

Pride, Resistance, Joy: Teaching Intersectional LGBTQ+ Stories of California and Beyond

**Lesson Plans for K-12 Teachers
aligned to California's History-Social Science Framework
in implementation of the FAIR Education Act**

Inquiry Question: How have marginalized groups used zines to build community as a form of resistance?

Ethnic Studies; 11th Grade U.S. History



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Author: Brian Gonzalez (he/they), Ánimo High School, bgonzalez@animo.org

California History-Social Science Content Standards (1998):

- HSS-11.10: Students analyze the development of federal civil rights and voting rights.
 - HSS-11.10.5: Discuss the diffusion of the civil rights movement of African Americans... and how the advances influenced the agendas, strategies, and effectiveness of the quests of American Indians, Asian Americans, and Hispanic Americans for civil rights and equal opportunities.
- HSS-11.11 Students analyze the major social problems and domestic policy issues in contemporary American society.

California Common Core State Standards (2014):

- CCSS.HSS-LITERACY.RH.11-12.1: Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- CCSS.HSS-LITERACY.RH.11-12.2: Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.
- CCSS.HSS-LITERACY.RH.11-12.6: Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.
- CCSS.HSS-LITERACY.RH.11-12.7: Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.
- CCSS.HSS/SCIENCE-LITERACY.WHST.11-12.1: Write arguments focused on discipline-specific content.
- CCSS.HSS/SCIENCE-LITERACY.WHST.11-12.4: Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.
- CCSS.HSS/SCIENCE-LITERACY.WHST.11-12.9: Draw evidence from informational texts to support analysis, reflection, and research.
- CCSS.ELA-LITERACY.SL.11-12.1: Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11-12 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.
- CCSS.ELA-LITERACY.SL.11-12.4: Present information, findings, and supporting evidence clearly, concisely, and logically such that listeners can follow the line of reasoning.

California History-Social Science Framework Connections (2016):

“Students can examine census data to identify basic demographic changes: How has the composition of the U.S. shifted between 1950 and 1980 and between 1980 and today, for example? By exploring quantitative immigration information, students notice significant changes in the national origins of immigrants to the United States.

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“As with their studies of immigration from the beginning of the twentieth century, students can analyze push-and-pull factors that contributed to shifting immigration patterns, but they should also learn about changes in immigration policy. Starting with the Immigration Act of 1965, laws have liberalized country-of-origin policies, emphasizing family reunification, and rejecting same-sex partners of American citizens.

“Students can explain how these policies have affected American society. In California, Propositions 187, 209, and 227 attacked illegal immigration, affirmative action, and bilingual education, respectively. While all provisions of Proposition 187 were blocked by federal courts except one, throughout the 1990s and even more so after the terrorist attacks on September 11, 2001, Congress provided for increased border enforcement. By the 2000s, the status of Mexican Americans and Mexican immigration became a national political discussion” (Ch. 16, pg. 429).

“In what ways have issues such as... civil rights for people of color, immigrants, and lesbian, gay, bisexual, and transgender (LGBT) Americans... recognition of economic, social and cultural rights; the environment; and the status of women remained unchanged over time?... Students can learn about how such activism informed the history of the AIDS epidemic in the United States. California students, in particular, can tap local history resources on the epidemic and its relationship to a retreat from some areas of the civil rights, women’s liberation, and sexual liberation movements” (Ch 16, p. 432).

California Ethnic Studies Model Curriculum Connections (2022):

- “Central to any ethnic studies course is the historic struggle of communities of color, taking into account the intersectionality of identity (gender, class, sexuality, among others), to challenge racism, discrimination, and oppression and interrogate the systems that continue to perpetuate inequality” (Intro. and Overview, p. 9).
- “Connect ourselves to past and contemporary social movements that struggle for social justice and an equitable and democratic society, and conceptualize, imagine, and build new possibilities for a post-racist, post-systemic-racism society that promotes collective narratives of transformative resistance, critical hope, and radical healing” (Intro. and Overview, p. 15-16).
- “Students can investigate the history of the experience of various ethnic groups in the United States, as well as the diversity of these experiences based on race, gender, and sexuality, among other identities” (Instructional Guidance for K-12 Education, p. 54).

Overview of Lesson

In this lesson, students will explore various excerpts from zines produced by LGBTQ+ people and organizations. Students will review the media format of the zine, its purpose and history. They will have an opportunity to examine an assigned document using the provided analysis tool and consider how they would apply today’s lesson to create a zine of their own.

Materials

- [Slide Deck](#): Zines for Resistance (p. 6-13)
- Reading: HIV Immigration Bans (p. 14-17)
- Sources A-D (p. 18-30)
- Textual Evidence and Sourcing Document (p. 31)
- 11-Sentence Paragraph (p. 32-34)

Sources

Source A: ACT UP San Francisco, “Handbook,” c. 1990-1992. Judy Sisneros ACT UP/Los Angeles records, ONE Archives at the USC Libraries.

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Source B: Robert Ford, *Thing*, No. 5, Fall 1991. Periodicals collection, ONE Archives at the USC Libraries.

Source C: Miyuki Baker, “South Korea,” *International Queer Art + Activism Zine*, Issue #6, April/May 2013. Periodicals collection, ONE Archives at the USC Libraries.

Source D: Gay Asian Pacific Alliance, *Lavender Godzilla*, Vol. 1, No. 3, June 1988. Periodicals collection, ONE Archives at the USC Libraries.

Procedures:

1. Anticipatory Set: Give students 3-4 minutes to answer the following questions: “How might young people...use different types of media to communicate a message? or use media to organize around an issue”
 - a. This *quick response activity* is designed to connect students’ prior knowledge and curiosity to the lesson. Spelling and grammar are not important; the hope is for students to think about the media form of the Zine, and understand big picture what they are.
2. Introduce Lesson Fundamentals: Inform students that today’s lesson will focus on Zines produced by socially marginalized groups for the purpose of resistance. The texts students will explore— ACT UP Handbook, *THING*, *International Queer Art + Activism Zine*, and *Lavender Godzilla*— are four community-produced zine publications that capture various forms of resistance.
3. Review Ethnic Studies Principles: Introduce students to *Cultivating*, *Celebrating*, and *Connecting* as defined by the Ethnic Studies Model Curriculum. Then, ask students to think about what these three principles look like when applied to their communities and experiences. Students can draw images of their examples and engage in a pair share with their classmates.
4. Historical Background Reading: Use the document to build contextual understanding for the period in which these documents were created. Use the graphic organizer to generate text dependent questions and responses.
5. Zine Background: Watch short video(s) on slide 6 (video 2 is for mature audiences). As students watch the clips, encourage note taking keeping in mind the following questions: *What are zines? Who are they for? and Why are they produced?*
 - a. Video 1: “What is a Zine?” by Abby Cole
 - b. Video 2: “Zines and the Punk Side of Publishing” by Flyover Culture
6. Attack the Prompt: As a teacher, do a close read and ensure students have an opportunity to define unfamiliar terms and understand what the prompt is asking. For example,
 - a. *Circle terms that you need to know?* (ie: marginalized)
7. Model Zine Reading & Document Analysis: Teacher models by reading through Source A with students and guiding them through a discussion about which cup (slide 8) this connects with most: *Cultivating*, *Celebrating*, *Connecting*. Teacher will demonstrate taking notes on the

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Textual Evidence & Sourcing Document.

