



Queer Ontario Resource List

(Updated May 2013)

Table of Contents

Non-Fiction Books.....	2 – 39
Chapters in Books.....	40 – 44
Journal Articles.....	45 – 58
Journals – Special Issues.....	58 – 61
Conference Papers.....	61 – 63
Biographies and Memoires.....	63 – 69
Web-Based Publications and News.....	70 – 81
Films and Documentaries.....	81 – 90
Like-Minded Individuals, Blogs and Organizations.....	90 – 91

Who We Are

Queer Ontario is a provincial network of gender and sexually diverse individuals — and their allies — who are committed to questioning, challenging, and reforming the laws, institutional practices, and social norms that regulate queer people.

Operating under liberationist and sex-positive principles, we fight for accessibility, recognition, and pluralism, using social media and other tactics to engage in political action, public education, and coalition-building.

www.queerontario.org



Queer Ontario Resource List (Updated May 2013)

Non-Fiction Books

1. [Adam, B.D. \(1987\). *The rise of a gay and lesbian movement*. Boston, MA: Twayne Publishers.](#)

Although the Stonewall riots in New York City in June 1969 are generally considered the beginning of the Gay Liberation movement, "the first social movement to advance the civil rights of gay people was found in Germany in 1897." Amplifying John Lauritsen and David Thorstad's excellent *Early Homosexual Rights Movement (1864-1935)* (1974), sociologist Adam reviews the social, historic, and economic conditions surrounding the development of gay rights worldwide. Using secondary sources, he interweaves individuals, episodes, and examples into an overall picture, chronicling the fits and starts of lesbian and gay rights movements to the present. An extensive list of references supplements the annotated selected bibliography of this comprehensive international history.

2. [Ahmed, S. \(2006\). *Queer Phenomenology: Orientations, Objects, Others*. Durham, NC: Duke University Press Books.](#)

In this groundbreaking work, Sara Ahmed demonstrates how queer studies can put phenomenology to productive use. Focusing on the "orientation" aspect of "sexual orientation" and the "orient" in "orientalism," Ahmed examines what it means for bodies to be situated in space and time. Bodies take shape as they move through the world directing themselves toward or away from objects and others. Being "orientated" means feeling at home, knowing where one stands, or having certain objects within reach. Orientations affect what is proximate to the body or what can be reached. A queer phenomenology, Ahmed contends, reveals how social relations are arranged spatially, how queerness disrupts and reorders these relations by not following the accepted paths, and how a politics of disorientation puts other objects within reach, those that might, at first glance, seem awry.

Ahmed proposes that a queer phenomenology might investigate not only how the concept of orientation is informed by phenomenology but also the orientation of phenomenology itself. Thus she reflects on the significance of the objects that appear—and those that do not—as signs of orientation in classic phenomenological texts such as Husserl's *Ideas*. In developing a queer model of orientations, she combines readings of phenomenological texts—by Husserl, Heidegger, Merleau-Ponty, and Fanon—with insights drawn from queer studies, feminist theory, critical race theory, Marxism, and psychoanalysis. *Queer Phenomenology* points queer theory in bold new directions.

3. [Alexander, M. J. \(2005\). *Pedagogies of Crossing: Meditations on Feminism, Sexual Politics, Memory and the Sacred*. Durham, NC: Duke University Press Books.](#)



Queer Ontario Resource List (Updated May 2013)

M. Jacqui Alexander is one of the most important theorists of transnational feminism working today. *Pedagogies of Crossing* brings together essays she has written over the past decade, uniting her incisive critiques, which have had such a profound impact on feminist, queer, and critical race theories, with some of her more recent work. In this landmark interdisciplinary volume, Alexander points to a number of critical imperatives made all the more urgent by contemporary manifestations of neoimperialism and neocolonialism. Among these are the need for North American feminism and queer studies to take up transnational frameworks that foreground questions of colonialism, political economy, and racial formation; for a thorough re-conceptualization of modernity to account for the heteronormative regulatory practices of modern state formations; and for feminists to wrestle with the spiritual dimensions of experience and the meaning of sacred subjectivity.

In these meditations, Alexander deftly unites large, often contradictory, historical processes across time and space. She focuses on the criminalization of queer communities in both the United States and the Caribbean in ways that prompt us to rethink how modernity invents its own traditions; she juxtaposes the political organizing and consciousness of women workers in global factories in Mexico, the Caribbean, and Canada with the pressing need for those in the academic factory to teach for social justice; she reflects on the limits and failures of liberal pluralism; and she presents original and compelling arguments that show how and why transgenerational memory is an indispensable spiritual practice within differently constituted women-of-color communities as it operates as a powerful antidote to oppression. In this multifaceted, visionary book, Alexander maps the terrain of alternative histories and offers new forms of knowledge with which to mold alternative futures.

4. [Althaus-Reid, M. \(2003\). *The Queer God: Sexuality and Liberation Theology*. New York, NY: Routledge.](#)

There are those who go to gay bars and salsa clubs with rosaries in their pockets, and who make camp chapels of their living rooms. Others enter churches with love letters hidden in their bags, because their need for God and their need for love refuse to fit into different compartments. But what goodness and righteousness can prevail if you are in love with someone whom you are ecclesiastically not supposed to love? Where is God in a salsa bar? *The Queer God* introduces a new theology from the margins of sexual deviance and economic exclusion. Its chapters on Bisexual Theology, Sadean holiness, gay worship in Brazil and Queer sainthood mark the search for a different face of God - the Queer God who challenges the oppressive powers of heterosexual orthodoxy, whiteness and global capitalism. Inspired by the transgressive spaces of Latin American spirituality, where the experiences of slum children merge with Queer interpretations of grace and holiness, *The Queer God* seeks to liberate God from the closet of traditional Christian thought, and to embrace God's part in the lives of gays, lesbians and the poor.



Queer Ontario Resource List

(Updated May 2013)

Only a theology that dares to be radical can show us the presence of God in our times. *The Queer God* creates a concept of holiness that overcomes sexual and colonial prejudices and shows how Queer Theology is ultimately the search for God's own deliverance. Using Liberation Theology and Queer Theory, it exposes the sexual roots that underlie all theology, and takes the search for God to new depths of social and sexual exclusion.

5. [Altman, D. \(2012\). *Homosexual: Oppression & Liberation* \(4th Ed.\). University of Queensland Press: Queensland, Australia.](#)

When *Homosexual: Oppression and Liberation* was first published in 1971, *The New York Review of Books*, hailed it as the only work that bears comparison...with the best to appear from *Women's Liberation*. *Time* wrote that, among the whole tumble of homosexuals who have 'come out of the closet', perhaps best among these accounts is a book by Dennis Altman.

Long out of print, this book remains a seminal work in the gay liberation movement. Altman examines the different positions promoting gay liberation, and recognizes the healthy diversity in these divisions. Elaborating on the writers of the emergent movement--James Baldwin, Allen Ginsberg, Christopher Isherwood, Herbert Marcuse, Kate Millett, and others--*Homosexual* suggests that we can nurture a common, progressive movement out of our shared sexuality and experience of a heterosexist society. Today, in the age of AIDS, ACT UP, and Queer Nation, the possibility of such commonality is of critical importance.

Jeffrey Weeks's new introduction places *Homosexual: Oppression and Liberation* in its historical context, while the author's new afterword examines its significance in light of today's lesbian and gay movement.

6. [Amiccolli Mecca, T. \(2009\). *Smash the Church, Smash the State*. New York, NY: City Lights Publishers.](#)

Nominated for the American Library Association's 2010 Stonewall Book Award, the oldest book award given for outstanding achievement in Gay, Lesbian, Bisexual and Transgendered Literature.

