

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 did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Ethnic Studies; 11th Grade U.S. History



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“Gay and Lesbian Latinos Unidos (GLLU) marches with United Farm Workers (UFW) in a Pride parade,”
c. 1980s-1990s, from *UNIDAD: Gay & Lesbian Latinos Unidos*. PBS SoCal.

Inquiry Question: *How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?*

Ethnic Studies; 11th Grade U.S. History

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Inquiry Question: How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Author: Teacher Kirkwood (they/them), South Gate Senior High, LAUSD

California History-Social Science Content Standards (1998):

- HSS-11.10.5: Discuss... the civil rights movement of African Americans... and how the advances influenced the agendas, strategies, and effectiveness of the quests of... 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
 - HSS-11.11.1: Discuss the reasons for the nation's changing immigration policy...
 - HSS-11.11.6: Analyze the persistence of poverty and how different analyses of this issue influence welfare reform, health insurance reform, and other social policies.
- HSS-11.6.5: Trace the advances and retreats of organized labor... including the United Farm Workers in California.
- HSS-11.8.2: Describe the significance of Mexican immigration and its relationship to the agricultural economy, especially in California.

California Common Core State Standards (2014):

- CCSS.ELA-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.ELA-LITERACY.WHST.11-12.1: Write arguments focused on discipline-specific content.
- CCSS.ELA-LITERACY.WHST.11-12.9: Draw evidence from informational texts to support analysis, reflection, and research.
- CCSS.ELA-LITERACY.WHST.11-12.7: Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation.
- CCSS.ELA-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.

California History-Social Science Framework Connections (2016):

“The advances of the black Civil Rights Movement encouraged other groups—including women, Hispanics and Latinos, American Indians, Asian Americans, Pacific Islanders, LGBT Americans, students, and people with disabilities—to mount their own campaigns for legislative and judicial recognition of their civil equality.

“Students can use the question *How did various movements for equality build upon one another?* to identify commonalities in goals, organizational structures, forms of resistance, and members. Students may note major events in the development of these movements and the consequences. Students may study how Cesar Chavez, Dolores Huerta, and the United Farm Workers movement used nonviolent

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

tactics, educated the general public about the working conditions in agriculture, and worked to improve the lives of farmworkers.

Students should understand the central role of immigrants, including Latino Americans and Filipino Americans, in the farm labor movement. This context also fueled the brown, red, and yellow power movements. The manifestos, declarations, and proclamations of the movements challenged the political, economic, and social discrimination faced by their groups. They also sought to combat the consequences of their 'second-class citizenship' by engaging in grassroots mobilization...

"California activists such as Harvey Milk... were part of a broader movement that emerged in the aftermath of the Stonewall riots, which brought a new attention to the cause of equal rights for LGBT Americans" (Ch. 16, p. 419-420).

California Ethnic Studies Model Curriculum Connections (2022):

- "Celebrate and honor Native People/s of the land and communities of Black, Indigenous, and People of Color by providing a space to share their stories of success, community collaboration, and solidarity, along with their intellectual and cultural wealth" (Introduction and Overview p. 15).
- "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" (Introduction and Overview, p. 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).
- "How have immigrant communities contributed to the United States?... How have recent immigration policies affected immigrant communities? Why is it important to discuss LGBTQ community within [the] immigrant population?" (UC-Approved Course Outlines, p. 431).

Overview of Lesson:

In this lesson, students will explore the strategies of solidarity used by Gay and Lesbian Latinos Unidos (GLLU) in the 1980s and 1990s to advance various movements for equality, including immigrant, labor, health, and gay and lesbian rights. Students will analyze these strategies through primary sources in the form of newsletters, images, and flyers. Students will be assessed by creating an argumentative paragraph that answers the inquiry question, using evidence from their primary source analysis.

Materials

- [Video](#): *UNIDAD: Gay & Lesbian Latinos Unidos* (Teaser Trailer)
- [Context Slides](#) (p. 7-13)
- Sources A-F (p. 14-25)
- Graphic Organizer for Gallery Walk (p. 26-27)
- 11-Sentence Paragraph (p. 28-29)
- Reading: César Chávez, UFW, and LGBTQ+ Rights (OPTIONAL; p. 30-32)

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Sources:

Source A: “Gay and Lesbian Latinos Unidos (GLLU) marches with United Farm Workers (UFW) in a Pride parade,” c. 1980s-1990s, from *UNIDAD: Gay & Lesbian Latinos Unidos*. PBS SoCal.

Source B: Gay and Lesbian Latinos Unidos (GLLU), “National Farmworker Week,” from *UNIDAD* newsletter, June 1983. Periodicals collection, ONE Archives at the USC Libraries.

Source C: Gay & Lesbian *Para La Gente* Coalition, “Fundraiser for Pico-Union Community of Los Angeles,” July 1992. ONE Subject Files collection, ONE Archives at the USC Libraries.

Source D: California Latino Civil Rights Network, “March! In Support of Human, Civil and Labor Rights for All Immigrants,” May 1994. ONE Subject Files collection, ONE Archives at the USC Libraries.

Source E: Ted Zepeda, “No on 187: It’s Not Too Late to ‘Save Our State,’” Jan. 1995, from Gay and Lesbian Latinos Unidos’ *UNIDAD* newsletter. Periodicals collection, ONE Archives at the USC Libraries.

Source F: Sandy Dwyer, “Gay Men, Lesbians Join March for Peace,” c. 1987-1997. ACT UP Los Angeles records, ONE Archives at the USC Libraries.

Procedures:

A. Anticipatory Set:

- a. Teacher plays the *UNIDAD: Gay & Lesbian Latinos Unidos* [preview](#) for students, then prompts them with the following questions for a quick write: *Have you been a part of a group that felt like a second family? How do you feel being a part of your friend group, sports team, or club on campus? How does creating or being a part of a community outside your immediate family make you feel? How have you seen examples of people coming together to support one another in your family or community?*
 - i. This quick write is designed to connect students’ lives to the lesson. Spelling and grammar are not important. The hope is for students to think about the way in which they interact in their community and realize that they are closer to activism and solidarity work than they think.

B. Introduction:

- a. Teacher informs students that today’s lesson will focus on Gay and Lesbian Latinos Unidos and their organizing work around Los Angeles. Background/context slides will be presented before students move into document analysis through a gallery walk or station rotations and finally will complete an 11-sentence structured paragraph.
- b. Teacher introduces the inquiry question: *How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?*

C. Background/Context:

- a. Teacher presents [context slides](#) while students take notes and ask questions. Teacher should refer to the primary source images on the slides to model, and engage students in, analysis. Teacher checks for understanding and addresses questions and

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

misconceptions.