- a. *Spoiler alert:* Sources will connect to more than one cup, so enjoy the discussion and ask students to use reasoning to back up their analysis.
 - b. *Pro Tip:* As teacher reads, talk to text by underlining and categorizing textual evidence. Then, go back and consider what your annotations lead you to conclude.
8. **Student Group Work:** Next, students begin in groups of 4 and read through the remaining zine excerpts, annotating the text and categorizing each zine, completing their Textual Evidence and Sourcing Document by arriving at a group consensus.
9. **Written Responses:** Students respond to the prompt using *at least two pieces of textual evidence* that connect to *at least one of the Ethnic Studies Guiding Principles*.
- a. *Prompt:* How have marginalized groups used zines to build community as a form of resistance?
 - b. *Strategy:* The 11-sentence paragraph is a scaffolding tool that should be used by teachers who are introducing historical inquiry, document analysis and evidence-based argumentative writing. The 11-sentence structure condenses the typical 5 paragraph essay format used by many teachers. The introduction and conclusion are condensed to one sentence each, and the body paragraphs are condensed into nine sentences. As a result, students will have produced a “no-frills” paragraph that emphasizes the essential elements of evidence-based argumentative writing. All claims must reflect the thesis and must be supported by evidence.
10. **Closing Reflections:** Ask students to reflect on today’s lesson by responding to the following questions: *How can zines be used as tools for resistance? What would you create a zine on? For whom (which marginalized group or issue)? Which of the Guiding Principles would be at the heart of your work?*
11. **Extension Activity:** Students can each create their own zines!
- a. See [here](#) for tips on constructing individual zines.

Requirements

1. Cover Page including cover illustration and Zine title
2. Topic Page with focus for your zine: Cultivate, Celebrate, Connect and the definition
3. Image representing the Topic
4. Historical Example Page 1: including cuts from Zine docs shared in class
5. Historical Example Page 2: including cuts from Zine docs shared in class
6. Historical Example Page 3: including cuts from Zine docs shared in class
7. Reflection about what you notice and wonder about these historical examples
8. Author’s Note including student names and background blurb.

Summative Assessment

Summative assessment for this lesson will take the form of a written response to the prompt. Students use textual evidence from zines from the One Archives and elaborate on the forms of resistance presented in the zine sources. See step 9 in the procedures above.

Prompt: *How have marginalized groups used zines to build community as a form of resistance?*

How have marginalized groups used zines to build community as a form of resistance?

Further Resources:

- Dorothy Hastings, “In zines, LGBTQ creators find a place to tell their own stories,” July 2020. [PBS](#).
- D’Vera Cohn, “How U.S. Immigration Laws and Rules Have Changed Throughout History,” Sep. 2015. [Pew Research Center](#).
- “AIDS Crisis Timeline,” March 2025. [History.com](#).
- “How History Has Shaped Racial and Ethnic Health Disparities: A Timeline of Policies and Events,” [KFF](#).
- “U.S. Immigration and HIV: The Basics,” Jan. 2024. [The Well Project](#).
- “Zines,” [LGBT+ Cultural Heritage](#).

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Slide Deck



Zines for Resistance

Created by Brian Gonzalez, LAUSD

Warm Up: Image Analysis

Microphone	Smartphone	Megaphone	Satellite dish
News paper	Video camera	Remote control	Radio tower
Radio	Satellite	Headphones	Calendar
USB drive	TV car	CD/DVD	Television

Guidance:

- How might young people use different types of media to communicate a message?
- OR use media to organize around an issue?

The diagram shows a flow from "Think" to "Pair" to "Share". "Think" is represented by a person with a thought bubble. "Pair" is represented by two people with speech bubbles. "Share" is represented by a group of people with speech bubbles. Arrows connect the three stages.

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What does creating community look like?

Reviewing our [Ethnic Studies Guiding Principles](#)

Term	Definition	Image
Cultivating	...empathy, self-worth, self-determination, and the holistic well-being of all participants, especially Native peoples and people of color	
Celebrating	...and honoring Native peoples of the land and communities of color by providing space to share their stories of struggle and resistance	
Connecting	...ourselves to past and contemporary resistance movements that struggle for social justice on the global and local levels	



As you watch:

1. What are zines?
2. Who are they for?
3. Why are they produced?

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Attack the Prompt:

How have marginalized groups used zines to build community as a form of resistance?

Time for the T!

What's the Truth? How have marginalized groups used zines to build community as a form of resistance?

Directions: Read all the docs and organize them into the corresponding tea cup and include good reasons for doing so.







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Textual Evidence and Sourcing Document

Source	Example of	Evidence

Let's look at a source together...



As we read, remember to look for evidence for community building, in terms of:

1. Cultivating

2. Celebrating

3. Connecting

LAVENDER
Godzilla

VOICES OF THE GAY ASIAN PACIFIC ALLIANCE Vol. 1 No. 3

RIGHTFULLY PROUD !
Jesse Cortes

Exactly ten years ago this June, alongside thousands of other dykes and queers, I marched down Market Street for the first time in my life. I was gay and proud, in full view of the world! I was in the midst of a blossoming gay movement which had begun earlier in 1969 at the Stonewall Inn (NY), where drag queens fought back during a police raid.

Surrounded by so much color and euphoria, I felt that I had finally marked the emergence of my gay identity with a rightful public celebration. That identity has grown strong in the intervening year, nurtured by the love of friends and family (and one man in particular who shared my life for seven years, and his family whose caring acceptance always gave me hope).

PROUD TO BE GAY
Andrew Edward Yen

My growing years were filled with constant relocations, ranging from the Philippines to Canada. Even though I had lots of fun meeting new people and experiencing different cultures, I also had my share of loneliness. My inability to maintain friendships (because of constant moving) caused me to internalize my feelings. Moreover, since my other siblings stayed in the States, I felt isolated but at the same time I learned to be more independent. During this time (it was around 8 or 9) I developed feelings of rebellion and frustration just waiting to erupt.

As time went on, my homosexual desires grew stronger. When I returned to the States in the summer of 1978, I had already come out to myself. Wanting to make up for lost time, I became "exclusively gay" in my socializing. I hung around Sun-

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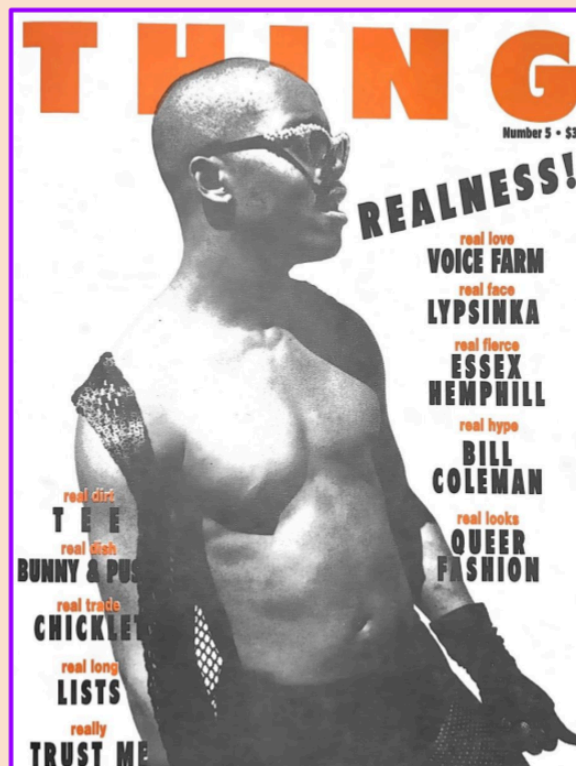
Source A

ACT UP San Francisco,
“Handbook,” c. 1990-
1992. Judy Sisneros ACT
UP/Los Angeles records,
ONE Archives at the USC
Libraries.



