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## **A Vibrant and Vocal Community: Establishing an Archival Outreach Plan for the LGBTQ Community in Utah and Similar States**

Julia Huddleston

### **Introduction**

On December 20, 2013 Judge Robert Shelby of the U.S. District Court for Utah unexpectedly determined that the state's ban against same-sex marriage was unconstitutional, which legalized same-sex marriage in Utah and led the way for other district courts to make similar determinations. Social media erupted and the news spread like wildfire—both congratulations and debates occupied Facebook and Twitter feeds; newlyweds posted pictures with their marriage certificates, and the mayor of Salt Lake City performed some of the first same-sex marriages in Utah. There was a feeling of palpable excitement for lesbian, gay, bisexual, transgender and queer (LGBTQ) people and their allies. For two weeks, 1,360 same-sex couples were married, making history in a politically and socially conservative state.<sup>1</sup> This is not, however, the first significant milestone that LGBTQ people have achieved in Utah. From the protection of high school Gay/Straight alliances to the election of openly gay legislators, Utah has kept pace with the LGBTQ rights movement nationally.

Despite the nationally significant events that have centered on the LGBTQ community in Utah, there is a paucity of primary source material documenting these movements. An informal survey of five academic special collections across the state, as well as the state historical society, revealed that of the 5,652 finding aids available online, only eight were from the papers of an LGBTQ person or organization, and those eight records were located within two institutions.<sup>2</sup> Conversely, each archive examined had a broad collection development policy, suggesting that materials documenting LGBTQ histories relating to their city or institution would fit within their holdings. The presence of a vibrant and vocal LGBTQ population combined with the lack of archival evidence demonstrates the need for archives to actively seek out documentation from individuals involved with these movements through a concentrated outreach effort.

Archivists across the state must first recognize that LGBTQ history in Utah contributes to a larger narrative of what it means to be a Utahn, even for those who identify as straight and cisgendered. Andrew Flinn notes that community histories “are not separate histories, somehow not part of the mainstream, but that they are integral to a new inclusive history of all of us.”<sup>3</sup> People from all walks of life have encountered aspects of LGBTQ issues that impacted their own lives, in part because the LGBTQ community in Utah has often needed to push back against dominant culture, including the Church of Jesus Christ of Latter-day Saints (the LDS church). From agreeing or refuting the LDS church's stance on same-sex attraction to voting for or against the constitutional amendment banning same-sex marriage, there has been an intense focus from Utahns on the rights of LGBTQ people. Their history is inextricably linked to the history of Utah and Utahns.

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<sup>1</sup> This victory was short-lived, however. On January 6, 2014 a stay was issued, and same-sex marriages were put on hold until the U.S. Supreme Court could consider whether or not it would hear the case. On October 6, 2014, the justices declined to hear the case, and same-sex marriage became legal in Utah once again.

<sup>2</sup> For more information on this survey refer to Appendix A.

<sup>3</sup> Andrew Flinn, “Community Histories, Community Archives: Some Opportunities and Challenges,” *Journal of the Society of Archivists* 28, no. 2 (2007): 161.

Further, recognizing that archivists wield considerable power in determining what history is preserved is a crucial first step in establishing a successful archival outreach plan for LGBTQ people and organizations. Understanding that archivists are not neutral collectors of material, but rather knowingly, or unknowingly, insert their personal beliefs and interests into their collection development policies is a significant hurdle to overcome. Acknowledging that LGBTQ history is vital to preserve will go a long way in the implementation of a successful outreach plan. By establishing a specific plan to document and preserve LGBTQ history, decades long neglect can begin to be remedied, trust can begin to be established between community member and archivist, thus ensuring that this history will not be lost due to neglect or ignorance.

It should be noted that although this paper uses Utah as a site of examination, the suggestions discussed below are widely applicable. While there are many excellent examples of successful LGBTQ archives located in liberal states or in prestigious archives, there is still a need for archives to document LGBTQ history across the country, in small towns and at state colleges, to capture the history that is happening in their backyard and making it accessible to the participants and those directly affected.