- b. Slides 2-5: Background information pertaining to the establishment and founding of GLLU
 - i. Slide 2: Provides questions for students to consider as they learn more about GLLU. These questions include: *Why was GLLU founded? How did GLLU's work bridge the needs of various communities? Can you think of any organizations or clubs that exist today that target their help and programs to specific communities?*
 - ii. Slide 3: The early 1980s were a pivotal time for several social movements: gay and lesbian rights, women's rights, and civil rights. GLLU was founded in 1981 in Los Angeles, becoming the first major gay and lesbian Latino/Latine/Latinx organization in the Los Angeles area, and one of the first in the nation. Images included: GLLU members at a parade & an excerpt taken from UNIDAD, GLLU's newsletter, with a description of what the organization is.
 - iii. Slide 4: GLLU aimed to support and advocate for LGBTQ+ Latino/Latine/Latinx individuals. GLLU filled the void left by its queer, Anglo-focused counterparts in Los Angeles, who mostly rallied around gay/lesbian identity and civil rights on the basis of sexual orientation, without fully addressing the unique challenges of LGBTQ+ immigrants and people of color. GLLU was established just before the outbreak of the HIV/AIDS crisis, which severely impact LGBTQ+ communities, especially those of color, who faced inequitable access to healthcare and cultural stigma. Images included: UNIDAD cover from 1983 with a banner for GLLU and Lesbianas Unidas of GLLU posing with a banner at an event in Long Beach, CA.
 - iv. Slide 5: GLLU played an important role in addressing the unique challenges faced by LGBTQ+ Latino/Latine/Latinx people, including discrimination within both LGBTQ+ and Latinx communities, language barriers in accessing health information and social services, and cultural stigma surrounding LGBTQ+ identities. GLLU's work helped shape the future of its communities by promoting visibility and acceptance alongside tangible resources.
- c. Slides 6-8: Brief Overview of the types of outreach work GLLU participated in.
 - i. Slide 6: GLLU provided Spanish-language educational resources about LGBTQ+ issues, including safer-sex practices and coming-out. GLLU organized support groups for LGBTQ+ Latino/Latine/Latinx individuals and their families. GLLU hosted events that celebrated both Latinx and LGBTQ+ identities, such as Pride festivals with Latin American themes and programs with Latinx LGBTQ+ artists, writers, and performers.
 - ii. Slide 7: GLLU advocated for the health needs of LGBTQ+ Latino/Latine/Latinx people. This included conducting HIV/AIDS awareness campaigns tailored to Latinx communities and partnering with health organizations to provide bilingual testing and counseling services. GLLU was also a lead organizer in local and national LGBTQ+ rights demonstrations and advocated for immigration reform that recognized LGBTQ+ people and families.
 - iii. Slide 8: GLLU formed intersectional alliances by collaborating with other LGBTQ+ organizations to address shared challenges and built bridges between mainstream LGBTQ+ groups and Latino/Latine/Latinx community organizations.

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

- d. Teacher checks for understanding by leading students in a discussion on GLLU by prompting with: *Why was GLLU founded? How did GLLU's work bridge the needs of various communities? Can you think of any organizations or clubs that exist today that target their help and programs to specific communities?*
 - i. Slide 9: Teacher reviews definition and examples of solidarity, and checks for understanding. Solidarity is unity or agreement of feeling or action, especially among individuals with a common interest; mutual support within a group. The image on the screen is a political cartoon from Ralph Chaplin. This image shows the power of solidarity with the caption reading "The Hand That Will Rule the World- One Big Union." Students share their own examples.
 - ii. Slide 10: Teacher compares the concept of solidarity with allyship, and checks for understanding. Allyship can be seen as an outward display of 'helping', or standing up for someone. It is typically seen as a more 'civil' or 'acceptable' stance to take. Solidarity work is riskier than allyship as it asks those participating to not only 'talk the talk' but actively 'walk the walk'. Students share their own examples
 - iii. Slide 11: Provides two specific examples of solidarity and a short (1:25) video from the UN on the importance of solidarity with it explained another way to help students understand the definition.
- e. **OPTIONAL:** (This can be used as an extension activity or included if time permits. If you are short on time, move into the primary source analysis.) Teacher distributes Reading: César Chávez, UFW, and LGBTQ+ Rights. Students read the text and take notes in the right-side column. Students turn and talk to discuss their responses.

D. Primary Source Analysis:

- a. Teacher reiterates the inquiry question: *How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?*
- b. Teacher asks students to consider historical context and create a bulleted list of what they already know to answer the inquiry question, including notes from the context slide and reading. Teacher checks for understanding by asking students to share.
- c. Teacher explains that students will complete a gallery walk of Sources B-F, using the Graphic Organizer for Gallery Walk.
- d. Teacher models primary source analysis and note-taking for Source A.

E. Formative Assessment:

- a. Students complete Graphic Organizer for Gallery Walk while viewing sources B-F in small groups. This can be modified to a folder of the printed out sources at each table if classroom size is limited and does not lend itself to the circulation of students. Teacher circulates to address questions and misconceptions.
- b. Students discuss the inquiry question in their small groups, using their primary source evidence to support their arguments. Teacher circulates to address questions and misconceptions.

F. Summative Assessment:

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

- a. Students write an argumentative paragraph (11-sentence, structured paragraph) responding to the inquiry question, which includes a thesis statement, at least three pieces of evidence from the primary source analysis, and reasoning/explanation of evidence.
 - i. Slide 14: Provides a breakdown of the 11-sentence paragraph.
 - ii. Students can be directed back to their graphic organizer and find it labeled and color coded for each section. EX: Question 1 addresses the main point, question 2 addresses evidence, & question 4 addresses commentary.

Further Resources:

- Gregorio Davila, [*UNIDAD: Gay and Lesbian Latinos Unidos*](#), from PBS SoCal, 2022.
- Juan Carlos Ruiz Malagon, “[Essential to Capitalism but Forgotten in the Harvest: LGBTQIA+ Farmworkers and the Continued Rise in Anti-Queer Regimes](#),” from Univ. of Calif. Health, June 2023.
- Lydia Otero, “[My Archive: 20 Years of Los Angeles’ LGBTQ+ Movement](#),” from *High Country News*, March 2022.
- Melaina Cecilia De La Cruz, “[10 Organizations and Initiatives Preserving Queer Latino History](#),” from *Hispanic Executive*, Oct. 2024.
- One Institute, “[Together on the Air](#),” Nov. 2022.
- One Institute, “[Youspeak Radio](#),” 2021-2024.
- Marika Manos, “[To what extent was the movement for LGBTQ rights part of the broader movement for civil rights?](#),” Out for Safe Schools® at the LA LGBT Center, UCLA History-Geography Project, One Institute, and ONE Archives at the USC Libraries, 2018.
- UCLA Chicano Studies Research Center, “[JOTERÍA: Documenting Queer Latinx in LA](#),” 2020.

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Context Slides



Questions to Consider

- Why was GLLU founded?
- How did GLLU's work bridge the needs of various communities?
- Can you think of any organizations or clubs that exist today that target their help and programs to specific communities?

