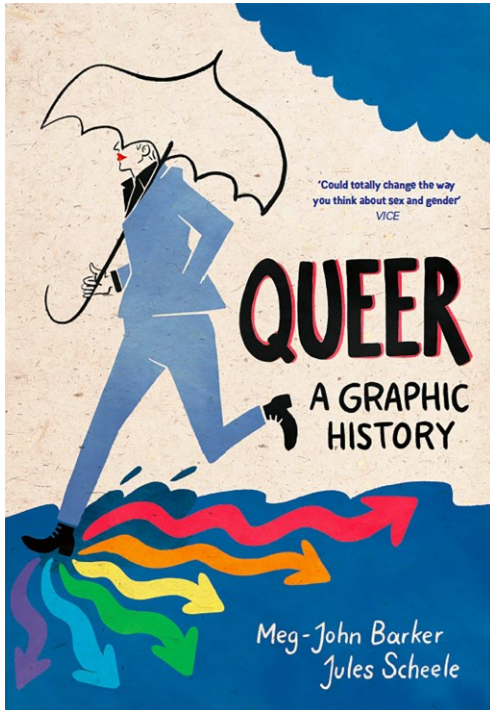


QUEER: A GRAPHIC HISTORY



Book Summary:

A historical account of the foundations and formulation of modern queer theory.

Summary of Concerns:

This book contains alternate sexualities; alternate gender ideologies; and controversial racial and social commentary.

Adult

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ISBN: 978-178578-072-1



4 /5

Not For Minors
BookLooks Review Rating

Page	Content
16	<p>The illustration on this page depicts four individuals together on a path. All the individuals have thought bubbles above their heads. One of the thought bubbles reads: AM I QUEER?</p> <p>One of the individuals is holding a book titled "HOT SEXXX!!!"</p> <p>Another individual is looking at the other people. The thought bubble above their reads: LGBTTAIQQ?</p>
18	<p>The illustration on this page depicts a man at the bottom of the page leaning towards a path with signs pointing toward the path. The man is saying "THE IDEA IS TO INVITE YOU INTO QUEER THEORY AND TO ENCOURAGE YOU TO TRY THINKING QUEERLY."</p> <p>The signs along the path read: PULL OUT WHAT SEEMS MOST USEFUL FROM QUEER THEORY FOR OUR EVERYDAY LIVES, RELATIONSHIPS, AND COMMUNITIES. INTRODUCE YOU TO SOME OF THE KEY QUEER THEORY IDEAS AND THINKERS AS SIMPLY AS POSSIBLE AS WELL AS TO SOME OF THE TENSIONS WITHIN QUEER THEORY AND TO THE DIFFERENT DIRECTIONS THAT IT HAS TAKEN IN RECENT YEARS.</p> <p>EXPLAIN HOW QUEER THEORY BECAME NECESSARY AS A WAY OF THE QUESTIONING POPULAR PROBLEMATIC ASSUMPTIONS ABOUT SEX, GENDER, AND IDENTITY.</p>
21	<p>The illustration on this page depicts a young man, holding onto the straps of his backpack while walking with his head down. He is walking past a wall that reads: OSCAR IS QUEER</p>
22	<p>It can operate as an umbrella term for people outside of the heterosexual norm, or for people who challenge the LGBT (Lesbian, Gay, Bisexual, and Trans) "mainstream". It can also be a way of challenging norms around gender and sexuality through different ways of thinking or acting.</p>
26	<p>One activist strategy for dealing with racism, sexism, homophobia, and other forms of oppression has been for people to reclaim the very words that are used against them. Examples include the reclaiming of words like "nigger", "slut", "dyke", and "faggot".</p>
27	<p>There are several illustrations on this page. The one on the upper-right-side of the page has rectangle with 5 men's faces in different columns. Above their pictures, the words read: N.W.A. The Worlds's Most Dangerous Group.</p> <p>The illustration on the upper-left-side of the page depicts several women walking with signs, they are in various states of dress. One woman is wearing a bikini top and shorts. Another woman is wearing a bikini, fishnet pantyhose and boots while holding a sign that reads: RAPISTS cause RAPE- clothes DO NOT. Another woman is wearing a sleeveless t-shirt and boxer shorts. The woman beside her is wearing a tube-top and miniskirt. The woman to the far right is wearing x-shaped tape over her nipples, a thigh-length skirt, fishnet stocks and thigh-high heels.</p> <p>The illustration on the lower-left side of the page depicts an advertisement for "queer eye FOR THE STRAIGHT GUY."</p> <p>The illustration on the bottom right-side of the page depicts a newspaper article titled "Dykes To Watch Out For," a piece of paper with a man's photo on it titled, "SAVAGE LOVE." A letter is also depicted reading: Anonymous Dear Faggot,.</p>

