# A beautiful day in the Gayborhood

## Part 1: Le$bian

**The Role of the Judge is to Promote the Reclaiming of Educational Spaces**, which means they must endorse our ability to use debate for critical discourse.

#### [ROB & Arana ‘21] As educational oppression is rooted in ignorance; the **Role of the Ballot is to Endorse the Strategy that Better Addresses Material Oppression to LGBTQ+ folk and Intersectional Identity**. This means we use the round to increase education about hidden rights violation. While this framework is open to multiple forms of oppression, it’s time to specifically talk about these groups since republicans are making it increasingly difficult to do so.

Arana: Arana, Gabriel. [A writer for The New Republic] “The Republican Plot to Ban LGBTQ History in Public Schools” *The New Republic*, June 28, 2021. <https://newrepublic.com/article/162862/republican-laws-ban-lgbtq-history-education> EM

**This Pride month, as revelers hit the streets to celebrate LGBTQ history, Republican state legislatures are hard at work trying to erase it.** And it’s not just epochal events like the Stonewall riots, or towering figures like Harvey Milk, that could be wiped from classroom instruction. **In public schools in Tennessee, Arkansas, and Montana, it may soon become illegal even to mention Bayard Rustin, the openly gay co-organizer of the 1963 March on Washington, or educate kids about the AIDS crisis. In May, Tennessee became the first state to pass what queer-rights advocates have branded as “Don’t Say Gay” laws, which either forbid the teaching of LGBTQ history in K-12 schools outright or allow parents to choose whether their children participate in lessons that include it.** Within days, Montana followed suit**. Yet another bill in Arkansas awaits the signature of the state’s Republican governor. Similar bills have been considered in West Virginia, Iowa, and Missouri, and even more proposals are percolating through red-state legislatures. Akin to bans on the teaching of critical race theory, these laws seek to preserve the myth that the story of America is one of inexorable progress and unblemished virtue, that we stand exceptional among nations as the gleaming embodiment of democracy; they also imply that a great number of us don’t matter. In particular, legislation forbidding the teaching of queer history aims to ossify what remains of society’s moral disapproval of LGBTQ people and endangers queer youth susceptible to suicide. “It is a false representation of the past, one in which LGBTQ people are imagined never to have existed,”** said Anthony Mora, associate professor of history and Latinx studies at the University of Michigan. “The hesitancy to open up questions about the failures of the past—of not living up to the goals of the republic—is less about the past than about not wanting to change the present, to hold in place the status quo and not allow for real moments of debate and change.”

Thus, COOPTING LIBERATION DISCUSSION IN FAVOR OF IMPACTS UNRELATED TO QUEERNESS IS A PERFORMATIVE ACT OF HEGEMONIC HETERONORMATIVITY IN THE DEBATE SPACE.

## **Part 2: Gays for days**

#### [Cracker] Straight people are appropriating queer outer spaces.

**Cracker**: Cracker, Miz. [Miz Cracker is a writer and drag queen living and werking in Harlem, New York. She was the 2016 Excellence in Column Writing award winner for the Association of LGBTQ Journalists (NLGJA), and she is a contestant on Season 10 of RuPaul’s Drag Race.] “Beware the Bachelorette! A Report From the Straight Lady Invasion of Gay Bars.” *Slate*, AUG 13, 2015 EM