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Background Information

- The early 1980s were a pivotal time for several social movements:
 - LGBTQ+ equality
 - Women's rights
 - Civil rights
- GLLU was founded in 1981 in Los Angeles
 - It was the first major Queer Latinx organization in the Los Angeles area



Gay and Lesbian Latinos Unidos (GLLU) was founded in 1981 by people who are proud of their culture, their Gay and Lesbian identity, and who care about their community. The means by which we accomplish this is through projects of empowerment, as well as by social, cultural, educational and communication events.

UNIDAD
sept 1999



Background Information



- The group aimed to support and advocate for LGBTQ+ Latinx individuals
 - GLLU filled the void left by its Queer Anglo-focused counterparts, who mostly rallied around sexual orientation identity
- GLLU was established just before the HIV/AIDS crisis began to severely impact LGBTQ+ communities



How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Background Information

- GLLU played an important role in addressing the unique challenges faced by LGBTQ+ Latinx people, including:
 - Discrimination within both LGBTQ+ and Latinx communities
 - Language barriers in accessing health information and social services
 - Cultural stigma surrounding LGBTQ+ identities
- GLLU's work helped shape the future of its communities by promoting visibility and acceptance

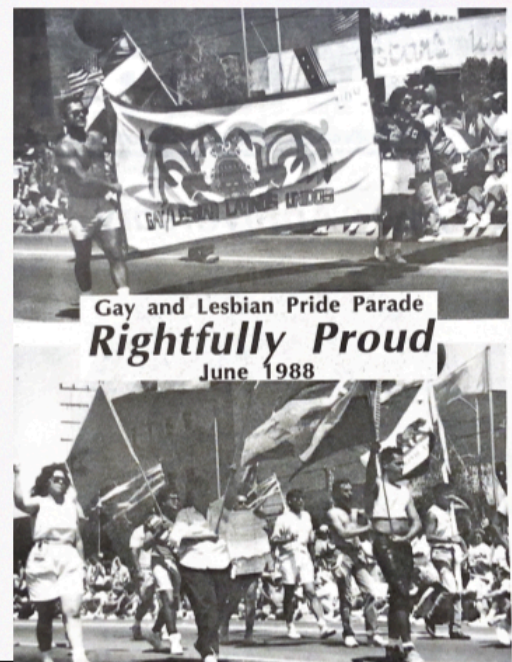


GLLU Outreach

- **Community Support and Education:**
 - Provided Spanish-language resources about LGBTQ+ issues, including safer sex practices and coming out
 - Organized support groups for LGBTQ+ Latinx individuals and their families
- **Cultural Celebration:**
 - Hosted events that celebrated both Latinx and LGBTQ+ identities, such as Pride festivals with Latin American themes
 - Promoted Latinx LGBTQ+ artists, writers, and performers



From UNIDAD issue in Summer 1988



How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

GLLU Outreach

BIENESTAR: A Gay Latino AIDS Project

*We need to take care of ourselves.
We need to ask questions.
We need to find ways to be ourselves.*

We need to help each other.

BIENESTAR offers you:
Emotional support
Information
Referrals
Answers to your HIV and AIDS concerns.

An opportunity to share with other Latinos like yourself.

BIENESTAR:

Proyecto del SIDA para Latinos Gay

*Necesitamos cuidarnos.
Necesitamos hacer preguntas.
Necesitamos encontrar formas de expresar quienes somos.
Necesitamos ayudarnos los unos a los otros.*

BIENESTAR ofrece:
Apoyo emocional
Información
Referencias
Respuestas a las preguntas que usted tenga de VIH/SIDA.

UNA OPORTUNIDAD PARA COMPARTIR CON OTROS LATINOS COMO USTED.

- **Health Advocacy:**

- Conducted HIV/AIDS awareness campaigns tailored to Latinx communities
- Partnered with health organizations to provide bilingual testing and counseling services

- **Political Activism:**

- Participated in local and national LGBTQ+ rights demonstrations
- Advocated for immigration reform that recognized LGBTQ+ families



GLLU Outreach

- **Intersectional Alliances:**

- Collaborated with other minority LGBTQ+ organizations to address shared challenges
- Built bridges between mainstream LGBTQ+ groups and Latinx community organizations



Baseball season begins April 12 and GLLU is ready to invade Dodger Stadium for sun, beer, peanuts, and, of course, Baseball. If GLLU can organize 30 or more members and friends, we can get our name on the Stadium's scoreboard, as well as have a great time. Please contact David at (213) 665-8852 if you're interested in attending any of the home games this season. Tickets are about \$6. Join us and root for your favorite Dodger!

La temporada de beisbol empieza el 12 de abril y GLLU está listo para ir al Dodger Stadium a gozar el sol, la cerveza, y, por supuesto, el beisbol. Si GLLU se organiza 30 o mas miembros/as y amigo/as anunciará nuestro nombre en la pantalla del estadio. También tendremos un buen tiempo. Comuníquese con David (213)665-8852, si tiene interés en asistir a algunos de los partidos. Los boletos cuestan alrededor de \$6. ¡Vamos a apoyar nuestros Dodgers!

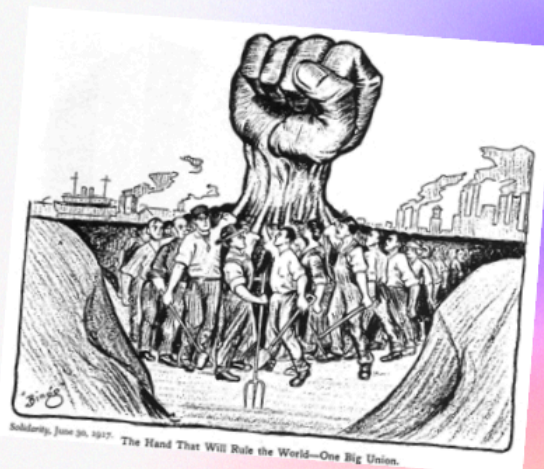
From: GLLU UNIDAD (VOL 4 NO3)
APRIL/MAY 1985.pdf



How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

What is SOLIDARITY?

- **Definition:** unity or agreement of feeling or action, especially among individuals with a common interest; mutual support within a group
 - People expressing support for others or for another group, especially relating to social justice issues, political issues, or international affairs.
- Examples of solidarity:
 - Union Organizing
 - Civil Rights Movement
 - #MeToo Movement
 - Anti-Apartheid Movement



ALLYSHIP

Allyship is often performative: a loud and shiny effort intended to show how informed we are about oppression.

As allies, we are 'helping' or 'standing up for' someone who is 'disadvantaged.'

Allies often focus on interpersonal interactions.

Ally work risks very little – at most, we deal with social discomfort.

Allyship is heavy on talk.

Ally work is often done alongside marginalized people; there is an emphasis on collaboration that often requires marginalized groups to educate the majority.

Allyship is a 'gift.'

Civility is highly prized in allyship.

Ally work generally does not redistribute resources.

VS.

Solidarity means that we intentionally work to redistribute the ill-gotten gains of systemic oppression— jobs, schools, neighborhoods, housing, healthcare, and capital.

