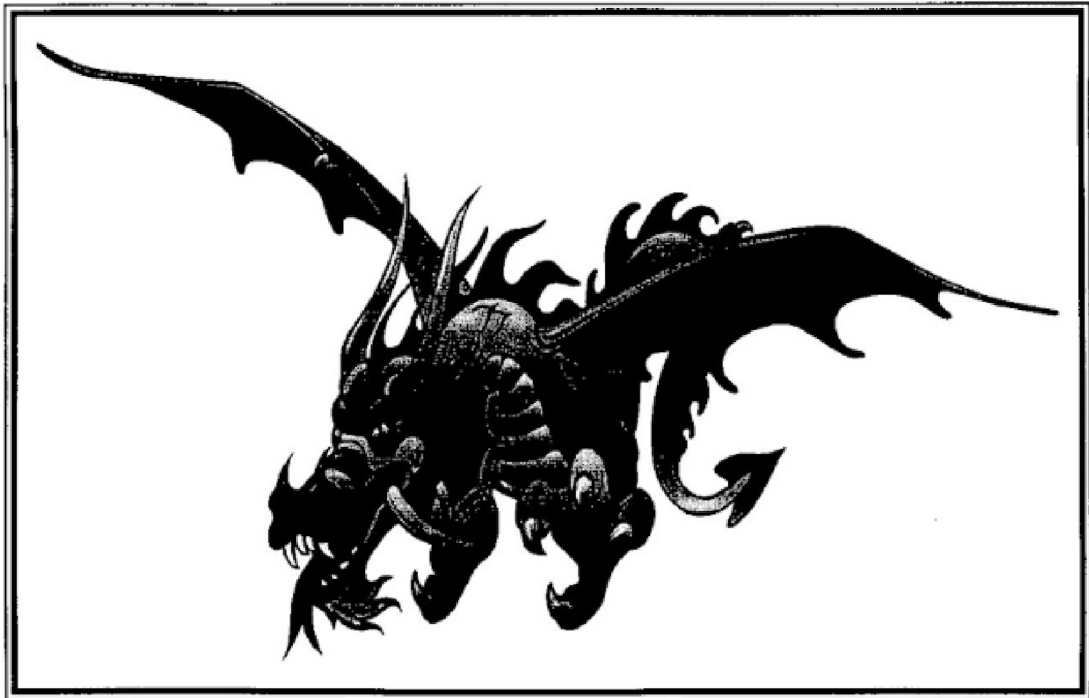


*Dragonflies of
Dallas*

November, 2023



WHO ARE THE DRAGONFLIES OF DALLAS?

AN INTERVIEW WITH FOUNDER DR. CHWEE LYE CHNG

By Ferris Le (He/Him), Miranda Dewberry (She/Her) and Rylee Weatherly (She/They).

Edited by Rylee Weatherly.

**This interview has been edited and shortened for length purposes*

FL: What exactly are the Dragonflies of Dallas and how did you come up with this name?

CLC: Let me introduce myself and then tell you a little bit of my background and as to why I started Dragonflies in 1994. I was born in Singapore, you know, I'm sure you've seen the Crazy Rich Asians [referring to the movie that came out in 2018] that's the sort of culture. I grew up in Malaysia and completed my high school, undergraduate and graduate degree and then decided to pursue my doctorate degree in the United States. I went to the University of Wisconsin in Madison, cold cold cold Wisconsin. I arrived in Wisconsin in 1977 and then graduated with a Ph.D in 1981. I came to Texas to apply for a job and was accepted to become an assistant professor at the University of North Texas in 1981. I told them in the interview that I am gay. While I was in graduate school, I came out, and embraced myself as an openly proud

gay man, and I did it the academic way. In 1980- you know it was a different world in those days. And so I went to the library and read every printed work and every book on it, and sort of upgraded myself what was the science of the time, you know, sexual orientation and sexual preference. I called the gay hotline, joined a gay support group, had a healthy journey, and raised my identity as a gay man. I was surrounded by a lot of very helpful, kind, supportive gay friends. I found that all of my gay friends of those days were not Asian, and while they supported my gay identity, they didn't understand too much about my Asian identity. And I'm a traditional conservative Asian who takes his Asian identity very seriously. so when I first came out as gay, I sort of had to push aside my Asian identity for a while, while I focused on my gay identity. I'm sure you've heard of the popular concept of intersectionality.