**What’s the purpose of a gay bar? For starters, they offer gay men, lesbians, and other queer folks a hunting ground where they can chase people with similar desires. But perhaps more important, gay bars also provide a haven from the heterosexual gaze. In small towns and big cities alike, these spaces allow queers to talk, flirt, and unwind without drawing sneers, slurs, curious stares, or even unwanted support—My son is gay, too! Gay bars are the one space that an LGBTQ person can enter without scanning the crowd for potential trouble. At least, that’s the way it was until a sudden influx of straight partiers changed the terrain. In recent months, there’s been an uptick in straight girls flooding New York City’s gay bars. The phenomenon is ruffling gay feathers, unsettling staff, entertainers, bartenders, revelers; and it’s also spurring a debate about how straight people should behave in queer spaces—and whether they should be there at all**. Last year, Outward’s June Thomas gently but firmly addressed this subject in a controversial Ask a Homo segment, offering etiquette advice geared toward individual straights, male and female. **Since queers (and especially lesbians) have so few spaces to themselves, Thomas asked her straight viewers to consider whether they couldn’t find another place to drink and dance—even if they happen to enjoy the vibe of certain gay establishments.** But since then, the situation has changed, at least here in New York. **Gay bars that once saw the occasional lady-friend or allegedly hetero male are now being inundated by roving crowds of straight females, many of them apparently experiencing gay culture for the first time.** The question is no longer whether or not straight folks should attend gay bars, but what to do now that they definitely are doing so—en masse and ready to let loose. As a drag queen, I first noticed the lady invasion during a show this past winter in Hell’s Kitchen, the current prime gayborhood in Manhattan. Wiggling through some faux-choreography with my co-hostess Monet X Change, I was startled by a sudden burst of screaming just beyond the stage lights. Then, swerving and stumbling, a romper-clad blonde woman crawled onto the stage. I assumed she’d leave when we ignored her bid to join the show, as such party girls used to do. But she stayed on, galvanized by wild cheers from her many girlfriends. She ignored verbal dismissals and the hisses of gay audience members. She ignored gentle pushes. Even when Miss Change (who stands about 6 feet, 2 inches in flats) picked the woman up bodily and tossed her away, she came jogging back. With the backing of her comrades, Miss Romper 2015 felt empowered to turn a gay haven into a straight jungle-gym. I struggled to regain control of my show, I thought, hey, haven’t I been fighting this fight a lot lately? I asked Ms. Change as we de-dragged later on. “Girl,” she said, “At least once a week now …” There was the group of girls that jumped the stage as I tried to perform “Dancing on my Own”—now isn’t that ironic, Alanis? There were the ladies who came screaming to defend their girlfriend as I ribbed her in the audience. The situation was new and drastic. Unlike straight men, straight women have always had a prominent place in gay bars. From divas and Broadway starlets to so-called fag hags, fruit flies, and princess fairies, they have been welcomed or at least tolerated. But whether they functioned as pull-toys or ring-leaders, they have usually come as guests of gays who can vouch for their status as queer allies. **In the past, almost every girl has brought along a homo willing to serve as her “pass” (if not a crowd of homos).** A few weeks back, I saw a woman march into a Chelsea bar at the head of a veritable gay herd, snapping open an enormous hand-fan to the cheers of onlookers. Now this is a girl in her element, I thought, as she gave a Paris-is-Burning turn and draped herself across the laps of her boys. Versed in the semiotics of gayness, she was instantly welcomed as a native. **More and more often, however, straight women are appearing in gay spaces in the way white downtown folks pop up to Harlem in the short stories of Langston Hughes—as enthusiastic but naïve, other-izing, and sometimes disruptive tourists. As aspects of gay culture are repackaged and mainstreamed and the divisions between homo and hetero worlds appear to collapse, the bachelorette parties and office sisterhoods that once tip-toed into neutral zones like cabarets and drag-dinner-theaters are now pouring into the gayest of spaces.