Source B

Robert Ford, *Thing*, No. 5,
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Source C

Miyuki Baker, "South Korea," *International Queer Art + Activism Zine*, Issue #6, April/May 2013. Periodicals collection, ONE Archives at the USC Libraries.



Source D

Gay Asian Pacific Alliance, *Lavender Godzilla*, Vol. 1, No. 3, June 1988. Periodicals collection, ONE Archives at the USC Libraries.



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Written Response:

Prompt: How have marginalized groups use zines to build community as a form of resistance?

- The **11-Sentence Paragraph** on next slide is a helpful resource.



The 11-Sentence Paragraph

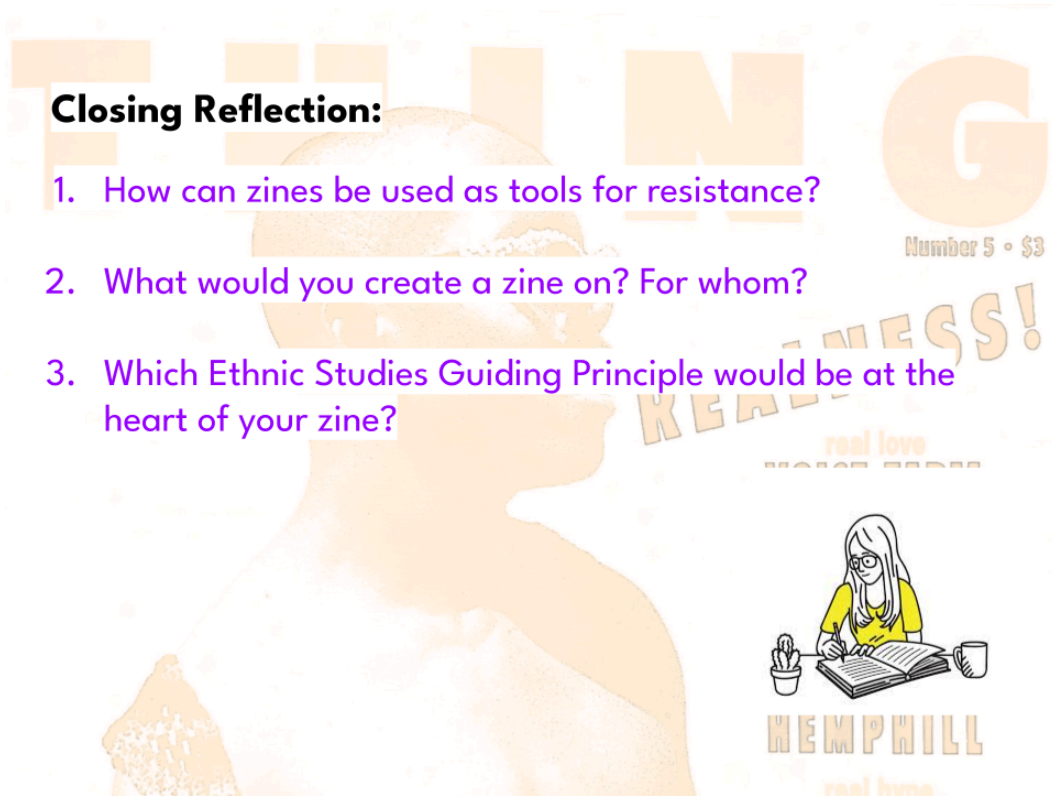
- Simplified
- Good scaffold for more in-depth argumentative, evidence-based essays
- Works well as a follow up writing assignment for an
 - Inquiry Lesson that utilizes sources
 - DBQ Poster
 - Structured Academic Controversy
- Teaches structure (claim-evidence in support of claim-commentary)

1. Thesis: state the topic of your paragraph and the main point you want to make about the topic.
2. Introduce the first reason or example that supports your main point (concrete detail).
3. Provide a quote or specific example as evidence or support.
4. Explain how the quote or example supports your main point (commentary).
5. Transition to another reason or example that supports your main point (concrete detail).
6. Provide a quote or specific example as evidence or support.
7. Explain how the quote or example supports your main point (commentary).
8. Transition to a third reason or example to support your main point (concrete detail).
9. Provide a quote or specific example as evidence or support.
10. Explain how the quote or example supports your main point (commentary).
11. Write a concluding sentence that explains how all three of the examples above support your thesis.

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Closing Reflection:

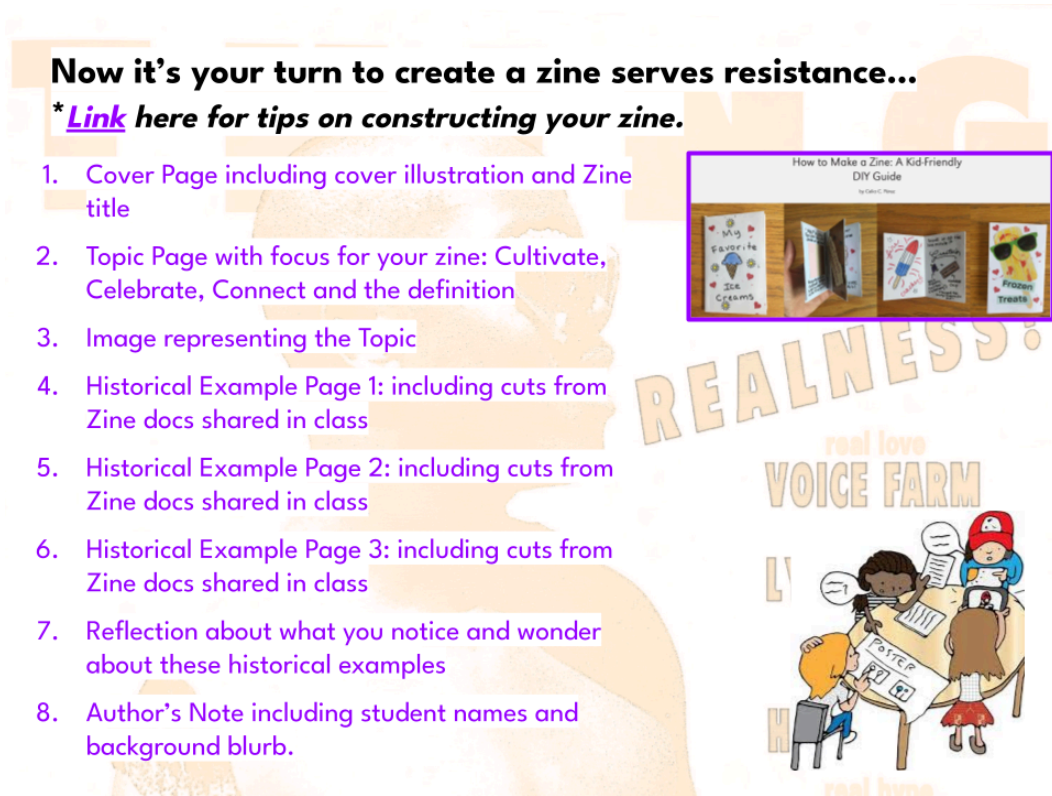
1. How can zines be used as tools for resistance?
2. What would you create a zine on? For whom?
3. Which Ethnic Studies Guiding Principle would be at the heart of your zine?



Now it's your turn to create a zine serves resistance...

* [Link](#) here for tips on constructing your zine.

1. Cover Page including cover illustration and Zine title
2. Topic Page with focus for your zine: Cultivate, Celebrate, Connect and the definition
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Reading: HIV Immigration Bans

Source: Giuli Alvarenga and Kenyon Farrow, “Using HIV to Justify Immigration Bans Isn’t New. Here’s the 35-Year History,” August 2019. [TheBody](#).