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28	<p>"Queer" here is usually synonymous with "gay men" and sometimes still suggests that they might be good at stereotypically "feminine" things.</p> <p>QUEER UMBRELLA?</p> <p>"Queer" is also often used as an umbrella term for anyone who is not heterosexual (attracted to the "opposite" sex) or cisgender (remaining in the gender that they were assigned at birth).</p>
29	<p>The illustration on this page depicts three couples standing together under an umbrella as letters fall from the sky. The couple on the left-side under the umbrella is that of two men. The couple under the umbrella in the middle, is that of an individual wearing a dress, pants and boots embracing another individual wearing a sleeveless shirt, pants, and flats. The couple on the right side are a man and a woman. The woman is holding a sign reading: BI PRIDE!</p>
30	<p>Many queer activists see "queer" as an umbrella term for the folk who are outside of the mainstream: both the heterosexual/cisgender mainstream and the conventional LG(BT)* mainstream.</p>
31	<p>The illustration on this page depicts several individuals under an umbrella in the foreground as the illustration described above, is depicted in the background. One of the individuals in the foreground is saying, "OUR PRIORITIES ARE OFTEN VERY DIFFERENT TO THOSE OF THE WHITE, MIDDLE-CLASS GAY "SCENE". Another individual is saying, "PERHAPS INSTITUTIONS LIKE MARRIAGE SHOULD BE QUESTIONED- NOT JOINED". There is a person holding a sign reading: ASEXUAL PRIDE.</p>
32	<p>B and T are in the brackets because LGBT rights agendas are often driven by gay men and, to a lesser extent, lesbians.</p>
33	<p>Queer theory is also all about questioning identity, so it would challenge any kind of fixed identity categories of lesbian, gay, bisexual, asexual, etc., including queer if it's used in that way.</p> <p>...Queer theory generally sees "queer" as a verb. Queer is something that we do, rather than something that we are (or are not).</p>
34	<p>The illustration on this page depicts four individuals facing each other in a circle. The circled area is titled: "QUEER" CAN BE A(N):". The individual at the top-right side of the circle has a cloud next them reading: ADJECTIVE: "THE QUEER COMMUNITY" "MY RELATIONS IS PRETTY QUEER". Another individual at the bottom-left of the circle has a small cloud near her hand reading: VERB: "TO QUEER SOMETHING". The individual at the top-left of the circle has a cloud near their hand reading: NOUN: " A BUNCH OF QUEERS". A square with a man's head is shown under the circle. The man is saying, "WE QUEER THINGS WHEN WE RESIST "REGIMES OF THE NORMAL"" THE "NORMATIVE" IDEALS OF ASPIRING TO BE NORMAL IN IDENTITY, BEHAVIOUR, APPEARANCE, RELATIONSHIPS, ETC.</p>
35	<p>Queer activism is a form of sexuality/gender activism that opposes assimilationist agendas of trying to show how "normal" LG(BT) people are. Instead it celebrates differences and diversity, and challenges things like the commercialism of the gay scene.</p>
36	<p>"NOT GAY AS IN HAPPY BUT QUEER AS IN FUCK YOU!"</p>