** First I saw them in gay-ish restaurants. Then in confirmed gay bars. And then last week, to my horror, I saw girls arrive arm-in-arm to one of those filthy dives where gay guys go to blow whomever in plain view. This last development baffled me, and probably enraged the shy hunters for whom that dive serves as an escape from the hetero panopticon. **The shift is profound enough to be noticed even in the upper strata of gay nightlife.** I recently spoke with the manager of several prominent gay venues, who agreed to give a statement on the condition that he remain anonymous. In part, his view echoes June Thomas’ plea to preserve spaces where queers can be themselves, without being observed by even the most gay-friendly straight revelers. “All of us should be proud of the advancements in equality we’ve accomplished, and that certain boundaries have come down,” he remarked. “That said, I think there is incredible value and real enjoyment in being able to spend time with your tribe.” But he goes on to point out the specific groups that are now causing the most disruption and discomfort. **“I think bachelorette parties should be banned,”** he says. “And the gay boy who brings in six of his office girls to a gay bar needs to rethink what he’s hiding from.” That’s an important distinction to make. This intensifying turf war does not spring from hetero-phobia. And it’s not about straight people showing up in gay bars in general. It’s about straight people behaving badly in gay bars, arriving in balance-tipping throngs and turning pseudo-sex clubs into silly dance halls, drag shows into disrespectful free-for-alls, and quiet lounges into scream-filled shot dispensaries. **Even with the guidance of a “gay boy,” a group of office girls can run roughshod over the nerves of a gay room with their uncomfortable pronouncements and personal comments. I’m, like, an honorary gay. I’m a gay man in a woman’s body. Yes, queen, I live for your shoes! Ugh, why do gay guys have the best bodies? If you were straight, I would totally make out with you.** And so on. They declare their allegiance to queers, they make jokes based on outmoded perceptions of queer life—but most of all they make a lot of tone-deaf noise that can entirely ruin the night for a room full of queer patrons. It’s a struggle to write this, especially as a queen who delights in welcoming respectful straight women to her performances. At a gig last month, the lion’s share of my audience was a bachelorette party of about 30 women who cheered bracingly, tipped generously, and strode onto my stage only when invited. They seemed to take cues from the resident gays around them, blending in seamlessly and effortlessly. Or so I thought. After the show, one of the women approached me and confessed that, though she was a drag enthusiast, many of her girlfriends were deeply religious and hadn’t wanted to set foot in a gay bar. Most had never seen drag queens. Some had to be coaxed into cheering. Some needed stern scolding to prevent them from running onto the stage. In short, the massive bachelorette party was perhaps one well-socialized leader away from causing total chaos. I want to tie this all up neatly, but I don’t see an easy solution. I can’t suggest, like Thomas did, that straight people avoid gay spaces, because it appears that battle has been lost. I can’t suggest that gays open up their bars to all, because I believe we deserve a place to be ourselves. And some broad conclusion about that state of hetero-homo relations is out of my manicured reach. I can, however, point to something too often ignored: There is still a yawning gap of understanding and sensitivity between the straight and LGBTQ world. Whatever we choose to do about this fact, the office boy must acknowledge it before he brings his female co-workers to his favorite queer watering hole, and the bridesmaids must acknowledge it before they plan their girls’ night out. Like the straight girl who announces “My best friend is gay,” I want to assert here that some of my best friends are straight. But right or wrong, just or unjust—all political correctness, progressive philosophy, and gender-studies jargon aside—when a group of straight ladies steps into a queer room these days, there is a collective gritting of teeth.

