Images on which to build, 1970s–1990s
March 10-July 30, 2023

Images on which to build, 1970s–1990s offers a range of photographic practices that used the medium as a tool for self-determination within interconnected feminist, trans, lesbian, gay, bisexual, and queer grassroots organizing. These efforts are inextricable from the Black Power, Chicana, multiracial, anti-imperialist, and labor movements of the late 20th century. Presenting trans and queer image cultures from this time creates spaces beyond the visual, where felt experiences of affirmation, recognition, and connection form legacies to shape our present and future.

The exhibition is organized around six sections that highlight photographers, artists, activists, archivists, and collectives who produced influential projects from the 1970s through the 1990s. In these decades, alternative schools, workshops, slidehows, study groups, and community-based archive projects generated and circulated images that ignited knowledge production and sustained belonging, resisting a status quo hostile to trans and queer existence. From fine art photography to personal snapshots, protest documentation to support group newsletters, the layers of trans and queer image cultures presented here invite us into the ongoing educational work of liberation movements.

Images on which to build, 1970s–1990s is curated by Ariel Goldberg. The exhibition is co-organized with the Contemporary Arts Center, Cincinnati, and was originally presented as a FotoFocus exhibition on the occasion of the 2022 FotoFocus Biennial, World Record, which was on view from September 30, 2022–February 12, 2023.


CURATOR: Ariel Goldberg, Independent Writer and Curator

Leslie-Lohman Museum of Art
26 Wooster Street
New York, NY 10013
212-431-2609
www.leslielohman.org
Wed: 10am–5pm,
Thurs–Sun: 10am–6pm
Free to the public

FOTOFOCUS
JEB (Joan E. Biren)
Lesbian Images in Photography
Title Slide, 1979–1984
Image from The Dyke Show
Courtesy of the artist
© JEB (Joan E. Biren)

JEB (Joan E. Biren)
Connie Panzarino, New York City, 1979
Photograph from The Dyke Show
Courtesy of the artist
© JEB (Joan E. Biren)

JEB (Joan E. Biren)
Delaware Dykes for Peace, Jobs, & Justice, c. 1979
Photograph from The Dyke Show
Courtesy of the artist
© JEB (Joan E. Biren)

JEB (Joan E. Biren)
Dyke Show Sign, c. 1979–1984
Cardboard, paint, foil
24 x 36 inches
Courtesy of the artist
Papers of Joan E. Biren,
Sophia Smith Collection

JEB (Joan E. Biren)
Jane Litman at the Jewish Feminist Conference, San Francisco, CA, 1982
Photograph from The Dyke Show
Courtesy of the artist
© JEB (Joan E. Biren)

JEB (Joan E. Biren)
The Ladder: A Lesbian Review (with Activist Ernestine Eckstein on cover), June 1966
Image from The Dyke Show, 1979–1984
Courtesy of the artist
Lola Flash
*Vikster*, c. 1993
Archival inkjet print
24 × 20 inches
Courtesy of the artist

Lola Flash
Color C-print
5 × 7 inches
Courtesy the ART+Positive Archives, Collection of Dr. Daniel S. Berger

ART+Positive
*“Militant Eroticism (Art+)” 1990 Calendar*, 1989
Bound off-set prints
12 × 9 inches
Courtesy the ART+Positive Archives, Collection of Dr. Daniel S. Berger

ART+Positive
*“Mapplethorpe Standoff in Cincinnati,”* image from *This Up Against That Slideshow*, 1989–1990
Courtesy the ART+Positive Archives, Collection of Dr. Daniel S. Berger

Lola Flash
Color C-print
5 × 7 inches
Courtesy the ART+Positive Archives, Collection of Dr. Daniel S. Berger

Lola Flash
*AIDS Funding Now*, 1989, image from *This Up Against That Slideshow*, 1989–1990
Courtesy the ART+Positive Archives, Collection of Dr. Daniel S. Berger
Diana Solís

Tepotzlan, Morelos, Mexico, 6 women surrounding radio at an outdoor dining table, 1982
Archival piezography print
16 × 20 inches
Courtesy of the artist

Diana Solís

Women Free Women in Prison, March on Washington, 1979
Archival piezography print
16 × 20 inches
Courtesy of the artist

Diana Solís

Flexing our Muscles: Gathering of Friends, Greenview Street, Lakeview, Chicago, IL, 1981
Archival piezography print
30 × 40 inches
Courtesy of the artist

Diana Solís

Summer Youth Program Students of Diana Solís in front of Casa Aztlan, Chicago, 1986
Archival piezography print
16 × 20 inches
Courtesy of the artist

Diana Solís

Rally after 1980 Gay Pride March, Chicago, 1980
Archival piezography print
20 × 24 inches
Courtesy of the artist

Diana Solís

IV Encuentro Feminista Latinoamericano y del Caribe: Taxco, Mexico, 1987
Archival piezography print
16 × 20 inches
Courtesy of the artist
Ira Jeffries Sixteenth Birthday, 1942
Black-and-white photograph
11 × 14 inches
Courtesy The Lesbian Herstory Archives

Saskia Scheffer, Snapshot documenting Keepin’ On NYC opening (l–r: Paula & Morgan near copy of Dyker Union vest artwork on wall), 1991
Color Xerox
6 × 4 inches
Courtesy The Lesbian Herstory Archives

Morgan Gwenwald
Working on the “Keepin’ On” exhibition (l–r: Paula Grant, Jewelle Gomez, Georgia Brooks), 1991
Archival inkjet print
16 × 20 inches
Courtesy of the artist

