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8. Francisco Guerra, *The Pre-Columbian Mind* (London: Seminar Press, 1971) 190, cited in Walter Williams, *The Spirit and the Flesh: Sexual Diversity in American Indian Culture* (Boston: Beacon Press, 1986) 137.

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Irish of all classes at that time belonged to an organization called the Ancient Order of the Hibernians. The former president of the A. O. H. in the United States, Matthew Cummings, described the origin of his group: "The organization has been known in the old land [Ireland] by different names – Confederationists, Whiteboys, and Ribbonmen, and at last became known as the Hibernian Society, as the name of Ribbonmen had been outlawed by the English government." (Bimba, *The Molly Maguires*, 47) But when Irish miners accused of being Molly Maguires were framed by the coal owners in Pennsylvania and faced the gallows, ". . . the national leadership of the A. O. H. joined hands with the hangmen against the anthracite miners. . . . The national organization, with headquarters in New York, was controlled by the Irish bourgeoisie and the Catholic clergy and, therefore, had nothing in common with the real interests of the Irish workers." (Bimba, *The Molly Maguires*, 11) In 1993 and 1994, the New York City branch of the A. O. H. refused to allow Irish lesbians and gay men to march as a contingent in the St. Patrick's Day Parade.

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2. Ann Oakley, *Woman's Work: The Housewife, Past and Present* (New York: Vintage, 1974) 170. For an account of contemporary communal childcare in Vanatinai of Papua New Guinea, based on a matrilineal kinship structure described as *taubwaragha* ("ancient"/"way of the ancestors") by its people, see Maria Lepowsky, "Gender and Power," *Fruit of the Motherland: Gender in an Egalitarian Society* (New York: Columbia University Press, 1993) 281–306. For a brief account, see John Noble Wilford, "Sexes Equal on South Sea Isle," *New York Times* 29 March 1994: C1, 11.

3. Ann Oakley, *Sex, Gender and Society* (New York: Harper & Row, 1972) 134–35.

4. J. H. Driberg, *The Lango: A Nilotic Tribe of Uganda* (London: T. Fisher Unwin, 1923) 210.

5. Alfred L. Koeber, "Handbook of the Indians of California," *Bureau of American Ethnology Bulletin* 78 (1925) 748–49.

6. George Devereux, "Institutionalized Homosexuality of the Mohave Indians," *Human Biology* 9 (1937) 498–527, as cited in Richard Green, *Sexual Identity Conflicts in Children and Adults* (New York: Basic Books, 1974) 10.

7. C. Daryll Forde, "Ethnography of the Yuma Indians," *University of California Publications in American Archaeology and Ethnology* 28 (1931) 157; and Edward Winslow Gifford, "The Cocopa," *University of California Publications in American Archaeology and Ethnology* 31 (1933) 294.

8. This is, of course, a very broad categorization of two currents of women's liberation that often intermingled and overlapped. Both were represented by articles and essays on sex and gender in *Sisterhood Is Powerful: An Anthology of Writings from the Women's Liberation Movement*, ed. Robin Morgan (New York: Vintage Books, 1970). Twenty-five years later, these issues are being revisited by contemporary feminists such as Minnie Bruce Pratt, *S/HE* (Ithaca, NY: Firebrand Books, 1995) and Ann Snitow, "A Gender Diary," *Conflicts in Feminism*, eds. Marianne Hirsch and Evelyn Fox Keller (New York: Routledge, 1990).

**CHAPTER 15. MAKING HISTORY**

1. "Big Gap in U.S. Wealth," *New York Times* 17 April 1995, A1.

2. Alan Berubé, presentation in Writing, Class, and Race session, Outwrite: Fifth National Lesbian and Gay Writers Conference, Boston, 5 March 1995.