

Source 1: Book Chapter

Woolley, Susan W. "CHAPTER ONE: LGBTQ Student Agendas: Voice, Dialogue, and Visibility." *Counterpoints*, vol. 437, 2014, pp. 19–35. *JSTOR*,

<http://www.jstor.org/stable/42981929>. Accessed 29 Sept. 2024.

In "CHAPTER ONE: LGBTQ Student Agendas: Voice, Dialogue, and Visibility," Susan W. Woolley reports her findings on working with MacArthur High School's Gay-Straight Alliance (GSA). This chapter covers the experiences and profound knowledge of 15 students between the fall of 2007 and the spring of 2010. In a quick summation, this chapter discusses how the students in the GSA overcame and navigated homophobia responsibly and effectively by highlighting "how benign and mundane their ['gay'] agenda actually is" (Woolley 19).

A multiple array of topics is covered such as the need for time to reflect, the importance of outreach and education, and the desire for validation and recognition. Woolley brings up one of the students, Dre, who self-identified as a Black queer womyn (the "y" representing independence from men), and it important to highlight her because she speaks on her familial interactions—a large part of my remix. Dre discussed how when she came out, her family felt betrayed because they thought she should have come out to them earlier and that she owed them that due to their close relationship.

The chapter discusses coming out multiple different times because it "is an ongoing process, one that is never completely accomplished with everyone you know or meet" (24). For a group of high schoolers, how they go about managing their own experiences while also trying to create a space for others to learn and grow is very inspirational. A lot of their tactics to create a safe space for all included peer panels, banners, hallway decorations, local networking, and lunch sessions. It was after one of the GSA panels that a girl " wrote, 'I had no idea homophobia was such a problem here. I had no idea that there were so many parents who were so un-

accepting” (27). This is why the creation of my remix is so important because it will spark further conversations like this and challenge others to confront their biases and presumptions.

Source 2: Journal Article

Taylor, D. Garth. “Pluralistic Ignorance and the Spiral of Silence: A Formal Analysis.” *The Public Opinion Quarterly*, vol. 46, no. 3, 1982, pp. 311–35. JSTOR, <http://www.jstor.org/stable/2748863>. Accessed 29 Sept. 2024.

D. Garth Taylor’s article “Pluralistic Ignorance and the Spiral of Silence: A Formal Analysis” covers fundamental knowledge on how the spiral of silence theory both operates and functions. Elisabeth Noelle-Neumann first presented the spiral of silence theory and it “states that one's perception of the distribution of public opinion motivates one's willingness to express political opinions” (Taylor). Although that is originally what Noelle-Neumann wrote about the theory, through the work of Taylor and other academics, the theory has been expanded to be more about controversial opinions rather than just political opinions.

For example, in Taylor’s study, he focuses on issues that fall under the topic of climate change and my remix project is on Black queerness. Although these issues have been brought up in politics, they are not inherently strictly political. In this article, Taylor touches on how the spiral of silence is very prevalent in social environments because “through social interaction people influence each other's willingness to express opinions. The self-interest that people protect by monitoring the environment and shaping their expression of opinions is their fear of social isolation” (314). In other words, the spiral of silence is a thing because too often individuals are too scared to potentially be “wrong” or “isolated” due to their opinion.

Out of all my sources, this is the only one that directly includes the spiral of silence for a few reasons. For starters, Taylor's article is very in-depth and gives a solid background on the theory. If I were to pull from too many other sources, then it would become very repetitive, and I already have some other sources from my original essay. Also, the spiral of silence is much easier to find research on compared to finding information on Black queerness, so I wanted to dedicate most of my time to that. Regardless, this article breaks down the theory cohesively and gives good insights to corroborate the claims that make up my remix.

Source 3: Journal Article

Clarke, Michèle Pearson. "Parade of Champions: The Failure of Black Queer Grief." *Transition*, no. 124, 2017, pp. 91–98. *JSTOR*, <https://doi.org/10.2979/transition.124.1.20>. Accessed 29 Sept. 2024.

"Parade of Champions: The Failure of Black Queer Grief" is a researched reflection piece. It details the work of Michèle Pearson Clarke, but it also details the works of others. What stands out to me is that although this is an article on Clarke's video installation, *Parade of Champions*, it goes much deeper than that. It challenges the societal expectations of grief; it deals with ageism, and what I would argue is most important, it shows that queerness does not have to ruin an individual or a family's relationship with Blackness.

Clarke intertwines their personal experiences of grief throughout this article, but they also bring up points such as how in typical society grieving someone's death is only validated as a true hinderance when someone is a child to young adult. Clarke lost their mother at 38 and it broke them. On top of that, Clarke and many others must deal with the taboos of grief and death

as a Black person and as a queer person. This piece discusses how queer Black people are just expected to not have positive relationships with their families, which is not the case whatsoever.