#### [Lang 1] Gay bars are an outer space for queer people opposite the inner space of the closet.

**Lang 1**: Lang, Nico. [Nico Lang is an award-winning reporter and editor. They are an LGBTQ+ correspondent for VICE and a frequent contributor to NBC News and Xtra. Their work has been featured in the New York Times, Rolling Stone, Esquire, Harper’s Bazaar, Washington Post, Vox, BuzzFeed, Jezebel, The Guardian, Out, The Advocate, and the L.A. Times.] “An Ode to Queer Spaces Lost During COVID — and Those We’re Fighting to Keep Alive”, *them.,* December 16, 2020, <https://www.them.us/story/queer-spaces-lost-covid-19> EM

The first person who made me feel like there was space in the world for the person I wanted to be was a boy who refused to pronounce the word “to-go” correctly. **He was a waiter with dark indie bangs at Hamburger Mary’s, an LGBTQ+-owned hamburger chain in downtown Cincinnati that was an hour’s drive from my small town in semi-rural Ohio.** One day, the server decided that carry-out orders would henceforth be known as “togo boxes” — intended to rhyme with “pogo” — and he was determined to make the innovation stick. He was, admittedly, onto something: The burgers, which tasted faintly of shoe leather, were unmemorable at best, but years later, I can still hear him walking around the restaurant singing that word contentedly to himself. **But no one went to Hamburger Mary’s for the food or a phonetics lesson. Called simply “Mary’s” by regulars, it was the only place I could go to access queer space as a teenager.** A narrow, railroad-shaped restaurant with red and white checkered floors that was connected to a full-service bar, its vibe was pure retro kitsch (down to the crooked painting hanging on the wall), like a John Waters movie come to life. While the city’s bars were 18+ and attempts at creating a lasting LGBTQ+ center have proven quixotic, **Mary’s allowed a glimpse of what a happy, successful life could look like as a queer adult.** When I split a giant plate of fries and a coffee with a friend who was willing to drive me the hour it took to get there, **I would sneak a peek at the waiters who skipped to their own beat and the drag queens sharing a milkshake and hold in my heart that joy was achievable for me. It’s a radical message for those of us who spent most of our childhoods believing that queerness is synonymous with misery. Our community was born in these rooms, a diaspora forged from the alchemy of police brutality protests at bars like the Black Cat in Los Angeles and Stonewall Inn and restaurants like Compton's Cafeteria in San Francisco. The cafés, bookstores, nightclubs, and bathhouses that have dotted our gayborhoods for decades are imperfect possibility models — spaces for identity formation, political action, conflict, missed connections, loves that last a lifetime, and sometimes the best sex of your life.**

#### [Lang 2] These spaces are disappearing because of corporate greed.

**Lang 2**: Lang, Nico. [Nico Lang is an award-winning reporter and editor. They are an LGBTQ+ correspondent for VICE and a frequent contributor to NBC News and Xtra. Their work has been featured in the New York Times, Rolling Stone, Esquire, Harper’s Bazaar, Washington Post, Vox, BuzzFeed, Jezebel, The Guardian, Out, The Advocate, and the L.A. Times.] “An Ode to Queer Spaces Lost During COVID — and Those We’re Fighting to Keep Alive”, *them.,* December 16, 2020, <https://www.them.us/story/queer-spaces-lost-covid-19> EM

They are the multitudes of which Walt Whitman once wrote. WATCH Ruby Rose Shares Her Queer Icons But these fragile spaces are at risk. **As the ongoing COVID-19 pandemic upends life as we know it, bars like Therapy, a Hell’s Kitchen gay bar that was a favorite among contestants of RuPaul’s Drag Race, and Ziegfeld’s/Secrets, a dual nightclub in Washington, D.C. featuring drag queens and erotic dancers, closed after a combined 57 years in business. Some of New York City’s oldest and most beloved gay bars are on life support: Stonewall and Julius Bar were forced to launch crowdfunding campaigns earlier this year to ensure they can continue paying rent in America’s most expensive housing market. Stonewall’s rent reportedly exceeds $40,000 a month, and added insurance and liquor costs make the price of staying in business high. The truth is, however, that these establishments have long been threatened, whether by the AIDS epidemic, the decentering of physical space in queer life, or the fact that marginalized communities at a higher risk for poverty have less expendable income to spend on a night out.** Greggor Mattson, a professor of sociology at Oberlin University, has also cited increasing acceptance of the LGBTQ+ community in recent years as a reason why **37% of queer bars and nightclubs in the United States closed between 2007 and 2019.** Having safe spaces might appear less important when it feels as if the world is becoming safer for you. **But the loss of each of these spaces means the erasure of a small part of LGBTQ+ history, both our personal histories and the stories we tell of our community.** Hamburger Mary’s, my teenage queer oasis, eventually changed its name and moved to a new space in order to attract a more upscale clientele than the average burger joint before eventually closing for good. One of the former locations is now a modest Veteran’s Affairs office with a dusty blue awning, offering no hint of its past life. With LGBTQ+ watering holes across the country struggling for their survival all over again, them. is dedicating a series highlighting the spaces taken from us but also those that remain, persisting as best any of us can during these trying times. Profiles in the Queer Spaces Project include the Chicago sister restaurant of Hamburger Mary’s, which held its last boozy brunch in November, and Henrietta Hudson, a longtime staple of New York City nightlife that is rethinking its business model in order to survive. This story will be updated throughout with photos and tributes to the businesses featured; they are eulogies for the recent past but also visions of our possible post-COVID future. Check the liveblog below for updates and links to in-depth profiles on each individual space. And if your local queer bar or favorite café isn’t featured, reach out in your community to see what you can do to support them, whether that’s donating to a GoFundMe or buying a “togo” cocktail. If Hamburger Mary’s taught me to believe that I had a queer future, then I have hope that these spaces do, too.