FL: Yes!

CLC: It is an academic device used, popularized by African-American law professor, Kimberlé Crenshaw who talked about how many of us have multiple identities, and all these identities converge, merge, and they compound a lot of these sort of complications and expressions and what they view. And so even though I came out as a gay man, very proud as a gay man, I didn't feel that I had understanding of support accessing the Asian part of me. I was an Asian gay man, so all my friends were non-Asian, except for when I went to professional conferences in San Francisco, New York, Washington DC, Philadelphia. I met up with other Asians who were professionals who were gay as well. And I loved the fact I finally met who finally understood my Asian identity and my gay identity. so when I came back to Denton, my friends were saying



“Hey, you know, you're all by yourself there, Why don't you start an Asian support group there?” I was quite active as an openly gay man, I volunteered at the gay community center, the AIDS resource center, I even was sitting on the board of the Gay and Lesbian Community Center in Dallas. But in those early days, whether if it was on campus, or in town, or all over the place, typically I am always the only Asian in any social group. So when I told my board I was very serious about starting a gay Asian group in town, they were all very supportive. They were so supportive that they said “When you start a group to support gay Asians in Dallas, they can meet in our community center, one year rent-free.”

FL: That's incredible

CLC: So, I put an ad in the local press, The Dallas Voice, telling them I'm starting a gay Asian group in town, and the meeting was going to be in the community center the following Sunday. I said the group is only for gay Asians. I do not want to have non-Asians in this group. I want to help gay Asians. So on that day, four people turn up. They're all gay Asian men— one from the Philippines, one from

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Indonesia, one from Thailand, and one from Malaysia, so four Southeast Asian countries. We met at the center, we talked, and all of us are just hungry for human contact from people who understand the two worlds of being gay and being Asian. And we became instant friends. So we decided our group was going to provide support for each other, but was also going to be a group where we were gonna educate the larger community to teach them more about gay culture and Asian culture, and the struggles and the joys of that. And first thing we need to do to decide to name ourselves. This was 1994. Most of the gay Asian groups all over the United States had GAPI this and GAPI that- Gay Asian Pacific Islanders, you know, and I thought GAPI was not sexy. So we decided that we were gonna choose a name that reflects more of who we are. So we talked about dragons, you know the symbol of the dragon that flies, so we decided to call ourselves Dragon Flies. Celebrating the magic and the power of the ancient star. But people later on thought that we were talking about the insect. I don't care. But it became the group. We were called the Dragonflies of Dallas.

FL: Over time did you feel more connected? Did you feel like you saw more of yourself in the Texas community going into the '90s and starting the Dragonflies?

CLC: Yes. Many of the members of Dragonflies like myself, even though we're gay and function in the gay community, we don't see a lot of people who look like us, respond culturally like us, until we met the members of the Dragonflies. So as a result it became a sort of a clique for us. We hang out with each other. Even Chinese New Year, June festivals, we hang out, we have potluck parties, we socialize, some of them even go on vacations together. The idea is people felt that they would

be understood because for a lot of people in the United States, in their mind, all Asians look alike. They don't make any distinction between Vietnamese and Thai and Cambodian and Indian and Malaysian. For them, we're all Asian. "What type of Asian are you?" kinda thing. Dragonflies are a certain group of people who understood the differences. We had like potlucks where we say "Okay this potluck, everything is going to be Vietnamese food. You can either cook it or buy it, but it has to be Vietnamese. And next week is Indian food" and so again we use it to celebrate as well as to educate each other. We would have members from that cultural group take over. We would all cook a potluck and then they would do a presentation on the history and the culture and the artwork and the costumes and stuff. It was a fun cultural event. And many of us in Asia probably would've never met each other because we were living in different countries. But here, in America, we felt we all connected easily. And so I say that the group is still in existence because in 2023, even though the group has discontinued the instructional, informational official thing, we are still in operation. Every second Saturday of the month, we cook home-cooked meals and buy food to feed each of the residents who are men, women and children living in housing complex. And the housing complex we feed every month is the E-Wing house, a housing complex at Oak Cliff in the Dallas-Fort Worth area who specialize in helping those affected by HIV.

FL: Sounds like it! May I ask when did you first hold your first supper club?

CLC: The potlucks? Almost immediately. Because for all of us Asians, sharing food is a very important experience for many of us. So we'll either go out to eat at Asian restaurants and because we are all from

Asia we are very particular about what is authentic and not authentic Asian food.