Mabel Hampton Collection
Portrait of Mabel Hampton [1902–1989], c. 1920s
Black-and-white photograph
11 × 14 inches
Courtesy The Lesbian Herstory Archives

Morgan Gwenwald
Mabel Hampton and Georgia Brooks (Preparing to march on 5th Avenue during NYC Lesbian and Gay Pride Day), 1982
Archival inkjet print
11 × 14 inches
Courtesy of the artist

Lesbian Herstory Archives Newsletter #12, Published 1991
Newsletter
Courtesy The Lesbian Herstory Archives
Courtesy Visual AIDS

Allen Frame
Silver gelatin print
Courtesy of the artist

Allen Frame
Silver gelatin print
Courtesy of the artist

Frank Franca
Electric Blanket: AIDS Projection Project, photo of Jose Luis Cortes, with the original caption: “Jose Luis Cortes is an HIV + Artist living in New York City,” 1995
Courtesy of the artist

Allen Frame
Electric Blanket: AIDS Projection Project, photo of Darrel Ellis, 1981
C-print
11 × 14 inches
Courtesy of the artist

Stephen Barker
Courtesy of the artist
LITTLE GEMS
Trans Image Networks

Portait of Bet Power (now Ben Power Alwin), April 1990
Archival inkjet print
Courtesy of Sexual Minorities Archives, Miscellaneous Photography Collection and Digital Transgender Archives

Lesbian Masquerade Slideshow flyer, 1979
Courtesy of Gay, Lesbian, Bisexual, Transgender Historical Society

FTM International Papers
Cover for Lou Sullivan's Information for the Female to Male Crossdresser and Transexual, 1985
Pamphlet
Courtesy of Gay, Lesbian, Bisexual, Transgender Historical Society

Allan Bérubé
Snapshot of pride parade [FTM Contingent], 1994
Color photograph
4 × 6 inches
Courtesy of Gay, Lesbian, Bisexual, Transgender Historical Society

Still of Loren Rex Cameron introducing “Transsexuals Speak Out!” Panel Discussion as part of Cameron’s “Our Vision, Our Voices: Transsexual Portraits and Nudes,” produced by Loren Cameron and Tony Boersma, June 1994
Digital color video, with sound, 52 min.
Courtesy Cornell University Library, Loren Cameron Papers, #7677.
Division of Rare and Manuscript Collections

Cover of On Our Backs (photo by Chloe Atkins), Volume 11, #1, Jan/Feb 1995 Issue, Published 1995
8½ × 11 inches
Courtesy of Gay, Lesbian, Bisexual, Transgender Historical Society
Where and how people learn is one of the most contested questions in public life. City, state, and federal legislatures here in the United States have been defunding education for decades. While student debt rises, police and military budgets expand. State legislatures are banning public schools from teaching about structural—and individually experienced—racism, sexism, transphobia, and homophobia. Free and safe abortion is nearly impossible to access in over a dozen states—the same states where trans people's access to bathrooms, sports, and gender-affirming healthcare is restricted and criminalized. Yet, people find ways of gathering to share and sustain information for day-to-day survival, resisting these ruling orders. Collective learning generates power.

Photography helps us travel to other times to better understand this familiar tide of repression as well as modes of resistance. *Images on which to build* takes us to the near past because today’s movements for justice persist in imagining futures beyond a reality of excessive policing and violence. Images are one tool activists and artists use to dismantle the coexisting structures of settler colonialism, white supremacy, and patriarchy. One of the greatest successes of the trans and queer liberation movement thus far has been the visual assertion that trans and queer folks exist.

The processes of growing political consciousness and self-determination also happen in ways that are less visible. Trans and queer image cultures create spaces beyond the visual, where experiences of affirmation, recognition, and connection form legacies that shape our present and future. This exhibition re-introduces us to the material forms of slide shows, correspondences, sex-positive magazines, grassroots archives, and exhibitions that grew out of trans and queer organizing in cities across Turtle Island in the 1970s–90s. This was a time when rent was cheaper in places like New York and San Francisco, and trans and queer social worlds were folded into participating in overlapping social justice work. Relatedly, in photographic history, the late 20th century is marked by a shift to incorporate liberation movements’ ethos—which emphasized holding photographers accountable to the goals of the movements, as opposed to replicating power structures of the patriarchy and the state.

This exhibition sets out to study the moment right before photographic technologies began the switch to digital and became more accessible to the general public on a mass market scale. Despite the relative slowness of analogue formats—from shooting black-and-white film at protests that needed to be processed in a darkroom to making copies of artist portfolios through copy-standing with slide-film—the 1970s–90s was a bountiful time of subcultural media production. My definition of imaging practices include the many processes that bring images into existence, decentralizing the photographer by highlighting participants and necessary resources—such as those who make themselves visible and enable the printing and circulation of the image. Trans and queer culture workers were particularly devoted to the interpersonal processes of image-making that were laborious, protracted, and depended on relational and often collective practices. To become known as trans and queer in any visual or textual media incurred a great deal of risk and was a political act. Therefore, much of the photographic activity featured in this exhibition happened covertly, in darkrooms built by hand, and sent through the mail in discreet envelopes.