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37	<p>WHAT QUEER HAS IN COMMON: ANTI-IDENTITY POLITICS Queer activism, queer studies, and queer theory generally share an opposition to identity politics: the idea of fighting for rights on the basis of identity (e.g. as an LGB or T person).</p>
42	<p>UNDERSTANDINGS ARE ALWAYS CONTEXTUAL ...Rather our current understanding is just one possibility among man. Consider solo sex, for example. In the 19th century, "onanism" was seen as causing all kinds of physical and psychological problems. There were devices available to prevent people from masturbating.</p> <p>The illustration on the bottom of this page depicts young man sitting in front of a computer screen which has hearts coming out of it. On the desk next to the keyboard is a magazine reading, "BOOBS", a small bottle of lotion and a box of tissues. Behind him, is a woman in a doorway saying, "PORN IS DANGEROUS! YOU'LL GET ADDICTED!".</p> <p>The illustration beside the one described above is that of the same young man described above, thinking with a thought bubble above his head. The text in the bubble reads: MIGHT CURRENT MORAL PANICS ABOUT ONLINE PORN SEEM AS BIZZARE IN A CENTURY'S TIME AS ANTI-MASTURBATION DEVICES DO TODAY."</p>
43	<p>Now solo sex might actually be prescribed by sex therapists in order to improve people's sex lives, but it's still not viewed as "proper" sex. When linked to online pornography, it's often regarded as a dangerous addiction.</p> <p>...So, it was not just that you were attracted to tall women and enjoyed oral sex best, but rather that your attractions and sexual preferences made you a certain kind of person. Previously sexual behaviors- such as sodomy- had been regarded as a sin or a crime, but not as making you a certain type of person.</p> <p>Terms for many sexual identities emerged from these writings. This is why queer theorists sometimes talk about the "invention" of homosexuality (and heterosexuality).</p>
45	<p>The illustration on this page depicts a with his back toward an open door. In the other room is a woman standing with a corset, panties, stockings and boots holding a whip while looking downward at another woman whose arms are suspended above her head by shackles. She is wearing a tube-top, panties and boots and is smiling at the other woman.</p>
48	<p>However, his ideas of the mature sexual aim were also part of the reason that penis-in-vagina (PIV) sex became the gold standard against which people tend to measure all other sexual practices.</p>
49	<p>The illustration on this page depicts Sigmund Freud standing next to a blackboard. Words on the blackboard read: STAGES OF SEXUAL DEVELOPMENT -ORAL -ANAL -PHALLIC -LATENCY - GENITAL - GOLD STANDARD: P.I.V.</p>
51	<p>Masters and Johnson's research greatly improved understandings of what happens physiologically during sex, including the fact that most women need external clitoral stimulation in order to have an orgasm, and that clitoral and vaginal orgasms were physiologically identical.</p>

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51	The illustration on the top of this page depicts a man and a woman in lab coats standing in front of a window. There is a nude man lying on top of a nude woman on a bed. The man wearing the lab coat is saying: "3....2...1...ORGASM."
53	However, Masters and Johnson overwhelmingly studied heterosexual couples having penis-in-vagina intercourse, which concretized the view that that is what "real" sex is. They also still argued that women should be able to orgasm through PIV sex.
55	<p>However, there are many problems with the kinds of the assimilationist strategies it employed:</p> <p>They retain the status quo rather than pointing out the flaws in how mainstream society views sexuality, gender, etc.</p> <p>They perpetuate an essentialist model of sexuality: that it's a fixed aspect of identity.</p> <p>The "it's not our fault" idea easily slips into portraying homosexuality as inferior. By focusing on the acceptable face of white, middle-class, educated gay and lesbian people, they often maintain the oppression of those who do not fit that (the queerer umbrella).</p>
56	QUEER AS IN FUCK YOU
58	The illustration on this page depicts three stone tablets. On the uppermost tablet, words read: SEXUAL IDENTITY IS AN ASPECT OF WHO WE ARE THAT IS FIXED FROM BIRTH AND ENDURES THROUGHOUT OUR LIVES". The tablet on the bottom-left reads: SEXUALITY IS BINARY (STRAIGHT/GAY) AND BASED ON BINARY GENDER OF ATTRACTION (TO MEN/WOMEN). The tablet on the bottom-right reads: PEOPLE CAN BE DIVIDED INTO NORMAL AND ABNORMAL ON THE BASIS OF THEIR SEXUAL ATTRACTIONS AND PRACTICES.
60	<p>The illustration on the top of this page depicts a young woman to the far left with a label next to her reading: (ASSUMED) STRAIGHT GIRL. There is an arrow pointing toward another version of her wearing a striped shirt and jeans with a label next to her reading: BUTCH LESBIAN YOUNG ADULT. There is an arrow pointing toward a couple who appear to be a man and a woman. The label under this image reads: TRANS MAN IN RELATIONSHIP WITH A WOMAN.</p> <p>The illustration on the bottom of the page depicts a young man on the far left with a label reading: SLIM GAY TEEN. An arrow points toward the right to another man with a beard. The label next to him reads: BI BLOKE. There is an arrow pointing to the right, at a man in a t-shirt and shorts with a label reading: QUEER BEAR.</p>
61	Neither sexuality nor gender is experienced as binary (clearly either/or) by everyone. When researchers ask people to place themselves on a continuum of sexual attraction, at least a third of people generally fall somewhere between "exclusively gay/lesbian" and "exclusively straight". More recent research from Tel-Aviv University has found that a similar proportion of people experience themselves to some extent as the "other" gender, as "both" genders, or as "neither".
64	The illustration on the top of this page depicts the same illustration described above of a woman standing with a corset, panties, stockings, and boots holding a

