

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: What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

9th Grade Ethnic Studies



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



“Asian/Pacific Lesbians and Gays (A/PLG) contingent at the Los Angeles Christopher Street West Pride parade,” June 1982. Christopher Street West Association collection, ONE Archives at the USC Libraries.

Inquiry Question: *What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?*

9th Grade Ethnic Studies

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Inquiry Question: *What role did community organizations play in supporting the queer AAPI people in the 1980s and 1990s?*

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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” (Intro. 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” (Intro. and Overview, p. 16).
- “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).
- “Students can explore the diverse history, cultures, struggles, and politics of Asian Americans and Pacific Islanders as part of the larger Asian diasporas. Asian Americans and Pacific Islanders come from many different countries with varying languages, dialects, customs, and cultural practices. This field of study contends with how the history and experiences of migration, resettlement, and exclusion have intersected with race, gender, and class to shape life in the United States for people of Asian descent” (Instructional Guidance for K-12 Education, p. 50).
- “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).
- “Investigate the legacies of social movements and historic struggles against injustice in California, the Southwest, and the United States as a whole and study how different social movements for people of color, women, and LGBTQ+ communities have mutually informed each other” (Instructional Guidance for K-12 Education, p. 55).

CCSS Standards:

- CCSS.ELA-LITERACY.RH.9-10.1: Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.
- CCSS.ELA-LITERACY.RH.9-10.2: Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.
- CCSS.ELA-LITERACY.WHST.9-10.1: Write arguments focused on *discipline-specific content*.
- CCSS.ELA-LITERACY.WHST.9-10.2: Write informative/explanatory texts, including the narration of historical events, scientific procedures/ experiments, or technical processes.
- CCSS.ELA-LITERACY.SL.9-10.1: Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

- CCSS.ELA-LITERACY.SL.9-10.2: Integrate multiple sources of information presented in diverse media or formats (e.g., visually, quantitatively, orally) evaluating the credibility and accuracy of each source.

Overview of Lesson:

Students will explore the intersectionality of race/ethnicity and sexuality in the late 20th century United States by investigating the role that community groups played in advocating for the rights and visibility of queer Asian American Pacific Islander community members. Utilizing archival magazines and newsletters from Gay Asian Pacific Alliance (GAPA), founded in Berkeley in 1988, and Asian Pacific Lesbians and Gays (A/PLG), founded in West Hollywood in 1980, students will analyze how these primary sources reflect the experiences and community organizing strategies of marginalized LGBTQ+ AAPI people in the 1980s and 1990s. Students will categorize the documents into a Document-Based Inquiry (DBI) poster in small groups, demonstrating their understanding of the role these community publications played in fostering support, advocacy, and visibility for LGBTQ+ AAPIs.

Materials:

- [Slide Deck](#) (p. 7-14)
- Transcript: Clip from [Periodically Queer](#) (p. 15-17)
- Sources A-L (p. 18-29)
- Graphic Organizer (p. 30-32)
- DBI Poster (p. 33)

Sources:

Celebrations/Events/Joy

Source A: Gay Asian Pacific Alliance, “Lunar New Year Invite,” from *Lavender Godzilla: Voices of the Gay Asian Pacific Alliance*, Dec. 1988. Periodicals collection, ONE Archives at the USC Libraries.

Source B: Bruce Britton, “Retreat ‘87,” from Asian/Pacific Lesbians and Gays’ *AP* Newsletter, May 1987. Asian/Pacific Lesbians and Gays (A/PLG) records, ONE Archives at the USC Libraries; and Asian/Pacific Lesbians and Gays, “Retreat group picture.” Asian/Pacific Lesbians and Gays (A/PLG) records, ONE Archives at the USC Libraries.

Representation/Visibility/Community

Source C: “What GAPA Means to Me,” from *Lavender Godzilla: Voices of the Gay Asian Pacific Alliance*, June 1990. Periodicals collection, ONE Archives at the USC Libraries.

Source F: Asian/Pacific Lesbians and Gays, “Letter from a Newcomer,” from *AP* Newsletter, issue 12, Aug. 1981. Asian/Pacific Lesbians and Gays (A/PLG) records, ONE Archives at the USC Libraries.

Education/Politics/Activism

Source D: Cathay Tsuyuki, “Internment Hearings,” from Asian/Pacific Lesbian and Gays’ *AP* Newsletter, Aug. 1981. Asian/Pacific Lesbian and Gays (A/PLG) records, ONE Archives at the USC Libraries.

Source E: Stanley Rebutan, “Community Action Committee: ON THE POLITICAL FRONT,” from Asian/Pacific Lesbian and Gays’ *AP* Newsletter, July 1981. Asian/Pacific Lesbian and Gays (A/PLG) records, ONE Archives at the USC Libraries.

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in the 1980s and 1990s?***

Extension Sources (OPTIONAL)

Source G: Jack Ferrucci, “George Takei Gets A Star,” from Asian/Pacific Lesbians and Gays’ AP Newsletter, January 1987. Asian/Pacific Lesbians and Gays (A/PLG) records, ONE Archives at the USC Libraries. (*Celebration/Events/Joy*)

Source H: Roy Kawasaki, “Asian Rap,” Asian/Pacific Lesbians and Gays’ AP Newsletter, 1981. Asian/Pacific Lesbians and Gays (A/PLG) records, ONE Archives at the USC Libraries. (*Representation/Visibility/Community*)

Source I: Gay Asian Pacific Alliance, “Hooray for Kiki!,” from *Lavender Godzilla: A Monthly Publication for Gay Asian Pacific Alliance Members and Supporters*, July 1996. Periodicals collection, ONE Archives at the USC Libraries. and Erin Souza, “Kiki Whitlock with ‘Unsung Hero’ Award presented by Kaiser Permanente,” from ETVC Newsletter, June 1996. ETVC collection, Digital Transgender Archive. (*Representation/Visibility/Community*)

Source J: Asian Men HIV Positive Support Group of the Gay Asian Pacific Alliance, “HIV Support Group for Asian/Pacific Gay and Bisexual Men,” from *Lavender Godzilla: Voices of the Gay Asian Pacific Alliance*, June 1989. Periodicals collection, ONE Archives at the USC Libraries. (*Representation/Visibility/Community*)

Source K: John L. Silva, “A Photograph of a Gay Ancestor,” from *Lavender Godzilla: Voices of the Gay Asian Pacific Alliance*, Vol. 3, No. 5, Oct. 1990. Periodicals collection, ONE Archives at the USC Libraries. (*Education/Politics/Activism*)

Source L: Gay Asian Pacific Alliance, “Immigration, Homophobia, Racism,” from *Lavender Godzilla: Voices of the Gay Asian Pacific Alliance*, Fall 1991. Periodicals collection, ONE Archives at the USC Libraries. (*Education/Politics/Activism*)

Procedures

1. Warm Up:

- a. Teacher prompts students to quick-write about “community” in 3-4 sentences: *What makes up a community? What communities do you belong to? How/why do you feel connected to those communities? How do communities support each other?*
- b. Students partner up and share a golden line or highlight of what they wrote.
- c. Teacher asks for student volunteers to share-out what they wrote about “community”. Teacher records these definitions on the board so students and the class can come back to them throughout the lesson.

2. Vocabulary and Context:

- a. Teacher prompts students to record the key term *community* from the slide deck. While students write, teacher generates examples of the definition from students.*

*Teachers could consider this opportunity to connect to prior content, i.e., Third World Liberation Front and the creation of Ethnic Studies or the Black Panther Party and their community projects, etc.