### Literature Review

Archivists have long recognized the need to expand collecting scopes to be inclusive of under-represented groups, such as LGBTQ people and organizations. In his 1974 Society of American Archivists (SAA) address, Gerald Ham criticized the profession for failing to document the “broad spectrum of human experience,”<sup>4</sup> and called for archives to establish specialized archives organized around subject areas in order to comprehensively collect in a few well-defined areas. However, in the face of disappearing history, many LGBTQ people and organizations could not wait for the archival profession to catch up. This sense of urgency led to the establishment of many community archives such as the ONE National Gay and Lesbian Archives (established in 1952), the Lesbian Herstory Archives (established in 1974) and the GLBT Historical Society (established in 1985). Diana Wakimoto, Christine Bruce, and Helen Partridge wrote about the activism work that is inherent in establishing and maintaining these archives. The authors argue that community archives are “a challenge to other archives’ monopoly over representing history. By collecting records of communities which were not found in other archives, community archives physically proved that there were collecting gaps in other archives.”<sup>5</sup>

Once LGBTQ materials found their way into archives, the challenges had just begun. Describing and providing access to LGBTQ materials can be fraught with difficult decisions. James V. Carmichael Jr. applauds the greater ease of finding collections on LGBTQ people or organizations. However, he also troubles the idea of a canonical gay “experience” that is often assumed. Carmichael writes, “The tendency to categorize gays, to assume homosexual activity where archival evidence remains ambiguous, and to simplify all same-sex attraction as homosexual is astounding, even if it represents an understandable tendency, given the centuries-

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<sup>4</sup> F. Gerald Ham, “The Archival Edge,” *American Archivist* 38 (1975): 8.

<sup>5</sup> Diana K. Wakimoto, Christine Bruce, and Helen Partridge, “Archivist as Activist: Lessons from Three Queer Community Archives in California,” *Archival Science* 13, no. 4 (2013): 293-316.

long invisibility of many gay people and the desire to claim a group identity.”<sup>6</sup> Even if an archive accurately captures the nuances of a particular LGBTQ community’s self-identification, Library of Congress subject headings often do not allow for this nuanced description. Polly Thistlethwaite also notes that archival collections may obscure LGBTQ materials through inaccurate description. Further obscuring LGBTQ materials, archivists may be unwilling to describe a collection as LGBTQ unless the person was a well-known gay or lesbian figure—even when diaries and correspondence within the collection tell a different story. She argues that this misrepresentation comes from a fear of “offending donors, family members, and funding sources.”<sup>7</sup>

Outreach is may also represent unique challenges for archivists who work with LGBTQ collections. Patrick Keilty summarized the panel discussion at the Library and Archive OUTreach Symposium, hosted at UCLA in 2006. The panel discussed the unique information seeking needs of LGBTQ people, and how the archival profession must address this. One panelist suggested that archival education should specifically address LGBTQ issues, and all students, regardless of sexual or gender identity need to be “exposed and sensitized to the needs and concerns of a range of diverse communities and perspectives.”<sup>8</sup>

Additionally, many academics outside of the information studies discipline use archives as a site of investigation, using a queer framework in particular. Charles E. Morris III argues that, “a significant portion of [GLBTQ] history is housed in straight archives and circulated in straight collections, requiring that we queer the archive.”<sup>9</sup> Morris also discusses the difficulty in gaining access to archival collections, drawing upon the archivist-as-gatekeeper trope that the profession has been fighting against. Even if archivists refute the claims of impeded access, the idea is still a pervasive enough problem that it must be actively repudiated. Archivists must be aware that these perceptions still exist and that they must be countered with concerted outreach efforts.

Although archivists have long recognized the importance of collecting material related to underrepresented groups, there is a relative lack of archival literature related to documenting LGBTQ experiences in particular. Articles relating to community archives can be generalized and are often applicable to LGBTQ collections, however specific concerns may fall by the wayside. This article seeks to offer specific ways of approaching LGBTQ outreach in archives of all sizes, in states that may not have been historically hospitable to these materials.