FL: Right, right. I know all the founding members were all Southeast Asian but as your organization grew were there more ethnicities that joined you? Like you mentioned having Indian food as well as South Asian food.

CLC: The group is to support gay Asians and you could be, you know East Asian, West Asian, South Asian, it all depends on who is eager and willing to join. And it varies because sometimes people will relocate or... die and then we have to sort of replenish and encourage more and more people. But for the most part, when we first came to be, it was a core of 8-10 people Then we added more and more and more. And depending on the year or the decade, sometimes the numbers are larger, sometimes the numbers are smaller and what have you. So we were still meeting at each other's homes with potluck until the pandemic started and we haven't really resumed that face-to-face stuff just yet. We are still keeping the super club to feed HIV residents in operation. The social meetings in each other's homes have not happened in a while.

FL: Yeah, I was wondering how the COVID-19 pandemic impacted you guys.

CLC: It has impacted us, yeah. I'm 75, my husband is 75, so we have discovered that it is a challenge for us to drive at night over long distances through Dallas. Previously, it was no problem. Now our eyes are a little bit less strong, so we have decided it was not a good risk to be doing that. So I haven't gone to the supper club to feed people, I've only done it through donations. I donate money to my friends and say "Hey can you go to the

Asian grocery store/supermarket and buy egg rolls?” or what have you, because I know exactly what we like. Occasionally our friends will say “If you want to go, we will drive up to Denton, pick you up and take you down, and bring you back again.” We haven't done that yet but I think we may one day.

FL: On the topic of demographics, are the Dragonflies mostly gay men or do you have other members of the LGBTQ+ community?

CLC: Initially, the ad for the original group was for gay men. We never ban anybody who's not a gay male from attending. In fact, we have non-gay people who were friends who wanted to support this whole project—feeding HIV-infected people—and so they decided to join the supper club. And that fine, again, this is volunteer work, to help feed people. You don't have to be gay, or Asian. And for the most part most of the active members historically have been gay, male, and asian. Typically immigrants. We don't have as many American-born Asian folks, and we don't exclude them, but that's not the people who respond to the invitation to join for the most part. And one of the reasons we are involved in helping feed HIV-infected men women and children is because in our early years one of our members contracted HIV and subsequently died. And it severely impacted us, so we decided to become more involved in health care and reception of HIV folks, and then we found E-Wing and we decided to volunteer. And so we decided that every second Saturday of the month we would get ourselves together, cook meals, interact with the residents, and represent the gay Asian community to them. And surprisingly a lot of people were willing to do that. It also gave us an opportunity to socialize with each other cause most of the people in

Dragonflies lived in the Dallas metroplex. I lived in Denton. So it's not as convenient and easy. I need an excuse to get out of town and drive to Dallas. And so when I volunteer, I hang around a little bit and we'll go to restaurants to eat food and hang out and stuff. So it helped us stay connected to the community, volunteer work, it doesn't only help the residents, it helps us—gives us means to keep our friendship alive and vibrant.

FL: How has the Dragonflies historically recruited new members?

CLC: Essentially, historically the way we recruit people is by word of mouth. Friends of friends of friends who heard about it and were interested, and we invite them to accompany us to, you know potluck parties or social events, pool parties and what have you. And if they are interested they join the group. For us, joining the group is just joining the group on the email list, that's about it. We communicate through email and let you know about events and social gatherings. Another way we recruited historically is that we participated in pride parades, and we have an information booth and people stop by and we talk to them about it, tell them about this and the other and if they are willing to share their contact information we will contact them that way. I also think as society becomes more welcoming, gay Asian folks are able to feel recognized and accepted so the need to connect so that they feel supported in a community, it maybe is less acute as it was before. I don't know for a fact. So maybe a lot of gay Asians these days can find support in social groups beyond that, whether it's online or offline. But for many of us in the early 80s, we didn't feel that, so we actively had to carve a place for us and Dragonflies appeared to be the place that really really saved lives. We have found as our original group aged, we

have been in operation for almost 28 years, we haven't been very successful in recruiting younger gay Asians to join us. We've tried but it just never worked. We anticipate that when we all pass, the group will dissolve and another group will resurface. But 28 years of existence is not a bad thing. We need young people, people who are energized, who are interested, to do stuff. One of the reasons why we were able to do what we did in the early formative years of Dragonflies, for the most part, many of us were young. Yeah, I was in my 40's, pretty young. I have been retired for 10 years. I still accept invitations to guest lectures to class, undergraduate and graduate classes, because I believe in sharing my experiences, sharing my knowledge, will give younger people an opportunity to sort of step out of their comfort zone and say “Hey, if he can do it, I can do it too in 2023.” So that's one of the motives of agreeing to be interviewed and to speak because I just want you folks to know this is a new world. We need your voice and we need your energy and we need your courage. And you are not alone. That's important. You are not alone. You are connected to a community.