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

- b. Teacher reviews the concept of *intersectionality*.
 - i. Teacher informs students that the lesson will explore the intersectionality between race/ethnicity (Asian American/Pacific Islander) and sexuality (gay and lesbian/queer/LGBTQ+).
- c. Teacher introduces the two community organizations to be studied:
 - i. *Today, we are going to look at two LGBTQ+ AAPI community organizations in California.*
 - 1. *Asian/Pacific Lesbians and Gays (A/PLG)* *was created in 1980 in West Hollywood, CA, to provide support for API lesbians and gays in family and community relationships, to inform others about lesbian and gay API experiences and the diversity of API cultural heritage, and to support the human/civil rights of lesbians and gays.*
 - 2. *Gay Asian Pacific Alliance (GAPA)* *was created in 1988 in Berkeley, CA, to create awareness, develop a positive identity, and establish a supportive community for gay Asian and Pacific Islander men.*
- d. Teacher reviews the brief timeline (Slide 8) with students, which provides a sense of periodization for the lesson while also demonstrating the overlapping, or intersecting, history between Ethnic Studies, AAPI history, and LGBTQIA+ history. Teachers can also bring in other relevant events to this time period that you previously discussed in your class:
 - i. Black Power (Black Panther Party, 1966-1982)
 - ii. *La Raza* and East L.A. High School Walkouts, 1968
 - iii. Vietnam War, 1955-1973
 - iv. HIV/AIDS Crisis, 1981-1990s
- e. Teacher provides a transcript and plays excerpts of “In Search of Queer Ancestors — on *Lavender Godzilla*,” from [Periodically Queer](#) by One Institute. Students write down five pieces of information they think are important to know about the creation of GAPA in the Bay Area of California.
 - i. Listen to and pause at the following selections:
 - 1. 0:03-3:13 — Introduction to Episode
 - 2. 3:14-7:26 — Dino Duazo and John Silva discuss *Lavender Godzilla*
 - 3. 7:39-9:06 — Being Asian and Gay in the SF Bay Area 7:39-9:06
 - 4. 9:07-10:57 — Creating *Lavender Godzilla*

3. Primary Source Analysis:

- a. Prior to the lesson, teacher should review the documents and decide how many documents from each category that they would like to provide for their students with this activity. It is suggested to have at least *two* documents per category for a total of six documents. Teacher can use the six core documents, or add additional documents

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from the supplemental document list.

- b. Before having students work in collaborative groups, teacher models for students how to examine an example source in Slides 10-11. Teacher asks students to source the document first: *What do we notice about these pictures? Where are they taken?*

(Observe). Next, teacher asks students what the document is advertising: *What is the purpose of this event? How might it provide support to the community members?* (Reflect). Finally, teacher asks students to share what questions they have about the source.

- c. Students will examine a set of documents and annotate them in small groups.
 - i. Students should highlight or underline the sourcing information.
 - ii. Students should decide what type of support is being offered community group members and write it on their document.
 - iii. Students will highlight or underline evidence in the document that supports their categorization.
 - iv. Students will fill out their graphic organizer with the main idea of the document, response to the inquiry question, and a piece of evidence that supports their response.
- d. Teacher reviews analysis notes with students to check for understanding.

Formative Assessment:

4. Document Sort and DBI Poster:

- a. Once the class has analyzed the documents, students will work with their groups to sort the sources into the following categories, or related categories from their own analysis:
 - i. Celebrations/Events/Joy
 - ii. Representation/Visibility/Community
 - iii. Education/Politics/Activism
- b. Teacher checks in with students *before* they glue documents to the poster.
- c. Teacher gives directions for the DBI poster.
 - i. Students write the inquiry question at the top of the paper.
 - ii. Students sort documents in the three categories. (Teacher may want everyone to do it the same way or allow for students to display their documents in a way that makes most sense to their group.)
 - iii. Students write a claim that answers the inquiry question at the bottom. (Students pick TWO categories that they think best demonstrates the role community organizations played in supporting queer AAPI people in the 1980s and 1990s.)

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Summative Assessment:

5. DBI Poster: Students will have sorted the documents into categories and written a claim to answer the inquiry question.
 - a. *Extension:* Students write a paragraph using the claim and evidence from the documents provided to answer the prompt. See: [11-sentence paragraph format](#).
 - i. Potential sentence frames/starters include:
 1. *Claim:* Community organizations like A/PLG and GAPA provided _____ (Category) and _____ (Category) as a way to support queer AAPI folks in the 1980s and 1990s.
 2. *Evidence:* For example...
 3. *Citation:* This can be seen in the document...
 4. *Conclusion:* This shows that community organizations played a role in supporting queer AAPI folks because... (Reasoning)

Further Resources:

- Amy Sueyoshi, “[Breathing Fire: Remembering Asian Pacific American Activism in Queer History](#),” from *San Francisco Bay Times*, May 2025.
 - *Note: This essay was originally published by the National Parks Service in 2016 before being removed by the Trump administration in early 2025.*
- Amy Sueyoshi, Nayan Shah, Judy Wu, and Madeline Lee, “[Timeline: Asian and Pacific Islander LGBTQ History, 1873-2023](#),” from OutHistory, June 2024.
- Catherine Ceniza Choy, *Asian American Histories of the United States*, 2022.
- Elana Goldbaum, “[Why and how did activists respond to the AIDS crisis of the 1980s?](#),” Out for Safe Schools® at the LA LGBT Center, UCLA History-Geography Project, One Institute, and ONE Archives at the USC Libraries, 2018.
- 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.
- Miguel Covarrubias, “[How Did One, Inc. v. Olesen Expand Freedom of Speech?](#),” One Institute, 2022.
- One Institute, “[Youspeak Radio](#),” 2021-2024.

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Slide Deck



AAPI LGBTQ+ Community Organizing, 1980s–1990s

Inquiry Question - What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?



Objective

Today I will evaluate the role that community organizations played in supporting queer AAPI people in the 1980s and 1990s by analyzing primary sources.



What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

03:00

**Ink-Pair-Share:
What is community?**

Spend 3-4 minutes writing about community. What makes up a community? You can think about what communities you belong to, who is part of them, how you feel connected to them, why you feel connected, what communities do for each other, etc.

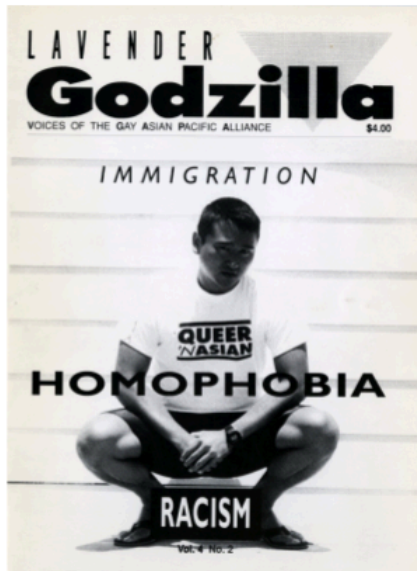
Be prepared to share with a partner and the class.

Community



A feeling of fellowship with others as a result of common interests, identity, attitudes, and goals.

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

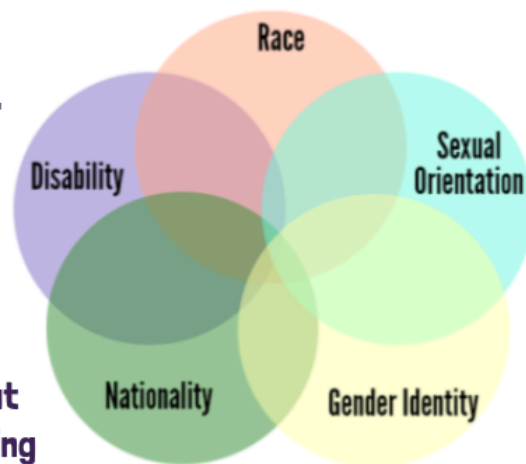


Let's review: What is *intersectionality*?

Source: Gay Asian Pacific Alliance, "Immigration, Homophobia, Racism," from *Lavender Godzilla: Voices of the Gay Asian Pacific Alliance*, Fall 1991. Periodicals collection, ONE Archives at the USC Libraries.