### **Establishing an Archival Outreach Plan for the LGBTQ Community in Utah**

There are special considerations for archivists and potential donors alike to take into account before deciding to contribute to the archival record. Donating to a traditional archive can often feel like a risky endeavor for a person whose voice has been erased and ignored for decades. A successful LGBTQ outreach plan must be multifaceted and be aware of not only important issues within the community, but must also be sensitive to concerns with trust, privacy and representation within the archive. An outreach program should begin with a written policy that has been shared with all staff members. The archive should also consider how to solicit

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<sup>6</sup> James V. Carmichael, “They Sure Got to Prove it on Me: Millennial Thoughts on Gay Archives, Gay Biography, and Gay Library History,” *Libraries & Culture* 35 (2000): 96.

<sup>7</sup> Polly Thistlethwaite, “Gays and Lesbians in Library History,” *Faculty Works Paper* 38 (1994): 6.

<sup>8</sup> Patrick Keilty, “LGBT and Information Studies: The Library and Archive OUTreach Symposium at UCLA,” *Inter/Actions: Journal of Education and Information Studies* 3, no. 1 (2007): 1-15.

<sup>9</sup> Charles E. Morris III, “Archival Queer,” *Rhetoric and Public Affairs* 9.1 (2006): 146.

donors, how to properly arrange and describe LGBTQ materials in respectful ways, how to get the word out about new collections, and how to create a welcoming environment for LGBTQ researchers once they are in the reading room. Additional outreach steps to consider include the fabrication of exhibits, both physical and online, as well as considering the possibility post-custodialism and how to work with, and advise, community archivists.

### **Writing a Policy**

As with any new collecting initiative, the staff of the archive should first begin by writing a document that details its intent to expand (or establish) its LGBTQ holdings. Will the archive collect from individuals statewide, or restrict itself geographically? Will the archive focus on a specific timeframe, such as the Stonewall movement of the 1970s, the AIDS crisis of the 1980s, or the same-sex marriage debate of the 2000s? Evaluating key events in local history can help establish what focus an archive may decide to take. It will also be helpful for potential donors to be made aware of what types of materials are typically accepted, and in what formats. This information can be adapted from the general collection development policy, serving the purpose of informing the staff of the new focus, enabling them to become better advocates as they attend events and conferences. It can also act as a springboard to go over safer spaces training and best practices for describing LGBTQ collections. The new collection directive can be posted to the website, social media accounts and shared with the public to raise awareness about the archive's intent to document LGBTQ history.

### **Identifying Potential Donors and Establishing Trust**

Once an archive has established their commitment to collecting LGBTQ histories, curators must begin to actively reach out to individuals and organizations that may be interested in donating their materials. Reaching out to leaders and major organizations is a good place to begin. This will not only establish the new archive and collect the papers of major individuals and groups, but the leaders may also be willing to encourage others to donate their materials, and may vouch for their positive experience with the archive. Once a relationship has been established, it may become easier to document the day-to-day experiences of an LGBTQ person.

Because there are so few LGBTQ archival collections in Utah, there are many examples of low hanging fruit for potential donors. Examples include the plaintiffs for the landmark court case *Kitchen v. Herbert*, which established same-sex marriage in Utah, groups such as Log Cabin Republicans, Stonewall Democrats, campus LGBTQ groups, people who were involved with establishing Gay/Straight Alliances in Utah high schools in the 1990s, openly LGBTQ politicians, organizations such as Trans Utah, Equality Utah, and the Royal Court of the Golden Spike Empire—just to name a few. It is also worth noting that these suggestions were all taken from the LGBTQ directory on the Utah Pride Center's website—the foremost resource for LGBTQ resources in Utah.<sup>10</sup> One need not be a member of the LGBTQ community to discover the rich and varied history of LGBTQ people in Utah; this information is readily available online for anyone to find.

To help potential donors determine what they should donate, and to further demonstrate an archive's commitment to preserving LGBTQ history, information about donating materials

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<sup>10</sup> Utah Pride Center: <https://www.utahpridecenter.org/index.php>.

should be posted to the archive's website and social media accounts. A handout may also be useful for word-of-mouth promotion. This information will not only assist with the sometimes confusing process of donating materials to an archive, but may also serve to draw in donors who otherwise would have thought their personal papers had no place in an archive. If the archive has an established social media presence, creating posts calling for donations may be especially beneficial. Social media allows an archive to go where their users are, and may also help to reach LGBTQ people who may not be connected to the larger LGBTQ community, or those who are in geographically dispersed areas of the state.