FL: Before we head off, I wanted to ask about the Miss Dragonfly pageant. I know you were the MC for that event over the years.

CLC: Unfortunately.[laughs] So I keep telling them I know nothing about beauty contests. But because I'm a college professor and they respect me, so I always end up being on stage and introducing and celebrating and interviewing. So we have members who are interested in performance, interested in fashion and some of them may be considering transitioning. It all depends on interest and willingness to participate. It is fun even though it is very official. For a lot of people, it's just joy and fun.

Year of the Rabbit

By Miranda Dewberry (She/Her)

“The Year of the Rabbit symbolizes longevity, positivity, auspiciousness, wittiness, cautiousness, cleverness, deftness and self-protection.” People who are born in the year of the rabbit are gentle in spirit, approachable, and elegant. They also have attention to detail and an artistic eye for design which makes them want to make sure everything is done correctly. Since they want everything done to be correct they are insecure and sensitive and they do not like to be criticized.

Lucky colors: Red, Pink, Purple, Blue

Lucky numbers: 3, 4, 6, and any number containing them (23, 24, 26, 34, 46, 53)

Lucky directions: East, South, and Northwest

Unlucky colors: Dark Brown, Dark Yellow, White

Unlucky numbers: 1,7, and 8

Unlucky directions: North, West, and Southwest

Famous people born in the Year of the Rabbit include Robin Williams, Angelina Jolie, Blake Lively, Michael Jordan, David Beckham, Queen Victoria, Johnny Depp, Lionel Messi, and Albert Einstein.



Poems by Song

To the Children I Will Never Have

To the children I will never have
Please, don't think I don't want you.
I have dreamed of you,
Of your tumbles and kicks
As my body carefully puts yours
together.
I've wondered about your first step,
The first time you cry out for me,
The first time you scream you hate me,
The first time I hold you
Because you said something you didn't
mean.
I have saved a piece of the life I lead
without you,
To give to you the first day my life
begins with you.
I carry it in the necklace my own
mother bought me
Before I could even walk,
In the baby blankets I still can't part
with,
In the ever growing list of things
This world can't give you.
My darling, my baobei,
You are too boundless with all my
hopes for you,
Too great for this crumbling world.
My heart would break,
Seeing your eyes dazzle
And your nose wrinkle with confusion
When I tell you stories
Of the sun I took for granted,
Of the uncles and aunts you'll never
know,

Of the words I once wielded like a shield,
Now only shy whispers.
No, my child, you deserve a world
That I have never seen
And it is a world I wait for
In the vain hope,
That I may hold you up to its light.

Colors

You are a stranger to me.
Any other moment,
Had you worn something different,
Had you thought it was too much,
That those colors spoke too loud,
We would have stayed strangers.
Our words exchanged
Would be as flimsy as the bills I handed
you.
Yet in these simple thick lines of blues,
whites, pinks,
I see you.
You are family that I hadn't known
before,
Fellow fighter, we die by the same sword.
You were a stranger to me,
But as I say
“I like your earrings, your lanyard, and
stuff-“
In my chosen voice
I tell you more about me
Than I once knew about myself.
When you thank me,
I know that you see me
As I have seen you.

A Talk with Song

by Ferris Le (He/Him)

I had the pleasure of talking with my close friend Song on November 19th, 2023 about our experiences growing up gay and Asian in the South. They are a bigender bisexual 21-year-old first generation Chinese-American, obtaining a creative writing degree at SMU. He was my first girlfriend and consequently the first person I came out to.

We discussed our adolescent encounters with racism and homophobia, the closet, intergenerational trauma and its interrelation with our first-generation Asian queerness, struggles with discovering what gay Asian love was, isolation, and the impact we had on one another by connecting on our shared experience of Asian queerness.

I'd like to highlight some poignant remarks they made during our conversation.