Intersectionality is a theory that people are often disadvantaged or advantaged by multiple sources of oppression: their race, class, gender identity, sexual orientation, religion, and other identity markers.

Intersectionality recognizes that identity markers do not exist independently of each other, and that each informs the other, often creating a complete convergence of oppression.



What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Today, we are going to examine two queer AAPI community organizations.

Asian/Pacific Lesbian and Gays (A/PLG)

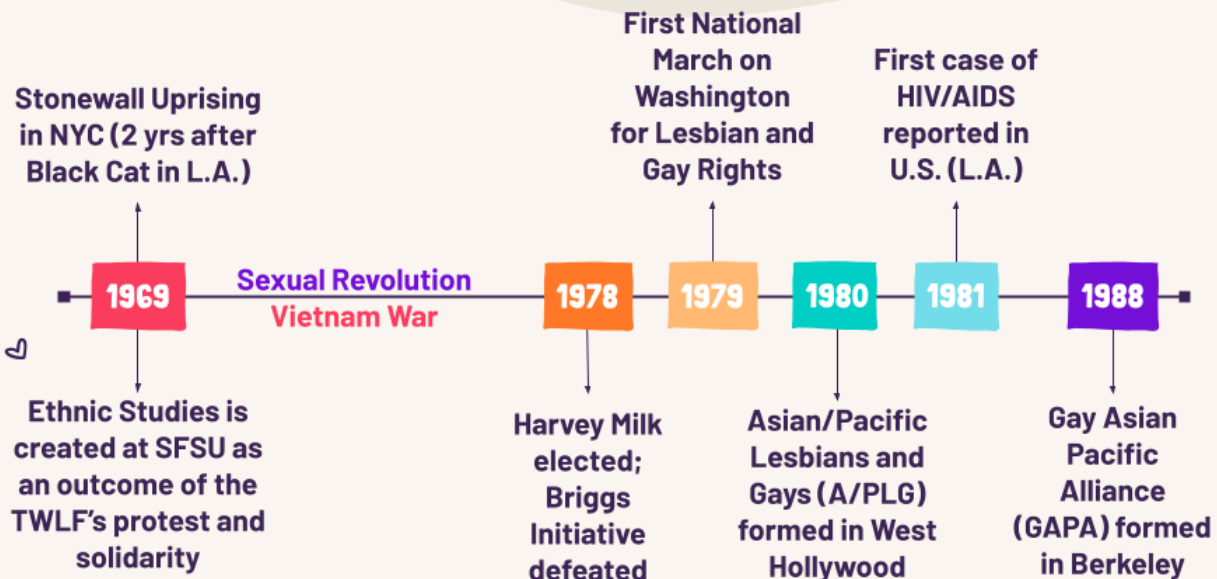
- **Created** - West Hollywood, 1980
- **Purpose** - to provide support for API lesbians and gays in family and community relationships, inform others about lesbian/gay API experiences and the diversity of API cultural heritage, support human/civil rights of lesbians/gays

Gay Asian Pacific Alliance (GAPA)

- **Created** - Berkeley, 1988
- **Purpose** - to create awareness, develop a positive identity, and establish a supportive community for gay Asian and Pacific Islander men



Historical Context Timeline



What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?



“Is there anybody else? Am I the only one?” Only to find out, it’s stretched back to history.”

In the first episode of *Periodically Queer*, host and producer Umi Hsu unwinds the history and stories behind *Lavender Godzilla*, the newsletter and magazine published by GAPA, the GLBTQ+ Asian Pacific Alliance (formerly known as the Gay Asian Pacific Alliance). Umi interviews *Dino Duazo*, editor and co-founder, about what it was like to be a member of GAPA in the late 1980s and 1990s. Dino reflects on how *Lavender Godzilla* provided diverse perspectives on issues like sexuality, family, and immigration through the lens of the queer Asian experience.

Speaking with *John Silva*, a historian and contributing writer of *Lavender Godzilla*, Umi attempts to trace the ancestry of queer kinship, asking questions like “How can we find us?” John describes one path he found in a historical photograph of a gay ancestor from the Philippines in a rare book published in 1870.

As we listen: Write down five important things to know about the work of GAPA.

Primary Source Analysis

Directions: With your group, read and annotate the primary source documents.

Annotations:

- **Highlight** or underline sourcing information.
- Write on the document what kind of support is offered to community group members in this document.
- **Highlight** or underline evidence that shows what category you think it belongs in.
- Fill out your graphic organizer with the main idea, response to the inquiry question, and a piece of direct evidence that supports your response.

Source: Gay Asian Pacific Alliance, “The GAPA Halloween Gallery,” from *Lavender Godzilla: Voices of the Gay Asian Pacific Alliance*, c. 1980s. Periodicals collection, ONE Archives at the USC Libraries.



What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Primary Source Analysis Example

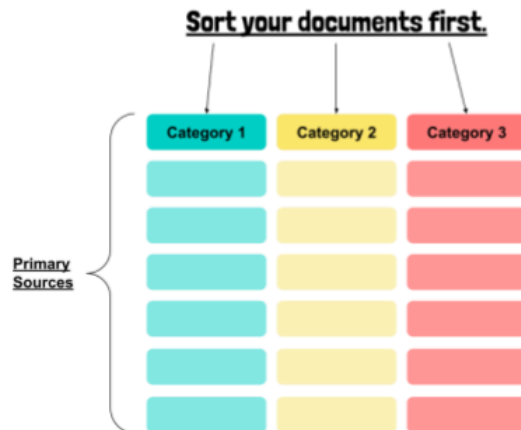
Source: Gay Asian Pacific Alliance, "The GAPA Halloween Gallery," from *Lavender Godzilla: Voices of the Gay Asian Pacific Alliance*, c. 1980s. Periodicals collection, ONE Archives at the USC Libraries.

- **Observe:** What do we notice about these pictures? Where are they taken?
- **Reflect:** What kind of support do you think is being offered to queer AAPI folks?
- **Question:** What do you wonder about this photo/event?



Sorting Primary Sources

With your group, SORT the documents into the CATEGORIES based on similarities among the content of the documents.



What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

தயவுசெய்து எங்களுடன் கலந்துகொள்ளுங்கள்

XIN HÃY TỎI CHUNG VUI VỚI CHÚNG TÔI

부디 오시어 우리와 함께 지켜보시지요.

PLEASE COME JOIN US

Let's Discuss!

一緒に参加しませんか？

SILALAH DATANG BERTEMU KAMI 請來加入我們

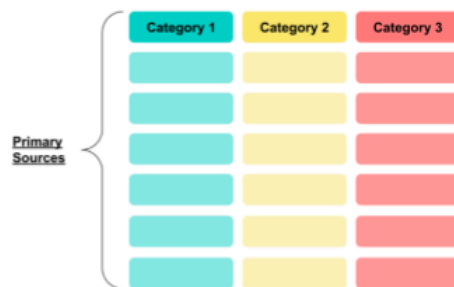
ပဝဠိသမာဓာယပေါ်မမာဏဂီပလာ MGA KAPATID SALI NA KAYO

Document-Based Inquiry (DBI) Poster Directions

Now that you created your categories, let's create a DBQ poster:

- Write the inquiry question at the top of your poster.
- Create 3 columns with your categories.
- Under each category, glue down or write the names of the appropriate documents.
- Add your claim answering the inquiry question at the bottom.

Write the inquiry question at the top.



Write your thesis/claim at the bottom.

Ex.) Community organizations like A/PLG and GAPA provided _____ (category) and _____ (category) as a way of support to queer AAPI people in the 1980s and 1990s.