Although there are many groups and individuals whose papers may be a valuable contribution to an archive, an archivist must first win the trust of the potential donor, especially at institutions that may have a history of exclusion, or that have been slow to adopt LGBTQ-friendly policies. Archivists should examine their own institutional history, and be aware of instances that may raise concerns for LGBTQ people. Archivists then may draft an appropriate response, which should include applicable policies or shifts in cultural attitudes at your institution. Angela L. DiVeglia interviewed potential LGBTQ donors at Duke University, where the issue of trust was raised a number of times. One potential donor noted, "there is a lot of fear, and rightfully so, of others, especially the most privileged people, coming and trying to get information about your little niche culture that's been horribly oppressed for generations, and still [is]."<sup>11</sup> One solution that DiVeglia's interview subject suggests is showing an investment in the community by attending events, getting to know the community, and by becoming an ally. In response, Laura Micham, the director of the Bingham Center at Duke University, emphasized the need for transparency with regards to earning trust. Although she attends LGBTQ events in order to establish a relationship with potential donors, she is clear why she is there, as to avoid the appearance of deception.<sup>12</sup> Archivists do not need to be active participants in every community whose history they wish to preserve. It is more important to demonstrate that a collection will receive fair treatment and not be disparaged because of content that some researchers may disagree with.

One way to establish trust is by relying on archival professional ethics. The Society of American Archivists Code of Ethics clearly states, "Archives are created by a wide array of groups and provide evidence of the full range of human experience. Archivists endeavor to ensure that those materials, entrusted to their care, will be accessible over time as evidence of human activity and social organization."<sup>13</sup> Explaining the overarching importance of collecting from all aspects of society, not just those that an archivist is personally involved in will establish a firm footing for an archive to stand upon.

### **Specific Concerns for Arrangement and Description**

Once an archive has obtained a new donation of LGBTQ materials, the responsibility does not stop there. As with any archival collection, it must be processed and made available to researchers in a timely manner. This includes creating finding aids that offer a description that is complete enough to discover the material contained therein. The act of description is a particularly thorny issue in an archive, since finding aids are primarily free text, with limited

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<sup>11</sup> Angela DiVeglia, "Activism, Accountability, Access: Archival Outreach and the LGBT Community" (Master's paper, Duke University, 2010).

<sup>12</sup> Ibid.

<sup>13</sup> "SAA Core Values Statement and Code of Ethics," Society of American Archivists.

subject headings applied. It is important for processing archivists to understand the correct language to use, not only to reflect the collection, but also to respect the creators. It is also important to pay attention to, and correct, historic inaccuracies within the library catalog. Librarians and archivists have used coded language and euphemisms to obscure the reality of an individual's sexual orientation, using terms such as "friendship" to describe a lesbian relationship, or omitting mention of sexual orientation at all, in effect erasing LGBTQ history.<sup>14</sup> While this practice has hopefully occurred less frequently as LGBTQ materials have become more common in libraries and archives, it is still an issue that archives must address in order for materials to be described in the most accurate and respectful ways, with an eye toward increased accessibility. Archives should also consider revisiting pre-existing finding aids to correct language that obscures or omits LGBTQ identity.

Privacy may also be a major concern for individuals who donate LGBTQ material. Violating an individual's privacy can have negative implications on employment, family relationships and reputation. Any archival collection raises the concern for violating third-party privacy, since materials such as correspondence may be included in a donation, without the author of each letter being aware. Because it is impossible for a processing archivist to know what a third-party wishes to have disclosed in an archive, donor review is vital. When a collection is acquired, the archivist should ask that a donor carefully review the materials to ensure that an individual's privacy is not being violated. Important examples of this can include other's HIV status or sexual orientation—although not all individuals automatically consider these private matters. Discussing potential concerns with the donor, as well as conducting a more in depth preliminary appraisal may highlight aspects of the collection that may require more attention when processing. If there are large aspects of a collection that raise significant privacy concerns, a short time restriction may be an acceptable compromise for the archive. However, restrictions should be used judiciously and for the shortest period acceptable to protect the privacy of those involved.