Question	Reading Notes
1. How is HIV status an immigration issue today?	
2. How was HIV status used to target Haitian migrants in the 1980s?	
3. What was the impact of immigration law on HIV-positive migrants in the 1990s?	
4. How has immigration law pertaining to HIV-positive migrants changed since the 2000s, and how has it stayed the same?	



TheBody

Your essential HIV/AIDS
community resource

Using HIV to Justify Immigration Bans Isn't New. Here's the 35-Year History.

Aug 26, 2019 | By Giuli Alvarenga and Kenyon Farrow

In late July, Brian Hastings, chief of law enforcement operations with U.S. Customs and Border Patrol, made a statement that he would separate a child from their parent if such parent is HIV positive, claiming that separation is justifiable "[because HIV] is a communicable disease." And evidence has been mounting that in the midst of the increased detentions at the U.S. border, people with HIV were not being given access to antiretroviral therapy, and several have died in custody. Thus, HIV in tandem with immigration policies continues to be a public health concern— and much like HIV is criminalized in this country— so is it used as a catalyst for Immigration and Customs Enforcement (ICE) and Border Patrol to deport people and deny them access to the United States.

But before the Trump administration, HIV has been used as a political weapon against immigrants, and it has in fact influenced U.S. immigration policy since the arrival of the virus in the public consciousness in the summer of 1981.

Haitians Were the First Target of HIV Immigration Bans

In 1982, 34 Haitian migrants came to the U.S. who appeared to have opportunistic infections associated with late-stage HIV or an AIDS diagnosis, and most were reported to be heterosexual men with no known risk factors. As a result, being Haitian itself became a risk factor, as some of the early public health messaging put forward focused on what was called the 4 H's of risk (homosexuals, hemophiliacs, heroin "addicts," and Haitians). Targeting Haitians as a specific risk group, while defended by some U.S. government public health officials, fit into an existing policy to forcibly return any Haitian immigrants arriving in U.S. waters off the Florida coast back to Port-au-Prince; although some were detained in the U.S. indefinitely. Using racism and public fears about Haitians, the Reagan administration ultimately cited the emerging HIV epidemic as a reason to further ban Haitians from entering the country, despite the cause of Haiti's people leaving -- most were fleeing a violent political regime.

In addition to Haitians, the early theory of HIV's entrance into the United States involved a now-debunked idea of Patient Zero — who was thought to be a promiscuous gay French-Canadian flight attendant named Gaetan Dugas, who was first named in Centers for Disease Control and Prevention (CDC) contact tracing reports in 1981, as several gay men who had contracted HIV named Dugas as a partner. It was even speculated that, being a flight attendant, Dugas had been to Haiti

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and contracted HIV there, and then transmitted it in the U.S. This theory, made popular by the 1987 book *And the Band Played On* and its accompanying 1993 Hollywood film, helped further this notion of foreign bodies, whether black or gay, as vectors of disease and a public health threat.

Despite much outcry by both black and LGBTQ activists over these theories, the damage was done. In 1987, the Reagan administration pressured the U.S. Public Health Service to add HIV to the list of excludable health conditions, despite public protests.

The Immigration Ban Becomes Law

Advocates tried removing HIV from the list of excludable conditions under the 1990 immigration bill, claiming that the CDC should regulate what is classified as a solid medical reason for denying entrance to the U.S., not immigration officials. President George H.W. Bush did sign this into law, removing everything but tuberculosis from the list. However, Republicans in Congress revolted, and the old list of excludable conditions was kept in place. Even though President Bill Clinton promised to make changes to this law during his presidential campaign, the Nickles Amendment passed, 76 to 23, shortly after President Clinton was inaugurated in 1993. By this point, a reported 200 Haitian dissidents who were living with HIV were being detained at Guantanamo Bay by the U.S. government — and the Rev. Jesse Jackson went on hunger strike in protest. Although the law, declaring HIV a communicable disease of public health significance, did not say that there was zero chance of entering the U.S. if people were HIV positive, it did specify that additional paperwork for a waiver was needed under these circumstances,

It wasn't until 2008 that there began to be a shift. President George W. Bush signed the PEPFAR Reauthorization Bill, which "eliminates a statutory ban prohibiting HIV-positive foreigners from entering the United States, which made HIV the only disease for which there was a de facto statutory ban requiring a special waiver."

Then, under President Obama's administration in 2009, the Department of Health and Human Services (HHS) removed HIV as a "communicable disease of public health significance," thereby removing it from the list of conditions that would make someone inadmissible for entry to the United States. In other words, if you were an immigrant living with HIV, you would no longer be denied the opportunity to become a citizen for this reason if you tried applying for permanent resident or citizenship status. The effect of the policy since 1987 had the impact of effectively dissuading many people from entering the U.S., or certainly dissuaded people from disclosing their HIV status to others or seeking care once they were in the country. The travel ban was lifted in October 2009 and the repeal took effect in January 2010, ending these policies after more than two decades.

However, the damage has not only been done but continues. For example, at least 17 known HIV-positive asylum seekers have died in ICE custody since 2003, when ICE was established. According to ACT UP New York, these included Hector Mosley, Victoria Arrellano, and Walter Rodriguez Castro, to name a few. The most recent deaths included two transgender women from Central America, Roxsana Hernandez and Johana "Joa" Medina Leon. It was recently reported that under federal immigration laws, these two transgender women were entitled to present their case in front of an immigration judge and ask for asylum; however, they were neglected and left to die, even though ICE is required to provide detainees with care and tend to their medical needs.

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Just this week, Positive Women's Network — USA reported that 12 transgender women -- five of whom are living with HIV — were detained at an El Paso port of entry while seeking asylum. Due to activist calls, they were eventually processed and released.

Unfortunately, the fears about HIV and immigrants haven't gone away. HIV continues to be used as a tool for fueling fears about immigration (and other infectious diseases are also used to stoke fear and to justify anti-immigrant, racist, homophobic, and transphobic immigration policies).

Civil rights attorney and member of the Louisiana Coalition on Criminalization and Health Mandisa Moore-O'Neal noted, "These policies are in place and meant to control the population, which is what we are seeing now. Law enforcement and border patrol agents are both oppressing marginalized communities and using HIV as a tool to [incite] fear in people."

transmission must be fought.

3. An international code of rights must acknowledge and preserve the humanity of people with HIV disease. This code must include:

- a) anti-discrimination legislation protecting the jobs, housing and access to services of people with HIV disease;
- b) active involvement of the affected communities of people with HIV disease in decision-making that may affect them;
- c) guaranteed access to approved and experimental drugs and treatments, and quality medical care.
- d) the right to anonymous and absolutely confidential HIV antibody testing. Pre-and post-test counseling must be available;
- e) the right to medically appropriate housing;
- f) no restriction on the international movement and/or immigration of people with HIV disease;
- g) full legal recognition of lesbian and gay relationships;
- h) no mandatory testing under any circumstances;
- i) no quarantine under any circumstances;
- j) protection of the reproductive rights of women with HIV disease, including their right to freely choose the birth and spacing of their

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children and have the information and means to do so;

k) special attention to the unique problems and needs of intravenous drug users, including provision of substance abuse treatment on demand;

l) special attention to the unique problems and needs of prisoners with HIV disease and guarantees that they receive the same standard of care and treatment as the general population;

m) the right to communication and all services concerning HIV disease in the language (written, signed or spoken) of his/her choice, through an interpreter if necessary;

n) the provision of reasonable accommodation in services and facilities for disabled people;

o) catastrophic/immunity rights - the guaranteed right of people faced with a life-threatening illness to choose treatments they deem beneficial for themselves.