“Me liking women and people who were femme presenting somehow made me less than in a conventionally heterosexual space. And it was truly insulting. Once I moved back to Texas, I just suddenly gained this awareness of queerness as something viewed negatively in terms of my value, both aesthetically and as a person.”

“How does my queerness fit into all these dreams my parents have for me and the answer is most of the time they don't. Your queerness does not have a space in those dreams that your family has for you.”

“What do you do when you have these two parts of your identity and they're both necessary to who you are as a person and they can't exist in the same space, and yet they exist in you simultaneously?”

“It's like a horrible, horrible purgatory of three different states of being. You have to exist in one for yourself, one for your community, and one for the people who are trying to abuse your community. And it's so difficult.”

I also have the particular honor of sharing some of her writing here with you – his poems “Colors” and “To the Children I Will Never Have” that they had also put out their personal thoughts on.

“Colors” was conceived shortly after I told Song of an airport encounter I had with another trans person who had a trans flag lanyard.

“It is very much meant to evoke that sense of incognito, like somehow in that moment with a pure, complete, absolute stranger, you recognize each other and you see each other in a way that even some of the closest people in your life don't see you. It is something that you would think would be lonely like a stranger can see you closer than your family can. But I think that that's something that's a very big blessing in the queer community is that we can have those moments and we can know you might be a stranger. But I see you and you see me, and that is what we have and that's good.”

All interview transcripts will be posted on the Queer South exhibit's website!

Recipes

by Egg Tart 蛋挞 (She/Her)

Every second Saturday of the month, the Dragonflies host a supper club for the residents of the E-wing House, a housing unit of the AIDS Services of Dallas (ASD). They started this tradition of cooking the residents Asian dishes after a fellow Dragonfly who stayed in this residence passed away due to HIV and AIDS.

While all other Dragonflies' activities halted due to the COVID-19 pandemic, the Dragonflies are still active and alive today through their continued monthly visits to the Ewing House.

- Ferris

Japchae

INGREDIENTS

- 14-16 oz of Korean glass noodles
- 10-12 shiitake mushrooms, sliced
- 1/2 of an onion, sliced into strips
- 1 bell pepper, julienned
- 1 medium carrot, julienned
- 12 oz of spinach leaves
- Salt and vegetable oil for cooking

Sauce:

- 3 cloves of minced garlic
- 1/3 cup of soy sauce
- 1/3 cup of sugar
- 2 tbsp of sesame oil
- 2 tbsp of sesame seeds
- 1/2 tsp of black pepper

INSTRUCTIONS

1. Boil the noodles according to package instructions. You can add a tablespoon of soy sauce in the water before boiling to give the noodles a nice brown color and extra flavor.
2. Drain the noodles and set them aside in a colander to drain as much as possible.
3. To cook the vegetables, there are two methods:

Easy - stir fry it all together in a pan with some oil, and add salt to taste

Traditional - sauté each vegetable separately, and season every batch with a pinch of salt

4. Mix all ingredients for the sauce in a separate bowl.
5. Add the noodles and vegetables into a large mixing bowl, and pour the sauce over it.
6. Use your hand or tongs to gently combine the noodles and vegetables together, and garnish it with additional sesame seeds if desired.

Travel Trips

By Miranda Dewberry (She/Her)

Hello, and welcome to this special edition of *The Buzz*. I am Miranda Dewberry. I will be talking to you about the two times I went to South Korea, July 2022 and March 2023, and giving tips based on those two trips.

Going to South Korea in July was a summer learning experience because no one could have warned me about the humidity. I had to buy a lot of summer-type clothes that were moisture-wicking. The amount of sweat that left my body was the most in my whole life.

TIP: Pack, or buy, suitable clothes for the season.



While the summer was hot, I had to stay hydrated and drink a lot of water and anything that would replenish electrolytes. I also ate a lot of popsicles to try and stay cool. Sunblock was a must because you will walk around outside a lot more than you do in America, so you are more exposed to the sun. I found that sun sticks work the best since you do not have to touch the sunscreen to apply.

TIP: In the summer, drink lots of liquid and wear appropriate sunscreen.

One last thing about the summer in South Korea is the rain. When I went in July it was typhoon season, so that

means a lot of rain. South Korea is a peninsula so it makes sense for them to get a lot of rain, but in the summer it is an experience, to say the least. I had to carry an umbrella every time I went out because there was always a chance of rain. Just know if you go to South Korea in the summer there is a chance it will rain.