Privacy concerns may impact an archive's decision to use the "more product, less process" approach to processing collections. Be aware that quick processing may not be ideal if it is likely to perpetuate emotional harm. Spending more time processing a collection is the preferred alternative. Likewise, archivists should also consider privacy concerns when preparing to digitize LGBTQ collections, since the material will be readily available to an exponentially larger audience.

### **Reference and Physical Space**

Now that a relationship has been established, a collection acquired, arranged and described, it will need to be made accessible to the public. Reference staff must be educated on creating an environment that is welcoming and inclusive to LGBTQ individuals who come in to conduct research. This issue may be most relevant to transgender individuals, or people who do not identify with a binary gender (male or female). K.J. Rawson wrote an excellent article detailing the ways an archive can be more inclusive to transgender researchers.<sup>15</sup> Rawson suggests that visual representation, such as images hanging on the walls, and exhibits on LGBTQ

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<sup>14</sup> Thislethwaite, "Gays and Lesbians in Library History," 10.

<sup>15</sup> K.J. Rawson, "Accessing Transgender // Desiring Queer(er?) Archival Logics," *Archivaria* 68 (2009): 126.

issues can demonstrate a commitment to that history and shows that the archive values their history.

Gender is deeply ingrained in our day-to-day interactions with one another, but is often superfluous to the heart of what we wish to say. Misidentifying a transgender patron as male or female or by incorrectly calling them “ma’am” or “sir” is invalidating and may make a patron feel unwelcome. More importantly, it is not necessary to call someone “ma’am” or “sir” to show respect. One may be respectful and courteous while remaining gender-neutral.

Additionally, if there are no facilities that a transgender patron may use, their ability to research at the archive for long periods of time may be curtailed. Even though being able to have nearby gender-neutral bathrooms may be beyond the power of most archivists, knowing the nearest location of a gender-neutral bathroom is important for the comfort of transgender researchers. This simple step can ensure that a transgender researcher feels welcome and included in the physical space of an archive. Archivists and librarians can take this an opportunity to advocate for improved facilities to be more welcoming to all archival researchers, staff and other visitors.

### **Exhibits**

Another way to attract people into the archive, or to highlight the existence of newly acquired LGBTQ materials, is to create an exhibit. Exhibits can be validating and demonstrate that an archive recognizes and values the importance of specific collections. Exhibits may also draw in new patrons and raise awareness of what resources an archive has to offer. Demonstrating a commitment to highlighting LGBTQ materials does not mean that an archive must have a permanent exhibit of LGBTQ materials on display, but rather, that they should evaluate the topics of previous exhibits and strive for balance. This applies to all exhibit work, but is of particular importance for underrepresented groups.

In the beginning phases of a targeted outreach plan, an archive can create informal presentations, or mini-exhibits, of new collections on social media websites such as Tumblr, Facebook or other blogging platforms. Because of the format of these social media websites, the mini-exhibits do not need to be detailed or time consuming to create. They can consist of multiple photos from an intriguing collection, or can document the process of receiving the donation, processing the collection and the final product. Showcasing new LGBTQ collections informally can serve as an excellent way to reach out to potential donors and to demonstrate that the archive is enthusiastic in making the public aware of their new collecting area.

When fabricating more a formal exhibit, several issues must be considered, including goals, administrative buy-in and timing. Franklin J. Robinson Jr. discusses the need for buy-in from administrators while he was curating an exhibit on the 40<sup>th</sup> anniversary of the Stonewall Riots at the National Museum of American History (NMAH) at the Smithsonian: “I was concerned that the museum hierarchy would veto the exhibit out of hand in an effort to avoid any type of controversy or potential negative publicity.”<sup>16</sup> However, Robinson framed his exhibit as an educational opportunity to show that the NMAH is open to documenting “diverse aspects of the history and culture of the United States.”<sup>17</sup> Only a few items caused concern for NMAH

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<sup>16</sup> Franklin A. Robinson Jr., “Stonewall: Fortieth Anniversary, 1969-2009,” in *Exhibits in Archives and Special Collections and Libraries* by Jessica Lacher-Feldman (Society of American Archivists, 2013): 126.