4. A multi-national, international data bank to make available all medical information related to HIV disease must be created. This includes all data concerning drugs and treatments, especially basic biomedical research and the initiation of any progress of clinical trials.

5. Placebo trials must be

recognized as inherently unethical when they are the only means of access to particular treatments.

6. Criteria for the approval of drugs and treatments should be standardized on an international basis so as to facilitate worldwide access to new drugs and treatments.

7. International education programs outlining comprehensive sex information supportive of all sexual orientations in culturally sensitive ways and describing safer sex and needle uses practices and other means of preventing HIV transmission must be made available.

8. The unequal social position of women affecting their access to information about HIV transmission must be recognized and also their rights to programs redressing this inequality, including respects for women's right to control their own bodies.

9. Industrialized nations must establish an international development fund to assist poor and developing countries to meet their health care responsibilities including the provision of condoms, facilities for clean blood supply and adequate supplies of sterile needles.

10. It must be recognized that in most parts of the world, poverty is a

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critical co-factor in HIV disease. Therefore, conversion of military spending worldwide to medical health and basic social services is essential.

We Demand

- Massive funding to end the AIDS epidemic;
- A federally-funded education program;
- Centrally coordinated research;
- A free, nationalized health care system;
- Public accountability;
- A worldwide, culturally-sensitive funding program.

We Oppose

- Quarantine or mandatory testing for HIV exposure;
- Discriminatory measures instituted by public or private organizations against any groups or individuals with AIDS or ARC, or who test positive for HIV exposure;
- All laws that contribute to the spread of AIDS or discrimination;
- Spending cuts in any social service or health programs;
- The use of inflammatory, isolating language.

9

Sidebar

We believe that the AIDS crisis calls for a broad movement actively engaged in ending the epidemic. We recognize that AIDS has had a devastating impact on the lesbian and gay community. We further recognize that the AIDS crisis disproportionately affects men and women of color. Any strategies to fight the crisis must incorporate these understandings.



AIDS CARE INFORMATION People of Color

National Task Force on AIDS prevention- Contact: Albert Cunningham, 255-8378. "NTFAP bases itself on multi-racial/ multi ethnic responses to the disproportionate rate of HIV/AIDS in Gay and Bisexual men of color. Our program delivers risk reduction play shops targeting Black Gay and Bisexual men."

The Latino AIDS Project/ Proyecto Latino Contra el SIDA- Location: 2401 24th St., SF, CA 94110. Phone: 647-5450. Contact: Miguel Ramirez, 864-5855 x2519. "The Latino AIDS Project has been in existence since...1986... providing AIDS information, education, and prevention of AIDS to the Latino community of San Francisco and the Bay Area."

Mano-A-Mano Project -Location: 3490 20th st., Suite 101, SF,CA 94110. Phone: 647-6627. "... providing case management and counseling to Latino PWA's, their families and significant others. "

The Latino AIDS Coalition - Contact: Adolfo Mata, chair 431-3212. Founded to confront the issues of racial and cultural insensitivity within the white gay male community and the lack of resources needed to fight AIDS in the Latino community of SF.

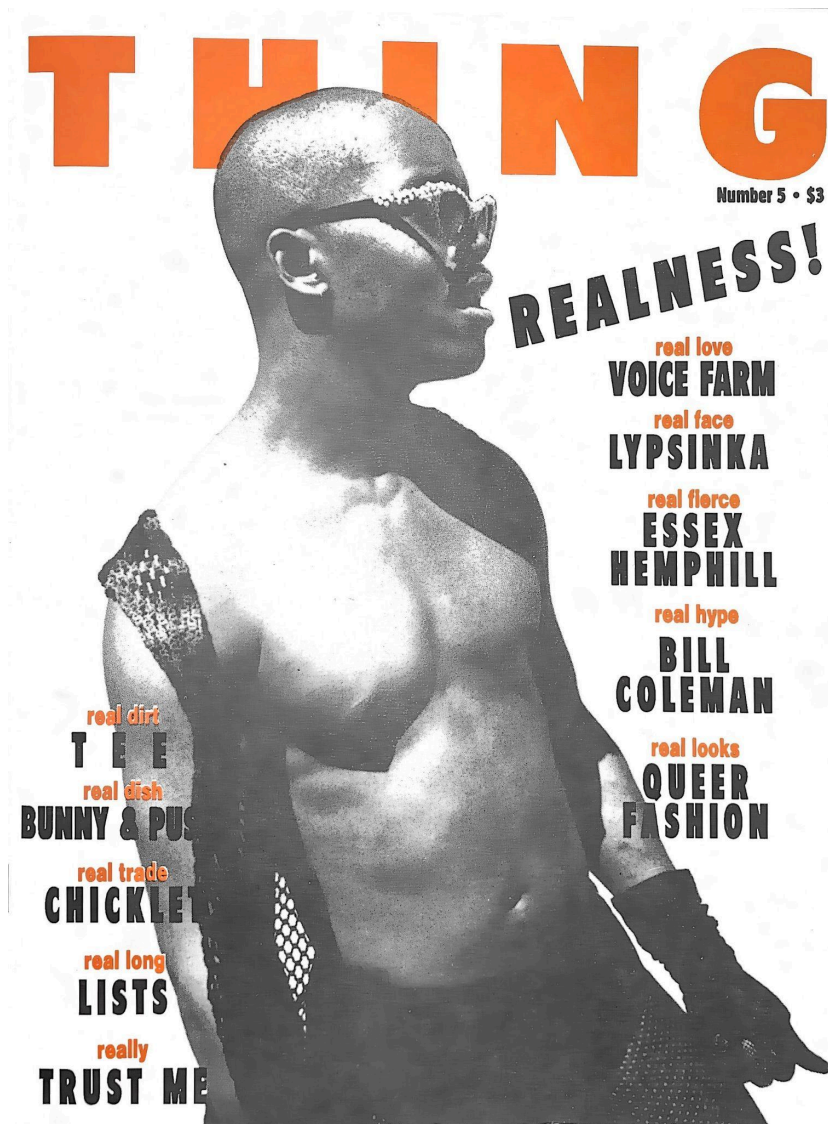
American Indian AIDS Institute of San Francisco -Location: 333 Valencia Street, Suite 200, SF,CA 94103. Phone: 626-7639. "AIAI was created to provide Indian-specific AIDS information and education to prevent HIV exposure and provide services to Indians who are HIV infected. AIAI was formed by Indian AIDS activists and service agencies within the SF Indian community in January, 1988."

Gay Asian Pacific Alliance - Address: PO Box 421884, SF, CA 94142-1884. Contact: Rafael Chang, 5860686(PR/Outreach) or Steve Lew 282-7546(HIV/AIDS Committee). "GAPA is dedicated to creating awareness, developing positive identity and establishing a supportive community for gay and bisexual Asian Pacific men."

Black Coalition on AIDS. 6025 3rd St. 553-8197.

How have marginalized groups used zines to build community as a form of resistance?

Source B: Robert Ford, *Thing*, No. 5, Fall 1991. Periodicals collection, ONE Archives at the USC Libraries.



UNITED FAITH

A history of Chicago's black and gay church BY MAX SMITH

The book, *In The Life: A Black Gay Anthology* contains an article by the late Dr. James Tinney who was a Pentecostal Church minister. Entitled "Why a Black Gay Church?" Tinney's article explores the experience of three congregations, one of which continues to meet every Sunday at four P.M. in Chicago. Named United Faith Affinitas and located at 1448 E. 53rd Street, it is a group of Christian believers who see a need for a specific outreach.