From the first high heel thrown at Stonewall to the last performance of the drag burlesque group the Cockettes, enter the wild days of the late '60s and early '70s with the individuals who lived them! Celebrating 40 years since the June 1969 Stonewall Riots, the essays, manifestos, artwork and photos in this anthology represent a group of radical activists who together formed the ranks of the Gay Liberation Movement.

"2, 4, 6, 8, Smash the Church, Smash the State!" was a rallying cry for many in those days, and the lesbians, gay men and transgenders whose stories are collected here were frequently



Queer Ontario Resource List

(Updated May 2013)

involved in battling oppression on many fronts. For the first time together in one volume, these writers share unique perspectives, occasional regrets and changes of ideology, personal memories, and a celebration of the revolutionary spirit that shaped and guided the movement.

7. Anzaldua, G. (1999). *Borderlands/La Frontera: The New Mestiza*. San Francisco, CA: Aunt Lute Books.

Experimental, inventive, provocative and above all visionary, Gloria Anzaldúa's work is widely recognized among scholars of Chicano/Latino, Gay and Lesbian, Women's, Postcolonial, Ethnic and Cultural Studies as a foundational elaboration of the politics and poetics of cultural hybridity. Both *Borderlands/La Frontera* and *Making Face/Making Soul: Haciendo Caras* are all about understanding the complex and competing social, political and cultural forces that shape-sometimes quite brutally-the experiences of women of color in the U.S., and they are all about taking that understanding and mobilizing it toward creative and revisionary efforts for making social change.

8. Anzaldua, G., & Moraga, C. (1981). *The Bridge Called My Back: Writings By Radical Women of Colour*. London, UK: Persephone Press.

From the forewords by Cherrie Moraga, Gloria Anzaldua through the poems, essays, and pieces Toni Cade Bambara calls "cables, esoesses, conjurations and fusile missles, this is a work of bringing-togetherness that gives the reader a clear-eyed view of life in the United States. From "I Paid Very Hard for My Immigrant Ignorance" by Mirtha Quintanales to "who told you anybody wants to hear from you? you ain't nothing but a black woman!" by hattie gossett to "I Don't Understand Those Who Have Turned Away From Me" by Chrystos, This Bridge Called My Back is a showing-and-telling, a volume of reflections of stunning color: raging, gentle, powerful. First published in 1983 and winner of the 1986 Before Columbus Foundation American Book Award, this collection was an important addition to the steadily growing voice of the world's silenced people, especially women of color. This Bridge Called My Back is a gift of wisdom, of strength, of womanhood. As Gloria Anzaldua puts it in her foreword: "Haven't we always borne jugs of water, children, poverty? Why not learn to bear baskets of hope, love, self-nourishment and to step lightly?"

9. Archer, B. (1999). *The end of gay (and the death of heterosexuality)*. Toronto, ON: Doubleday Canada.

In this insightful and provocative book on sex at the end of an era, Bert Archer contends that the categories of human sexuality are more fluid than ever before. There has been plenty of discussions about the mainstreaming of gay, but little has been said about the effect it has had on how we all see ourselves. Archer suggests the declining relevance of gay identity spells the inevitable death of heterosexuality as well.



Queer Ontario Resource List

(Updated May 2013)

Through the prism of his own sexual past and present, with a wide array of references to pop culture, literature, and history, Archer traces the rise and imminent fall of gay. Along the way, he cites historical examples of greater sexual liberation, embracing the lessons of these precedents as models of our own less inhibited times. As thought provoking as it is entertaining, *The End of Gay* is a bold work that looks forward to the vast possibilities of love without labels.

10. [Aydemir, M. \(2011\). *Indiscretions: At the Intersection of Queer and Postcolonial Theory*. Rodopi: New York, The Netherlands.](#)

In the West, once apparently progressive causes such as sexual equality and lesbian and gay emancipation are increasingly redeployed in order to discipline and ostracize immigrant underclass subjects, primarily Muslims. Gender and sexuality on the one hand and race, culture, and/or ethnicity on the other are more and more forced into separate, mutually exclusive realms. That development cannot but bear on the establishment of queer and postcolonial studies as separate academic specializations, among whom relations usually are as cordial as they are indifferent. This volume inquires into the possibilities and limitations of a parceling out of objects alternative to the common scheme, crude but often apposite, in which Western sexual subjectivity is analyzed and criticized by queer theory, while postcolonial studies takes care of non-Western racial subjectivity. Sex, race: always already distinguished, yet never quite apart. Roderick A. Ferguson has described liberal pluralism as an "ideology of discreteness" in that it disavows race, gender and sexuality's mutually formative role in political, social, and economic relations. It is in that spirit that this volume advocates the discreet, hence judicious and circumspect, reconsideration of the (in)discrete realities of race and sex. Contributors: Jeffrey Geiger, Merrill Cole, Jonathan Mitchell and Michael O'Rourke, Jaap Kooijman, Beth Kramer, Maaike Bleeker, Rebecca Fine Romanow, Anikó Imre, Lindsey Green-Simms, Nishant Shahani, Ryan D. Fong, and Murat Aydemir.

11. [Baroque, F. and Eanelli, T. eds. \(2011\). *Queer Ultra Violence: A Bash Back Anthology*. Creative Commons, Ardent Press.](#)

The anthology includes interviews, analysis, communiqués, and other documents relating to Bash Back! and the tendency that it spawned. We view queer as the blurring of sexual and gender identities. *Queer* is the refusal of fixed identities. It is a war on all identity. In line with the *Bash Back!* tendency, for the uses of this anthology *queer* is *trans* because the gender binary is inherently oppressive. More often than not, our use of the term *queer* is interchangeable with our use of *trans*, though that is not necessarily true of the way in which *trans-whatever* is used. With these notions we are not naïve. We acknowledge that society ensures *Queer* is an oppressed identity. Anti-Queer oppression is the systematic violence that people who fall outside of traditional sexual or gender categories encounter.

12. [Berlant, L. \(2011\). *Cruel Optimism*. Duke University Press.](#)



Queer Ontario Resource List

(Updated May 2013)

Cruel Optimism provides important new ways of understanding subjectivity, temporality, attachment, and the political in the present moment. Lauren Berlant explores individual and collective affective responses to the unravelling of the U.S. and European economies by analyzing mass media, literature, television, film, and video produced in the United States and Europe since 1990. Her incisive interpretations track the emergence of a sense of crisis in relation to conventional notions of the good life and expectations of upward mobility, job security, political and social equality, and enduring intimacy. Berlant suggests modes of temporality that characterize the present, particularly the impasse and the situation, and she discusses new genres such as the "situation tragedy" and the "cinema of precarity," which reflect the eroding power of the fantasy of the good life and the ways that crisis has become ordinary. Given this "crisis ordinariness," Berlant argues that trauma theory, which focuses on the intense and extraordinary, is not well suited to explaining the impasse of present. Berlant advocates attention to how people register and adjust to the pressures of contemporary life and how these processes unfold over time.

13. [Bernstein, M. \(2001\). *Queer Families, Queer Politics*. New York, NY: Columbia University Press.](#)

This is the first book about lesbian, gay, bisexual, and transgender families that connects issues of gender, sexuality, and the family with the broader issues of social movements, politics, and law. Chapters address the themes of visibility, transgression, and resistance, as well as the intersection between the personal and political in the contexts of relationships, parenthood, and political activism. Giving special attention to families of color, immigrant, and poor families, the authors examine the risks entailed in coming out and the significance of class, race, and sexual and gender identity in this process. Parenting also creates dilemmas of visibility as queer families negotiate malls and schools as well as the medical, legal, and political institutions that regulate their families. This book explores how heteronormative and class assumptions influence state policies on parenthood, adoption, and relationships between adults, to question whether the law can meet the needs of queer families. Also discussed is how queer family politics are complicated by bisexuality, nonmonogamy, and gender nonconformity.