Studying image cultures offers key strategies of the steady, everyday work of culture workers—not just from the now celebrated dramatic scenes of street rebellions—but in the daily grind of struggle, when alliances and fractures played out. Embedded in our inheritance of trans and queer image cultures are the ways people connected, gathered and collectively educated one another. A queer art museum marks a departure from the grassroots spaces where most of these projects were produced. I welcome the opportunities and tensions that this shift in venue and audience instigates. Especially in a time when trans and queer images themselves may appear easier to find, and major institutions begin to hang rainbow flags, images from the 1970s–90s call on us to trace their raucous contexts, to wonder, how were images made and circulated?
One of the most influential subcultural spaces for learning during the 1970s–90s was the slideshow event. Slideshows were announced with fliers in community spaces that invited audiences to view one-off presentations of art, political issues, or queer history lessons. Typically, slideshow events involved showing hundreds of still images from a carousel loaded with slides enlarged through a portable projector and accompanied by a live or pre-recorded narration. Photographs appeared and disappeared at a large scale in a darkened room. The format of the analogue slideshow is a predecessor to digital softwares such as PowerPoint and even the sequential scroll of Instagram.

From 1979–84, JEB (Joan E. Biren, b. 1944) presented The Dyke Show at least 80 times to audiences at community spaces and universities in the US and Canada. Originally titled Lesbian Images in Photography: 1850–1984, The Dyke Show comprises over a hundred years of photographic history from a lesbian feminist perspective, peppered by JEB’s humorous live commentary on patriarchal fantasies of lesbians. The Dyke Show tour was conceived as a promotional book tour for her self-published Eye to Eye: Portraits of Lesbians, the first print run of which quickly sold out. JEB introduced viewers to underrecognized photographers from previous generations, such as Berenice Abbott (1898–1991), whose lesbian life was embedded in codes. JEB also celebrated her contemporaries who embraced erotica, such as her mentor Tee A. Corinne (1943–2006). JEB solicited dozens of contemporary photographers’ work to include in the slideshow, which evolved over the tour’s five-year run. With these slideshows, JEB encouraged her audiences to document, save, and share their own images of their lives. One of the first hosts of The Dyke Show, Carol Seajay (b. 1950) co-founder of Old Wives’ Tales Bookstore in San Francisco, enthusiastically reviewed the slideshow in the March 1980 issue of the long-running feminist newspaper off our backs. Seajay wrote that JEB’s slideshow provided “Images on which to build a future.” Her words are borrowed as the title of this exhibition.

JEB’s archival records, housed at the Sophia Smith Collection, include thousands of audience response cards from the live performances of The Dyke Show. JEB received praise, testimony, historical information, critique of her political analysis and use of nude imagery, as well as suggestions about improving representation of all lesbians in the slideshow. JEB began the slideshow by stating “certain kinds of lesbians are less visible than I wish they were, particularly lesbians of color and working class lesbians.” The historical section of the slideshow in particular revealed the impacts of structural inequalities in the US on the emergent lesbian image culture, as her research at the time only turned up white photographers who typically (though not always) had the financial means to go into photography. JEB’s own photographic practice as a white, Jewish, middle-class documentarian has been motivated by the need for authentic and ethically produced representation of lesbians across race, ability, class, and gender expression.

JEB considers The Dyke Show to be the most important work of her life because it was educational, participatory, and fun. Instead of merely promoting her own work, she sought to share her skills as a photographer to implicate every viewer of The Dyke Show as a participant in making lesbians more accurately represented in their immediate lives, and larger society, as people who appreciate and preserve photographs, appear in them, or those who stand behind the camera. While in a given town to present the slideshow, JEB held a sliding scale “non-technical” photography workshop open to local amateurs and professional women photographers. In a time when photo labs, camera clubs, and art schools were often hostile places for out lesbians, JEB fostered emerging collectives and individual young photographers, such as Del LaGrace Volcano (b. 1957).

JEB’s influence in building a lesbian image culture was informed by her participation in two lesbian collectives in the 1970s: The Furies, which produced an influential newspaper that first published JEB’s work, and Moonforce Media, a feminist film distributor that built the National Women’s Film Circuit from 1975–80. She eventually pivoted from slideshows to filmmaking in the early 1990s. Her feature-length documentary No Secret Anymore: The Times of Del Martin and Phyllis
Lyon tells the story of the lesbian couple who co-founded Daughters of Bilitis in 1955. JEB's work is now represented in many collections, including the National Portrait Gallery of the Smithsonian Institution, The J. Paul Getty Museum, the National Civil Rights Museum, and the Academy of Arts in Berlin.

The Dyke Show was not alone in igniting audiences with a life-changing experience of viewing a history to which you might belong. Self-taught archivists repurposed slide projectors commonly found in classrooms, offices, and homes to reverse the marginalization and erasure of trans and queer histories. Also in 1979, Allan Bérubé (1946–2007), a white, cisgender, gay male community-based historian, premiered Lesbian Masquerade: Some Lesbians in Early San Francisco Who Passed as Men, a talk with slides, at the Women's Building in San Francisco. Bérubé's original research for Lesbian Masquerade featured clippings from a scrapbook he found at the San Francisco Public Library, donated by a detective who, in the early twentieth century, compiled sensational news stories of men who were “discovered” to be assigned female at birth, rendering them as instant criminals in the eyes of the state. In attendance at this first screening was Louis Sullivan (1951–1991), a white, trans gay male activist and writer who would go on to promote and screen the slideshow within trans support groups throughout the 1980s.

The slideshow began with Bérubé but it was a collective endeavor. Volunteers with the Lesbian and Gay History Project helped with ticketing, promotion, and hosting of the first slideshow screening. Bérubé passed the slideshow on to a group of lesbian volunteers who retitled the slideshow ...She Even Chewed Tobacco, designed to be a rental with a script, carousel, and cassette tape. The narrative of the slideshow came to include the refrain “but were they lesbians?” to question the organizer’s own longing and fantasies about historical figures one attempts to connect with across life and death.