TIP: Have an umbrella on standby.

In the spring I went too early and did not get to see the cherry blossoms, which I knew I wasn't going to see, but my second time there was still enjoyable. I wanted to rent a hanbok when I was there in the summer but it was too hot so I didn't rent one. In the spring I rented one, and it was the best cultural experience ever. I love how Hanboks look, and I recommend renting one if you are ever in South Korea.

TIP: Engage in the culture of wherever you are visiting by participating in an activity.



Lastly, coming from the States we are not used to walking everywhere. I walked so much both times that in the spring I took vans and my legs were hurting. I had to ice my ankles every night because I was wearing the wrong shoes. They did not really give me support like I was thinking, and South Korea has a lot of hills. Not having the



right shoes for a hilly country really hurt my legs and feet. In the summer I wore chacos every day, and they worked well.

TIP: Bring the right shoes.

If you can afford to travel anywhere, I would recommend South Korea. There is so much history and great food. You will always have something to do because there is so much to see. The trains can get you everywhere in the country, and there are so many cities to visit that all have rich history.

The Dragon Flies

By Ferris Le (He/Him)

Flipping through the Dallas Voice calendar, the community gay and lesbian newspaper, in late January 1994 you might have had the chance to witness the inception of the Dragonflies of Dallas, a DFW gay Asian American and Pacific Islander (AAPI) support group. The Dragonflies were a novel organization in the early 90s; there had yet to be a visible gay Asian organization in the South.

Dragonflies founder Chwee-Lye Chng, a retired University of North Texas professor under their Kinesiology, Health Promotion, and Recreation school, felt the need to start an organization that attended to the intersection between gay and Asian identity in Dallas. Intersectionality, introduced by African-American law

Professor Kimberlé Crenshaw in 1989, stresses the importance of convergent identity and the unique forms of discrimination or privilege that spawn from them.

Chng, though surrounded by many gay friends in the 80s, had none that had a deeper understanding or support of his Asian identity. He felt that he had to put aside his Asian identity for his gay identity. That was until he met with other Asian gay professionals in health conferences in the big cities — New York, D.C, Chicago, Los Angeles, and San Francisco — as well as queer friends in Malaysia that he realized just how important it was for him to have other gay Asian friends. He thus would embark on making a gay AAPI group in DFW.

He reached out to the Dallas Gay and Lesbian Community Center and the AIDS Resource Center (now just the Resource Center) whose board he served on with this proposition. In full support of his endeavor, they offered to let him use the center for a full year rent-free. After posting his ad in the Dallas Voice, five other gay Southeast Asian men— Indonesian, Malaysian, Filipino, and Thai— would attend their first meeting.

I hardly expected to find a gay Asian organization so local to our area when fishing for a research topic for our class, HIST 4383: The Queer South. Like Dr. Chng, initially, when I was given the task of exploring gay or queer identity in the South, I thought to look anywhere other than my Asian identity due to my own experience with gay Asian isolation.

I would come to be wholly surprised when my professor, Dr. Anne Gray Fischer, introduced me to the Dragonflies' historical presence here through the Dallas Asian American

Historical Society website. But the surprises hardly ended there. Miranda Dewberry, my first project member before Ry Weatherly joined us, put us into contact with Dr. Chng through the UNT archivists. Then, around 3:00 PM on September 23rd, 2023, we had our first chat with him.

Dr. Chng recounted his experiences with the Dragonflies with us who would become his family here in DFW. They would share company through all sorts of gatherings, such as outdoor retreats and game nights that would always have an accompanying potluck. Dr. Chng would MC these events at the other Dragonflies' insistence, and his friend Eric would be the lead event organizer. The Dragonflies attended the annual Alan Ross Texas Freedom Parade together and would host the Miss Dragonfly drag pageant in the fall when they had enough willing participants and a venue. Dr. Chng would MC for three of the Dragonflies' weddings.

Curiously, you might have noticed in the Dallas Voice clipping that originally the group was named the Dragon Flies rather than the Dragonflies, but over time the members came to refer to themselves as the compound word. Both the dragon and the dragonfly are powerful symbols in Asian tradition. I associate the dragon with the generation of Asian immigrants that came to form the Dragon Flies/Dragonflies in the early 90s, and the dragonflies with my generation of fledgling queer Asians.