SOLIDARITY

*Adapted from "Over the Work Ally: 9 Ways Solidarity Is An Act of Radical Self Love", J. Grant, December 16, 2017

In solidarity, we recognize the destructiveness of oppression to all of humanity. We acknowledge that our collective well-being is interwoven.

Solidarity work is often quieter, deeper, and occurring behind the scenes.

Acts of solidarity work to dismantle structures and institutions.

Solidarity work may require us to give up power and/or to risk our physical safety, our jobs, our secure place in any social hierarchy, our friendships, and family relationships.

Solidarity is talk *and* action.

Solidarity work is often enacted by, or in collaboration with, marginalized people.

Solidarity is a responsibility.

Hard truths, conflict, and messy disagreements are integral to solidarity work.

Allyship v. Solidarity

- Allyship can be seen as an outward display of 'helping', or standing up for someone and is typically seen as a more 'civil' or 'acceptable' stance to take
 - Allyship tends to be centered on talk and when collaboration happens with the marginalized group, it often falls on the marginalized community to educate allies before moving into the tangible work.
- Solidarity work is riskier than allyship as it asks those participating to not only 'talk the talk' but actively 'walk the walk'
 - Solidarity work is not always out in the open for the public to see but can take place behind the scenes and requires those participating to address hard truths as they work to actively dismantle systemic oppression.

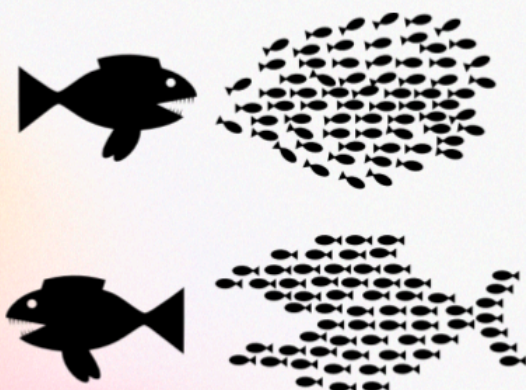
How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Solidarity Examples

- **Labor Unions:** Workers come together to form a collective power to negotiate for better working conditions and fair wages. Through coming together, unions demonstrate a collective voice and goal.
- **Protests for Racial Equality:** From the March on Washington in 1963 to nationwide protests in 2020 for Black Lives Matter, large displays of unity present a united front against systemic racism and discrimination.



What are
examples of
solidarity
that you are
familiar
with?



Today's Activity

- You will be viewing Sources B-F (we will complete Source A together).
 - Rotating/switching documents every 5-7 minutes, Source E may require more time.
- As you work through the sources & answer the questions keep the essential question in mind:
 - How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?
- After you look at all the sources, move onto complete your 11 sentence paragraph where you will answer the essential question using the evidence you just gathered.



The 11-Sentence Paragraph

Essential Question:

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

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 did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Source A: “Gay and Lesbian Latinos Unidos (GLLU) marches with United Farm Workers (UFW) in a Pride parade,” c. 1980s-1990s, from *UNIDAD: Gay & Lesbian Latinos Unidos*. PBS SoCal.



How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Source B: Gay and Lesbian Latinos Unidos (GLLU), "National Farmworker Week," from *UNIDAD* newsletter, June 1983. Periodicals collection, ONE Archives at the USC Libraries; and Cesar Chavez, "A Special Message from Cesar Chavez," from Gay and Lesbian Latinos Unidos' *UNIDAD* newsletter, Dec. 1984. Periodicals collection, ONE Archives at the USC Libraries.

NATIONAL FARMWORKER WEEK

Over 200 Lesbians, Gays and other supporters kicked off Farmworker Week last April 24th with a march on Los Angeles. Members of GLLU were there in force to show support to the Farmworkers in their endless struggle for justice and the right to organize.

This year's theme was, "They Labor to Feed Us All."

"We need to raise the consciousness of the Lesbian and Gay community in regards to the Farmworkers. They labor to feed us all, yet many times they go hungry," stated Frank Mendiola, organizer of the event and treasurer of GLLU.

The march passed through East L.A. along Brooklyn Ave. and culminated at the Lucky Supermarket, where a picket line was formed. David Martínez, Board Member of the United Farmworkers (UFW), was on hand and gave everyone an update on the boycott of Lucky Stores. He thanked the Lesbian and Gay community for all of the support they have shown. He also reminded all that the struggle to achieve social justice was a common goal and that through strong coalitions we will win the battles that lie ahead.

Others present at the march were Conrado Terrazas of the Southern California Harvey Milk Lesbian & Gay Democratic Club, a number of labor leaders, parishioners of Our Lady of Guadalupe Church, Friends of Steve Rodriguez, the East Side Latino Association (ESLA), the San Fernando Valley Farmworker Supporters, the National Farmworker Ministry, and the Farm Labor Organizing Committee (FLOC). Thank you all and remember to **BOYCOTT LUCKY MARKETS!**



GLLU members supporting UFW boycott of Lucky/Gemco Markets

A SPECIAL MESSAGE FROM CESAR CHAVEZ TO GLLU UPON THE OCCASION OF THEIR SECOND ANNIVERSARY

Estimados Compañeros y Compañeras:

It is always a privilege to be with you, though at times it has to be through an emissary. It is a privilege first because there seems to be a special bond between groups whose people struggle for liberation, human dignity, and a rightful share of the abundance of this planet, but I think even more so because we are from each other, and as we celebrate this special day, the sixteenth of September, we congratulate you on your second anniversary. Congratulations are in order because you aren't just another Hispanic group that has organized to simply do nothing. We have watched you and applauded your tremendous organizing energy. We have gratefully observed your spirit and discipline on our boycott picket lines.