III.

Trans activist and archivist Ben Power Alwin (b. 1950) wrote to his new friend Sullivan about the transformational experience of screening the rented version of ...She Even Chewed Tobacco for his community at the New Alexandria Lesbian Library in Northampton in the late 1980s. Power Alwin’s narrative of encountering historical images of passing men inside this traveling slideshow illuminates how intertwined self-image-making was to the personal correspondences that sustained networks of emerging trans communities at this time. Power Alwin sent Sullivan snapshots of himself in the mail, creating an intimate audience for his process of becoming an FTM transsexual without hormones or surgery. Their friendship was further stitched together by exchanging news clippings, what Sullivan described as: “little gems...hidden in history that we need to preserve for future female-to-males who think they’re ‘the only one.’”

Their correspondence began in 1986, with the donation of Sullivan’s self-published pamphlet “Information for the Female-to-Male Crossdresser and Transsexual” to Power Alwin’s grassroots archive, now named the Sexual Minorities Archives (SMA). Sullivan and Power Alwin’s brief but powerful friendship, cut short by Sullivan’s death from AIDS-related complications at the age of forty, is documented through their correspondence. In 1991, Power Alwin would go on to organize the East Coast Female to Male Group (ECFTMG), which still meets to this day at his home, which doubles as the SMA. Power Alwin has lived with the archives since the late 1970s. Reversing inequities in race, class, and ability, deeply motivates how Power Alwin catalogues and makes accessible the holdings of the SMA: the original materials remain at the archives and travel only digitally through their website and the Digital Transgender Archive.

Building on his frequent communications through the mail, in 1987 Sullivan began to edit, with other volunteers, FTM Newsletter, which grew networks of trans men seeking and offering peer-to-peer support in a time when gender-affirming medical care was nearly impossible to access. While the newsletter began to
travel internationally, Sullivan also gathered San Francis-
co-based FTMs in a support group. Loren Rex Cameron
(1959-2022), a white bodybuilder and active member
of this FTM group, decided to become a photographer
after disliking how he was represented in a 1991 feature
story in the popular sex-positive magazine On Our Backs: Entertain-
ment for the Adventurous Lesbian. Cameron taught himself photography to
make images of trans people from an embodied and knowing approach that
normalized and celebrated the process of hormones, surgeries, and the non-medical ways trans people come
to live and love in their bodies. The press release for his first photography exhibition in 1994, Our Vision, Our
Voices: Transsexual Portraits and Nudes, in San Francisco, at 848 Community Space, proclaimed:
“Transsexuals rarely have a chance to represent them-
selves in their own terms, but FTM transsexuals are
especially invisible. Many people don’t even know we
exist. I want my photographs not only to move my audi-
ence as art, but to educate them about the diversity and
complexity of the transsexual experience.”

Cameron’s photography was a critical tool for confronting
transphobia and transmisogyny within the lesbian and
gay community of San Francisco throughout the 1990s.
In 1995, On Our Backs featured a selection of Camer-
on’s photographs from Our Vision, Our Voices alongside
an insert essay by Susan Stryker, who narrated her
experience of being photographed by Cameron to the
readership of the popular lesbian sex magazine. Stryker
was at the time beginning her career to help create,
with a consortium of other activists and scholars, the
academic discipline of Transgender Studies, Cameron’s
photography, excerpted in this issue of On Our Backs—
with a distribution of 10,000—traveled outside the local
scene of the San Francisco Bay Area. The next year,
Cameron’s first monograph Body Alchemy: Transsexual
Portraits, was published by Cleis Press in 1996 (and is
now out of print). Adorning the cover of Body Alchemy
is Cameron’s most well-known picture: a self-portrait
as he injects testosterone into his glute while, with
his other hand, he squeezes a cable release bulb, a
mechanism that opens and closes the shutter remotely
so the subject can photograph themselves. Much like
JEB’s Eye to Eye: Portraits of Lesbians, Cameron’s Body
Alchemy is thought to be the first of its kind in terms of
trans self-representation in the US. JEB and Cameron
displayed portraits alongside a text written or spoken
by those they photographed, following the documentary
photo-essay tradition as popularized by LIFE magazine
photographers.

Images on which to build traces dissonant and over-
lapping threads of popular print media and seemingly
niche photographic histories. Trans and queer commu-
nity-based archive projects have relentlessly collected
images across categories imposed by traditional art
historical narratives, such as fine art, vernacular, and
journalism. The Lesbian Herstory Archives (LHA), for
example, has an incredible repository of 12,000 photo-
graphs available to researchers, including clippings from
mainstream media. LHA’s collection empowers those
who have lived within lesbian and gay worlds who came
to identify as transsexual, transvestite, or cross-dresser,
now popularly named, trans and non-binary. Exhibited in
Images on which to build is a 1954 issue of Ebony mag-
azine that featured a photo essay on James McHarris/
Annie Lee Grant. The photographs of McHarris/Grant
from this news story have circulated as a part of LHA’s
photography collection.