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	<p>whip while looking downward at another woman whose arms are suspended above her head by shackles. She is wearing a tube-top, panties and boots and is smiling at the other woman. Next to that image is a book with the title "50 SHADES OF GREY" with cuffs, collars, and a mask next to it.</p> <p><i>See Figure 1.</i></p>
72	<p>The illustration on this page depicts three individuals in glass boxes of varying sizes. In the farthest and largest box, a man is sitting in a chair smoking a cigar. The label next to that box reads: ARISTOCRATIC WHITE MAN.</p> <p>The box in the middle is a smaller box, just large enough for a woman to stand up in as illustrated by a woman standing up with her head nearly touching the top of the glass box. The label next to that box reads: WHITE MIDDLE-CLASS WOMAN.</p> <p>The smallest glass box has a woman leaning forward on her knees with her head touching the top of the glass box. The text next to this box reads: WORKING-CLASS BLACK WOMAN.</p>
74	<p>The illustration on this page depicts a woman sitting at a table as hands are being held out to her with various objects such as a dress, high-heeled shoes, face powder, lipstick, perfume, baby bottle, and pan. The woman is saying, "ONE IS NOT BORN BUT RATHER ONE BECOMES A WOMAN".</p>
75	<p>In addition to revealing that masturbation, sex outside marriage, and diverse sexual practices were far more common than were previously assumed, Kinsey also found that 37% of men and 13% of women had at least some overt same-gender experience to orgasm, and many more experienced some degree of same-gender attraction.</p>
76	<p>The illustration on the top of this page depicts Kinsey saying, "ONLY THE HUMAN MIND INVENTS CATEGORIES AND TRIES TO FORCE FACTS INTO SEPARATED PIGEONHOLES".</p> <p>The famous Kinsey scale- used in these studies- opened up a new way of thinking about sexuality: as a spectrum between heterosexuality and homosexuality, rather than binary.</p>
78	<p>But Kinsey's research failed to question another binary- that of gender.</p>
84	<p>BLACK FEMINISTS</p> <p>In the 1960s and 70's, black feminist thinkers criticized both the civil rights movement (for neglecting gender) and the feminist movement (for neglecting race). They pointed out that different groups of women had very different experiences and agendas- that being a woman is not the defining feature of identity for those who also suffer other oppressions.</p>
86	<p>In "Age, Race, Class, and Sex: Women Redefining Difference" (1984), black lesbian feminist Audre Lorde pointed out how unexamined privilege resulted in the category of "women" being taken to mean "white women" and black women being defined as "other".</p>
87	<p>Rich argued that women are coerced into heterosexuality, and the associated patriarchal gender relations. This happens through the privileges and pleasures they gain from conformity with heterosexuality, and the punishments and losses associated with deviating from it.</p>

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91	The "straight mind" captures how heterosexuality is woven into our very processes of speaking, feeling, and thinking (e.g. only non-heterosexuals ask themselves why they are the way they are).
93	Wittig argued that gender and sexuality are so intertwined that being a woman only makes sense in a heterosexual context; lesbians are therefore not women! ...CRENSHAW'S INTERSECTIONALITY Building on black feminist ideas in "Demarginalizing the Intersection of Race and Sex", founding coordinator of critical race theory, Kimberle Crenshaw, developed the concept of intersectionality to demonstrate that no one axis of oppression (race, gender, sexuality, class, etc.) can be regarded separately from all of the others.
94	The illustration on this page depicts a young woman wearing a collared shirt, sweater, and jeans, saying: "MY WHITE WORKING-CLASS COMMUNITY ASSUMED EVERYONE WOULD GET MARRIED AND HAVE KIDS, BUT IT ALSO HAD SPACE FOR MORE "MASCULINE" WOMEN LIKE ME." A woman is standing next to her saying: "I'M ALREADY HARRASSED BECAUSE OF MY RACE AND GENDER, HOW MUCH WORSE WOULD IT BE IF I CAME OUT AS BI?"
106	They were making the point that public space was heterosexual space and that alternatives to dominant culture were required for queers. ...Queeruption (part of the queercore offshoot of punk): an anarchist movement opposed to the lack of diversity in mainstream gay culture and its embrace of consumerism.
108	Post-structuralists reject the idea of any single, universal, absolute "truth". They're critical of systems of thought that make claims to uncover truths, such as science and religion.
110	Following Derrida, post-structuralists often deconstruct texts. This means they analyze literary, artistic, media, or scientific texts in order to uncover which binary oppositions are being privileged (e.g. rational or emotional, man or woman, sane or mad). Post-structuralists also offer multiple, even contradictory, readings of texts, as there can be no single true meaning.
116	The queer theory conference led to a special issue of the journal Differences: A Journal of Feminist Cultural Studies on "Queer Theory: Lesbian and Gay Sexualities". So, the early focus was very much on sexualities, but the conference also discussed greater inclusivity (If bi and trans, for example), turning away from identity politics towards acts and practices, and exploring the ways in which power operates in relation to sexuality.
118	Refusing heterosexuality as the standard on which all sexual formation are based. Insisting that sexual subjectivity is shaped- through race and gender- in multiple ways.
126	Foucault had sex with men, and he experienced many problems related to the legal and social constraints around gay sexuality.
148	Butler went beyond the criticisms of early black feminists to argue that, in reinforcing the idea of "women" as a stable, unified identity, feminism risked reifying and cementing the very gender relations that support inequality and oppression.