14. [Brill, S. \(2008\). *The Transgender Child: A Handbook for Family and Professionals*. San Francisco, CA: Cleis Press.](#)

This comprehensive first of its kind guidebook explores the unique challenges that thousands of families face every day raising their children in every city and state. Through extensive research and interviews, as well as years of experience working in the field, the authors cover gender variance from birth through college. What do you do when your toddler daughter's first sentence is that she's a boy? What will happen when your preschool son insists on wearing a dress to school? Is this ever just a phase? How can you explain this to your



Queer Ontario Resource List

(Updated May 2013)

neighbors and family? How can parents advocate for their children in elementary schools? What are the current laws on the rights of transgender children? What do doctors specializing in gender variant children recommend? What do the therapists say? What advice do other families who have trans kids have? What about hormone blockers and surgery? What issues should your college-bound trans child be thinking about when selecting a school? How can I best raise my gender variant or transgender child with love and compassion, even when I barely understand the issues ahead of us? And what is gender, anyway? These questions and more are answered in this book offering a deeper understanding of gender variant and transgender children and teens.

15. Bronski, M. (1998). *The Pleasure Principle: Sex, Backlash and the Struggle for Gay Freedom*. New York, NY: St. Martin's Press.

Drawing on a half-century of gay history, Michael Bronski brilliantly maps out the fascinating and often ironic interplay between culture and politics. In doing so, he illustrates how and why most heterosexuals need and love certain aspects of gay culture, even though this culture also causes them enormous anxiety and fear. *The Pleasure Principle* offers a profound and disturbing analysis of the roots—and the damaging results—of Western culture's inability to deal with both pleasure and sexuality, especially as they are embodied for many by contemporary gay culture.

16. Bruhm, S., & Hurley, N. (Eds.). (2004). *Curiouser: On the Queerness of Children*. Minneapolis, MN: University of Minnesota Press.

Our culture has a dominant narrative about children: they are (and should stay) innocent of sexual desires and intentions. At the same time, children are officially, tacitly, assumed to be heterosexual. *Curiouser* is a book about this narrative and what happens when it takes an unexpected, or queer, turn—when the stories of childhood must confront a child whose play does not conform to the ideal of child (a)sexuality.

The contributors to *Curiouser* examine the ostensibly simple representations of children that circulate through visual images, life narrative, children's literature, film, and novels. At issue in these essays are the stories we tell to children, the stories we tell about children, and the stories we tell ourselves as children—stories that ultimately frame what is normative and what is queer. From the fiction of Horatio Alger, Henry James, Djuna Barnes, and Guy Davenport to the spectacles of Michael Jackson, Calvin Klein, and *The Exorcist*; from the narrative structure of pedophilia to evangelical Christianity; from punk tomboyism to queer girl-scouting: these scholars of childhood and sexuality scrutinize queer childhood energies in an impressive range of cultural forms.

17. Brushwood Rose, C., & Camilleri, A. (2002). *Brazen Femme: Queering Femininity*. Vancouver, BC: Arsenal Pulp Press.



Queer Ontario Resource List

(Updated May 2013)

Brazen Femme: Queering Femininity is a manifesto for the unrepentant bitch, straddling the furious and fantastic. Undeniably celebratory and deeply troubling, this sharp-edged collection (of fiction, prose poetry, personal essay, photographs, and illustration) figures the un-hyphenated femme experience emerging in performance, betrayal, violence, humour, and survival.

Brazen Femme recognizes femme as an identity in flux and in motion, as constantly being reinvented. This mutability sets the stage for creative and thoughtful representation featuring critically acclaimed writers including Camilla Gibb, Sky Gilbert, Michelle Tea, Amber Hollibaugh, and Anurima Banerji. *Brazen Femme* unapologetically refuses explanations and definitions while bringing into view femme identity through description, reflection, and interpretation. As such, the collection includes the entertaining and challenging work of writers and artists whose stories are missing from existing explorations of femme that exclude experiences of men, transsexual women, and sex workers.

Whether by choice or necessity, these frenzied femmes each explore their desires to make (and remake) femininity fit their own queer frames. Darlings, drag queens, whores, and action heroes . . . a femme by any other name is spectacular.

With writings by Debra Anderson, Anurima Banerji, T.J. Bryan, Anna Camilleri, Daniel Collins, Lisa Duggan and Kathleen McHugh, Camilla Gibb, Sky Gilbert, Tara Hardy, Amber Hollibaugh, Suzann Kole, Elaine Miller, Kathryn Payne, Leah Lakshmi Piepzna-Samarasinha, Elizabeth Ruth, Trish Salah, Abi Slone and Allyson Mitchell, Michelle Tea, Zoe Whittall, and Karin Wolf. With photographs by Chlöe Brushwood Rose, Daniel Collins, and illustrations by Allyson Mitchell, Suzy Malik, and Sandi Rapini.

18. Bull, C. (2001). *Come Out Fighting: A Century of Essential Writing on Gay and Lesbian Liberation*. New York, NY: Thunder's Mouth Press/Nation Books.

Gays and lesbians have spent much of the last 100 years as outcasts and pariahs in their own families, communities, and nation. In *Come Out Fighting*, Chris Bull -- Washington correspondent for *The Advocate* magazine -- has assembled a collection of the most important and influential writing, taken from both the gay and straight press, which forms the basis of the political movement which has reached its zenith only recently. *Come Out Fighting* contains essential writing on gay, lesbian, bisexual and transgender issues from U.S. independent and alternative progressive journals. From Walt Whitman and Sigmund Freud, to Michael Foucault and Elizabeth Birch, this volume is a collection of the best and brightest authors on gay life, politics and culture, from the earliest days of the liberation movement. The essays provocatively illuminate the remaining obstacles to full gay and lesbian equality, and point the way toward a future where there will truly be liberty and justice for all, regardless of sexual orientation.



Queer Ontario Resource List

(Updated May 2013)

19. [Butler, J. \(2004\). *Undoing Gender*. New York, NY: Routledge.](#)

Undoing Gender constitutes Judith Butler's recent reflections on gender and sexuality, focusing on new kinship, psychoanalysis and the incest taboo, transgender, intersex, diagnostic categories, social violence, and the tasks of social transformation. In terms that draw from feminist and queer theory, Butler considers the norms that govern--and fail to govern--gender and sexuality as they relate to the constraints on recognizable personhood. The book constitutes a reconsideration of her earlier view on gender performativity from *Gender Trouble*. In this work, the critique of gender norms is clearly situated within the framework of human persistence and survival. And to "do" one's gender in certain ways sometimes implies "undoing" dominant notions of personhood. She writes about the "New Gender Politics" that has emerged in recent years, a combination of movements concerned with transgender, transsexuality, intersex, and their complex relations to feminist and queer theory.

20. [Califia, P. \(2000\). *Public Sex: The Culture of Radical Sex*. San Francisco, CA: Cleis Press.](#)

Public Sex collects the best of Pat Califia's work published over the past 20 years. Providing both a chronicle of the radical sex movement in the United States, as well as the definitive opinions of America's most consistent and trenchant sexual critic, Public Sex is must-read material for anyone interested in sexual practices, feminism, censorship, or simply the art of the political essay.

21. [Califia, P. \(1997\). *Sex Changes: The Politics of Transgenderism*. San Francisco, CA: Cleis Press.](#)

Sex Changes: The Politics of Transgenderism is Califia's meticulously researched book based on an astute reading of the available literature and in-depth interviews with gender transgressors who "opened their lives, minds, hearts, and bedrooms to the gaze of strangers." Writing about both male-to-female and female-to-male transsexuals, Califia examines the lives of early transgender pioneers like Christine Jorgenson, Jan Morris, Renee Richards and Mark Rees, contemporary transgender activists like Leslie Feinberg and Kate Bornstein, and partners of transgendered people like Minnie Bruce Pratt. Califia scrutinizes feminist resistance to transsexuals occupying women's space, the Christian Right's backlash against transsexuals, and the appropriation of the berdache and other differently-gendered by gay historians to prove the universal existence of homosexuality. Finally, *Sex Changes* explores the future of gender.