McHarris/Grant passed as a Black trans man in the
South and Midwest in the mid-century. In 1954, after
being pulled over for a minor traffic violation in Kos-
ciusko, Mississippi—a form of state sanctioned racial
terror that persists today—McHarris/Grant’s gender
was questioned by the police. He was then arrested for
cross-dressing and served a 30-day sentence cosof the
nearby jail. Due to the local and national news stories
that sensationalized his gender reveal, McHarris/Grant
was no longer safe to remain in the town in which he lived
and worked. Meanwhile, his images and story continue
to travel through lesbian and trans historical networks
looking for evidence of courageous people who lived and
loved in their gender. In more recent years, McHarris/
Grant has been celebrated by journalist Monica Roberts
and studied by scholar C. Riley Snorton.\textsuperscript{14} The photograph of McHarris/Grant striking a match on the sole of his shoe in \textit{Ebony} appears within three projects in this exhibition: \textit{The Dyke Show}, \textit{Lesbian Masquerade}, and “Keepin’ On”: \textit{Images of African American Lesbians}. The latter project was one of the Lesbian Herstory Archives first traveling exhibitions, co-organized by LHA members Georgia Brooks (1943–2013), Paula Grant (b. 1945), and Morgan Gwenwald (b. 1952), with technical support from Saskia Scheffer (b. 1950). For the original exhibition statement, Grant wrote that “Keepin’ On” “was created to celebrate and honor the creativity and strength of the African American Lesbian community. The title comes from a phrase Mabel Hampton (1902–1989) used to say when she was working with us at the Archives, ‘Keep on Keepin’ On.’”\textsuperscript{15}

The exhibition “Keepin’ On” first opened in February 1991 at the Lesbian & Gay Services Center in New York and travelled to community centers and universities for over ten years. “Keepin’ On” featured roughly a hundred images from the LHA collection reproduced in high quality color xeroxes and mounted onto fourteen foam core boards. Like the other traveling exhibitions that LHA coordinators began to produce in the 1990s, “Keepin’ On” was designed with practicality and accessibility in mind: to easily be packed, mailed, repaired, and re-installed. “Keepin’ On” served as an educational resource to reverse the white-washing of lesbian and feminist herstories. The exhibition showcased the prolific cultural and political work of Black lesbians over a hundred years through a range of photographic genres. In the 1970s, two decades before “Keepin’ On” was created as a portable exhibition, co-curator Georgia Brooks began a Black Lesbian studies group at the Archives. Traveling exhibitions featuring their collections continue to be a touchstone of LHA’s educational work. Current LHA co-coordinator Shawn(ta) Smith-Cruz (b. 1983) has curated several exhibitions featuring the Salsa Soul Sisters Collection, which was a group for African American Lesbians, also open to Asian American, Latina, and Native women that began meeting in 1974, and in 1976, they published a statement and invitation for others to join as The Third World Gay Women’s Organization Salsa-Soul.\textsuperscript{16} Transition of Salsa Soul Sisters’ archival materials began with a donation to LHA by Brooks in 1983 and continued in 2016 when Salsa Soul Sisters members Cassandra Grant, Imani Rashid, Nancy Valentine, and Brahma Curry worked with Smith-Cruz to process more Salsa Soul materials. As LHA continues to produce metadata for this collection, Smith-Cruz meets with Salsa Soul members to collectively caption the hundreds of photographs in the Salsa Soul archives. Starting in 2018, Smith-Cruz created an exhibition based on the Salsa Soul Sisters archival materials that has traveled to the EFA Robert Blackburn Printmaking Workshop Program, Brooklyn College Library, The Studio Museum in Harlem, and the New York Historical Society.\textsuperscript{17}

\section*{IV. Images on which to build}

\textit{Images on which to build} proposes that many archives documenting queer life in the 1970s–90s are only recently coming into wider circulation. This is certainly the case with the archives of artist, photographer, educator, and Mexicana-Chicana activist Diana Solís (b. 1956). Solís’s photographs from the late 1970s to the late 1990s take us to a number of grassroots educational projects, mostly in Chicago and Mexico City. Solís’s archive of this period is wide-ranging as she was working as a photojournalist, educator, and organizer, offering a reference point to the scope of possible places learning happens within social movements.

Solís came of age in the late 1960s, a time of student- and parent-led protests in Chicago Public Schools that demanded educational funding, renovations, and Chicano and Black studies classes. “Intimacies in Resistance,” the selection of Solís’s archive for this exhibition, represents a fraction of Solís’s photographic archive of the late 1970s–90s—over 8,000 mostly black-and-white, 35mm images. Solís began studying photography at Columbia College Chicago in the late 1970s while working part-time as a photojournalist for local newspapers, such as the \textit{Chicago Tribune} and the \textit{West Side Times}, which covered her neighborhood of Pilsen. She always had her camera on hand and often photographed late night gatherings with friends and protests against
the Chicago police.

Solís was born in Monterey, Nuevo León, Mexico, and came to Chicago as a young child. While growing up, she visited family in Mexico frequently and returned to Mexico City through the 1980s to study, live, and work as a photographer for mainstream news outlets, like Televisa, and the feminist press with FEM magazine. Solís documented the explosion of lesbian feminist organizing in the Americas. She participated in and photographed public demonstrations against gender-based violence and US imperialism. The exhibition features this work, as well as photographs she took as a member of collectives like Oikabeth.

Founded in the late 1970s and first led by painter, organizer, and curator Yan María Yaoyolotl Castro (b. 1952), Oikabeth was the first feminist, lesbian group in Mexico that attended demonstrations with huge banners proclaiming their lesbian politics, as inextricable from their revolutionary politics. Other members of Oikabeth featured in Solís’s photographs include Leticia Armijo (b. 1961), a composer, singer and feminist music scholar, and Patria Jiménez (b. 1957), a politician and head of the lesbian rights group El Clóset de Sor Juana (Sister Juana’s Closet). In 1997, Jiménez became the first out gay member of Mexico’s legislature in the country’s history—the first in any legislature in Latin America.