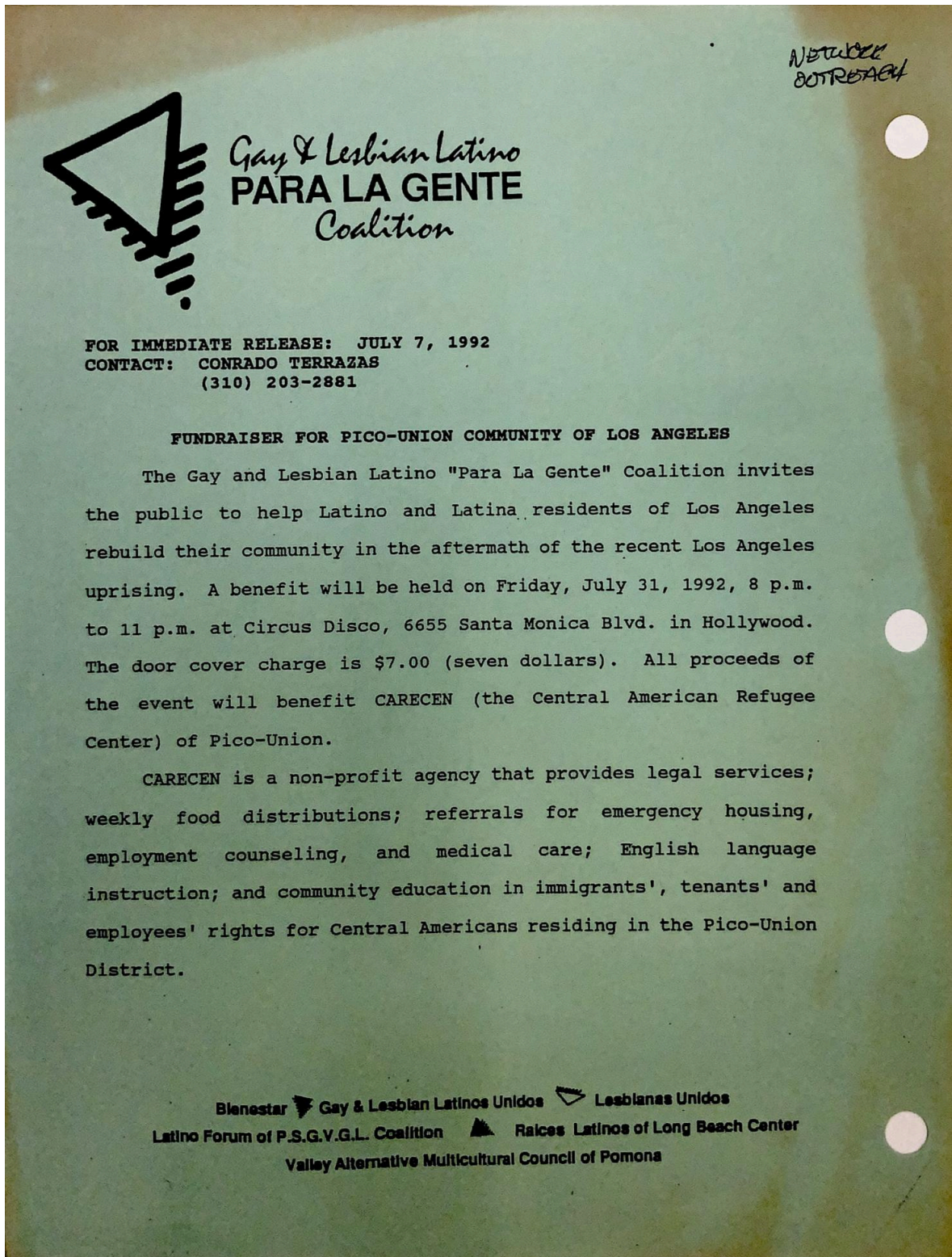
And during Gay Pride Week when our leadership marched with you in Los Angeles, we saw the overwhelming evidence of the enthusiastic support you have organized for La Causa among Southern California's Gay and Lesbian communities. We are grateful for all you have done for us; we salute your dedicated leadership, including two very special proteges of La Causa: Frank Mendiola and Conrado Terrazas; we encourage you to continue in your efforts to organize to help yourselves, as well as those who are still at the very bottom of the nation's economy, the farm workers; and we wish you the success you deserve in your efforts to form a strong national organization. Maintain your spirit of selflessness and we know that you will succeed.

¡Si se puede!

-César E. Chávez
President, U.F.W.

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Source C: Gay & Lesbian Para La Gente Coalition, "Fundraiser for Pico-Union Community of Los Angeles," July 1992. ONE Subject Files collection, ONE Archives at the USC Libraries.




How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Source D: California Latino Civil Rights Network, "March! In Support of Human, Civil and Labor Rights for All Immigrants," May 1994. ONE Subject Files collection, ONE Archives at the USC Libraries.

Join Immigrants in the Fight Against the Racist Anti-Immigrant Tide!

MARCH!

In Support of Human, Civil and Labor Rights for All Immigrants!



When: Saturday, May 28, 1994 /// 10:00 A.M.
From: the corner of Broadway & Washington
Downtown Los Angeles
To: L.A. City Hall on Spring and First

- ✓ Politicians continue attacking immigrants and RACIST POLICIES ARE BECOMING THE LAW OF THE LAND!
- ✓ INS harasses people in their jobs, homes, and on the streets MERELY BECAUSE THEY "LOOK LATINO!"
- ✓ They're driving the immigrant community completely underground; THEY TOOK AWAY THEIR RIGHT TO WORK AND EVEN TO DRIVE A CAR!
- ✓ They want to deny immigrants all medical and social services THAT IMMIGRANTS PAY FOR WITH THEIR TAX DOLLAR!
- ✓ They blame all economic problems on IMMIGRANTS WHO WORK HARD AND FOR MISERABLE WAGES!
- ✓ They want to take away the citizenship of children of immigrants EVEN IF THEY ARE BORN IN THIS COUNTRY!

(213) 353-9721 • (213) 268-8472 • (213) 738-8000

This march is a collective effort of the

CALIFORNIA LATINO CIVIL RIGHTS NETWORK

Región de Los Angeles: CIWA, One Stop Immigration Center, CARECEN, CHIRLA, MALDEF, Pro-Immigrant Mobilization Coalition, ILGWU-Western States Region, Proposition One Coalition, El Rescate, Alliance for Immigrant Rights-Pomona, PRO, Leticia A. Network, CISPEIS, Campaña No Te Dejes Inmigrante!, Proyecto Pastoral, Vecinos Unidos de Temple-Beaudry, Gay & Lesbian Latinos Unidos, La Red Latina Lesbica y Homosexual del Continente Americano, PRIDE Coalition, (Partial List.)

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Poster Transcription:

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How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

No Te Dejes, Inmigrante! Haz valer tus derechos participando en la
MARCHA!

De apoyo a los derechos humanos, civiles, y laborales de todo inmigrante
En el centro (downtown) de Los Angeles



Cuándo: SÁBADO, 28 DE MAYO, 1994 // 10:00 DE LA MAÑANA
Desde: LA ESQUINA DE BROADWAY Y WASHINGTON
Hasta: EL AYUNTAMIENTO (City Hall) EN SPRING Y PRIMERA

✓ El racismo y los políticos te siguen atacando y
LOS ATAQUES SE ESTÁN CONVIRTIENDO EN LEYES!

✓ Quieren arrebatar la ciudadanía de tus hijos
AUNQUE HAYAN NACIDO AQUÍ!

✓ Quieren ahogarte completamente, por eso **TE QUITARON DERECHO LEGAL A TRABAJAR O MANEJAR!**

✓ Te están quitando servicios médicos y
sociales que **TÚ SOSTIENES CON TUS IMPUESTOS!**

✓ Te achacan todo lo malo en la economía
AUNQUE TRABAJAS DURO Y POR SUELDOS MISERABLES!