22. [Cavanaugh, S. \(2010\). *Queering Bathrooms: Gender, Sexuality and the Hygienic Imagination*. Toronto, ON: University of Toronto Press.](#)



Queer Ontario Resource List

(Updated May 2013)

The intersection of public washrooms and gender has become increasingly politicized in recent years: queer and trans folk have been harassed for allegedly using the 'wrong' washroom, while widespread campaigns have advocated for more gender-neutral facilities. In *Queering Bathrooms*, Sheila L. Cavanagh explores how public toilets demarcate the masculine and the feminine and condition ideas of gender and sexuality.

Based on 100 interviews with GLBT and/or intersex peoples in major North American cities,

Cavanagh delves into the ways that queer and trans communities challenge the rigid gendering and heteronormative composition of public washrooms. Incorporating theories from queer studies, trans studies, psychoanalysis, and the work of Michel Foucault, Cavanagh argues that the cultural politics of excretion is intimately related to the regulation of gender and sexuality. Public toilets house the illicit and act as repositories for the social unconscious. Also offering suggestions for imagining a more inclusive public washroom, *Queering Bathrooms* asserts that although toilets are not typically considered within traditional scholarly bounds, they form a crucial part of our modern understanding of sex and gender.

23. Clare, E. (1999). *Exile and Pride: Disability, Queerness and Liberation*. South End Press: Cambridge, MA.

First published in 1999, *Exile and Pride* established Eli Clare as one of the leading writers on the intersections of queerness and disability. With this critical tenth-anniversary edition, the groundbreaking publication secures its position as essential to the history of queer and disability politics. Yet the book is much too great in scope to be defined by even these two issues. Instead it offers an intersectional framework for understanding how our bodies actually experience the politics of oppression, power, and resistance. At the heart of Clare's exploration of environmental destruction, white working-class identity, queer community, disabled sexuality, childhood sexual abuse, coalition politics, and his own gender transition is a call for social justice movements that are truly accessible for everyone.

24. Conrad, R. (Ed.). (2010). *Against Equality: Queer Critiques of Gay Marriage*. Lewiston, ME: Against Equality Press.

While what feels like the entirety of the gay and lesbian movement in unison towards some vague notion of equality, the Against Equality collective has been quietly assembling a digital archive to document the critical resistance to the politics of inclusion. The pocket-sized book of archival texts lays out some of the historical foundations of queer resistance to the gay marriage mainstream alongside more contemporary inter-subjective critiques that deal directly with issues of race, class, gender, citizenship, age, ability, and more. In portable book form, the critical conversations that are happening so readily on the internet will no longer be withheld from those with little to no online access like queer and trans-prisoners, people of low income, rural folks and the technologically challenged.



Queer Ontario Resource List

(Updated May 2013)

25. [Currah, P., Juang, R. & Price Minter, S. \(2006\). *Transgender Rights*. Minnesota, MN: University of Minnesota Press.](#)

Over the past three decades, the transgender movement has gained visibility and achieved significant victories. Discrimination has been prohibited in several states, dozens of municipalities, and more than two hundred private companies, while hate crime laws in eight states have been amended to include gender identity. Yet prejudice and violence against transgender people remain all too common.

With analysis from legal and policy experts, activists and advocates, *Transgender Rights* assesses the movement's achievements, challenges, and opportunities for future action. Examining crucial topics like family law, employment policies, public health, economics, and grassroots organizing, this groundbreaking book is an indispensable resource in the fight for the freedom and equality of those who cross gender boundaries. Moving beyond media representations to grapple with the real lives and issues of transgender people, *Transgender Rights* will launch a new moment for human rights activism in America.

Contributors: Kylar W. Broadus, Judith Butler, Mauro Cabral, Dallas Denny, Taylor Flynn, Phyllis Randolph Frye, Julie A. Greenberg, Morgan Holmes, Bennett H. Klein, Jennifer L. Levi, Ruthann Robson, Nohemy Solórzano-Thompson, Dean Spade, Kendall Thomas, Paula Viturro, Willy Wilkinson.

26. [Dahlberg, G., & Hultqvist, K. \(2001\). *Governing the Child in the New Millennium*. New York and London: RoutledgeFalmer.](#)

Contributors to this volume begin from the assumption that the changes wrought by globalization compel us to reflect upon the status of the child and childhood at the end of the 20th century. The essays in the book consider what techniques are used to govern the child, what role the family plays, what is global and what is currently specific in the changes, and how the subject is constructed and construed.

27. [Dangerous Bedfellows \(Eds.\). \(2008\). *Policing Public Sex: Queer Politics and the Future of AIDS Activism*. Brooklyn, NY: South End Press.](#)

This text calls for an activism that refuses to sacrifice queer culture and sexuality on the altar of the moralistic hysteria that currently divides gay/lesbian communities. Some of the many notable contributors include Priscilla Alexander, Lisa Duggan, Carol Leigh, Alison Redick, and Andrew Ross.

28. [Daring, C. B., Rogue, J., Shannon, D., & Volcano, A. eds. \(2012\). *Queering Anarchism: Addressing and Undressing Power and Desire*. Oakland, CA: AK Press.](#)



Queer Ontario Resource List

(Updated May 2013)

What does it mean to "queer" the world around us? How does the radical refusal of the mainstream codification of GLBT identity as a new gender norm come into focus in the context of anarchist theory and practice? How do our notions of orientation inform our politics—and vice versa? *Queering Anarchism* brings together a diverse set of writings, ranging from the deeply theoretical to the playfully personal, that explore the possibilities of the concept of "queering," turning the dominant, and largely heteronormative, structures of belief and identity entirely inside out. Ranging in topic from the economy to disability, politics, social structures, sexual practice, interpersonal relationships, and beyond, the authors here suggest that queering might be more than a set of personal preferences—pointing toward the possibility of an entirely new way of viewing the world.

29. [Davis, M., & Kennedy, E. \(1994\). *Boots of Leather, Slippers of Gold: The History of a Lesbian Community*. New York, NY: Penguin Publishing.](#)

When most lesbians had to hide, how did they find one another? Were the bars of the 1940s and 1950s more fun than the bars today? Did black and white lesbians socialize together? *Boots of Leather, Slippers of Gold* is a groundbreaking account of the growth of the lesbian community in Buffalo, New York from the mid-1930s to the early 1960s. Drawing on oral histories collected from 45 women, it is the first comprehensive history of a working-class lesbian community. These poignant and complex stories provide a look at black and white working-class lesbians as powerful agents of historical change. Their creativity and resilience under oppressive circumstances constructed a better life for all lesbians and expanded possibilities for all women. Based on 13 years of research, *Boots of Leather, Slippers of Gold* ranges over topics including sex, relationships, coming out, butch-fem roles, motherhood, aging, racism, work, oppression, and pride. Kennedy and Davis provide a unique insider's perspective on butch-fem culture, and trace the roots of gay and lesbian liberation to the determined resistance of working-class lesbians. The book begins by focusing on the growth and development of community, culture, and consciousness in the bars and open house parties of the 1930s, 40s, and 50s. It goes on to explore the code of personal behavior and social imperative in butch-fem culture, centering on dress, mannerisms, and gendered sexuality. Finally the book examines serial monogamy, the social forces which shaped love and break-ups, and the changing nature and content of lesbian identity. Capturing the full complexity of lesbian culture, this outstanding book includes extensive quotes from narrators that make every topic a living document, a composite picture of the lives of real people fighting for respect and for a place that would be safe for their love.