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150	<p>Rights based on one identity often slip into focusing on the agendas of the most privileged in that group (often white, middle-class people) and excluding/alienating others.</p> <p>More fundamentally, rights based on any kind of essential fixed identity risk undermining what they're fighting for, because they retain the binary (straight/gay, man/woman), the power relations underlying it, and the assumption that such categories make any kind of sense.</p>
152	<p>Our bodies don't determine our genders, and neither do our genders determine our desires.</p>
157	<p>Vitally, there's no real, authentic performance of gender. All gender is imitative performance. A drag queen's performance that looks similar to the normative model of femininity is not a copy of an original, but rather a copy of a copy.</p>
159	<p>The illustration on this page depicts a woman speaking to a person dressed in drag. The woman is saying, "WHY DO YOU DRESS UP LIKE A WOMAN?" The person in drag replies, "WHY DO YOU DRESS LIKE A WOMAN?"</p>
160	<p>If gender and sexuality are constructed within existing power relations, then there cannot be any gender or sexuality before, outside, or beyond these: no "authentic" gender or sexuality to compare others against.</p> <p>...We have to repeat gender performance on an everyday basis.</p>
161	<p>The illustration on this page depicts a female with a beard binding her breasts while a person dressed in drag with a dress, makeup and wig, stands next to her. The woman is saying, "HERE COMES TROUBLE!"</p>
163	<p>The illustration on this page depicts a chart with "GENDER" on the right side depicting the rows for "MAN" and "WOMAN". A woman is cutting up label "GENDER" using a hand saw. A man is at the bottom of the chart setting fire to the "ATTRACTED TO", "GAY", and "STRAIGHT" labels.</p>
164	<p>Gender and sexual constructs can be resisted through:</p> <p>Recognizing that gender and sexuality are both multiple and fluid, and refusing to deploy any identity as a foundation because that would sustain normative structures.</p> <p>Questioning both binaries (male/female, straight/gay) and the links between them.</p> <p>Parody and subversive repetitions of diverse gender and sexuality performances-recognizing that sexuality can be about "bodies and pleasures" with no necessary connection to existing categories of gender and sexuality.</p>
166	<p>The illustration on this page depicts a silhouette of a man and a woman nude on a bed with a canopy in the background over their bed. The woman is saying, "OH BRAD!"</p> <p><i>See Figure 2.</i></p>
168	<p>Heteronormativity is a different concept to its predecessors: homophobia, heterosexism, and straight privilege.</p> <p>...Heterosexism generally refers to bias or discrimination in favor of "opposite-sex" relationships and sexual attractions and in favor of heterosexual-identified people. Heterosexism helps us see that it's not just outright homophobia that's bad for LG people, but also things like having to decide whether to come out or</p>