As early as 1930 there was a black church in Chicago which opened its doors to people who were rejected by mainstream denominations. Over 60 years ago Reverend Clarence H. Cobbs saw street people, lesbians, gays, ex-offenders and other less popular children of God as needing a non-judgemental, spiritually uplifting worship service.

Over the years, week after week from his pulpit and over his radio broadcasts,

Reverend Cobbs would repeat, "It does not matter what you think of me, but it does matter what I think of you. For I cannot allow hate, prejudice and deceit to keep me from knowing...that Jesus is the light of the world." So, long before the Stonewall revolt against gay oppression in 1969, the deeply spiritual nature of Black gay folks caused one to come forward from amongst our numbers, to meet our need to be ministered to just as we are.

There were limits to what privately gay ministers with pre-Stonewall ways of thinking could be expected to do. Reverend Cobbs mentored several other ministers, who by the 1960's had begun congregations of their own with high percentages of gay people in them. The words "lesbian" and "gay" would not be spoken from the pulpit in an affirming way at any of these churches: no acknowledgment of issues of importance to gay and bisexual communities was given. It was

"known" that there was a gay presence in the congregation, choir, and pulpit, but it was not spoken.

In 1983, one of the ministers taught by Reverend Cobbs, was in a state of declining health, beset with AIDS-related conditions. He had been a bishop who was respected and adored, an excellent speaker with a ministry which met the needs of many people. But in the early 1980's few people understood AIDS and therefore the Bishop was treated coldly by many people.

One minister, Reverend Steven Handy, and a few members of his congregation became his caregivers when his illness became more than he could bear alone. The experience of being with the Bishop until the end of his life, when other ministers abandoned him, left a lasting impression on Reverend Handy. It caused him to see that the fear of AIDS in that situation was even greater than the love

THING

Image PLUS

IMAGE PLUS IS FOR

- young, black, gay males between the ages of 18-24
- young, black males in need of support, guidance, and direction

IMAGE PLUS IS ABOUT

nurturing self-awareness, confidence, and self-esteem

FOR MORE INFORMATION
(312) 561-1874

**DON'T GO UNDERGROUND HOMEBOY,
CHECK OUT IMAGE PLUS!**

We serve Lesbians and Gay Men:
parents • AIDS/HIV affected •
Survivors of hate violence •
youth • the whole community

We're here to help:
personal and emotional counseling •
social/legal information and referrals •
advocacy • personal growth • education
and outreach

929-HELP*
Gay and Lesbian Helpline
6PM-10PM

871-CARE
Anti-Violence Hotline
24 HOURS

1-800-AID-AIDS**
State of Illinois AIDS Hotline
10AM-10PM

HORIZONS

Horizons Community Services
961 West Montana Avenue
Chicago, Illinois 60614
Offices: (312) 472-6469
9AM-10PM

We're Here For You!

* TDD 327-HELP
** TDD 1-800 782-0423

Created by Brian Gonzalez in collaboration with One Institute, UCLA History-Geography Project, OUT for Safe Schools® at the LA LGBT Center, and ONE Archives at the USC Libraries.

How have marginalized groups used zines to build community as a form of resistance?

many people had for a person with AIDS. Given the disproportionately large number of people of color with AIDS, Reverend Handy saw a need for the religious community of color to face the issue of AIDS so that love could properly overcome fear.

I met Reverend Handy while he was struggling with that dynamic and pointed out to him how Reverend Tinney revealed the flip side of homophobia and AIDSphobia in *In The Life*. He asserted that when we become alienated from churches because people in them condemn our lifestyle, we lose our discipline to be committed to Christ, and begin to live in a tentative way, allowing impulses and instincts and passions to overrule our values. Without strong values there is a loss of willpower, self-control, and the ability to be dedicated to pursuits that require sacrifice for the sake of long-range plans and goals. Why must gay folks sacrifice the joyous blessings which result from accomplishing endeavors which take strength and tenacity to achieve? Of all the roles a church can serve, providing the spark of motivation we all need for successful living is certainly one of the most important.

Following the June 1990 Chicago Gay

and Lesbian Pride Parade, Reverend Handy and several friends handed out hundreds of flyers at the Belmont Rocks beach picnic. The flyers read: "United Faith Affinitas Church. A church with a Black gay and lesbian ministry needs you!!! We meet each Sunday at four P.M. at Crittenton Chapel. This church has been designed to meet your spiritual needs and to positively affirm the development of your personhood. We ask that you share with us your talents to help create a ministry that will enhance your walk with God...We look forward to worshipping with you."

Since then we have met every Sunday and have established a positive relationship with the congregations who share our church building. In the tradition set over 60 years ago by Reverend Clarence Hobbs, all are welcome, just as you are. With an awareness of today, however, we have a progressive feeling of loving welcome for those who are HIV-impacted. While we started out to minister to a specific group of people with special needs, we do not limit our efforts to that area. All who believe in Jesus and God's gift of salvation will feel at home with us.

Reverend Steven Handy passed away on June 17, 1991.

**It does not
matter what
you think of
me, but it
does matter
what I think
of you.**

THING

HIV or AIDS CONCERNED?

Chicago Department of Health AIDS Prevention Program offers:

- Free Counseling and Testing
- Confidential Counseling and Testing
- Anonymous Counseling and Testing

Schedule an appointment at one of eight convenient locations

LAKEVIEW 2861 N. Clark/348-8059

ENGELWOOD 641 W. 63rd/483-2443

NEAR SOUTH SIDE 1306 S. Michigan/435-5407

UPTOWN 845 W. Wilson/989-9070

WEST TOWN 2418 W. Division/292-6115

ROSELAND 200 E. 115th/995-2817/8

NEAR WEST SIDE 2160 W. Ogden/666-6965

LOWER WEST SIDE 1713 S. Ashland/942-2483

Health Educators and AIDS resources and education also available



For further information contact:
Office of AIDS Prevention
Chicago Department of Public Health
Room 233, Daley Center, 50 W. Washington
Chicago Illinois 60602
(312) 744-4312

(312) 666-6965
24 hour bilingual information

Created by Brian Gonzalez in collaboration with One Institute, UCLA History-Geography Project, OUT for Safe Schools® at the LA LGBT Center, and ONE Archives at the USC Libraries.

Article Transcription:

UNITED FAITH: A History of Chicago's Black and Gay Church

BY Max Smith

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How have marginalized groups used zines to build community as a form of resistance?

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How have marginalized groups used zines to build community as a form of resistance?

Source C: Miyuki Baker, "South Korea," *International Queer Art + Activism Zine*, Issue #6, April/May 2013. Periodicals collection, ONE Archives at the USC Libraries.



Created by Brian Gonzalez in collaboration with One Institute, UCLA History-Geography Project, OUT for Safe Schools® at the LA LGBT Center, and ONE Archives at the USC Libraries.

How have marginalized groups used zines to build community as a form of resistance?

The Butch-hers Present:
The PRIDE
Meet Market

MC'd by Shari Flick

With special guest
DJ Long playing
from 11pm-2:30am
and DJ's: Mikal, Aaron,
Kim Ba Year, & Skafido2

at 1 June @ Myoung Wol Gwan

Free shots at the
bar 9pm-11:30pm

Drink specials
9pm-11:30pm

Pizza & beer special for
sale outside: 11pm-3am

1st Show @ 12AM
Yonhem Goon aka Lil Twink & Beyonce
Henry Von Clump & Justine Beaver
Indio de Lune of White Lies Burlesque

2nd Show @ 1:30AM
Nell Fox of White Lies Burlesque
Drag King Aiden
M.R. (Lick My Rainbow)

www.facebook.com/clubMWG

www.facebook.com/meetmarketseoul

The Meet Market is a party for queers and their allies. It is held at Club Myoung Wol Gwan once every 5-6 weeks and is hosted by "the Butch-hers" Kim Thompson and sw. The purpose of the party is to create a safe space for both queers and their allies, and to bring both foreign and locals together under one roof. Beyond being a dance party that provides people with the chance to meet others we also try to regularly provide "queer" entertainment like drag and queer burlesque.