The work of the Dragonflies is as crucial as it was then as it is now. It is important for queer Asians to claim a collective memory that integrates queer identity and Asian identity, and the construction of queer Asian space is instrumental to this endeavor. The existence of collective memory and space that centers Asian leadership allows queer Asians to feel empowered, gain or regain a sense of

belonging within a community, and the primary obstacles that the Dragonflies face now are distance and time. The COVID-19 pandemic halted the Dragonflies' in-person activities with the exception of their monthly Ewing House supper club. Their active membership has diminished over time as they've aged, with some members moving away from the DFW area. For current members who live all across the metroplex, driving distance has become a prominent issue. Their efforts to recruit new, younger members have also been unsuccessful up to this point.

However, this shouldn't spell the end for the Dragonflies. If there is one thing I learned from Dr. Chng, it is the power of the gay Asian voice. From our compulsion to belong and exist fully within and outside ourselves, we create family, we make our mark in our communities. We make Dallas ours, all through our brave and magical gay Asian spirits.

Just as when the dragonfly flies high when sunny days are soon to come (chuồn chuồn bay cao thì nắng) and the carp leaps over the waterfall to become a dragon (鲤跃龙门), the Dragonflies will persevere and continue to find themselves in their queer joy and presence here in the Queer South.

The Dragon Flies.

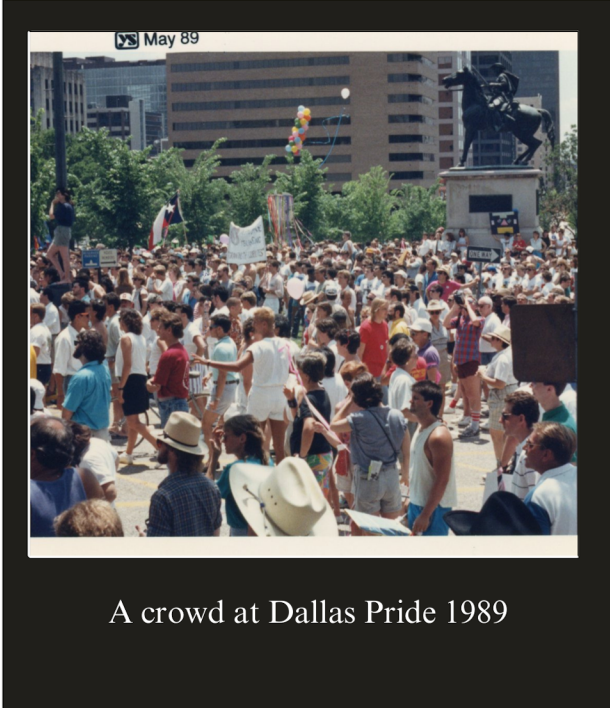
Feel free to reach out to Ferris through feragonflies@gmail.com for any further interest or inquiries about the Dragonflies.

6 SUN ■ Dragon Flies, a gay Asian male support group, will meet from 1 to 3 p.m. at the Gay and Lesbian Community Center, 2701 Reagan. The group is open to men of Asian or Pacific Islander descent. For information, call 521-5342, ext. 105 and leave your name and phone number.

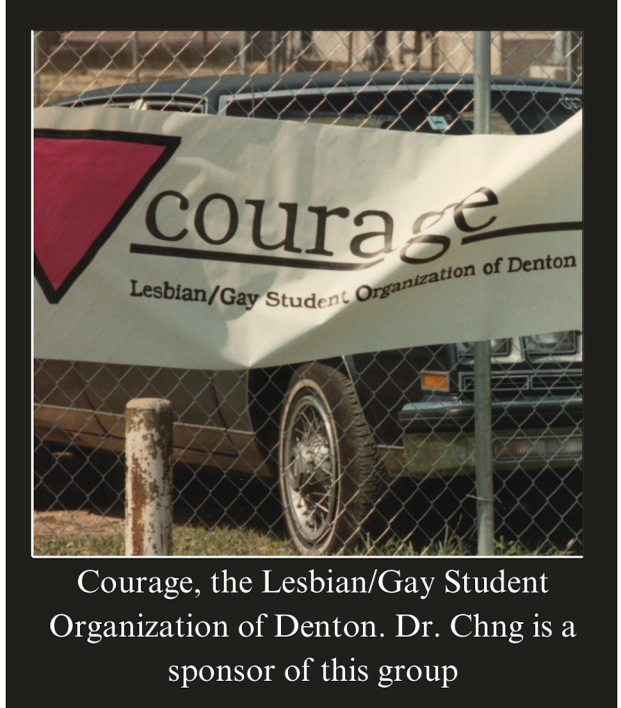
Dallas Voice (Dallas, Tex.), Vol. 10, No. 39, Ed. 1 Friday, January 28, 1994, pg. 34