#### [D’Addario] Yet, shootings in gay bars make them unsafe.

**D’Addario**: D’Addario, Daniel. [Works in Manhattan as the television critic for Time magazine. Graduated fro Columbia University.] "The Gay Bar as Safe Space Has Been Shattered”, *Time,* June 12, 2016, <https://time.com/4365403/orlando-shooting-gay-bar-pulse-nightclub/> EM

**If the gunman who shot and killed 50 people in an attack on the Orlando gay nightclub Pulse sought not merely to end life but to sow terror in the LGBT community, he couldn’t have chosen a more apt target.** The worst mass shooting in American history is almost unfathomable in all of its particulars. But the detail of it having happened not just to gay people (by a gunman whose father has spoken out about his son’s dislike of gay men) but at a gay bar cuts to the very heart of a marginalized group’s fears. **For decades, gay bars have functioned not merely as watering holes but as gathering places and de facto community centers. They are — or were until Sunday morning perceived as — the ultimate “safe space” for queer people. Sunday morning’s attack didn’t just cut short dozens of lives; it also tore a hole in the very fragile sense of security for gay people in America.** What does one do when the place meant as a haven from the world’s attacks is, instead, a target? Gay bars have occupied their function for decades (a Bourbon Street establishment claims to be America’s oldest, having operated since the end of Prohibition), and have been the object of scorn and occasional violence throughout that time. That violence, like the burning of New Orleans’s Upstairs Lounge, killing 32, in June 1973, only served to emphasize the importance of strongholds where gay people could, yes, drink, but also socialize among themselves and develop their own social mores. In an incident so famous that Barack Obama mentioned it almost offhandedly in his second Inaugural Address, the police raid on the Stonewall Inn in June 1969 helped crystallize exactly what the gay movement was up against—and truly made it a movement. Gay people have fought, through recent history, for incremental steps towards equality, and that fight began at the community center. But that fight can too often seem, for younger gay people, very much of the last century. What’s noticeable about gay bars in the main is not their status as centers for public political organization but their anonymity. Equality also means the right to a space of one’s own, and gay bars represent a sort of separateness, or freedom from scrutiny, that’s available nowhere else in the culture. Unlike members of other marginalized groups defined by ethnicity or religion, gay people do not grow up in families comprised of people who share their demographic profile. There is, at first, no mother tongue to describe their experience of life, no traditions to bind themselves to the world. Gay bars are where gay people have, historically, found one another to learn that language and those traditions — and to invent them. Being gay is not a religion, but a place in which people come together to celebrate who they are in the face of life’s obstacles could be compared to a church. By now, of course, the number of spaces in which gay people in much of America can feel basically safe has expanded. But tolerance and acceptance are hardly the same. When traveling to a new city, gay travelers seek out the local gay bar in order to scope out the local culture and to feel, for an evening, welcomed. Lost in stories about the rising tide of equality is the fact that being gay is, still, meaningfully different enough—both in how one is perceived by and in how one interacts with the world—to necessitate a place where one can enjoy being in public but break free of mainstream judgment. **And progress can be stripped away in one chaotic event. The gay bar has gone from the first entry on a long list of places in which gay people can feel basically safe to feeling vulnerable and even dangerous; it’s transformed from a still-hanging-on vestige of the past to the most vital entity in gay America.** The world needs places like Pulse — a bar that was founded by the sister of an AIDS casualty in order to help bring the Orlando gay scene together—more than ever. Yes, the old saws about needing to continue to celebrate life in the face of those who’d glorify death do, here, apply; those who want to go out and drink and have fun at a gay bar should, and will. But if there’s to be mourning for people slain for wanting to be gay in public—and there is, across America, in the days and weeks to come—let it happen at places built as bulwarks against the hatred of homosexuality. We can’t abandon them yet.