30. [Driver, S. \(2008\). *Queer Youth Culture*. Albany, NY: State University of New York Press.](#)

Engaging a wide range of cultural practices, including zine-making, drag performance, online chatting, music, gay porn, and organizing resistance, the essays in Susan Driver's *Queer Youth Cultures* explore the creative, political, energetic, and artistic worlds of contemporary queer youth. The research in this collection bridges the perspectives of academics and queer



Queer Ontario Resource List

(Updated May 2013)

youth, and the voices of the youth resonate throughout the analyses of their communities and lives. Through a variety of methodological approaches, the contributors bring into focus the institutional regulations of youth sexuality and gender, the complex and changing embodied experiences of queer youth, and the visual and textual languages through which the experiences of the youth are represented. Rather than seeing queer youth as victims, contributors celebrate the creative ways that sexual and gender minority youth forge subcultures and challenge exclusionary and heteronormative ways of understanding young people.

Contributors include Cass Bird, Megan Davidson, Cristyn Davies, Susan Driver, Andil Gosine, Judith Halberstam, Valerie Harwood, Anna Hickey-Moody, Mark Lipton, Ziysah D. Markson, David McInnes, Mary Louise Rasmussen, Jackie Regales, Melissa Rigney, Neal Ritchie, Jama Shelton, Zeb J. Tortorici, and Angela Wilson.

31. [Drucker, P. ed. \(2000\). *Different Rainbows*. Gay Men's Press: London.](#)

A pioneering collection of essays which give a sample of some of the most interesting work being done on the lesbian and gay movements in various third world countries including Brazil, Mexico, Kenya, India and China. The eleven essays are edited by Peter Drucker, a well-respected academic in the field of gay and lesbian studies. Contributors include Dennis Altman, Margaret Randall and Mark Gevisser.

32. [Duggan, L. \(2003\). *The Twilight of Equality? Neoliberalism, Cultural Politics, and the Attack on Democracy*. Boston, MA: Beacon Press.](#)

By now, we've all heard about the shocking redistribution of wealth that's occurred during the last thirty years, and particularly during the last decade. But economic changes like this don't occur in a vacuum; they're always linked to politics. *The Twilight of Equality?* searches out these links through an analysis of the politics of the 1990s, the decade when neoliberalism-free market economics-became gospel. After a brilliant historical examination of how racial and gender inequities were woven into the very theoretical underpinnings of the neoliberal model of the state, Duggan shows how these inequities play out today. In a series of political case studies, Duggan reveals how neoliberal goals have been pursued, demonstrating that progressive arguments that separate identity politics and economic policy, cultural politics and affairs of state, can only fail. Ultimately, *The Twilight of Equality?* not only reveals how the highly successful rhetorical maneuvers of neoliberalism have functioned but, more importantly, it shows a way to revitalize and unify progressive politics in the U.S. today.

33. [Eng, D. \(2010\). *The Feeling of Kinship: Queer Liberalism and the Racialization of Intimacy*. Durham, NC: Duke University Press.](#)



Queer Ontario Resource List

(Updated May 2013)

In *The Feeling of Kinship*, David L. Eng investigates the emergence of “queer liberalism”—the empowerment of certain gays and lesbians in the United States, economically through an increasingly visible and mass-mediated queer consumer lifestyle, and politically through the legal protection of rights to privacy and intimacy. Eng argues that in our “colorblind” age the emergence of queer liberalism is a particular incarnation of liberal freedom and progress, one constituted by both the racialization of intimacy and the forgetting of race. Through a startling reading of *Lawrence v. Texas*, the landmark legal decision overturning Texas’s antisodomy statute, Eng reveals how the ghosts of miscegenation haunt both *Lawrence* and the advent of queer liberalism.

Eng develops the concept of “queer diasporas” as a critical response to queer liberalism. A methodology drawing attention to new forms of family and kinship, accounts of subjects and subjectivities, and relations of affect and desire, the concept differs from the traditional notions of diaspora, theories of the nation-state, and principles of neoliberal capitalism upon which queer liberalism thrives. Eng analyzes films, documentaries, and literature by Asian and Asian American artists including Wong Kar-wai, Monique Truong, Deann Borshay Liem, and Rea Tajiri, as well as a psychoanalytic case history of a transnational adoptee from Korea. In so doing, he demonstrates how queer Asian migrant labor, transnational adoption from Asia, and the political and psychic legacies of Japanese internment underwrite narratives of racial forgetting and queer freedom in the present. A focus on queer diasporas also highlights the need for a poststructuralist account of family and kinship, one offering psychic alternatives to Oedipal paradigms. *The Feeling of Kinship* makes a major contribution to American studies, Asian American studies, diaspora studies, psychoanalysis, and queer theory.

34. [Faderman, L. \(1991\). *Odd Girls and Twilight Lovers: A History of Lesbian Life in Twentieth Century America*. New York, NY: Penguin.](#)

Traces the evolution of lesbian identity and subcultures from the early years of the century to the diversity of today's lifestyles. Faderman uses journals, unpublished manuscripts, songs, new accounts, novels, medical literature and over 186 personal interviews with lesbians of all races, ages and classes to uncover and relate this often surprising narrative of lesbian life in America. Lesbian identity could emerge, Faderman maintains, only during this century with the sexual freedom of the 1920s and the 1960s, as well as the social freedom made possible by World War II, the education of women and the civil rights and women's movements. The term "lesbian" did not become current until the late 19th century, when European sexologists began to explore female same-sex loving. Sexologists stigmatized same-sex loving where once it had been accepted. This book tells how women who accepted the label "lesbian" altered the sexologists' definitions, creating identities and ideologies for themselves.

35. [Feinberg, L. \(1999\). *Trans Liberation: Beyond Pink and Blue*. Boston, MA: Beacon Press.](#)



Queer Ontario Resource List (Updated May 2013)

This stirring call for tolerance and solidarity from the acclaimed activist and author of *Transgender Warriors* collects Leslie Feinberg's speeches on trans liberation and its essential connection to the liberation of all people.

36. [Feinberg, L. \(1996\). *Transgender Warriors: Making history from Joan of Arc to Dennis Rodman*. Boston, MA: Beacon Press.](#)

In this fascinating, personal journey through history, Leslie Feinberg--one of the most prominent gender rights activists today--uncovers persuasive evidence that there have always been people who crossed the cultural boundaries of gender. Out of hir embattled childhood and teenage years as a gender outlaw, Feinberg began a search for others like hir in history.

Ze found a long tradition of fighting back against injustice--from Joan of Arc to the Welsh peasants who cross-dressed to protest taxes; from the Black and Latina drag queens who led the Stonewall Rebellion to transsexual parents today. Despite the sometimes terrible price that traditional society often exacted of these transgender warriors, Feinberg urges us to receive them as heroes and visionaries.

Illustrated with many never-before-published historical images and contemporary photographs, *Transgender Warriors* is an eye-opening jaunt through the history of gender expression--from ancient Syria to the contemporary United States--and a powerful testament to the rebellious spirit.

37. [Feinberg, L. \(1992\). *Transgender Liberation: A Movement Whose Time Has Come*. Bethesda, MD: World View Forum.](#)

A Marxist view of when and why trans oppression arose. It asks why there is so much violence against transgender and transsexual people, who decides the 'norms' of gender expression, and why some people are punished for their identities and self-expression.

38. [Fine, C. \(2010\). *Delusions of Gender: How Our Minds, Society and Neurosexism Create Difference*. New York, NY: W.W. Norton and Company.](#)

A brilliantly researched and wickedly funny rebuttal of the pseudo-scientific claim that men are from Mars and women are from Venus.

It's the twenty-first century, and although we tried to rear unisex children—boys who play with dolls and girls who like trucks—we failed. Even though the glass ceiling is cracked, most women stay comfortably beneath it. And everywhere we hear about vitally important “hardwired” differences between male and female brains. The neuroscience that we read about in magazines, newspaper articles, books, and sometimes even scientific journals increasingly tells a tale of two brains, and the result is more often than not a validation of the



Queer Ontario Resource List

(Updated May 2013)

status quo. Women, it seems, are just too intuitive for math; men too focused for housework.