✓ La migra te acecha en el trabajo, en tu hogar,
en las calles **SOLO POR TU ASPECTO LATINO!**

(213) 353-9721 • (213) 268-8472 • (213) 738-8000

Esta marcha es un esfuerzo colectivo del

CALIFORNIA LATINO CIVIL RIGHTS NETWORK

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Transcripción del cartel:

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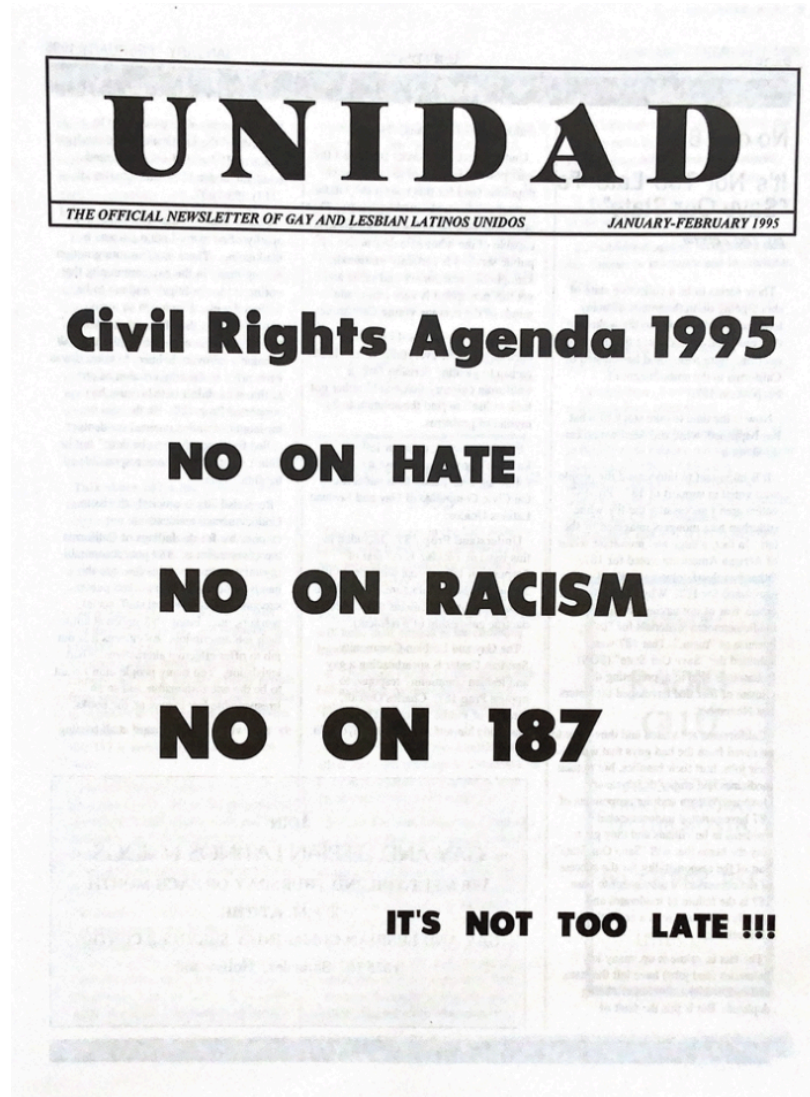
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Source E: Ted Zepeda, "No on 187: It's Not Too Late to 'Save Our State,'" Jan. 1995, from Gay and Lesbian Latinos Unidos' UNIDAD newsletter. Periodicals collection, ONE Archives at the USC Libraries.



Sample Letter

(note: letters to government officials are received on a point system with the most points given to hand written letters with no evidence of being photocopied or otherwise mass produced)

Date

The Honorable Pete Wilson
Governor, State of California
State Capitol
Sacramento, CA 95814

Dear Governor Wilson,

As a concerned resident of California, I urge you to reconsider implementation of Proposition 187. This "Save Our State" initiative will save no one. Rather, it will tax the professionalism, effectiveness and compassionate response of our state's public safety, educational and medical establishments.

If you really want to save California, I urge you to consider the reservations of the California Supreme Court with regards to the constitutionality of proposition 187 and stop implementation of this law.

Sincerely,

(Your Signature)

Your name
address
City, State and Zip

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

PAGE 2

UNIDAD

JANUARY - FEBRUARY 1995

GLLU CIVIC

No on 187

It's Not Too Late To "Save Our State"

By Ted Zepeda

There seems to be a collective state of shock going on in the minds of many left-leaning Californians in the wake of the conservative tidal wave that has swept over the entire nation and has crested in California in the embodiment of Proposition 187.

Now is the time to take stock of what has happened, why, and what we all can do about it.

It is important to understand the people who voted in support of 187. Pro-187 voters aren't necessarily the lily-white suburban hate mongers imagined by the left. In fact, a large and important sector of African Americans voted for 187. Other people of color, including Latinos also voted for 187. Why? Fear. Fear of crime, fear of not having enough medicine/money/materials for "us" because of "them." That 187 was subtitled the "Save Our State" (SOS) Initiative is vital to appreciating the climate of fear that enveloped the voters last November.

Californians are scared and they want to be saved from the bad guys that will take their jobs, hurt their families, horde their medicines and empty their treasury. Governor Wilson and the proponents of 187 have scripted undocumented residents to be villains and they get to play the heroes that will "Save Our State". Part of the responsibility for the success of the conservative movement to pass 187 is the failure of moderates and liberals to counter with a compelling alternative.

The fact is, crime is up, many key industries (and jobs) have left the state, and community resources are being depleted. But is this the fault of

undocumented residents? Hardly.

Undocumented residents are in fact the least powerful sector of the California populous (and for this reason they're the perfect foil for legislative bullying). That undocumented residents are viewed as capable of the wholesale destruction of public services is certainly irrational, xenophobic, reactionary and racist and yet this perception is very real in the minds of the average voting Californian.

187 is the law now and illegals have been targeted for everything from violent racism to gloating derision from a California citizenry that would rather not look to itself to find the solution to its myriad of problems.

So what are you, a gay or lesbian Latino(a), going to do about it? The following is an action plan put forth by the Civic Committee of Gay and Lesbian Latinos Unidos:

Understand Prop 187: Included in this issue of *Unidad* is the text of Proposition 187 (except with regard to Section 2: the manufacture, distributions or sale of false documents that conceal the true citizenship of a resident).

The Gay and Lesbian Community Services Center is spearheading a gay and lesbian community response to oppose Prop 187. Charles Outcalt, director of Public Policy at The Center has made himself available to anyone in

the community who would like to understand the implications and the legal status of 187 and of undocumented residents under 187. Call Charles at: (213) 993-7607.

Vote - Vote - Vote. The impassive apathy of so many Latino citizens is maddening. There is a frustrating notion among many in the gay community that voting is too "political" and not to be bothered with. I've heard so many people express that they didn't "bother" to vote. They were too busy/tired/bored/unimpressed/overwhelmed, to vote. I was even privy to the conversation of one Latino who didn't vote because he supported Prop 187. He thought the onslaught of undocumented residents called for "something to be done" but he didn't want to be the one responsible so he didn't vote.

Responsibility is precisely the issue. Undocumented residents are not responsible for the failings of California - the government is. 187 puts accountability for enactment of this law into the hands of our most overworked public servants: police, medical staff, social workers, etc.. Being INS police is not in their job description. As citizens it is our job to offer effective alternatives to bad legislation. Too many people didn't want to be the one responsible and so an irresponsible law is now on the books.