#### [Gonzaba] Black gay bars were important intersectional sites.

**Gonzaba**: Gonzaba, Eric. [George Mason University, The site earned a 2016 National Council on Public History Award. Eric’s research focuses on the cultural politics of the late twentieth century United States, with a particular interest in African American and queer history.] "BLACK GAY NIGHTLIFE AND BLACK HISTORY MONTH" *Point Foundation.* February 15, 2018. <https://pointfoundation.org/black-gay-nightlife-black-history-month/> EM

I’m a historian, so it’s not going to shock you that I want you to love history like I do. However, I’m going to assume that not everyone reading this (or even the majority) are going to share my passion (obsession?) with history. Part of this is because many understandably don’t see history as integral to our daily lives. Black History Month exists just because we were told in school that our past was important, right? We’ll hopefully read plenty of inspiring tales this February of African American heroes, both familiar and unfamiliar. Granted, we ought not keep our study of black history to twenty eight days, but Black History Month is a nice reminder of the incredible legacies made by people like Claudette Colvin, Ida Wells, Harriet Tubman, Marian Anderson, and Shirley Chisolm, not to mention black LGBT Americans like Barbara Jordan, Laverne Cox, and Marsha P Johnson. There’s nothing wrong with this kind of remembrance of the past. After all, history is about actual people, so it makes sense that biography can be an effective way to analyze the past. But beyond thinking about black history as simply the retelling of a person’s accomplishments, I hope we as a society can start thinking about how African Americans have shaped our cultural spaces, the sites we walk past on our way to work in the morning, or the places we relax at on the weekends. When I think of spaces at the center of the black experiences, sites like the barbershop and the church easily come to mind. But what of LGBT African Americans? Thanks to the generous support of Point Foundation, I’ve been researching and writing a chapter this spring for my dissertation on, amongst other things, resistance to racial discrimination at gay nightlife spots in the 1970s through 1990s. **For decades, black gays and lesbians faced discrimination at gay bars.** They were refused entry at the door and forced to show multiple forms of ID, while white gays and lesbians simply walked right on inside. Some bars raised the price of drinks to dissuade certain minorities from patronizing, while others refused to play kinds of music popular with black communities. This happened all over the country, from New York to San Francisco, to Houston and Indianapolis. Some African Americans chose to fight this discrimination in the press or the courts. In Philadelphia for example, anti racist activists formed the Coalition on Lesbian-Gay Bar Policies in the 1980s to combat this kind of discrimination. Other African American lesbians and gays had no interest, though, in trying to integrate into a place they felt unwanted. They instead formed communities and socialized on the streets or at majority black gay house parties. Despite these non commercial alternative sites, black gay bars were formed across the US, fully embracing a community neglected by the wider gay community. In DC, African Americans frequented the Rail and La Zambra. In Philly, it was Smart Place, the Ritz and Allegro II. In LA, the Jewel’s Catch One outlasted all gay black clubs. What attracted African Americans to new clubs that catered to their interests? For one, black bars allowed for greater expression that black LGBT folks claimed they couldn’t find at white bars. One African American club goer told the Washington Post in 1981 “[White gays] have good restaurants, happy hours at their bars and places to congregate and talk. We, on the other hand, have limited opportunities to express ourselves. Black gays are limited to a cruise bar or a disco bar. I’m sick of both.” Black bars were also used in different ways. **Black gays and lesbians utilized their bars beyond simple social sites. By the 1980s, black gay men saw predominantly black bars as more communal than typical white gay nightlife; that is, while social clubs served as places of leisure and enjoyment (places to grab a drink or dance), they also served as formal community centers, fundraising operations, and educational support groups. This was especially important at the outbreak of AIDS, when channels of communication across communities proved vital in efforts to curtail the crisis.** Black bars were, as one patron called them in 1994, “a meeting ground . . . [not just] for cruising or looking for lovers . . . [but] to hear the latest gossip: who around is doing what, who just got a new job, who’s in their old relationships. . . We do not have a Black press, the gay press in [Philly] is dominated by the white community.” **So, why does reframing the gay bar as a black space matter? I think it’s important to see our queer communities through a historical angle to help us make sense of current moment.** What does the fall of gayborhoods mean in the context of gentrification? Do black gay bars complicate a common myth we’re told that African Americans are more homophobic than other communities? How can places we find as relaxing and fun be harnessed for political ends by others? So much of what we read about Black History Month will be centered on the Civil Rights Movement, of the campaigns to desegregate public schools, buses, and swimming pools or the separatist aspirations of some black leaders. **It’s important to understand the similar campaigns for racial justice occurred among LGBT communities across the country, to rid their gay** liberation movement and culture of the scourge of white supremacy and apathy. Some activists attempted to integrate the predominantly white bars. **Others decided to find refuge in bars of their own. In the end, we should remember that Black History Month is tinted with plenty of rainbow.**