Solís participated in and documented several occurrences of Encuentros Feminista Latinoamericano y del Caribe (EFLAC), an international conference that began in Bogotá in 1981 and continues to bring together thousands of Latin American women across different race and class backgrounds—writers, artists, workers, and scholars who have been variously fighting sexism and the violence of authoritarian governments. Solís’s photographs of the 1987 IV Encuentro in Taxco, Mexico, show performances, consciousness raising groups, and workshops where participants discussed experiences of homophobia, colonialism and capitalism in their shared resistance work against patriarchy. Another topic for debate was the different lived realities between women from Caribbean and Latin American countries and occupied territories such as Puerto Rico, as well as the small number of Latinas present who grew up in the diaspora of the US and Canada. At the IV Encuentro, Solís created dialogue across state-enforced borders by exhibiting her work from the Mexican and Latinx communities of Chicago and teaching a photography workshop.

Solís’s work visualizes how learning happens intergenerationally, in intimate and collective formations of social movement life. Mujeres Latinas en Acción (Mujeres) in Chicago was just one site for Solís’s work in photography and education. In 1979, Solís built a darkroom at Mujeres and taught black-and-white photography in the organization’s Women’s Education Program. In the course, she designed an assignment to document “our mothers and ourselves,” which became the seed for her own ongoing project Mothers and Daughters, resulting in Solís’s first solo show in Chicago in 1987. Solís has taught in numerous grassroots educational projects in Pilsen, such as the Latino Youth Alternative High School, Jane Adams Hull House, and the Summer Youth Program at Casa Aztlán. She is currently a teaching artist for the National Museum of Mexican Art and in the Chicago Public Schools through the Changing Worlds Organization and Urban Gateways programs. In the late 1990s, after completing her BFA at University Illinois at Chicago, Solís began to work in illustration, murals, and large-scale public art to preserve the stories of the thriving Latinx and queer communities as they fight gentrification. She has exhibited at the National Museum of Mexican Art and DePaul Art Museum in Chicago and the Museo Nacional de Culturas Populares, Toluca, Mexico. In 2020, several years into digitizing her archive of documentary photography and portraiture, Solís returned to photographing her neighborhood of Pilsen and making portraits in her community.

Artist Nicole Marroquín, who has been working with Solís on making her archives accessible, taught a course in 2021 at the School of the Art Institute of Chicago on the process of digitizing and historicizing Solís’s archive. “Art in Communities: Activating a Queer Latinx Archive” hosted ten guest lecturers who have collaborated with Solís over the course of her career, including scholars like Deanna Ludezma, who has done several public programs with
Solís on her artist book *Luz*, and Pau Nava, who has been the principal cataloguer for Solís’s work to be featured online at the Chicana por mi Raza Digital Memory Collective. Solís’s life and work is emblematic of the major tools of sustained participation across interconnected generations and intersectional social movement work through image-making.

V.
Learning through and with photography became increasingly insurgent within photographic projects from the late 1980s and early 1990s, as the HIV/AIDS epidemic raged. Artists began to use a combination of every possible visual media strategy at their disposal to quickly and forcefully organize direct actions to pressure the government to fund research and treatment to stop HIV/AIDS. Lola Flash (b. 1959), who has been working at the forefront of genderqueer visual politics for more than four decades, brought their skills as an image-maker to direct action organizing. Flash was active in the New York chapter of AIDS Coalition to Unleash Power (ACT UP) and the affinity group ART+Positive, where they joined more than a dozen artists to fight AIDSphobia, homophobia, and censorship in the arts.

Over three short years, 1989–1992, ART+Positive planned demonstrations, letter-writing campaigns, made a slideshow, calendar, video, large-scale collage, curated an exhibit, and participated in numerous HIV/AIDS related group shows. ART+Positive was in part mobilized by the 1987 Helms Amendment that prohibited federal funding for HIV/AIDS educational materials that referenced homosexuality. Named after Republican Senator Jesse Helms, the legislation, which was overwhelmingly passed in the Senate, became representative of a conservative backlash against the social movements of the previous decades that imagined a world without white supremacy and patriarchy. The Reagan administration’s homophobic panic in response to HIV/AIDS catapulted a right-wing fear-tactic campaign to defund the National Endowment for the Arts and restrict resources for HIV/AIDS research and treatment.

Flash’s photographic work began in the late 1970s at the Maryland Institute College of Art with experiments in the darkroom by printing color transparency slide film on more affordable paper made for color negatives. Flash soon realized this cross-color process reversed skin tones, offering a visual language to challenge received stereotypes about race. Flash’s photographs from the 1980s–90s also came to electrify scenes of sex and gender expression, while bringing anonymity to those who dared to pose for them. As portals of resistance and survival, their photographs blur the lines between queer sex, activism, caretaking, and grieving as HIV/AIDS took hold of daily life. Flash’s visual experiments from this time evoke a mood of life turned upside down, of club lighting washing the pain away from young people suddenly dying and government negligence toward HIV, while also providing disruptions to expectations of photo-visual information: with all colors activated through their opposites, viewers are invited to challenge their own assumptions that are often transmitted and reinforced through images.