Your voice must be heard at all coming

JOIN

GAY AND LESBIAN LATINOS UNIDOS

WE MEET THE 2ND THURSDAY OF EACH MONTH

7:00 P.M. AT THE

GAY AND LESBIAN COMMUNITY SERVICES CENTER

1625 No. Shraeder, Hollywood

PAGE 3

UNIDAD

GLLU CIVIC

elections. Call the California Voter Registration Hotline to have voter registration information mailed to your home and register. If you've moved you need to re-register with your new information. Call (800) 232-8682.

Tell your elected officials how you feel. It's your right to write - or call, or fax, or yell across the street to the people who represent you in the city, state and congress. To find out who your elected officials are and where to contact them call Elections Information at (310) 462-2748. If you're an undocumented resident write or call anyway. You will not be questioned about your citizenship. Even undocumented workers pay taxes. The point is to communicate clearly and often. Enclosed is a sample letter you can send to your representative.

Talk about 187 a lot. Talk to your family, friends, co-workers and neighbors. Speak in terms of specific actions that can be taken rather than how horrible "the system" is. Complaining may be gratifying but is ultimately of no value.

Be prepared for the person who tells you they voted for 187 and supports its mandates. Remind them that 187 does not deter illegals from entering the country and that it will keep many people from seeking health services, thus leading to increases in HIV and TB transmission and death. Ask this person if this sounds like 187 is saving anyone much less a state.

Already, two deaths have been attributed to 187. While the proposition is on legal "hold" a Latino boy and an Asian woman forwent treatment for fear of exposure and deportation by the hospital staffs that are in place to help them.

Volunteer. Your time, money, talent and voice are needed by the many organizations working against 187. The Civic Committee of Gay and Lesbian Latinos Unidos, the Gay and Lesbian Community Services Center, Love Lobby, AIDS Healthcare Foundation all need

volunteers to help in the fight. You don't need to be a citizen to volunteer - yet.

By the year 2000 Latinos will be the largest race in the state of California. If we are to take our rightful place as leaders, legislators and policy makers we must make our voice heard and we must be able to communicate to all Californians with a clear and just vision of how we truly can "save our state" - and our community - in the 21st century.

Ted Zepeda is the chairperson of the Civic Committee of Gay and Lesbian Latinos Unidos and invites all members of GLLU to join in the Civic Committee's response to public policy issues that touch the lives of gay and lesbian Latinos. Call for more information at (213) 461-7151.

Civil Rights Agenda 1995

GLLU participates in the Life Aids Lobby, which works in Sacramento to pass legislation promoting individual freedom, equality, civil rights and health care for gay and lesbian Californians. The following are a few of the topics that will head their agenda in the coming legislative session.

1. Domestic Partners--Introduce a new bill including partner-child visitation rights, survivor benefits, retirement benefits, tax benefits.
2. Same Sex Marriage--Legislation to allow same sex marriage in California--or to recognize same sex marriages from other states (such as Hawaii).
3. Gay, Lesbian, Bi-Sexual Youth--To prohibit discrimination against students at high school, junior college, and state colleges based on sexual orientation; would also cover workplace discrimination against teaching staff and other campus personnel.
4. Coalition Work--fight efforts to implement Prop. 187; fight dismantling of affirmative action in California; fight efforts to limit state to English-only ballots, English-only education, etc.

NO on 187

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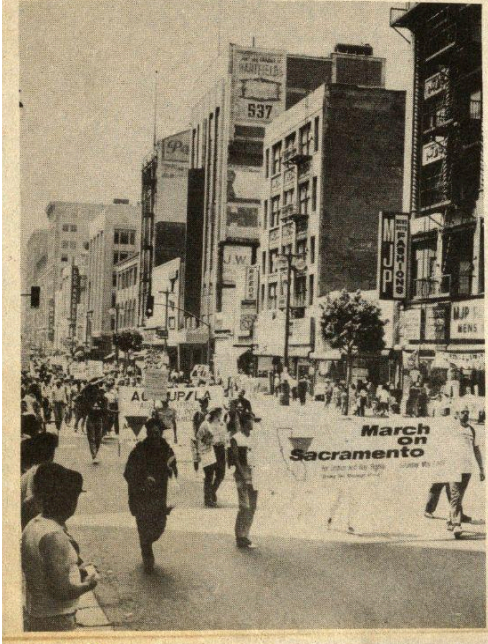
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How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Source F: Sandy Dwyer, "Gay Men, Lesbians Join March for Peace," c. 1987-1997. ACT UP Los Angeles records, ONE Archives at the USC Libraries.

Gay Men, Lesbians Join March for Peace



by Sandy Dwyer

Gay men and lesbians were well represented in the civil rights march and rally held April 9 in downtown Los Angeles commemorating the assassination of Dr. Martin Luther King Jr. With the theme, "Human Care, Not Warfare," over 7,000 people representing over 200 different groups, marched from Pershing Square to City Hall.

Among the groups represented were the March On Sacramento, ACT UP/LA, Gay and Lesbian Latinos Unidos (GLLU), Lavender Left and the Metropolitan Community Church.

Less than a dozen people, representing right-wing conservative philosophy, were present to heckle the marchers along the route.

GLLU gathered the most attention from onlookers who generally expressed surprise that gay and lesbian Latinos and Latinas existed. GLLU marchers said they received only one hostile comment which was relatively mild.

At the rally, ACT UP/LA and the Lavender Left had a table where literature about the March On Sacramento, AIDS and other information about the gay and lesbian community was distributed.

The event was a show of solidarity for peace, not war, which brought the divergent groups together. Despite differences in philosophy and agendas, they were united in the overall goal.

The last minute withdrawal of several religious leaders who

objected to the individual agendas of some organizations seemed to have little effect. April 8, the *Los Angeles Times* reported that Roman Catholic Archbishop Roger M. Mahony, Rabbis Allen J. Freehling and Harvey J. Fields and Episcopal Bishop Oliver B. Garver Jr., had pulled out of the march organized by "Coalition '88."

Although the published program carried a disclaimer that the listed agenda items were not that of the coalition but of the individual groups, it was evidently not made clear to those who withdrew.

Mahony, for example, withdrew because of National Organization for Women's pro-choice stand, while Freehling withdrew because one organization advocated U.S. recognition of the PLO and an end to U.S. support of the Israeli occupation of the West Bank and Gaza.

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Graphic Organizer for Gallery Walk

Directions: Using the sources you have been provided, complete the following chart.

Question	Source A	Source B	Source C
1. What is the main idea or argument in the image or reading? (MAIN POINT)			
2. Where did the event/action happen? Who was involved? (EVIDENCE)			
3. What kind of solidarity did GLLU use for this event? Provide a specific example from the text.(EVIDENCE)			
4. How did this event/ action help or uplift the local communities? (COMMENTARY)			

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Question	Source D	Source E	Source F
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How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

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.