Created by Brian Gonzalez in collaboration with One Institute, UCLA History-Geography Project, OUT for Safe Schools® at the LA LGBT Center, and ONE Archives at the USC Libraries.

How have marginalized groups used zines to build community as a form of resistance?

Transcription:

INTRODUCTION

THIS IS THE 6TH ZINE IN A SERIES OF ZINES I HAVE BEEN MAKING AS I TRAVEL THE WORLD OVER THE COURSE OF A YEAR. IF YOU WOULD LIKE TO KNOW MORE ABOUT MY PROJECT & THE COUNTRIES I'VE VISITED, YOU CAN FOLLOW MY BLOG:

HEYMIYUKI.WORDPRESS.COM

TO READ (DOWNLOAD & PRINT FOR FREE) THE OTHER ZINES, PLEASE VISIT:

issuu.com/miyukibaker/docs

Despite rumors that it was difficult to find the local Korean queer scene, thanks to a couple of contacts I had from prior to my arrival in Seoul, I was immediately introduced to a wide variety of queer activist groups & events parallel to local, Korean-language heavy activism. I also found a vibrant expat-based queer community that for the most part was separate from the former. Nonetheless, I found such inspiring models of activism in Seoul that transcended borders.

For example, many queer Korean activists I talked to were also a part of labor rights movements & strongly advocated for intersectional work, emphasizing ally-building and finding common causes. Larger LGBT organizations were member-supported, so rather than being subjected to government or institutional demands that come with grant money, membership fees gave them freedom & a more democratic form of accountability.

Although I could sense public & governmental push-back that came in response to activists' hard work, there were many moments of triumph at LGBT rallies & events held in very public spaces of Seoul. I hope that this zine will help shed light on the multitude of queer activities taking place in (mostly) Seoul & will provide a platform for those who wish to explore further. If you have any questions/comments please contact me: heymiyuki@gmail.com. Thank you!

Miyuki Baker
artist/activist/explorer

Source D: Gay Asian Pacific Alliance, *Lavender Godzilla*, Vol. 1, No. 3, June 1988. Periodicals collection, ONE Archives at the USC Libraries.

LAVENDER Godzilla

VOICES OF THE GAY ASIAN PACIFIC ALLIANCE Vol. 1 No. 3

RIGHTFULLY PROUD !

Jesse Cortes

Exactly ten years ago this June, alongside thousands of other dykes and queers, I marched down Market Street for the first time in my life. I was gay and proud, in full view of the world! I was in the midst of a blossoming gay movement which had begun earlier in 1969 at the Stonewall Inn (NY), where drag queens fought back during a police raid.

Surrounded by so much color and euphoria, I felt that I had finally marked the emergence of my gay identity with a rightful public celebration. That identity has grown strong in the intervening year, nurtured by the love of friends and family (and one man in particular who shared my life for seven years, and his family whose caring acceptance always gave me hope).

I am certain of the gay community's strength, that it is much larger than the challenges which it faces, including the horrendous challenge of AIDS. I see its validation loudly proclaimed in the explosion of gay-oriented literature and other such flowers of the struggle. I feel secure that in it I have a place where I can fasten one vital aspect of my whole identity.

However, in all this time, another kind of hunger has grown, the need for ethnic identity. My need for gay identity had been so overwhelming that I left untended this other crucial aspect of my being. Three years ago it finally sprouted through the surface, a flower as beautiful and tenacious as the gay spirit.

I set about cultivating it with great care and with intimate awareness, which included relearning my love for other Asian men. But in this struggle too I needed the support of others like me because the challenges are larger than one man alone can face.

Exactly one year ago this June, I marched down Market Street again, loudly and proudly proclaiming myself; but this time, and I felt for truly the first time, I marched as a gay Asian man alongside other gay Asian men. I was gay and Asian and damn proud, in full view of the world! When we turned at 7th Street into City Hall Plaza, we knew our march did not end there.

Continued on back page

PROUD TO BE GAY

Andrew Edward Yen

My growing years were filled with constant relocations, ranging from the Philippines to Canada. Even though I had lots of fun meeting new people and experiencing different cultures, I also had my share of loneliness. My inability to maintain friendships (because of constant moving) caused me to internalize my feelings. Moreover, since my other siblings stayed in the States, I felt isolated but at the same time I learned to be more independent. During this time (I was around 8 or 9) I developed feelings of rebellion and frustration just waiting to erupt.

As time went on, my homosexual desires grew stronger. When I returned to the States in the summer of 1978, I had already come out to myself. Wanting to make up for lost time, I became "exclusively gay" in my socializing. I hung around Sunset Blvd. with my friends from the Gay Community Center. I stuck around the "juice bar," spent many sleepless nights at the video arcade ... I guess I wanted to vent my resentment over the years I wasted living abroad.

The first turning point in my life was when I came out to my parents shortly after my eleventh birthday. My mom, like many religious Catholic Filipinos, accepted the "news" with shock, which translated into endless tears and repeated denial. My dad, who I thought was the sensible one, surprised me with a fierce kick to my stomach which would change our relationship for the years to come. Before I knew it, he had ejected me

Continued on page 5

JUNE 1988



NOTES FROM THE CHAIR

Donald Masuda

I would like to welcome to all those who are seeing GAPA and Lavender Godzilla, our newsletter, for the first time. Many of you are perhaps attending the Lesbian and Gay Freedom Day Parade and may be interested in knowing how our gang was created.

In July 1987, a group of gay Asians came together to discuss the need to create a gay Asian Pacific identity and community. This group, originally stemming from Pacific Center's Gay Asian Men's Rap Group in Berkeley, felt an environment was necessary to nurture this growing identity and foster leadership. After several monthly meetings and a one-day retreat, the Gay Asian Pacific Alliance was born in January 1988.

Two general meetings have passed since the last newsletter. During April's meeting, the highlight of the evening was a presentation on the National Gay & Lesbian Task Force (NGLTF) by Charlie Wing. Charlie is a board member of NGLTF and has been one of the key members in its restructuring. For more information, contact NGLTF, 1517 U Street NW, Washington, DC 20009, 202/332-6483.

May's meeting included discussion on the ad for Asian AIDS Project and finalization of the T-shirt design. Discussion also led to the formation of the AIDS committee to be headed by Kevin Numoto.

Notice our brand new logo debuting here in the newsletter, as well as on

our GAPA t-shirts, business cards, and banner. The designer who has taken upon himself this arduous task is Kent Tayenaka. Hats off to you Kent for a job beautifully done! The t-shirts are selling for \$12 per shirt, so get your orders in as soon as possible before they run out.

Ed Lim has also been working very hard for all of us to participate in this year's Parade and Celebration. He has registered our group to march and to share a booth with Asian Pacific Sisters. His hard work deserves to be congratulated!

The Asian AIDS Task Force is also running the soft drink concession. If you would like to volunteer, call me. We need all the help we can get.

NEWSLETTER NEWS

Lavender Godzilla is intended to carry the concerns of the Gay Asian Pacific Alliance, under principles of free expression and diversity within that framework.

It will appear bi-monthly until further notice. (Each month in-between, a strictly informational Bulletin will be sent to members and supporters.) You may subscribe now at \$5 for the remainder of this year. (Prorated from the regular \$8 yearly subscription.)