Featured in this exhibition are printed photographs first shown in Flash’s Clit Club slideshow. Slideshow projections were fixtures in queer clubs as visual entertainment for regulars to delight in seeing pictures of themselves, friends, crushes, and lovers. The Clit Club, founded in 1990 by artists Julie Tolentino (b. 1964) and Jaguar Mary X (b. 1962), was a weekly club that began in the Meatpacking District of Manhattan and travelled to other downtown venues over the next decade, centering lesbian and queer women of color and those who might now identify as genderqueer, nonbinary, and trans. Flash did not photograph inside the Clit Club because it had a no photography rule to protect those who attended. Working as a bartender in the club’s first year, Flash approached denizens to photograph, inviting them to the apartment they shared with their partner at the time, Tolentino, who brought her skills as a dancer and choreographer to Flash’s photoshoots. For the past two decades, Flash has been working in more traditional color large-format portraiture centering Black and Brown queer and trans people and women. Flash’s revelatory and insurgent modes of image-making are now being celebrated by major art institutions: their work has recently entered the permanent collection at MoMA, the Whitney
VI.
The slideshow, through its impact in building political consciousness and through its form as a collectively produced educational material compiling dissonant photographic genres, begins and ends this essay that weaves together only a selection of works featured in *Images on which to build*. *Electric Blanket: AIDS Projection Project*, an epic public-art slideshow projection of photographic representations of HIV/AIDS, took on a similar ethos of urgent interventions that characterized ART+Positive’s disruptions of political and social complacency with HIV/AIDS illness and death. Structured by refrains, titled “Memorial,” “Action,” and “Document,” the slideshow mixes portraits of loved ones who had died, records of demonstrations, protest slogans, statistics, photo-journalistic, and other photo essays that feature those living with HIV/AIDS. Created by Allen Frame (b. 1951), Frank Franca and Nan Goldin (b. 1953), with administrative support from Visual AIDS, *Electric Blanket* joined the 1990 line-up for the second annual Day Without Art, a thriving international call for events on December 1st to stimulate remembrance and calls for action to end the HIV/AIDS epidemic. *Electric Blanket* had an approach to partnerships with museums, city governments and local organizations that followed Day Without Art’s invitation for participation from institutions large and small to host events activating AIDS education as it related to the arts. While some prestigious museums did host *Electric Blanket*, they were not privileged destinations over explicitly queer, grassroots spaces for the slideshow-event.22

Frame and Franca, with the continuing support of Visual AIDS, coordinated, revised, updated, and toured the evolving slideshow fifty-two times nationally and internationally for over a decade. Typically the slideshow was a live, one-hour, large-scale projection with musical soundtrack in outdoor public spaces, but it was also adapted for indoor display as extended, self-playing installations in art spaces and museums. Tours in the United States and Western Europe for *Electric Blanket* subsided when protease inhibitors—the drugs that came to save people’s lives—became widely available in 1996, while invitations to show *Electric Blanket* continued from Russia and New York academic venues in the early 2000s. *Electric Blanket* sustained global and local networks of mourning while fighting HIV/AIDS criminalization, stigma, and the social and economic inequities fueling the virus to this day. Roughly 38.4 million people across the world are still living with HIV/AIDS.

*Images on which to build* features over a dozen practitioners who defiantly oppose the limited presence of queer culture workers occupy in mainstream art and documentary photography histories of this era. Urgently produced and transformatively received, the image cultures conjured herein highlight the sheer range of practices, geographies, and intentions of how photography was being used and envisioned. This exhibition stages a “mise en abyme,” a recurring image-within-an-image as a way to activate powerful historical documents and to produce those very documents. The common technologies for making and circulating pictures in the late twentieth century—slideshows, letters, magazines, portable exhibits, calendars—can teach us how trans and queer people were actively learning and attempting to provide information to each other and those allied with their movements.

*Images on which to build* honors the work of both traditional and non-traditional educators. Solís and Flash, for example, have had distinguished careers teaching art in public schools. Frame and Franca are longtime adjunct professors in photography programs in New York City. Georgia Brooks was the Academic Lab Manager at Hudson Community College and the long term advisor for the college’s Gay-Straight Alliance. JEB, whose career has operated outside of traditional educational institutions, proposes a model for educational work residing in the photograph itself. The Lesbian Herstory Archives, GLBT Historical Society, and Sexual Minorities Archives continue to be educational hubs for all ages and types of researchers. Many of the volunteers within these organizations are archivists, librarians, social workers, artists, and writers in their day-jobs.
Ben Power Alwin envisions his life’s work of securing archival resources for future generations as a matter of life and death, reflecting on his own empowerment as dependent on learning: “I knew that I was... not going to survive, unless I got all the education I could get”. By highlighting photographers, archivists, and artists’ bodies of work through this lens of education as a tool of survival outside and beyond institutional structures of schools, this exhibition offers spaces of learning as ongoing and interconnected, across generations.

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NOTES

1 The Debt Collective is a debtors’ union fighting to cancel debts and defend millions of households. Join us to build a world where college is publicly funded, healthcare is universal and housing is guaranteed for all. https://debtcollective.org/

2 African American Policy Forum’s Truth Be Told Campaign is tracking the states that have fully passed racial and gender equity prohibitions with over a dozen state legislatures considering similar bans. https://www.aapf.org/truthbetold

3 In March 2021, Anthology Editions released a reissue of JEB (Joan E. Biren’s) Eye to Eye: Portraits of Lesbians to wide international acclaim. JEB’s second book, Making A Way: Lesbians Out Front (1987), which features many photos she made on The Dyke Show tour, is forthcoming from Anthology Editions.