Drawing on the latest research in neuroscience and psychology, Cordelia Fine debunks the myth of hardwired differences between men's and women's brains, unraveling the evidence behind such claims as men's brains aren't wired for empathy and women's brains aren't made to fix cars. She then goes one step further, offering a very different explanation of the dissimilarities between men's and women's behavior. Instead of a "male brain" and a "female brain," Fine gives us a glimpse of plastic, mutable minds that are continuously influenced by cultural assumptions about gender.

Passionately argued and unfailingly astute, *Delusions of Gender* provides us with a much-needed corrective to the belief that men's and women's brains are intrinsically different—a belief that, as Fine shows with insight and humor, all too often works to the detriment of ourselves and our society.

39. [Fitzgerald, M. & Rayter, S. \(2012\). *Queerly Canadian: An Introductory Reader in Sexuality Studies*. Canadian Scholar's Press: Toronto, ON.](#)

In this remarkable and comprehensive anthology, many of Canada's leading sexuality studies scholars examine the fundamental role that sexuality has played--and continues to play--in the building of our nation, and in our national narratives, myths, and anxieties about Canadian identity.

Covering both historical and contemporary perspectives on law and criminal justice, organizing and resistance, health and medicine, labour, education, marriage and family, sport, popular and youth culture, and visual media, these essays also integrate marginalities such as race, class, and gender. This massive interdisciplinary collection is essential for the Canadian sexuality studies classroom, and for anyone interested in the mythologies and realities of queer life in Canada.

40. [Freeman, E. \(2010\). *Time Binds: Queer Temporalities, Queer Histories*. Durham, NC: Duke University Press.](#)

Time Binds is a powerful argument that temporal and sexual dissonance are intertwined, and that the writing of history can be both embodied and erotic. Challenging queer theory's recent emphasis on loss and trauma, Elizabeth Freeman foregrounds bodily pleasure in the experience and representation of time as she interprets an eclectic archive of queer literature, film, video, and art. She examines work by visual artists who emerged in a commodified, "postfeminist," and "postgay" world. Yet they do not fully accept the dissipation of political and critical power implied by the idea that various political and social battles have been won and are now consigned to the past. By privileging temporal gaps and narrative detours in their work, these artists suggest ways of putting the past into meaningful, transformative



Queer Ontario Resource List (Updated May 2013)

relation with the present. Such “queer asynchronies” provide opportunities for rethinking historical consciousness in erotic terms, thereby countering the methods of traditional and Marxist historiography. Central to Freeman’s argument are the concepts of chrononormativity, the use of time to organize individual human bodies toward maximum productivity; temporal drag, the visceral pull of the past on the supposedly revolutionary present; and erotohistoriography, the conscious use of the body as a channel for and means of understanding the past. *Time Binds* emphasizes the critique of temporality and history as crucial to queer politics.

41. Goldstein, R. (2002). *The Attack Queers: Liberal Society and the Gay Right*. Verso Press: London, UK, Brooklyn, NY.

For most of its history, the American gay movement has been part of the democratic Left. Gay liberation's founders were Communists, and its activist core is still overwhelmingly progressive. But in recent years, a more affluent group of gay men has begun to make its mark. Though they are a minority in the queer community (which includes people of all races, classes and genders), conservatives have become the loudest gay voices in the mainstream media. With their withering contempt for feminism and radical politics, these 'gayocons' are changing the movement's public image. Unless their rise is met by a persuasive critique, they may also alter its heart and soul.

The Attack Queers offers such a critique. It describes how the gay Right agenda differs from the one the queer community has long embraced. Never abandoning its analysis of the complex relationship between homosexuals and liberal society, the book examines the conflict between liberationists and assimilationists that has raged since the Stonewall era, and explores how political success tipped the balance and facilitated the rise of the gay Right. Finally this book offers an alternative to gay conservatism grounded in queer humanism, a distinct sensibility that has been a major force in progressive thought for more than a century.

42. Grossman, A. (2001). *Queer Asian Cinema: Shadows in the Shade*. Routledge: Oxford, UK, New York, NY.

Although Asian films have reached a new height in popularity worldwide, *Queer Asian Cinema: Shadows in the Shade* is the first full-length book in English solely devoted to examining the aesthetics and politics of homosexuality in Asian films.

This unique book presents multiple points of view on the portrayal of gay, lesbian, and transgendered people in film throughout Asia. From the subversive sadomasochism of Japan's "pink films" to the hard-boiled world of Hong Kong's gangster movies, *Queer Asian Cinema* analyzes and discusses attitudes toward homosexuality in the full spectrum of Asian film. In addition to studies of the representation of identified gay men, lesbians, and



Queer Ontario Resource List

(Updated May 2013)

transgendered individuals, it reveals the hidden homoerotic subtext of otherwise conventional films.

Queer Asian Cinema: Shadows in the Shade brings together experts in both film-making and movie criticism, providing a balanced viewpoint to unite the worlds of academic and popular perceptions on this subject. It opens an exciting discussion of this important and largely neglected area of cinematic discourse.

43. [Halperin, D., & Traub, V. \(2010\). *Gay Shame*. Chicago, IL: The University of Chicago Press.](#)

Ever since the 1969 Stonewall Riots, “gay pride” has been the rallying cry of the gay rights movement and the political force behind the emergence of the field of lesbian and gay studies. But has something been lost, forgotten, or buried beneath the drive to transform homosexuality from a perversion to a proud social identity? Have the political requirements of gay pride repressed discussion of the more uncomfortable or undignified aspects of homosexuality?

Gay Shame seeks to lift this unofficial ban on the investigation of homosexuality and shame by presenting critical work from the most vibrant frontier in contemporary queer studies. An esteemed list of contributors tackles a range of issues—questions of emotion, disreputable sexual histories, dissident gender identities, and embarrassing figures and moments in gay history—as they explore the possibility of reclaiming shame as a new, even productive, way to examine lesbian and gay culture.

Accompanied by a DVD collection of films, performances, and archival imagery, *Gay Shame* constitutes nothing less than a major redefinition and revitalization of the field.

44. [Heckert, J. & Cleminson, R. \(Eds.\). \(2011\). *Anarchism & Sexuality: Ethics, Relationships and Power*. London and New York: Routledge.](#)

Anarchism & Sexuality aims to bring the rich and diverse traditions of anarchist thought and practice into contact with contemporary questions about the politics and lived experience of sexuality. Both in style and in content, it is conceived as a book that aims to question, subvert and overflow authoritarian divisions between the personal and political; between sexual desires categorised as heterosexual or homosexual; between seemingly mutually exclusive activism and scholarship; between forms of expression such as poetry and prose; and between disciplinary categories of knowledge. *Anarchism & Sexuality* seeks to achieve this by suggesting connections between ethics, relationships and power, three themes that run throughout. The key objectives of the book are: to bring fresh anarchist perspectives to debates around sexuality; to make a queer and feminist intervention within the most recent wave of anarchist scholarship; and to make a queerly anarchist contribution to social justice literature, policy and practice. By mingling prose and poetry, theory and autobiography, it



Queer Ontario Resource List

(Updated May 2013)

constitutes a gathering place to explore the interplay between sexual and social transformation. This book will be of use to those interested in anarchist movements, cultural studies, critical legal theory, gender studies, and queer and sexuality studies.

45. Jay, K., & Young, A. (Eds). (1992). *Out of the Closets: Voices of Gay Liberation*. New York, NY: New York University Press.

Filled with joyous self-affirmation, angry manifestos, and searching personal reflections, this classic work provides a close look at the individuals and ideologies of this important social movement. In the tradition of *Sisterhood is Powerful*, *Out of the Closets* presents, in their own words, the views, values attitudes, aspirations, and circumstances of the early generation of gay and lesbian liberationists. Highlighting both how much and how little has changed since Stonewall, this work is essential reading for anyone concerned with the history of sexuality and the legal and social status of lesbians and gays in contemporary America.