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Extension: CER Paragraph

Now that you've worked with your group to analyze and sort the documents, you will write an argumentative paragraph (5-7 sentences), responding to the inquiry question. Please use at least two pieces of evidence from your primary source analysis to support your claim.

Claim – Copy from DBQ poster.

Evidence (+ Source) – This can be seen through... in the document...

Reasoning – This shows that community organizations played a role in supporting queer AAPI folks because...

Find It!

A P E S T W S L E T T I L E D E O S I A P A N A P
P H A T L U K S A E E M A N A Y S A P S F O G S O
P I C N C V J A N D O T A D Y E T M L A U R B O B
H O A N G A R Y A M A L H S U T I N G U N O T L U
A N T R A N T R N P I E R N I E S I D A D N O B O
N A N C Y E A S I A N O T H I N G E N T R N I C E
T A C K I P E P H C O N E A T C H O W I A O P E N
E D I E W A R T C I G A R R A R F O R T I I P I I
M I N S L A T E R F I A G R E G G E I O W N S T W O O
S I C K A L E S B I A N S D O U G K O R E A L A G
M O I S G C R A M C Y N E L L Y J D O D R L E O N
P I P O U T U B B Y S A T A U G I E I N S L A N G
A P G L N O T A K I S T R A E H T E E W S A L L Y
V H U K A I L U C K A W I H S U S S R O U T T E R
I I I A B E U X I R I S A S H I P J E R R S Y B L
E L E A R O C A N D Y A N A N T A D U K E N C O D
A I N T U X I D E A N D R E W E I I T S T I L L Y
T P E O N E W S L E T T E R I V E R D H A R R Y A
N P L A C A T A M H Y S O N G H H G O O D O J A R
A I L G H A M B G R A P S K C U L T O P B O A R D
M N V I C D W E S T R I P A U L N O O S E M A R K
R E D D A N B E R T O R R H U A N J I E L I A M O
E S T E R B R A D I O T L A P H I L I P L G U C I
L U V I C T O R E N S T A A B A I S E N O D N I A
A P M I L T E R R Y E N J O Y S T E R N O T H A P

Listed below are 40 word(s) related in some way to A/PLG. These words are also hidden in the grid above. They are entered from left to right, right to left, top to bottom, bottom to top, and in all four diagonal directions. See how many you can find. The solution is on page 9.

APLG	ETHNIC FOODS	LAGUNA BRUNCH	RETREAT
ASIAN	FANTASIA	LESBIANS	SUSHI
BWMT	FUNDRAISERS	MALAYSIA	SWEETHEART
CAMBODIA	GAYS	NEWSLETTER	TAIWAN
CAUCASIAN	GLLU	NISEI	THAILAND
CHINA	HULA	PACIFIC	TRICON
CSW PARADE	INDONESIA	PHILIPPINES	TRIPS
CULTURE	INSTALLATION	PICNIC	VIDEOS
DRAGON	JAPAN	POTLUCKS	VIETNAM
EAST WEST	KOREA	RAFS	WORKSHOPS

- Milt Owens

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Transcript: Clip from *Periodically Queer*

Source: Umi Hsu, “[In Search of Queer Ancestors — on Lavender Godzilla](#),” from *Periodically Queer* by One Institute, June 2022.

Introduction to Episode

Umi Hsu (00:03): Hey y’all I’m Umi Hsu. I use they/them/theirs pronouns. I’m the Director of Content Strategy and ONE Archives Foundation, a nonprofit dedicated to telling histories and stories about LGBTQ+ communities. I’m the Producer of *Periodically Queer*. For this year’s pride season, we’re kicking off a new podcast project. *Periodically Queer* explores the stories about LGBTQ+ periodicals, such as magazines and organizational newsletters as a way to learn about queer community building. What you’re listening to is the first episode of our pilot season with a focus on LGBTQ+ communities of color. This season is made possible by a grant from the city of Los Angeles Department of Cultural Affairs and many thanks to ONE Archives at the USC Libraries for providing research materials for this podcast.



Umi Hsu (01:09): In this episode, I unwind some history and stories around *Lavender Godzilla*, a newsletter and magazine published by GAPA, GLBTQ+ Asian Pacific Alliance, formally known as the Gay Asian Pacific Alliance. GAPA was established in Berkeley, California in 1988. Through the pages of *Lavender Godzilla*, I take you on a tour through what it was like to be a member of a queer Asian community in the late 1980s and 1990s in the San Francisco Bay area. A little bit about me, I’m a queer and trans, non-binary Taiwanese American person who came of age in the 1990s while living in Virginia. I used to dream of a whole community of people, LGBTQ+ people of Asian descent, who were like me trying to live their lives in ordinary and extraordinary ways. From *Lavender Godzilla*, I can sense the activist spirit and community belonging that GAPA created. It invites the reader to learn about the intersection of being gay, queer, and Asian, and to dive into issues like immigration, racism, and family. It offers reflections on queer sexuality in ancient China and the Philippines, queer homoerotic artworks, and tributes to community members who are lost to AIDS.

Umi Hsu (02:31): I loved reading these intimate reflections and sharings. I even enjoyed reading the mundane stuff like organizational updates and community calendars for events, such as the GAPA choir and theater performances. They made me feel like I’m a part of something larger than me, a feeling of kinship. Before we dig in, I’d like to provide some content warning about colonial violence. Please take care while listening. I had the privilege of speaking with Dino Duazo, one of the Co-editors of *Lavender Godzilla* and a Founding Member of GABA.

Dino Duazo and John Silva discuss *Lavender Godzilla*

Dino Duazo (03:14): My name’s Dino Duazo. I’m one of the Founding Members of Gay Asian Pacific Alliance, which is transformed into GLBTQ+ Asian Pacific Alliance. And one of the prime features of GAPA at that time was having a newsletter just to share information about what the organization was doing, but also to share about perspectives from the queer API community. So, I was involved in the newsletter committee from the beginning. There was a bunch of us, but eventually I became one of the co-editors. I took a break for a little bit for a few years and then I became the newsletter editor again, like in the 2000’s.

Umi Hsu (03:57): I also spoke with John Silva, a writer, a historian, and regular contributor to *Lavender Godzilla*. John currently lives in the Philippines, so I’m thankful that he stayed up into the night to share his stories with me.

***What role did community organizations play in supporting queer AAPI people
in the 1980s and 1990s?***

John Silva (04:11): My name is John Silva. At that time, 1990, I was a contributor to *Lavender Godzilla*. I wrote several more articles. I was a member of GAPA, but also head of the GAPA Community HIV Project, I was the Executive director. GAPA was a small organization. And so, we all knew each other and I knew Dino very well. And Dino was the editor and Dino said, "you're a writer." And he knew because I wrote for the Filipino American newspapers. I also appeared in various publications, so he recruited me to write on things that were gay and gay Asian.

Dino Duazo (04:55): I mean, this is us sharing our stories for us. We're not writing for the mainstream community, we're writing for ourselves, for our community, it's for us and about us. That was kind of our driving principle. We wanted to also make it accessible and not too scary in terms of sharing what they felt. So, we definitely had a lot of pieces that were, like, full-on articles, hundreds of words, but with what GAPA means to me, we just have people share like a couple paragraphs here and there. That way we can get a broader slice of the community just to share different perspectives. Then they all add up together into a bigger picture of what GAPA is, what community is, what the organization is, so we can get as many perspectives and build a community through that.

John Silva (05:43): With GAPA, it was really in the 1980s, a real organization that took pride in being gay and Asian. Now it is sort of like taken as a matter of course, but in those days to be a GAPA member and to go out during Gay Pride Week and Gay Pride Parades, and all sorts of gay events was a matter of assertion and serious and yet also very proud of being able to be out there. I mean now I look at it and it seemed frivolous, but in those days it was a very serious thing to say, "I'm gay, I'm out, and I'm going to be out in the public, and I have to come out to my parents."