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	remain closeted (both stressful), or having your sexuality assumed to be the totality of who you are, or the basis on which to question your masculinity/femininity.
172	STRAIGHT PRIVILEGE Straight privilege builds on the work of the feminist and anti-racism activist Peggy McIntosh on male privilege and white privilege. McIntosh looks at how these privileges interlock to give straight white men advantages in life.
207	Halberstam compares the film <i>Dude, Where's My Car?</i> (2000) to other "bromance" movies about pairs of stupid white men. ...In this film, however, the trope of having their memories erased allows the main characters to remain in a state of forgetfulness, and- though their "stupidity" - heteronormativity is challenged. The characters blur the boundaries between homosociality (male buddies) and homosexuality (being naked together and kissing each other), and also form friendships with gay and trans characters.
221	Many animals masturbate, have sex when already pregnant, and engage in other non-procreative sexual activities. Also, over 4,000 species reproduce asexually, without a partner, and many species change sex during their lifetime.
222	The illustration on this page depicts two chimpanzees. One chimp is saying, "HE BUDDY, FANCY SOME SEX TO AFFIRM THE BOND BETWEEN US?"
225	Many people fit more on the "opposite" end of the spectrum than would be predicted by gender stereotypes (e.g. hairiness, height, voice, pitch, strength, and chest size).
227	Queer biologists are interested in how these elements operate together to produce sexual and gender diversity and fluidity.
236	The illustration on the top of this page depicts a woman wearing a white lab coat, standing beside an open door. Behind her, a woman is standing up wearing a corset, panties, stockings, and books with a whip in her hand. She is looking downward at another woman wearing a tube top, panties, and stockings. Her hands are suspended above her head by shackles as she sits on her knees. The woman in the lab coat is saying, "THEY DO THIS BECAUSE OF A PATHOLOGICAL NEED TO ESCAPE THE RESPONSIBILITIES OF LIFE." The illustration on the bottom depicts the same three individuals in a zoomed in view. The woman whom had on a lab coat in the top illustration, is now standing in the room with the other two women described above. She is wearing a corset and a glove and says, "THIS HAS MULTIPLE MEANINGS FOR DIFFERENT PEOPLE, AND AT DIFFERENT TIMES." <i>See Figure 3.</i>
237	KINK Critical research on kink or BDSM (Bondage and Discipline, Dominance and Submission, and SadoMasochism) has challenged the previous sexology focus on delineating normal from abnormal (graphilic) forms of sex. From a queer perspective, this research is also important for shifting focus from sexual identities to sexual practices; gender attraction to other dimension of sexuality; PIV sex to other sexual and non-sexual activities.

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	Such research has demonstrated that those involved in BDSM are no more "psychologically unhealthy" than anybody else, and has provided rich accounts of the lived experience of kinksters within the current cultural context (which continues to pathologize, criminalize, and stigmatize them).
238	<p>The illustration on the top of this page depicts two women from a posterior view. One woman is standing behind the other woman wearing a corset and panties while holding a leather spanking apparatus. The other woman is slightly bent over a counter smiling.</p> <p>The illustration on the bottom of the page depicts a woman wearing a corset, collar, and gloves. She is saying, "SPANKING, FOR EXAMPLE, CAN MEAN: TAKING ON A DIFFERENT ROLE FOR A WHILE, BEING PLAYFUL AND SILLY, RELAXATION, AN ENDORPHIN RUSH, DEMONSTRATING HOW MUCH YOU'RE CAPABLE OF ENDURING, EXPLORING SOMETHING TRAUMATIC FROM THE PAST, BUILDING INTIMACY WITH ANOTHER PERSON, LETTING YOURSELF BE NURTURED..."</p> <p><i>See Figure 4.</i></p>
239	<p>OPEN NON-MONO GAMY</p> <p>...Just as Halberstam explores queer relating potentials in popular media, sexologists study people in open, polyamorous, or otherwise non-monogamous relationships.</p>
241	As with same-sex attraction, from a queer perspective it's important to point out that neither kink practices nor openly non-monogamous relationships are transgressive per se. Some scholars have been criticized for replacing the sex negative, pathologizing stance of previous sexology with a wholly sex positive, celebratory stance, which is just as problematic and depends on a binary.
243	Instead of categorizing sexual "dysfunctions", they suggest that any sexual experience (including erections, orgasms, or their lack) has different meanings for different people, related to the relationships and wider culture that they're embedded in.
244	The illustration on this page depicts a nude man laying on top of a nude woman. There are labels covering much of the couple. The labels read: 4 Things All Confident Women Do In Bed, SEX TO MAKE HIM FALL IN LOVE, O-quake! 12 ways to bed-shaking SEX, RED-HOT SEX TALK: the words he REALLY wants to HEAR, What he's REALLY thinking in bed, HOW NORMAL IS YOUR SEX LIFE?
249	<p>Teresa de Lauretis who coined the term "queer theory", put race right at the heart of the endeavor because sexual subjectivity is shaped by race just as much as gender.</p> <p>However, few of the queer theories we have covered so far have considered race as centrally important (and, relatedly, how many of the queer theorists mentioned have been white?). Queer theory has therefore been criticized for "white-washing", and an ongoing rigorous analysis of how queer theory and activism is structured by whiteness is required.</p> <p>...Fore example, regarding homosexuality as wasting the possibility of white reproduction, and women who had sex outside of (white) marriage as impure or deviant.</p>