<sup>17</sup> *Ibid.*

administrators, but no items were withheld from the exhibit. Nevertheless, Robinson prepared a response ahead of time to address any potential negative comments the exhibit may have received. Showing administrators that the archive has a defensible stance on the exhibit and how the exhibit furthers the mission of the archive can be reassuring and ease concerns. Timing is also important to the success of an exhibit. By utilizing important dates in the LGBTQ community, an archive may increase viewership. Examples of this include Pride month (June) and LGBT History Month (October).

Finally, exhibits must be advertised in order to draw a wide audience. This advertising can be done in traditional media—in LGBTQ and mainstream print publications, or through social media, but an archive that does not publicize its efforts will not see an increase in visitors and the efforts may not be fully appreciated.

### **Digital Collections**

In a state the size of Utah, physical access to archival material can pose a problem for researchers. Additionally, LGBTQ researchers may be uncomfortable entering the archive, which, to many, involves entering into an uncomfortable power dynamic between archivist and patron. DiVeglia writes, “By instituting such a relationship, the researcher must essentially ask the archivist’s permission to access documents,” and notes that this experience can be particularly jarring to older LGBTQ people, for whom police surveillance was a regular part of their own LGBTQ experience.<sup>18</sup> One way to both increase access to geographically dispersed people, and to ensure that researchers feel comfortable accessing potentially sensitive materials, is to digitize collections, and provide online access whenever possible. Digitization can be time and cost intensive, so this option may not be viable to most archives. However, as digitization priorities are being determined, these concerns are worth considering and weighing the advantages and disadvantages of a specific focus on digitizing LGBTQ collections.

### **Post-Custodialism and Community Archives**

A final approach to LGBTQ outreach is to consider partnering with a community archive, or taking a post-custodial approach to collecting. Although Utah does not have any community archives currently, there are projects in place that showcase LGBTQ history in Utah. One example, is that of local gay rights activist, Ben Williams, who created the Utah Stonewall Historical Society, which exists in website format only. The website is not an archive with physical or digital items, but rather is a blog compiling 365 posts for each day of the year highlighting gay history in Utah. “This Day In Gay Utah History”<sup>19</sup> is a valuable resource, featuring excerpts from Williams’ journals and personal correspondence, as well as newspaper stories and written accounts. Williams is passionate about gay history, but is also aware of his limitations and is hesitant to become *the* gay historian in Utah.<sup>20</sup> The Utah Stonewall Historical Society is a prime example of historically minded people in the LGBTQ community that have taken an active approach to documenting their own history. As Flinn notes, “The very sort of material evidentially missing from formal archives *is* being collected, created and cared for in

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<sup>18</sup> DiVeglia, “Activism, Accountability, Access,” 13.

<sup>19</sup> “Utah Stonewall Historical Society Archives”, <http://benwilliamsblogger.blogspot.com/>.

<sup>20</sup> Ben Williams, “Who I am and What I Do”, *Q Salt Lake*, July 19, 2014.

community projects.”<sup>21</sup> Archivists should be aware of these efforts, respecting the work and personal dedication that has gone into creating and protecting history that, for so long, was undesirable and excluded from a traditional archive.

Professional archivists may become alarmed that people who are not formally trained are managing important archival collections, and perhaps in less than ideal situations. However, this attitude is detrimental, not only to establishing trust with LGBTQ individuals and organizations, but also to the perceptions of archivists as disconnected, unapproachable gatekeepers. Rather than viewing a community run archive as detrimental to a traditional archive’s mission to preserve LGBTQ history, archivists should work alongside community archivists in whatever capacity is welcomed by the community archive. In his 2007 presidential address to the Society of Archivists, Victor Gray noted that a community archive should not make archivists defensive, rather, archivists should offer guidance when appropriate, “but don’t impose our will.”<sup>22</sup> If a formal community archive does form in Utah, it should not be seen as detrimental to any LGBTQ outreach initiative, but rather it should be seen as a partner and a valuable resource. Archivists in a formal archive can offer resources that may be unavailable to community archivists, such as space on a server for digital collections, informal training or hosting finding aids online. Likewise, archivists in mainstream institutions should be receptive to the possibility of community-based archivists educating them on how to best provide access to LGBTQ materials.