Umi Hsu (06:32): When I first came across *Lavender Godzilla* while doing research at the Archive, I was really drawn to the name. I asked Dino about the origin of the name.

Dino Duazo (06:41): We had a retreat in Angel Island trying to come up with names for the organization. And I don't know if Jesse was being serious or he just wanted to throw it out, but he said, "Lavender Godzilla." It was a great name. It's a blend of the queer perspective, the lavender and then the Asian perspective with Godzilla, which is ancient and modern, it's this dinosaur, but it's really tied into the modern world. You can be destructive but the lavender softens it, makes it like a non-binary thing. That kind of reflects our community too, there's this kind of passive stereotype but there's a fire within that we can put to use and put out there when we want to.

Umi Hsu (07:27): Hearing about *Lavender Godzilla* as a symbol of a queer Asian community, I got curious about what it was like to be Asian and gay in the Bay area in the 1980s when GAPA was forming. This is what John said.

Asian and Gay in the San Francisco Bay Area

John Silva (07:39): Joining GAPA and being with GAPA in the 80s was a source of community for many gay Asians. And many of them were gay immigrant Asians who were also trying to figure out what it means to live in America and meeting up with people because of that diversity in people. And I noticed that many of my GAPA friends had to navigate themselves in situations where, especially with relations to white gay men, there was all these roles that had to be played or were being played to be accepted as a gay Asian man. So, the gay Asian man had to be kind of sexy and had certain qualities and it was all made up and it was all what the thinking was of how a gay Asian man will be sexy or a commodity in this culture. So, when you hang out with all these other gay men, Asian men, all of that sort of disappears, all of that having to deal with the outside world and realize that there's so much more strength, so much more akin and loving with other gay Asians.

Creating *Lavender Godzilla*

Umi Hsu (09:07): I asked how this feeling of a community translated into the creation of the newsletter. John told me about how writing his personal life as a cultural strategy to uplift the lives of LGBTQ people.

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?


John Silva (09:18): And I think using my personal life, because that's it, I mean that's my truth. Nobody can sort of deny that my truth, of course I can embellish my truth but it's my truth. Then I managed to get more into people's hearts and minds and that I think is the best way to expand LGBTQ consciousness.

Dino Duazo (09:45): I think it's basically just to give our community a voice because it was so limited and there was a sense of perceptions boxing us in. Since it was a new organization, there was a lot of excitement about all the things we were doing, all the things that we could accomplish, so that translated into the newsletter in terms of just reporting, but we also wanted to share personal stories. In the beginning I think a lot of it was coming out and identity, but as time went on to broaden that we focused on different aspects like sexuality, family. Then we broadened even more, like, food and travel. I mean all the different perspectives that queer APIs had, it's just to get a sense of us as a community, all the different aspects of us, not just what the mainstream media would have us be, but just reflect back to the community, all that we could be, and all that we are to show the diversity. But then there's still that common thread of who we are as queer APIs because the Asian experience is so broad. It's life, basically.

Notes:

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Source A: Gay Asian Pacific Alliance, "Lunar New Year Invite," from *Lavender Godzilla: Voices of the Gay Asian Pacific Alliance*, Dec. 1988. Periodicals collection, ONE Archives at the USC Libraries.



Year of the Serpent
4687

蛇年

The Gay Asian Pacific Alliance invites you to a Lunar New Year's Banquet featuring nine tantalizing courses. Saturday, February 25 at the elegant Yank Sing Restaurant, 427 Battery Street, San Francisco.

Reservations accepted through February 15. For additional information, please call 648-4049 or 821-1495.

***What role did community organizations play in supporting queer AAPI people
in the 1980s and 1990s?***

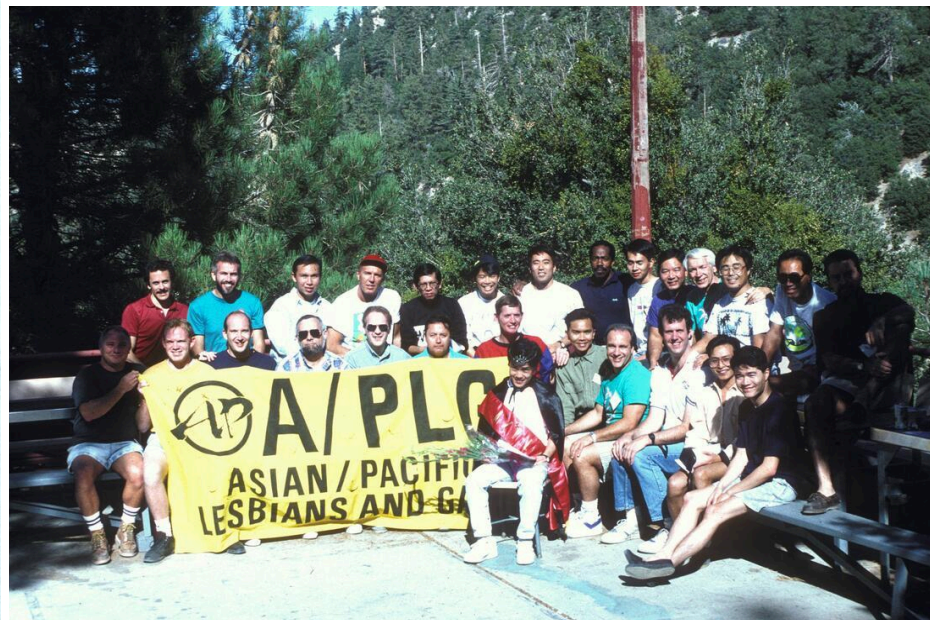
Source B: Bruce Britton, "Retreat '87," from Asian/Pacific Lesbians and Gays' AP Newsletter, May 1987. Asian/Pacific Lesbians and Gays (A/PLG) records, ONE Archives at the USC Libraries; and Asian/Pacific Lesbians and Gays, "Retreat group picture." Asian/Pacific Lesbians and Gays (A/PLG) records, ONE Archives at the USC Libraries.

RETREAT '87

Mark your calendars now!
APLG's Retreat '87 will be held
on the weekend of September
18th through 20th. That's less
than 5 months away, so make
sure you reserve those dates
right now! We wouldn't want any
of you to complain that you didn't
have enough warning!

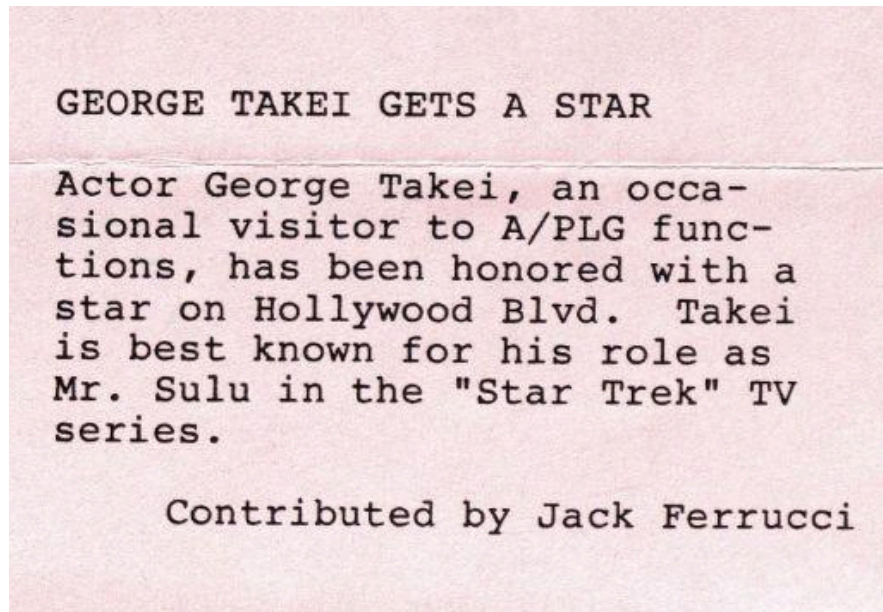
If you haven't attended a
APLG retreat before, you don't
know what you've been missing!
We'll try to give you a taste of
the APLG retreat experience at
the May general meeting, but
there's nothing like experiencing
it for yourself.