This article will be beneficial to my project because how Clarke writes is very simple and plain, but it really puts things into perspective. For example, these two quotes instantly make someone question their bias and everything they have thought or perceived; “With heterosexuality forever unattainable, too, queers inevitably experience the everyday grief of failing to achieve these social norm” and “*Parade of Champions* seeks to bestow a different narrative, revealing a black queer pain, not because of homophobia or racial violence, but because our mothers loved us and now they are gone” (Clarke 97, 98).

Source 4: YouTube Video

NBC Chicago. (2020, November 9). *LGBTQ Community Shares Experiences with Discrimination, Racism* / NBC Chicago [Video]. YouTube.

<https://www.youtube.com/watch?v=rv7QgaabMxY>.

NBC Chicago’s video entitled *LGBTQ Community Shares Experiences with Discrimination, Racism* is a video that deals with accountability. Not only does it urge heterosexual people to hold themselves accountable, but it also urges privileged LGBTQ+ individuals to hold themselves accountable. In the video, a few of the interviewee’s touch on how the first Pride traces back its origins to a Black transgender woman, yet in most conversations, queer non-POC individuals often do not center or acknowledge the experiences of queer people of color. One of the interviewees, Kim Fountain said that “Middle-aged white gay men have a good portion of the power” (NBC Chicago).

The video also touched on hate crimes in Illinois, with most hate crimes having to do with race, followed by sexual orientation, religion, and gender identity. Lasaia Wade, one of the interviewees said, “Not only do I get backlash because I’m a Black woman, but then I get the backlash because I am a Black trans woman. (NBC Chicago). People will find any way to put down queer Black people and an important thing to note is that hate crimes can happen right within the home.

I like this video for my project because it provides some female and transgender representation, which is missing from my other sources, and it also ties back into the spiral of silence. Hate crimes continue to happen because others do not speak up. Queer people of color are not brought up in conversations because others do not bring them up. If no one says anything, then no one will—that is the spiral of silence. Another interviewee, Jamie Frazier, said “We have to give them the platform and ask what they need” (NBC Chicago). I believe this means those with more privilege, regardless of the circumstances, need to know when to take a step back and listen because within all marginalized groups, there still is a hierarchy of privilege.

Source 5: YouTube Video

BuzzFeedVideo. (2017, June 24). *What It's Like To Grow Up Gay And Black* [Video]. YouTube.

<https://www.youtube.com/watch?v=m2zxYx7sxJI>.

What It's Like To Grow Up Gay And Black is a video on the BuzzFeedVideo YouTube channel that discusses all of the intricacies of growing up gay and Black; both as individual identities and the intersectionality of the two. This video only highlights the voices of gay Black men, so what is interesting to note is how multiple times different speakers highlight Black

women as being some of their role models and inspirations, for example, Oprah and Kerry Washington.

Although the video is rather short and does not cover the full stories of these individuals, it is brought up how one bad reaction from coming out as queer can change the whole course of one's life. One of the people in the video, Carl, said "There was a moment when I was 15, I was like, 'Wait, am I gay?' And my heart sunk because I knew what that meant" (BuzzFeedVideo). Reactions like this is why queerness, especially in the Black community, needs to be normalized because no one should have thoughts like that going through their head. Some other common themes were religion, being caught on the internet, and the lack of proper representation in the media.

For my remix, this video will be helpful because it is a compilation of first-hand experiences on video, just like I was searching for. Also, the video does not directly refer to the spiral of silence, but it does touch on it when the speakers talk about how reactions are everything. What specifically came to my mind is how just because someone does not like what another person is or does, that does not mean they should react in such a way that disrupts their entire life and potentially connections with supportive individuals.

Source 6: YouTube Video

TED. (2023, February 2). *How Black Queer Culture Shaped History / Channing Gerard Joseph / TED* [Video]. YouTube. <https://www.youtube.com/watch?v=0YT3feUhR44>.

In his TED Talk, Channing Gerard Joseph, talks about how if Black queer culture had not been erased, dismissed, or ignored; our society would know so much more. One of the first things he mentioned was genealogy and how it is "a record of heterosexual behavior: mother,

father, child; birth, marriage, inheritance" (Joseph). I had to pause the video at this moment because when people look up their family tree, they are just excited to see that they found anything and are probably not looking for the individual that for whatever reason are not included or did not get married or have a child, which would have been the norm for the time period.

The video's entire premise is that learning Black queer history can save lives (both literally and figuratively) and that "learning Black queer history is crucial to understanding our shared history" (Joseph). Although the video is only eight minutes, he is able to profoundly note how Black queerness is something that a person must grapple with and come to terms with regardless of if they are born into a supportive household or not. This is because being queer is not the norm in society and realizing that your entire existence challenges expectations is a crazy thing to sit with when it finally hits a person.

This video will be important to my remix because it has some of those heavy hitting phrases that I want my audience to sit with. Joseph covers a lot of Black queer history but notes how we could know so much more if it had not been stripped away and with my project, I want to encourage others to dive into it and become comfortable with our uncomfortable past so that we can rectify the future.