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).	
5	Main Point: Transition to another reason or example that supports your main point (concrete detail).	
6	Evidence: Provide a quote or specific example as evidence or support.	

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

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.	

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

Reading: César Chávez, UFW, and LGBTQ+ Rights

Source: Ian Stokell and Steve Lee, "[Remembering César Chávez](#)," March 2012. United Farm Workers (UFW).

Question	Reading Notes
1. Who is César Chávez? How did he demonstrate solidarity with the LGBT rights movement?	
2. How did LGBT activists demonstrate solidarity with labor rights organizers in the 2000s?	
3. How did LGBT activists demonstrate solidarity with labor rights organizers in the 1970s?	
4. What gains did these acts of solidarity lead to in terms of civil and labor rights?	

Remembering César Chávez

LGBT rights and labor movements share a long, intertwined history. Many, if not most leaders in the American labor movement started life with humble beginnings; and it was often their upbringings that motivated and propelled them to fight for the rights of the working man, woman and child. Along the way, labor's best and brightest found themselves flanked by equally fine leaders from the LGBT-equality movement.

The early hardships faced by legendary civil rights activist César Chávez were clearly prime

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

motivators for his barrier-breaking work. Chávez' legacy is one of an iconic labor leader who was essential to the creation of the California farm workers' movement and the founding of the United Farm Workers (UFW). Chávez was the UFW's first president, but he was always the first to say that it was not his efforts as much as it was the work of tens of thousands of regular labor activists who have made real the most important gains to which the labor movement may legitimately lay claim.

At the same time, Chávez was the first major civil rights leader to support gay and lesbian issues visibly and explicitly. He spoke out on behalf of lesbian, gay, bisexual and transgender people in the 1970s. And in 1987, he was an important leader of the Second National March on Washington for Lesbian and Gay Rights.



“César Chávez did not only speak at our 1987 March on Washington but walked the entire march route. His granddaughter Christine Chávez told me that it was the biggest crowd he ever spoke to,” said former National Gay and Lesbian Task Force board member and San Diego city commissioner, Nicole Murray Ramirez. “He never forgot the support the UFW received from the gay community.”

Murray Ramirez came out in support of the unions again in 2009 when he joined other LGBT activists in siding with Unite Here Local 30's boycott of Old Town San Diego Historic Park's restaurants, Fiesta de Reyes and Barra Barra. Unite Here Local 30, which had worked with marriage-equality organizations on the Manchester Hyatt boycott, were boycotting the restaurants because the owners had planned to lay off all past employees and reopen the establishments as non-union workplaces.

Murray Ramirez said at the time, “I am not only a gay man, I'm Latino; and consequently the treatment by Chuck Ross of his long time Latino employees and the firing of them, because he's anti-union, is very upsetting to me and it should be to the GLBT community.”

Also involved in the 2009 support of Unite Here was Lorena Gonzalez, secretary-treasurer and CEO for the San Diego and Imperial Counties Labor Council, AFL-CIO. Said Gonzalez, “I'm the daughter of a nurse and a farm worker, so I grew up in the labor movement. I've been heading up the Labor Council for five years continuing their work to give every single worker a voice and a fair shot to build their own place in the world.”

Harvey Milk, the first openly gay man to be elected to public office in California was an early supporter of the California grape boycott organized by the UFW and led by Chávez. Milk understood the benefit of building coalitions with the labor movement early in his political career. A Teamster organizer asked for Milk's assistance with gay bars during the Coors Beer boycott in the '70s. In return Milk asked the union to hire more gay drivers. Following this joint action the market share of Coors in California dropped from 40 percent to 14 percent. The boycott was successful.

Again in 1978, the LGBT rights and labor movements came together. A coalition of LGBT and union activists jointly defeated the Briggs amendment, which would have not allowed LGBT teachers in California's public schools.

While the high-profile successes of the labor movement have been well documented and well recognized through the decades, much of the gains in terms of acceptable workplace practices that are now considered standard came about because of the (ongoing) efforts in pursuit of workers' rights via alliances such as that of the LGBT-rights and the labor movements, say experts from both camps.

How did Gay and Lesbian Latinos Unidos (GLLU) use solidarity to advance various movements for equality in the 1980s and 1990s?

As Gonzalez put it, “People often only know about labor issues like collective bargaining and prevailing wage, but so many other things we take for granted now have come from the labor movement. Sick leave, weekends, equal opportunity employment, workplace safety, and the 40-hour workweek are all products of the labor movement.” She credits members of the LGBT community, such as Murray Ramirez and Milk for their contributions to those ends.

Chávez’ United Farm Workers union inarguably played a role in helping guide presidential cabinet members along their paths to powerful posts in the federal government. U.S. Labor Secretary Hilda Solis, a former California state legislator and congresswoman, was quoted in the *Los Angeles Times* this week as saying, “Coming up the ranks in California, I had the privilege of working alongside many UFW leaders. No challenge was too great. No corporation or politician was too powerful. They built a union unlike any that had come before it. They turned a community into a movement – and that movement became a powerful force for change.”

However, just as the struggle for LGBT and other minorities’ civil rights is an ongoing, unfinished process, so too remain unaccomplished goals for the labor movement.

“We need to do a better job explaining that we’re working for all workers, union and non-union,” Gonzalez told *San Diego LGBT Weekly*. “Our goal is an opportunity for everyone to earn a living, everyone to be treated with respect, everyone to have the chance to be heard. I certainly think a union is the best way to accomplish those goals, but the most important thing is that we all get there together.”

Likewise, according to her, the efforts of the labor movement are intertwined with the goals of the LGBT community. Said Gonzalez, “We’ve always said that work unites us all. Members of the LGBT community may often face additional challenges, but they also need the same protections in the workplace that everyone else deserves.”

The relationship between the LGBT movement and the labor movement has been one of mutual assistance to achieve common goals.

“Going back to Harvey Milk working with the Teamsters to boycott Coors, LGBT and labor have worked together for decades,” said Gonzalez. “We ran phone banks against Prop. 8; and I am a staunch advocate for marriage equality. I have always been committed to the LGBT community as an invaluable ally and can’t imagine one without the other at this point.”

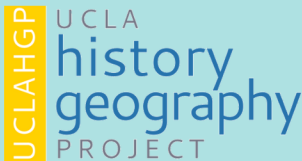
She points to the aforementioned common goals as the reason she can’t imagine the two movements ever parting ways.

“At their core, both movements are about basic dignity,” she said. “Will we be treated fairly at work? Will we have the opportunity to live our own lives? Whether it’s social issues or economic issues, we’re all just talking about what’s fair and decent.”



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.

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

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This lesson plan was created by a Los Angeles teacher partner as part of “Pride, Resistance, Joy: Teaching Intersectional LGBTQ+ Stories of California and Beyond,” a K-12 LGBTQ+ History Teacher Symposium in July 2024, organized by One Institute, the UCLA History Geography Project, OUT for Safe Schools® at the LA LGBT Center, and ONE Archives at the USC Libraries.