If you are interested in
helping to plan and run the
retreat this year, please
contact Bruce Britton, retreat
co-chair, at 805-259-9494.
The first meeting of the Retreat
'87 ad hoc committee will be held
in May. Call Bruce for details.
-Bruce



What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Source G: Jack Ferrucci, "George Takei Gets A Star," from Asian/Pacific Lesbians and Gays' AP Newsletter, January 1987. Asian/Pacific Lesbians and Gays (A/PLG) records, ONE Archives at the USC Libraries.



What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Source C: "What GAPA Means to Me," from *Lavender Godzilla: Voices of the Gay Asian Pacific Alliance*, June 1990. Periodicals collection, ONE Archives at the USC Libraries.

8

LAVENDER GODZILLA

What GAPA Means To Me



- GAPA gives me a positive identity
- of my own race and my own culture within the gay community which
- I am proud of.

- GAPA is a wonderful outlet
- for Asian men to interact in
- a healthy and positive environment.

- GAPA is a place where I can do positive things and develop my own identity
- and my own confidence as a gay Asian in America.

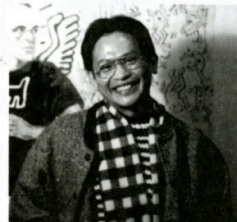
- a place where I can see some gay Asian role models.

- a place where gay Asians do not see each other as competitors for Caucasian men.

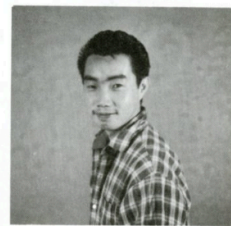
It's a dating service...because there are cute guys.



- GAPA means a home. A
- place I feel comfortable
- with other gay Asian men.
- It's a place where I can feel
- energized, empowered to
- be myself. And that is a
- political statement.



- By my looks and manners,
- I am seldom guessed to be
- Asian at all. Yet by my
- mother's heritage I am half-
- Japanese and I identify with
- this part of me stronger than
- my Scottish/Irish father.
- Being a member of GAPA,
- even if I'm *happa*, has made
- me feel a little less awkward
- and a little more proud to be
- a gay Japanese American.



- GAPA means a place where other gay
- and bisexual Asian males can learn
- to find our own voices.

- a safe place to explore, question, risk
- self-disclosure, find self-discovery and
- self acceptance.

- a needed place where the "echoes
- of our minds" do not reverberate and
- sound like a tin drum, but where these
- echoes and questions resonate with
- the pulse of integrity, reality and
- calming peace.

- a vital connection with our roots-some-
- thing which the greater society has
- tried to make us forget.

- a potential circle of friends for sup-
- port, understanding and, yes, love.

- an arena for more in-depth explora-
- tion into who we are, have been and
- might want to become as gay and
- bisexual Asian males.

photos by Freddie Niem

JUNE 1990

9



- A chance to discover and create the
- Asian/Gay sensibility and how it
- works within and outside of both
- my Asian and Gay community.

- Empowerment of ourselves, work-
- ing on our issues and resolving
- them. Some things cannot be done
- by anyone else or any outside group
- who is not part of this group. The
- issues of racism, classism, sexism,
- ageism and all those other "isms"
- must be challenged and resolved
- by members of this group.

- A chance to blend and not sepa-
- rate the gay part of myself with an
- Asian pride!



Cute Asian and Islander boys.

GAPA is better than acid!

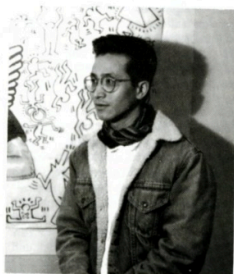
- GAPA is an organization
- through which I can empower
- myself as a gay Asian. Being
- with other members. Besides
- the fact that we share the
- bonds of common culture and
- ethnicity, we also share the
- identity of the oppressed.

- Created in our own image --
- That's what GAPA means to me.



- GAPA is an organization that em-
- powers my own self and my other
- fellow members. It creates my ex-
- tended family. It also makes me
- do the best that I can do.

- GAPA is a path/doorway for
- me towards my coming out.
- I'm really scared about being
- gay. I don't know how to
- accept it, or how my family
- would accept it. I'm hoping
- GAPA will help me accomplish
- this goal. I joined various
- committees to slowly open
- myself to the gay life.



***What role did community organizations play in supporting queer AAPI people
in the 1980s and 1990s?***

Source H: Roy Kawasaki, "Asian Rap," Asian/Pacific Lesbians and Gays' AP Newsletter, 1981. Asian/Pacific Lesbians and Gays (A/PLG) records, ONE Archives at the USC Libraries.

ASIAN RAP

It was early summer, a Friday evening, when a group of people met to initiate the first Asian gay/lesbian rap session. The group and its members were unique; comprised of both Asian men and women, it met to discuss issues of being Asian and being gay/lesbian. Besides discussions, the converging of Asians gave individuals a sense of identity and also a chance to share with and support one another.

The idea of an Asian rap session is not recent. There has been talk by many A/PLG members expressing the need for such a group ever since the organization came into existence. Our first session proved that an Asian rap group was long overdue. There was much enthusiasm and interest.

The participants were selected by the interest they have shown in the past. The number of people participating was limited in order to encourage interaction of the participants.

Since this is the first group of its kind, it has been experimental. Because of the high interest shown by others not in the present group, other groups will be forming in the near future.

The number of groups formed will depend on the number of interested people. The format, topics, time and day of meeting will depend on each group. Each will be autonomous of the others. Anyone interested in participating in a rap session should contact the Education Committee.

These particular rap sessions are for Asians only. They are open, however, to Asian non-members who would benefit from them. We hope that our organization will be able to reach out to as many Asians as possible.

contributed by Roy Kawasaki

***What role did community organizations play in supporting queer AAPI people
in the 1980s and 1990s?***

Source F: Asian/Pacific Lesbians and Gays, "Letter from a Newcomer," from *AP Newsletter*, Aug. 1981. Asian/Pacific Lesbians and Gays (A/PLG) records, ONE Archives at the USC Libraries.

LETTER FROM A NEWCOMER

Wow, I'm here. I'm here in Los Angeles. Confused, scared, and angry. Confused because I don't know who I am in such a large city. Scared because I'm gay and don't know where to go. Angry because I left my friends behind.

What's this! A meeting here in LA of Asian/Pacific Lesbians and Gays? I think I'll call and inquire about it. Hello, Roy Kawasaki! I'm new in town, I'm "gay" and I'm "oriental." Tell me more of the A/PLG... hmm... sounds good... yes, I will be at the June meeting...

My impression of the meeting was startling. I had no idea that many other people of my own race were out there. To top that, they were gay. I have never been around so many gay orientals. I learned later that the word "Asians" is used in lieu of "oriental."

A very well organized meeting it was, with a very large audience. I was impressed. I had brought along a friend with me, and his impressions were similar to mine. That same evening, we stayed for the Thai dinner. We left shortly because my friend had to return to San Jose.

Weeks later, I did volunteer work with the CSW/LA parade and festival. In addition, I volunteered myself to help A/PLG with the sale of teriyaki chicken. That same evening, I met a few people, who eventually became my friends.

Weeks went by, and I was invited to attend a rap session. This gathering really helped me a lot. I began to identify myself among other gay Asians--an identity I was never exposed to. I learned that I am not the only one lost and that there are others like myself who need direction. I found that direction and it is A/PLG.