We welcome your responses and/or contributions. Please send them typed and double-spaced. Include a self-addressed stamped envelope if you want materials returned.

ANNOUNCEMENTS

- Volunteers are still needed for the Parade on June 26. If you can help, call the Lesbian/Gay Freedom Day Committee at 415/864-FREE.
- The Second International Lesbian & Gay Health Conference & AIDS Forum is being held July 20-26 in Boston. For information and registration forms, contact NLGHF/AAPHR Registration, Office of CME/GWUMC, 2300 K Street NW, Washington, DC 20037.
- West Bay Filipino AIDS Education Project will be holding an AIDS Forum on Thursday, June 30. The agenda covers AIDS 101, antibody testing, and Asian statistics. For information, call 415/882-9266.
- GAPA is holding another *picnic/volleyball game*. This one takes place on **Saturday, June 25**, the day before the Parade, at Lake Temescal in Oakland.

From San Francisco, take Hwy 80 to the Bay Bridge, then 580 East, 24 East to Walnut Creek, exit on Broadway. Go past the light and follow the road up for a mile. The park is on the right. The picnic starts at 11:00 and will be set up beside the lake.

LAVENDER Godzilla

Newsletter/Communications
Committee

Jesse Cortes
Dino Duazo
M.J. Talbot

Lavender Godzilla is the newsletter for Gay Asian Pacific Alliance. Your comments and contributions are welcome. Address correspondence to Lavender Godzilla, P.O. Box 421884, San Francisco, CA 94142-1884.

JUNE 1988

Pilipino AIDS Education Project

Currently, the Pilipino AIDS Education Project (PAEP) is the only organization in the country responding to the AIDS epidemic in the Filipino community. The PAEP has existed since March and its goals are to educate the Filipino community about ARC and AIDS and to create a better understanding of how AIDS affects the Filipino community.

The PAEP is committed to providing culturally sensitive AIDS educational presentations and materials for Filipinos. Pagaralan Natin ang AIDS, or Let's Learn About AIDS, a one-hour general AIDS educational presentation is available on request at no charge.

The PAEP is looking for volunteers. The idea is to enhance already existing organizations such as the SF AIDS Foundation and the Shanti Project with bicultural and bilingual Filipinos. PAEP is asking the Filipino community to step forward, learn about AIDS, and assist with putting a stop to the AIDS epidemic.

For more information, requests for presentations, and to volunteer your services, please call 415/882-9266.

Asian Gay Men's Support Group

The Pacific Center for Human Growth will hold an Asian Gay Men's Support Group every Tuesday evening from 6:30 to 8:00 p.m. for a nine-week session beginning July 5.

Gay Asian men of all ages are encouraged to attend. Interested parties must attend the first session on July 5 for registration. Enrollment closes by the second session.

The Asian Gay Men's Support Group is a part of the Pacific Center's outreach program to Asians and other gay men of color. The Pacific Center is located at 2712 Telegraph Avenue at Derby Street in Berkeley. For more information, please call 415/549-3921.

A Reception For Lesbian and Gay Asian Film Makers

Come and welcome four Asian lesbian and gay directors whose films are featured in the Twelfth International Lesbian and Gay Film Festival (see *Monitor Lizard* on page 7). A reception will be held on Wednesday, June 22, at Bua Thai restaurant, 2217 Market Street in the Castro district.

Lesbian film maker Midi Onodera, one of whose films has created controversy, will join Ann Akiko Moriyasu, Thai director Pisal Akaruseni, and Pilipino director Nick Deocampo at the reception. The event is sponsored by Gay Asian Pacific Alliance, Asian Pacific Sisters, Pacific Friends, International Wavelength, and Frameline.

Dinner is planned immediately following the reception. Interested parties, please call Bang Nguyen at 282-5269.

Gay Asian Rap

Gay Asian Rap is a Southern California group for gay Asian men who meet once a month in a support group.

Some of the topics discussed include: coming out to family, interracial relationships, and American and foreign born Asians. Discussions are held on an informal basis throughout the greater Los Angeles area and promote support and friendship among members of the group.

For information, contact GARP, 712 Wilshire Blvd. #20, Santa Monica, CA 90401.

Beginning in July, monthly GAPA meetings will be held every second Sunday at MCC, 150 Eureka in the Castro district.

The next meeting will be on July 10 at 6:00.

TALK ABOUT SEX



Asian
AIDS
PROJECT

Talk with other Asian/
Pacific men about the impact
of AIDS on our lives.

929-1304

Confidentiality is assured.

How have marginalized groups used zines to build community as a form of resistance?

Textual Evidence and Sourcing Document

Source	Does the source provide examples of <i>Cultivating, Celebrating and/or Connecting</i> ?	Cite evidence from the source to support your claim

How have marginalized groups used zines to build community as a form of resistance?

The 11-Sentence Paragraph

This strategy condenses the traditional 5-paragraph essay into eleven sentences but still provides you the framework to practice making a historical argument.

There must be thorough “commentary” (explanation/analysis) of your “concrete detail” (textual support/evidence) that relates back to the main points or topic sentence of the whole paragraph

1. Thesis: state the topic of your paragraph and the main point you want to make about the topic.
2. Introduce the first reason or example that supports your main point (concrete detail).
3. Provide a quote or specific example as evidence or support.
4. Explain how the quote or example supports your main point (commentary).
5. Transition to another reason or example that supports your main point (concrete detail).
6. Provide a quote or specific example as evidence or support.
7. Explain how the quote or example supports your main point (commentary).
8. Transition to a third reason or example to support your main point (concrete detail).
9. Provide a quote or specific example as evidence or support.
10. Explain how the quote or example supports your main point (commentary).
11. Write a concluding sentence that explains how all three of the examples above support your thesis.

How have marginalized groups used zines to build community as a form of resistance?

11-Sentence Paragraph Graphic Organizer

1	Thesis: state the topic of your paragraph and the main point you want to make about the topic.	
2	Main Point: Introduce the first reason or example that supports your main point (concrete detail).	
3	Evidence: Provide a quote or specific example as evidence or support.	
4	Commentary: Explain how the quote or example supports your main point (commentary).	
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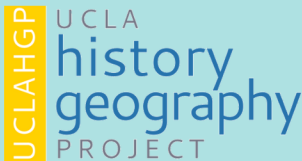
How have marginalized groups used zines to build community as a form of resistance?

7	Commentary: Explain how the quote or example supports your main point (commentary).	
8	Main Point: Transition to a third reason or example to support your main point (concrete detail).	
9	Evidence: Provide a quote or specific example as evidence or support.	
10	Commentary: Explain how the quote or example supports your main point (commentary).	
11	Conclusion: Write a concluding sentence that explains how all three examples above support your thesis.	



One Institute is the oldest active LGBTQ+ organization in the United States, dedicated to telling the history and stories of queer and trans community and culture through K-12 educational initiatives, public exhibitions, and community engagement programs.

oneinstitute.org



The UCLA History-Geography Project (UCLA HGP) is a professional learning community that supports History-Social Science and Ethnic Studies educators. As a regional site of the California History-Social Science Project and part of UCLA's Center X, we work with teachers, schools, and organizations to make K-12 classrooms more inquiry-driven, culturally responsive, and civically engaged.

centerx.gseis.ucla.edu/history-geography



The Los Angeles LGBT Center's OUT for Safe Schools® program transforms school campuses into communities of support and safety for LGBTQ+ students.

schools.lalgbtcenter.org/out-for-safe-schools

ONE Archives at
the **USC** Libraries

ONE Archives at the USC Libraries is the largest repository of Lesbian, Gay, Bisexual, Transgender, Queer (LGBTQ) materials in the world.

one.usc.edu

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