4 Additional contemporary photographers featured in The Dyke Show included (but were not limited to): Cathy Cade, Tia Cross, Honey Lee Cottrell, Davies, Bettye Lane, Kay Tobin, Carol Newhouse, Cynthia MacAdams, Lisa Szer, Morgan Gwenwald, Jane Cleland, Katie Niles, Leigh Mosley, Sharon Deeevy, Lynne Reynolds, and Irene Young.


6 On February 9, 2023 in New York City, for the occasion of the Leslie-Lohman Museum of Art’s version of Images on which to build, JEB performed a live version of the slideshow at The Center, giving a brief introduction on lesbian photographers—historical and contemporary—she has learned about and built community with since she stopped touring and updating The Dyke Show in 1984.

7 Estelle B. Freedman, Elizabeth Stevens, Amber Hollibaugh, Honey Lee Cottrell supported the slideshow which was a rental through Iris Films, which was absorbed by Women Make Movies, who still distribute the slideshow today, with royalties going to the GLBT Historical Society.


com/1005022/3336484; Jess T. Dugan and Vanessa Fabbre, To Survive on this Shore: Photographs and Interviews with Gender Nonconforming Older Adults, Heidelberg, Kehrer Verlag, 2018 https://www.tosurviveonthisshore.com/interviews

11 Susan Stryker, ‘Loren Cameron: This Guy is Hot’, Anything That Moves, No. 9, (San Francisco, Bay Area Bisexual Network, 1995): 32–33.

12 Loren Rex Cameron papers, 1961–2008, 1993–2003, Collection Number: 7677, Box 1, Folder 9, Division of Rare and Manuscript Collections, Cornell University Library

13 Cameron’s accompanying exhibition for Body Alchemy toured nationally, including to Clement Gallery at the University of Toledo in Ohio in 2001.


15 Mabel Hampton was one of the featured figures in Saidiya Hartman’s celebrated 2019 book Wayward Lives, Beautiful Experiments: Intimate Histories of Social Upheaval.

16 In 1976, the group was incorporated as Third World Wimmin. Salsa Soul Sisters eventually changed their name to African Ancestral Lesbians United for Social Change (AALUSC), which is active today. https://lesbianherstoryarchives.org/salsa-soul-sisters/

17 Started by Professor Maria Cotera and filmmaker Linda Garcia Merchant in 2009, Chicana por mi Raza Digital Memory Collective is a group of researchers, educators, students, archivists and technologists dedicated to preserving imperiled Chicana and Latinx histories of the long Civil Rights Era. https://chicanapormiraza.org/

19 The Poetry Center in Chicago hosted Diana Solís: Encuentros Photographs of Chicago Poetry Communities, 1978–1994 in 2022. Curated by Oscar Arriola and Nicole Marroquin, this exhibition featured books, photographs, and ephemera that explore this unique moment in Chicago’s literary history, illuminating the legacy of Solís’s life in arts and literature.


BIBLIOGRAPHY

The exhibition Images on which to build, 1970s–1990s and this essay are based on research for a book-in-progress, supported by a 2020 Andy Warhol Foundation Arts Writers Grant. This research would not be possible without the ongoing conversations with the artists and archivists featured in this exhibition, to whom I am grateful beyond words. Below is an abbreviated bibliography, organized by sections of the exhibition, to offer further resources.

The Dyke Show by JEB (Joan E. Biren)

Anthology Editions, online launch for Eye to Eye: Portraits of Lesbians hosted a 3-part online event series with JEB (Joan E. Biren) in conversation with Sarah Schulman, Alison Bechdel, and Alexis Pauline Gumbs, Spring 2021, available on crowdcast https://anthology.net/events/

Ariel Evans. “‘This Show Is For Women’: photography after lesbian photography,” Miranda, April 21, 2022: http://journals.openedition.org/miranda/44548


JEB (Joan E. Biren) interview by Kelly Anderson, transcript of video recording, February 27, 2004, Voices of Feminism Oral History Project, Sophia Smith Collection


“Little Gems”: Trans Image Networks


Evan Taylor and Ben Power Alwin. “Ben Power Alwin Full Interview.” Oral History. 2020

“Keepin’ On”: Images of African American Lesbians from the Lesbian Herstory Archives

The Archivettes, a film by Megan Rossman, 61 minutes, Women Make Movies, 2018


Diana Solís: Intimacies in Resistance


Lola Flash: In and Alongside the ART+Positive Archives


EXPO CHICAGO 2018 / Dialogues: Militant Eroticism: ART+Positive Archives, Dr. Daniel S. Berger, Lola Flash, John Neff in Conversation, September 30, 2018

https://www.youtube.com/watch?v=PoEBBaPWr


Lola Flash. Transcript of an oral history conducted July 8, 2008, by Sarah Schulman, part of the ACT UP Oral History Project, Mix – The New York Lesbian & Gay Experimental Film Festival

Aldo Hernández. “Ray & I,” The Visual AIDS Blog, August 8, 2018

https://visualaids.org/blog/aldo-hernandez-ray-and-i


Electric Blanket: AIDS Projection Project


Kyle Croft and Risa Puleo, eds., *Presence/Absence: Thirty
Years of Day With(out) Art New York: Visual AIDS and NAME Publications, forthcoming


*RADIANT PRESENCE*, Day With(out) Art, 2015, Visual AIDS slideshow commission inspired by the 25th anniversary of Electric Blanket
https://visualaids.org/projects/radiant-presence

What Would an HIV Doula Do? is a community of people joined in response to the ongoing AIDS Crisis.
http://hivdoula.work/
IMAGES ON WHICH TO BUILD
1970s – 1990s