That same weekend, I went to the picnic and met lots of people. I learned a lot about the organization, its function, the officers, various committees, and events that they sponsor. I have some ideas I'd like to share with the group.

I feel better now, both mentally and physically. My head is clear, and I can think once again. And to think all this took place in two months. Such progress! And in two weeks, a retreat in the San Gabriel Mountains. . . . Wow, I'm finally here. . . .

contributed by a newcomer

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Source I: Gay Asian Pacific Alliance, “Hooray for Kiki!,” from *Lavender Godzilla: A Monthly Publication for Gay Asian Pacific Alliance Members and Supporters*, July 1996. Periodicals collection, ONE Archives at the USC Libraries; and Erin Souza, “Kiki Whitlock with ‘Unsung Hero’ Award presented by Kaiser Permanente,” from *ETVC Newsletter*, June 1996. ETV collection, Digital Transgender Archive.

In the News


KQED and Kaiser Permanente honored **Kiki Whitlock** along with there others in last month’s Lesbian and Gay Pride Month’s reception and awards ceremony at KQED studios. Kiki, a Filipina-American, was the first transgender member of the San Francisco Human Rights Commission’s Lesbian, Gay, Bisexual, Transgender Advisory Committee and is currently the chair of the Transgender Task Force and the Transgender program Coordinator at the Asian AIDS Project. She work tirelessly for her community. Hooray for Kiki!



*Kiki Whitlock with “Unsung Hero”
Award presented by Kaiser
Permanente Lesbian/Gay/Bisexual
Association, 6/12/96*

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Source J: Asian Men HIV Positive Support Group of the Gay Asian Pacific Alliance, "HIV Support Group for Asian/Pacific Gay and Bisexual Men," from *Lavender Godzilla: Voices of the Gay Asian Pacific Alliance*, June 1989. Periodicals collection, ONE Archives at the USC Libraries.




HIV Support Group for Asian/Pacific Gay and Bisexual Men

If you or someone you know has tested HIV antibody positive, and/or have ARC or AIDS, the HIV support group is here to talk, get information and, most importantly, **support**. Confidential meetings are offered on a weekly basis on Thursdays from 7:30-9 pm.

For more information contact:
Steve Lew, Support Coordinator at 282-7546.

or write to:
**HIV Support Group
P. O. Box 421884
San Francisco, CA 94142-1884**



**ASIAN MEN
HIV POSITIVE
SUPPORT GROUP**
GAY ASIAN PACIFIC ALLIANCE

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Source K: John L. Silva, "A Photograph of a Gay Ancestor," from *Lavender Godzilla: Voices of the Gay Asian Pacific Alliance*, Oct. 1990. Periodicals collection, ONE Archives at the USC Libraries.

6

LAVENDER GODZILLA



A PHOTOGRAPH OF A GAY ANCESTOR

John L. Silva

Discovering a documented photographic image of a 19th century gay Filipino is not only a rare find, but substantiates the growing body of historical material enriching gay Filipino history.

Felix Laureano, a Spanish photo dealer, authored an illustrated book entitled *Recuerdos de Filipinas* (Remembrances of the Philippines) published in Barcelona, Spain in 1895. It is a gushy, terribly romantic travel account replete with full-size photolithographs, with half of the essays focused on the Visayan island of Panay. Laureano wrote on a variety of subjects: a wedding party, rice threshing, a public market, Filipino physical types, church architecture, street scenes, indigenous dances, and numerous essays about native life by the river.

It's understandable why this smitten writer would dwell on river subjects. Walk by any river in the provinces today and aside from children's play and laughter and the various animals dipping in the water are men and women, washing clothes or themselves, luxuriating and frolicking in the water, with glistening black hair, nearly-naked golden bodies, and flirtatious smiles one would be hard pressed to observe in other settings. On a moonlit night, the river's flowing sounds draws lovers and amorous prowlers. There is a Filipino yearning to water, and it is by or in the


water that they oftentimes reveal their sensual, passionate selves.

In one of Laureano's essays, entitled *Lavando La Ropa* (Washing Clothes), accompanied by a photograph taken by him, he begins with a flourish of adjectives on verdant river scenes, and proceeds to describe the three women and a man crouched by the river. Translated from the Spanish, he writes, "Three *dalagas* (in Filipino—young women) and one *tao* (man) seated together on the green banks are washing clothes, dipping their little feet in the crystalline river. The *tao*, who one guesses by his manners is *binabayi*, *agui* (western Visayan dialect terms for a man who acts like a woman, or acts differently, both terms used for gay men) and is near a *balutan* (bundle) of dirty clothes. The *binabayi*, *agui*, is effeminate... The beautiful Indian (Spanish term for natives before the word Filipino gained national currency) women have abandoned their work to the innocent effeminate and have displayed melancholy faces as they sit by the river bank."

Laureano's rhapsody to Philippine life included peppering his essays with indigenous Filipino words. His use of the Visayan dialect term to describe the man as gay leads me to conclude that the picture was taken on Panay island.

The *binabayi*, or *agui*, confirms 17th and 18th century Spanish missionary accounts of the *babaylan*, men who wore women's clothes, performed women's chores, assisted the female priestesses or *katalonas* in religious village rites, and were themselves married to other men. The Spanish priests were not only assiduous in writing about these "disgusting sodomites, and servants of the devil," they proceeded to crucify, burn at stake and savagely kill large numbers of *babaylan* who were known men-lovers. One horrified 18th century Spanish missionary recounts having found two men making love in the river. One can ruefully predict their fate.

As I gaze intently at the century-old photograph, particularly of the *agui* (how many times I cried when, as a child, this same term was hurled at me by cruel playmates), I note his distinctly cropped hair so unlike that of other men of that period. His eyes reveal a secret wisdom, and the full lips, if the photo were taken just a half-second later promises an engaging smile for the enchanted foreigner's camera.

A hundred years hence, the picture assures me the of the indomitable spirit of our gay Asian ancestors. There were many attempts in the past to extinguish our lust, our particular desires, but it seems, as we ponder this *agui's* life, the forces of intolerance have not yet quite succeeded. 

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Source D: Cathay Tsuyuki, "Internment Hearings," from Asian/Pacific Lesbian and Gays' *AP* Newsletter, Aug. 1981. Asian/Pacific Lesbian and Gays (A/PLG) records, ONE Archives at the USC Libraries.

INTERNMENT HEARINGS

During WWII, hundreds of thousands of Japanese-Americans were interned in concentration camps and material belongings confiscated and never returned. Millions of dollars were lost, and the lives of people were disrupted.

There has been a movement to seek financial reimbursement for those who were interned, and Commission hearings in many U.S. cities have been arranged.

On August 4, 5, and 6, there will be one in Los Angeles. The National Coalition for Redress and Reparation is inviting people to come and hear those who will testify on how internment was. Please come, they need your support.

The hearings will be held at the State Building on First and Broadway at the following times:

August 4 - 9am to 5 pm
August 5 - 1pm to 9 pm
August 6 - 9am to 5 pm.

contributed by Cathy Tsuyuki

***What role did community organizations play in supporting queer AAPI people
in the 1980s and 1990s?***

Source E: Stanley Rebutan, "Community Action Committee: ON THE POLITICAL FRONT," from Asian/Pacific Lesbian and Gays' *AP Newsletter*, July 1981. Asian/Pacific Lesbian and Gays (A/PLG) records, ONE Archives at the USC Libraries.

Community Action Committee

ON THE POLITICAL FRONT

As you know, the Community Action Committee is the branch of A/PLG that seeks to inform the group of issues that affect the gay community in general and the Asian gay community in particular.