46. Kinsman, G. (1987). *The Regulation of Desire: Sexuality in Canada*. Montréal, PQ: Black Rose Books.

Sexuality is hotly contested in the 1990s. Battles are being fought over lesbian and gay rights, same-sex benefits, sex education for young people, sexual violence against women, and the needs of people living with AIDS. Sexual relations have become a major terrain of social and political struggle. *The Regulation of Desire* offers insights into the social forces that have organized and maintained lesbian and gay oppression, and pinpoints allies for building coalitions that could allow us to gain more control over our bodies and sexualities, and to build a world free of sexual violence and danger.

47. Kinsman, G. & Gentile, P. (2010). *The Canadian War on Queers: National Security as Sexual Regulation*. Vancouver, BC: UBC Press.

From the 1950s to the late 1990s, agents of the state spied on, interrogated, and harassed gays and lesbians in Canada, employing social ideologies and other practices to construct their targets as threats to society and enemies of the state.

Based on official security documents and interviews with gays, lesbians, civil servants, and high-ranking officials, *The Canadian War on Queers* offers a passionate, personalized account of a national security campaign that violated people's civil rights and freedoms in an attempt to regulate their sexual practices. Gary Kinsman and Patrizia Gentile disclose not only the acts of state repression that accompanied the Canadian war on queers but also forms of resistance that raise questions about just whose security was being protected and about national security as an ideological practice. His path-breaking account of how the state used national security to wage war on its own people offers ways of understanding, and resisting, contemporary ideological conflicts such as the "war on terror." It is required reading for



Queer Ontario Resource List

(Updated May 2013)

students, scholars, and social activists in lesbian, gay, and queer studies or anyone interested in the issues of national security, state repression, and human rights.

48. Krinsky, C. ed. (2008). *Moral Panics over Contemporary Children and Youth*. Ashgate.

A truly international collection, this volume features new global research examining the cultural construction of youth, through the dissemination of moral panics. This is the first book to make the most of the latest contemporary research to examine this controversial social issue. Its accessible manner and multidisciplinary approach will appeal to researchers and students across the social sciences and humanities.

49. Lancaster, R.N. (2011). *Sex Panic and the Punitive State*. Berkeley: University of California Press.

One evening, while watching the news, Roger N. Lancaster was startled by a report that a friend, a gay male school teacher, had been arrested for a sexually based crime. The resulting hysteria threatened to ruin the life of an innocent man. In this passionate and provocative book, Lancaster blends astute analysis, robust polemic, ethnography, and personal narrative to delve into the complicated relationship between sexuality and punishment in our society. Drawing on classical social science, critical legal studies, and queer theory, he tracks the rise of a modern suburban culture of fear and develops new insights into the punitive logic that has put down deep roots in everyday American life.

50. Loftin, C. (2012). *Letters to ONE (Suny Series in Queer Politics and Culture)*. State University of New York Press: Albany, NY.

Long before the Stonewall riots, *ONE* magazine—the first openly gay magazine in the United States—offered a positive viewpoint of homosexuality and encouraged gay people to resist discrimination and persecution. Despite a limited monthly circulation of only a few thousand, the magazine influenced the substance, character, and tone of the early American gay rights movement. This book is a collection of letters written to the magazine, a small number of which were published in *ONE*, but most of them were not. The letters candidly explore issues such as police harassment of gay and lesbian communities, antigay job purges, and the philosophical, scientific, and religious meanings of homosexuality.

51. Lorde, A. (1984). *Sister Outsider: Essays and Speeches*. Berkeley, CA: Crossing Press.

Presenting the essential writings of black lesbian poet and feminist writer Audre Lorde, *Sister Outsider* celebrates an influential voice in twentieth-century literature. In this charged collection of fifteen essays and speeches, Lorde takes on sexism, racism, ageism, homophobia, and class, and propounds social difference as a vehicle for action and change. Her prose is incisive, unflinching, and lyrical, reflecting struggle but ultimately offering



Queer Ontario Resource List

(Updated May 2013)

messages of hope. This commemorative edition includes a new foreword by Lorde scholar and poet Cheryl Clarke, who celebrates the ways in which Lorde's philosophies resonate more than twenty years after they were first published. These landmark writings are, in Lorde's own words, a call to “never close our eyes to the terror, to the chaos which is Black which is creative which is female which is dark which is rejected which is messy which is...”

52. [Martin, F., Jackson, P., McLelland, M., & Yue, A. \(2008\). *AsiaPacifiQueer: Rethinking Genders and Sexualities*. University of Illinois Press: Chicago, IL.](#)

This interdisciplinary collection examines the shaping of local sexual cultures in the Asian Pacific region in order to move beyond definitions and understandings of sexuality that rely on Western assumptions. The diverse studies in *AsiaPacifiQueer* demonstrate convincingly that in the realm of sexualities, globalization results in creative and cultural admixture rather than a unilateral imposition of the western values and forms of sexual culture. These essays range across the Pacific Rim and encompass a variety of forms of social, cultural, and personal expression, examining sexuality through music, cinema, the media, shifts in popular rhetoric, comics and magazines, and historical studies. By investigating complex processes of localization, interregional borrowing, and hybridization, the contributors underscore the mutual transformation of gender and sexuality in both Asian Pacific and Western cultures.

Contributors are Ronald Baytan, J. Neil C. Garcia, Kam Yip Lo Lucetta, Song Hwee Lim, J. Darren Mackintosh, Claire Maree, Jin-Hyung Park, Teri Silvio, Megan Sinnott, Yik Koon Teh, Carmen Ka Man Tong, James Welker, Heather Worth, and Audrey Yue.

53. [Massad, J. \(2007\). *Desiring Arabs*. Chicago, IL: University of Chicago Press.](#)

Sexual desire has long played a key role in Western judgments about the value of Arab civilization. In the past, Westerners viewed the Arab world as licentious, and Western intolerance of sex led them to brand Arabs as decadent; but as Western society became more sexually open, the supposedly prudish Arabs soon became viewed as backward. Rather than focusing exclusively on how these views developed in the West, in *Desiring Arabs* Joseph A. Massad reveals the history of how Arabs represented their own sexual desires. To this aim, he assembles a massive and diverse compendium of Arabic writing from the nineteenth century to the present in order to chart the changes in Arab sexual attitudes and their links to Arab notions of cultural heritage and civilization.

A work of impressive scope and erudition, Massad's chronicle of both the history and modern permutations of the debate over representations of sexual desires and practices in the Arab world is a crucial addition to our understanding of a frequently oversimplified and vilified culture.

54. [McCourt, J. \(2004\). *Queer Street: Rise and Fall of an American Culture, 1947-1985*. New York, NY: W.W. Norton and Company.](#)



Queer Ontario Resource List

(Updated May 2013)

In dazzling style, *Queer Street* traces the social and cultural evolution of gay life in twentieth-century America. Through film and philosophy, anecdote and broad history, James McCourt enlivens and examines the boundaries and boundlessness of gay history.

55. McLeod, D.M. (1996). *Lesbian and Gay Liberation in Canada: A Selected Annotated Chronology, 1964 – 1975*. Toronto, ON: ECW Press.

This authoritative reference guide covers the first 12 years of the organized homophile/gay liberation movement in Canada, from 1964 (when the Association for Social Knowledge [ASK], Canada's first large-scale homophile organization, was formed in Vancouver) through 1975 (the year of the founding of the National Gay Rights Coalition/Coalition nationale pour les droits des homosexuels [NGRC/CNDH], the first truly national coalition of Canadian lesbian and gay groups). Each entry in the chronology is combined with a brief bibliography of sources. Coverage is selective and focuses on self-declared lesbians and gay men and their activities in regard to the forging of lesbian and gay communities and liberation in Canada. Special attention has been given to important demonstrations, political action and lobbying, and legal reform. In addition, artistic and cultural contributions with significant lesbian or gay content are included, such as books, dramatic productions, films, etc. Three appendices provide supplementary information on lesbian and gay organizations, periodicals, and bars and clubs.