This relationship could also lead to a post-custodial archive. Flinn explains, “‘Post-custodial’ means that the custody and care of collections does not occur in the formal archive itself, but happens distributed within the creating organization where the records remain.”<sup>23</sup> This approach allows individuals to keep records that they are not willing to formally deposit into an archive, while still preserving and making available valuable history. A post-custodial approach may also lead to a formal donation in the future and demonstrates a true commitment to documenting the history of LGBTQ people, one that values the documentation of history above collecting treasures.

## Conclusion

There are many different types of archives in Utah that would benefit from the inclusion of LGBTQ collections in their holdings. These collections should be created by individuals and organizations who were directly involved with, and invested in, the LGBTQ communities in the state. Often their history is in opposition to the dominant story that is told in Utah archives, however it is no less valuable or relevant to the history of the state and its people. Acquiring LGBTQ collections presents its own set of unique challenges—building trust, respectfully arranging and describing materials in a way that maximizes access, and creating inclusive physical spaces through reference services. An archive must also go beyond collecting, and take active steps to exhibit and digitize LGBTQ materials, not only to increase awareness and access, but also to demonstrate a commitment to validating this previously hidden history. LGBTQ history is not the history of the “other”, but rather it tells the story of fellow Utahns, and is inextricably linked to the larger narrative of the state.

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<sup>21</sup> Flinn, “Community Histories, Community Archives: Some Opportunities and Challenges,” 154.

<sup>22</sup> Victor Gray, “‘Who’s That Knocking on Our Door?’: Archives, Outreach and Community,” *Journal of the Society of Archivists* 29, no. 1 (2007): 4-5.

<sup>23</sup> Flinn, “Community Histories, Community Archives: Some Opportunities and Challenges,” 168.

A Vibrant and Vocal Community: Establishing an Archival Outreach  
Plan for the LGBTQ Community in Utah and Similar States

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**Appendix A**

Sample Survey Results, Utah Archives  
December 2014

**Search terms:**

Stonewall  
Gay  
Lesbian  
Queer  
Homosexual  
Transgender  
Transsexual  
HIV  
AIDS  
LGBT

**Southern Utah University, Gerald R. Sherratt Library**

Cedar City, UT

Finding aids accessed via <http://www.li.suu.edu/page/special-collections-manuscripts>

Student body population: 8,297

Archival finding aids available online: 75

Total LGBTQ collections: 0

**Utah State Historical Society**

Salt Lake City, UT

Finding aids accessed via: <http://heritage.utah.gov/history/collections-2>

Archival finding aids available online: 1964

Total LGBTQ collections: 1

The Queer Oral History project

**Utah State University, Merrill-Cazier Library**

Logan, UT

Finding aids accessed via: <http://nwda.orbiscascade.org/> (now  
<http://archiveswest.orbiscascade.org/>)

Student body population: 27,812

Archival finding aids available online: 842

Total LGBTQ collections: 0

**University of Utah, J. Willard Marriott Library**

Salt Lake City, UT

Student body population: 31,515

Finding aids accessed via <http://nwda.orbiscascade.org/> (now  
<http://archiveswest.orbiscascade.org/>)

Archival finding aids available online: 2,542

Total LGBTQ collections: 7

Affirmation: Gay and Lesbian Mormons records

The Kevin G. Barnhurst papers

The Dan Milton Wilcox Hughes papers

The Scott D. McCoy papers

The David Nelson papers

The Johnny Townsend papers

The Utah Pride Center records

**Utah Valley University, The George Sutherland Archives**

Orem, UT

Student body population: 23,214

Finding aids accessed via <http://contentdm.uvu.edu/cdm/search/collection/UVUfindaid>

Archival finding aids available online: 50

Total LGBTQ collections: 0

**Westminster College, Giovale Library**

Salt Lake City, UT

Finding aids accessed via: [http://content.lib.utah.edu/cdm/search/collection/westmin\\_ead](http://content.lib.utah.edu/cdm/search/collection/westmin_ead)

Student body population: 2,168

Archival finding aids available online: 179

Total LGBTQ collections: 0