A few weeks ago an immigration bill, H. R. 3524, was reintroduced in Congress by Rep. Julian Dixon and coauthored by 25 congressmen. This bill seeks to repeal section 212 (A) (4) of the Immigration and Nationality Act, which bars gay and lesbian aliens from entering the country. Hopefully, this bill will generate support across the country, so that this archaic law will be amended. All A/PLG members willing to help should write to their respective congressman per their support of H. R. 3524. The National Organization of Lesbians and Gays (NOLAG) is currently forming an Immigration Task Force to help pass this bill.

Stanley Rebutan is on the Steering Committee of NOLAG. The national organization will hold their first meeting in Minneapolis, Minnesota, in August. NOLAG is still lifting off the ground, and a Southern California chapter is still being formed. A local fundraiser and membership drive is being initiated by the March Committee of Los Angeles and hopefully will be launched

in August. Membership cards are now available from the national office. If you are interested, please contact Stanley Rebutan at 874-0027 or write to P. O. Box 365, Cambridge, Mass 02139. The membership fee for individuals is \$15 and affiliate membership for organizations is \$25.

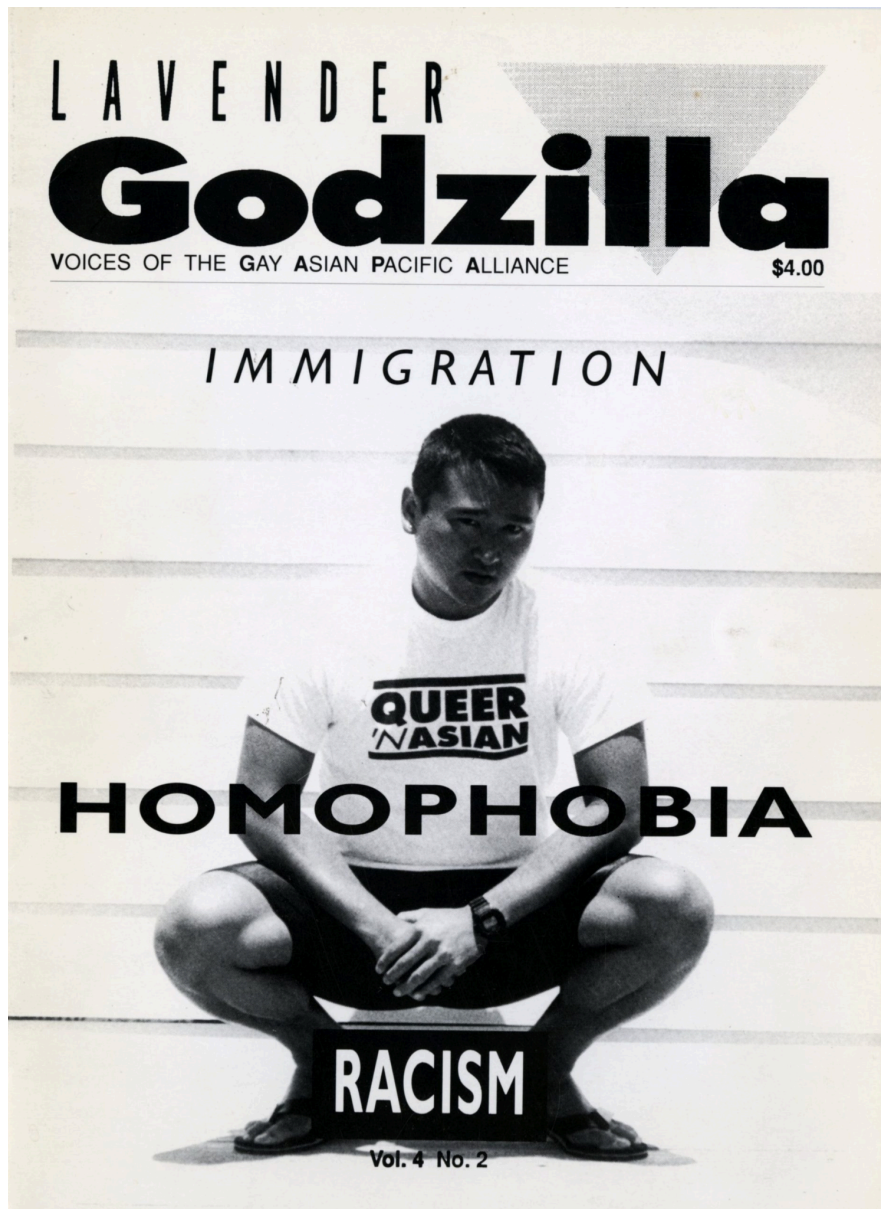
The Equal Rights Amendment might be in jeopardy of not being passed. The deadline for its ratification is June 30, 1982. So far only 35 states have ratified it. If it is to become part of the constitution, 38 states are required.

One last note: Another dangerous bill has resurfaced in Congress. It's called the Family Protection Act. In our next issue, I will discuss its effects on the gay movement and minority rights if it is passed.

contributed by Stanley Rebutan

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Source L: Gay Asian Pacific Alliance, “Immigration, Homophobia, Racism,” from *Lavender Godzilla: Voices of the Gay Asian Pacific Alliance*, Fall 1991. Periodicals collection, ONE Archives at the USC Libraries.



What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Queer AAPI Community Organizations

Ink-Pair-Share: Take a few moments to write about community: *What makes up a community? What communities do you belong to? How/why do you feel connected to those communities? How do communities support each other? (3-4 sentences)*

Key words: Write each definition in the box below.

Community

Intersectionality

Background: Write down 5 pieces of information from the podcast that help you better understand the AAPI queer community.

1.

2.

3.

4.

5.

***What role did community organizations play in supporting queer AAPI people
in the 1980s and 1990s?***

Document Analysis: As you review the documents with the group, fill out the analysis pieces below.

Source	Main Idea What is happening in this document?	Response to Inquiry Question What kind of support is evident in this document?	Evidence Write down a direct quote (or paraphrase) from the document that supports your response to the inquiry question.
<u>Source A</u> GAPA Lunar New Year Invite, <i>Lavender Godzilla</i>		<input type="checkbox"/> Celebrations/Joy <input type="checkbox"/> Representation/Visibility <input type="checkbox"/> Education/Activism	
<u>Source B</u> “Retreat ‘87”, <i>A/PLG Newsletter</i>		<input type="checkbox"/> Celebrations/Joy <input type="checkbox"/> Representation/Visibility <input type="checkbox"/> Education/Activism	
<u>Source C</u> “What GAPA Means to Me”, <i>Lavender Godzilla</i>		<input type="checkbox"/> Celebrations/Joy <input type="checkbox"/> Representation/Visibility <input type="checkbox"/> Education/Activism	
<u>Source D</u> “Internment Hearings”, <i>A/PLG Newsletter</i>		<input type="checkbox"/> Celebrations/Joy <input type="checkbox"/> Representation/Visibility <input type="checkbox"/> Education/Activism	
<u>Source E</u> “Community Action Committee: ON THE POLITICAL FRONT”, <i>A/PLG Newsletter</i>		<input type="checkbox"/> Celebrations/Joy <input type="checkbox"/> Representation/Visibility <input type="checkbox"/> Education/Activism	
<u>Source F</u> “Court Decision”, <i>AP Newsletter</i>		<input type="checkbox"/> Celebrations/Joy <input type="checkbox"/> Representation/Visibility <input type="checkbox"/> Education/Activism	

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Paragraph Response: Write a paragraph answering the inquiry question. Use two pieces of evidence from the documents to support your claim.

[illegible]

What role did community organizations play in supporting queer AAPI people in the 1980s and 1990s?

Document-Based Inquiry (DBI) Poster

Sort your documents first.

Primary Sources

Category 1	Category 2	Category 3

Write the inquiry question at the top.

Primary Sources

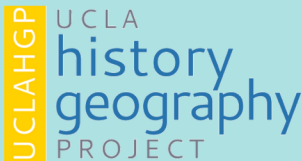
Category 1	Category 2	Category 3

Write your thesis/claim at the bottom.



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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