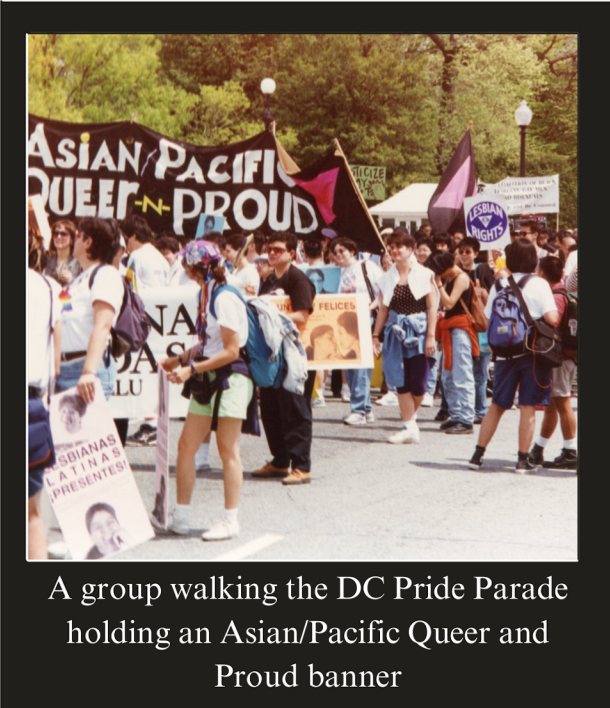
A man dressed as a cowboy flying an American flag alongside the Pride flag



A crowd at Dallas Pride 1989



Courage, the Lesbian/Gay Student Organization of Denton. Dr. Chng is a sponsor of this group



A group walking the DC Pride Parade holding an Asian/Pacific Queer and Proud banner





A guest at a Dragonflies halloween party sitting on outside steps of a house



A Dragonflies member performing during game night at a fellow Dragonflies home



Hosts Davana and Tim on stage during the fifth annual Miss Dragonfly pageant



Four contestants from the fifth annual Miss Dragonfly pageant



LGBTQ+ Resources in Dallas



AIDS Services of Dallas

“AIDS Services of Dallas provides housing and support services for low income and homeless individuals and families living with, impacted by, or at risk of HIV/AIDS.”

Contact Information:

Phone: (214)-941-0523

Fax: (214)-941-8144

PO Box 4338

Dallas TX 75208

Website: <https://www.aidsdallas.org/>

Resource Center

“Resource Center pursues societal equity by proudly offering LGBTQIA+ affirming resources designed to improve health and wellness, strengthen families and communities, and provide transformative education and advocacy. We value being:

- Culturally humble
- Equitable in our approach
- Nimble in the face of change
- Transformative in our advocacy
- Enthusiastic about our impact
- Relentless in pursuit of our vision
- Evolving with our community
- Deliberate in all that we do”

Contact Information:

Administrative Offices: 5750 Cedar Springs Rd. Dallas, Texas 75235

Monday – Friday: 9 AM – 5 PM

Phone: (214)-521-5124

website: <https://myresourcecenter.org/>

You can book appointments or ask questions through the website or over the phone.

Galerstein Gender Center

University of Texas at Dallas

“The Galerstein Gender Center (GGC), under the Office of Diversity, Equity and Inclusion, has been in existence since 1996. We advocate for and support women, LGBTQ+ people and all communities facing oppression. Our programs are intersectional and delivered through educational workshops, lectures, leadership development, advising, resource referral, celebratory programs and advocacy. We also offer scholarships, volunteer opportunities and organizational advising.”

Contact Information:

Office: Student Services Building, 4th floor, SSB 4.300

Monday - Friday:

8:00 a.m. – 5:00 p.m.

Address:

The University of Texas at Dallas

Galerstein Gender Center

800 W. Campbell Road, SSB41

Richardson, TX 75080-3021

Phone: (972)-883-6555

Fax: (972)-883-6558

Email: GenderCenter@utdallas.edu

Website: <https://gendercenter.utdallas.edu/>