## Thus:

#### [Plan text] Resolved: The appropriation of outer space by private entities is unjust.

**[Cambridge Dictionary]** Cambridge Dictionary defines “appropriation” as:

**Cambridge Dictionary**: <https://dictionary.cambridge.org/us/dictionary/english/appropriation>

**1. the action of taking something for your own use, usually without permission.**

#### [Cornell Law School] Cornell Law School defines “private entities” as:

**Cornell Law School**: https://www.law.cornell.edu/uscode/text/6/1501#15\_A

**(A) In general Except as otherwise provided in this paragraph, the term “private entity” means any person or private group, organization, proprietorship, partnership, trust, cooperative, corporation, or other commercial or nonprofit entity, including an officer, employee, or agent thereof.**

#### [Dictionary.com] Dictionary.com defines “outer” as:

**Dictionary.com**: https://www.dictionary.com/browse/outer

**of or relating to the external world.**

#### [Merriam-Webster] Merriam-Webster defines “space” as:

**Merriam-Webster**: <https://www.merriam-webster.com/dictionary/space>

**the distance from other people or things that a person needs in order to remain comfortable**

**[Oxford Languages]** Oxford Languages defines “appropriation” as:

**Oxford Language:** <https://www.google.com/search?q=appropriation&oq=approp&aqs=chrome.0.69i59l3j69i57j0i433i512j69i60l3.1477j1j7&sourceid=chrome&ie=UTF-8>

**the action of taking something for one's own use, typically without the owner's permission.**

**A crowd of people holding flags

Description automatically generatedA group of people standing on the sidewalk

Description automatically generated with low confidence**

A picture containing text, screenshot

Description automatically generatedA picture containing text, indoor, shelf

Description automatically generatedGraphical user interface, website

Description automatically generatedA picture containing text, person, outdoor, people

Description automatically generated