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252	Gender, race, and sexuality therefore come together in terms of the "norm" of humanness against which others are compared: generally a white, heterosexual, cisgender man. For example, black and Asian people are often regarded as at polar extremes from white people in relation to gender/sexuality.
254	<p>Critical race theory acknowledges how racism is engrained in societal systems and structures, rather than locating it in individuals. It analyses how white privilege and supremacy perpetuate the marginalization of people of colour. Postcolonial theory aims to analyze and disrupt colonial binaries such as colonizer/colonized, dominant/subordinate, oppressor/oppressed, and highlights the violence that they're implicated in.</p> <p>The illustration on this page depicts a man next to a sign which reads: CRITICAL RACE THEORY JOSE ESTEBAN MUNOZ "BRINGING TOGETHER CRITICAL RACE THEORY AND QUEER THEORY ENABLES US TO EXPLORE WHAT IT MEANS TO DISIDENTIFY WITH DIFFERENT ASPECTS OF IDENTITIES- ESPECIALLY FOR THOSE WITH IDENTITIES THAT ARE TYPICALLY MARGINALIZED."</p> <p>The illustration on this page depicts another man next to a sign which reads: POST-COLONIAL THEORY SCOTT MORGENSEN "I BRING TOGETHER POSTCOLONIAL THEORY AND QUEER THEORY TO EXAMINE HOW WHITE COLONIZATION OF INDIGENOUS PEOPLE IN NORTH AMERICA OFTEN INVOLVED THE MURDER OF TWO-SPIRIT PEOPLE, WHO WERE VIEWED AS SEXUAL AND GENDER DEVIANTS."</p>
272	Some tensions date back to the "feminist sex wars", with queer theorists critiquing feminisms that regard sexuality purely through the lens of patriarchal gender relations.
278	The question of queer theory and trans has been one key aspect of the contestations between feminism and queer theory, again circling around the question of whether gender is essential or constructed.
286	<p>One area of trans that has gained wider attention only relatively recently is genderqueer, or non-binary gender. Both of these words have been used as umbrella terms for an explosion of descriptions of genders that fall between or beyond the gender binary (gender neutral, genderfluid, agender, pangender, and androgynous, to name just a few).</p> <p>...It seems likely there will be similar tensions between queer theory and non-binary people as there are with bi and trans people. They disrupt the gender binary, but some may be seen as returning to identity politics in rights-based campaigns.</p>
292	We've also seen that queer theory's arguments against identity politics have been criticized for failing to consider the lived realities of those whose identities have never been fully recognized (e.g. colonized people, bisexual people, trans people).
301	The illustration on this page depicts four individuals admiring a tall representation the Wicked Witch of the West and Gelinda kissing each other.

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308	Many people have written critically on same-sex marriage and its colonial, racist, classist, and sexist roots.
309	The illustration on this page depicts two women in bridal gowns. One of the women is saying, "SAME-SEX MARRIAGE ALLOWS PEOPLE TO BENEFIT FROM THEIR PARTNER'S HEALTH BENEFITS, TO GAIN LEGAL RESIDENCY, TO INHERIT, AND TO BE EQUAL IN THE EYES OF THE LAW."
313	The illustration on the left-side of the page depicts a nude man on-all-fours while a nude woman is on her knees behind him with her pelvis pressed into his buttocks. The illustration on the bottom-right side of the page depicts two men wearing underpants sitting on either side of a topless woman. There are hearts next to each man's head. <i>See Figure 5.</i>
314	It's possible to be heterosexually attracted/relating without insisting that that is the natural or normal way of being, or that gender or sexuality are binary.
325	Crip theory challenges discourses that limit bodies and pleasures to a normative/deviant binary, and also troubles the independent/dependent binary by pointing out how all bodies are interdependent.
326	The illustration on this page depicts an individual in a wheelchair while another person straddles their laps. The two people are kissing.
344	Subject all forms of sexuality and sexual representations to critical thinking and interrogation about the ideologies and power relations that they uphold (not just the obviously queer or transgressive ones, and not just the apparently straight or normative ones!).

Profanity	Count
Dyke	1
Fag/Faggot	2
Fuck	2
Nigger	1



Figure 1



Figure 2

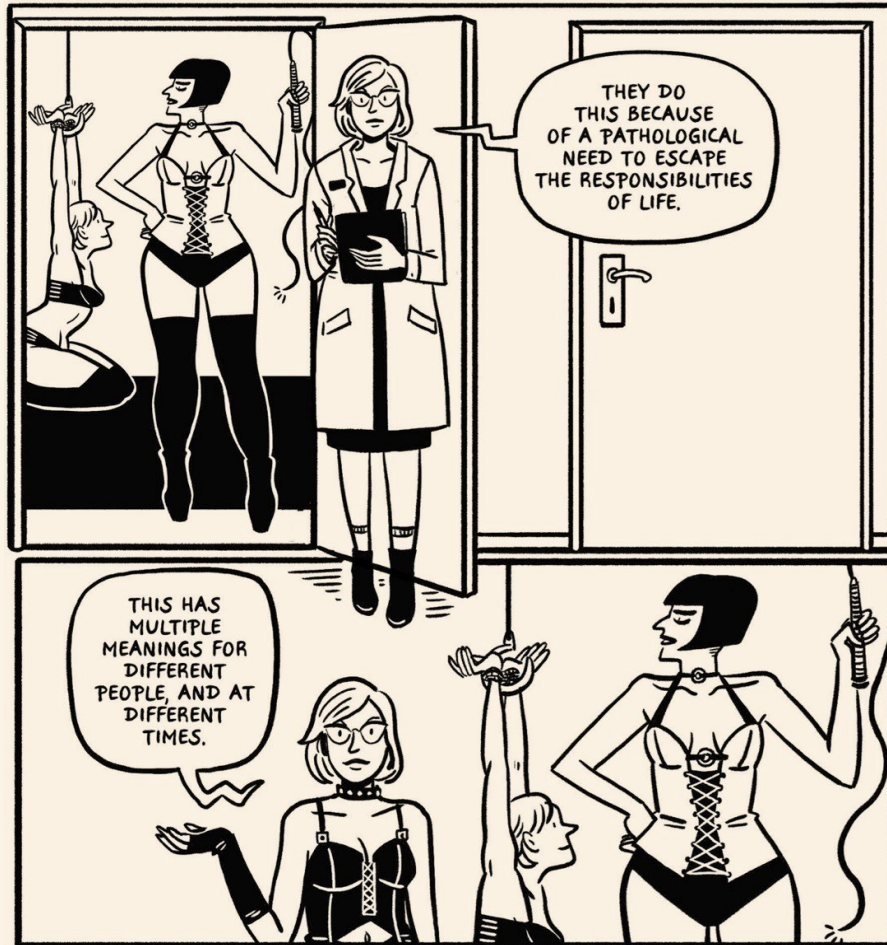


Figure 3

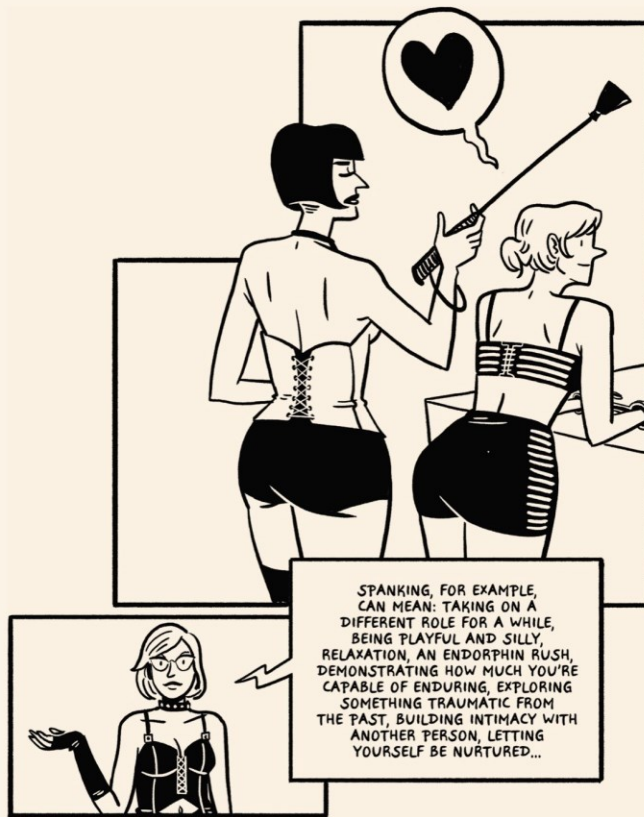


Figure 4



Figure 5