56. Mitzel. (1980). *The Boston Sex Scandal*. Glad Day Books: Boston, MA.

During the past decade, the growing gay movement has come under increasing attacks from the reactionists. Coordinated campaigns by Anita Bryant, LAPD Det. Lloyd Martin, Judianne Densen-Gerber and many others sought to mobilize prejudice against 'gay rights' by depicting all gay men as 'child molesters' and 'kiddie pornographers.' In the 1970s, massive police round-ups were launched in L.A., New Orleans, Boston and other cities, using the cover of sensational press lies and false charges of rape and abuse of minors. The Boston Sex Scandal is a detailed and documented story of the official attack unleashed in Boston. It is the history of political corruption, exploitation of homophobia, dirty politics by the established political machine, and the panic of established gay leaders in the midst of a witchhunt. The Boston Sex Scandal is, more importantly, also the story of a resistance, begun by a few radical homosexuals, which built on the gay community so that, for the time, the gay movement embraced gay pedophiles and their cause and fought back. The Boston Sex Scandal is the history of the beginning.

57. Mogul, J., Ritchie, A. & Whitlock, K. (2011). *Queer (In)Justice: The Criminalization of LGBT People in the United States*. Beacon Press: Boston, MA.

In March 2003-three decades after Stonewall-police stormed the Power Plant, a private



Queer Ontario Resource List

(Updated May 2013)

Detroit club frequented by African American LGBT people. Over 350 people were handcuffed and subjected to homophobic slurs. Some were hit on the head and back; others were slammed into walls. Their supposed crime was later chalked up to a bizarre infraction: "loitering inside a building." Three years earlier, Freddie Mason, a thirty-one-year-old Black gay man was arrested after a verbal altercation with his landlord, and then anally raped with a billy club covered in cleaning liquid by a Chicago police officer. Bernina Mata, a Latina, was sentenced to death on the theory that being a "hardcore lesbian" caused her to kill. A Tennessee police officer's brutal beating of Duanna Johnson, a Black transgender woman, was even caught on camera. Within a year, she was dead-the third African American transgender woman in Memphis in three years whose murder remains unresolved. Events such as these illuminate a long shadow of criminalization of LGBT people in America.

Drawing on years of research, activism, and legal advocacy, *Queer (In)Justice* is a searing examination of queer experiences-as "suspects," defendants, prisoners, and survivors of crime. The authors unpack queer criminal archetypes-like "gleeful gay killers," "lethal lesbians," "disease spreaders," and "deceptive gender benders"-to illustrate the punishment of queer expression, regardless of whether a crime was ever committed. Tracing stories from the streets to the bench to behind prison bars, the authors prove that the policing of sex and gender both bolsters and reinforces racial and gender inequalities. A groundbreaking work that turns a "queer eye" on the criminal legal system, *Queer (In)Justice* illuminates and challenges the many ways in which queer lives are criminalized, policed, and punished.

58. [Munoz, J. E. \(2009\). *Cruising Utopia: The Then and There of Queer Futurity*. New York, NY: New York University Press.](#)

The LGBT agenda for too long has been dominated by pragmatic issues like same-sex marriage and gays in the military. It has been stifled by this myopic focus on the present, which is short-sighted and assimilationist.

Cruising Utopia seeks to break the present stagnancy by cruising ahead. Drawing on the work of Ernst Bloch, José Esteban Muñoz recalls the queer past for guidance in presaging its future. He considers the work of seminal artists and writers such as Andy Warhol, LeRoi Jones, Frank O'Hara, Ray Johnson, Fred Herko, Samuel Delany, and Elizabeth Bishop, alongside contemporary performance and visual artists like Dynasty Handbag, My Barbarian, Luke Dowd, Tony Just, and Kevin McCarty in order to decipher the anticipatory illumination of art and its uncanny ability to open windows to the future.

In a startling repudiation of what the LGBT movement has held dear, Muñoz contends that queerness is instead a futurity bound phenomenon, a "not yet here" that critically engages pragmatic presentism. Part manifesto, part love-letter to the past and the future, *Cruising Utopia* argues that the here and now are not enough and issues an urgent call for the revivification of the queer political imagination.

59. [Muñoz, J.E. \(1999\). *Disidentifications: Queers of colour and the performance of politics.* University of Minnesota Press: Minneapolis, MN.](#)

There is more to identity than identifying with one's culture or standing solidly against it. Jose Esteban Munoz looks at how those outside the racial and sexual mainstream negotiate majority culture -- not by aligning themselves with or against exclusionary works but rather by transforming these works for their own cultural purposes. Munoz calls this process "disidentification, " and through a study of its workings, he develops a new perspective on minority performance, survival, and activism. *Disidentifications* is also something of a performance in its own right, an attempt to fashion a queer world by working on, with, and against dominant ideology. Whether examining the process of identification in the work of filmmakers, performance artists, ethnographers, Cuban choteo, forms of gay male mass culture (such as pornography), museums, art photography, camp and drag, or television, Munoz persistently points to the intersecting and short-circuiting of identities and desires that result from misalignments with the cultural and ideological mainstream in contemporary urban America. Munoz calls attention to the world-making properties found in performances by queers of color -- in Carmelita Tropicana's "Camp/Choteo" style politics, Marga Gomez's performances of queer childhood, Vaginal Creme Davis's "Terrorist Drag, " Isaac Julien's critical melancholia, Jean-Michel Basquiat's disidentification with Andy Warhol and pop art, Felix Gonzalez-Torres's performances of "disidentity, " and the political performance of Pedro Zamora, with AIDS, within the otherwise artificial a person environment of the MTV serial *The Real World*.

60. [Noble, J. B. \(2006\). *Sons of the Movement: FtMs Risking Incoherence on a Post-Queer Cultural Landscape.* Toronto, ON: Women's Press.](#)

Sons of the Movement documents the female-to-male (FtM) transition process from an insider's point of view, and details the limitations of both surgical procedures and pronouns. J. Bobby Noble challenges both the expectations of masculinity and white masculinity. As a result, this text is equally invested in creating both gender trouble and race trouble, calling for a new provocative analysis of the field of gender studies.

This is an accessible treatise arguing that the relation among FtM transsexual masculinity, female masculinity, and feminism is an underexplored site of politics in the field. While FtM transsexuals have been viewed with some suspicion within feminist and lesbian circles, *Sons of the Movement* argues that since FtMs have the potential to offer a unique vantage point on both feminism and masculinity, FtM masculinity instead should be rearticulated as an alternative and pro-feminist embodiment of non-phallic masculinity.

61. [O'Carroll, T. \(1982\). *Paedophilia: The Radical Case.* Boston, MA: Alyson Publications.](#)

First published in England in 1980, *Paedophilia: The Radical Case* is one of the few



Queer Ontario Resource List (Updated May 2013)

documents which outline, in what is considered a well-researched point of view, a perspective from a subject not too often heard from in their own voice, what researchers often refer to as the 'native informant'. It received positive reviews in many gay presses at the time of its release. Here, for instance, is *The Advocate*: "A carefully thought out and well-written book ... For anyone willing to keep an open mind on the subject, the book cannot be recommended too highly. It is both passionate and calmly reasoned, the best on the topic."

62. [O'Reilly, A. ed. \(2008\). *Feminist Mothering*. SUNY.](#)

Feminist Mothering goes beyond critiques of patriarchal motherhood to locate and investigate feminist maternal practices as sites for women's empowerment and social change. The contributors see "feminist mothering" as practices of mothering that seek to challenge and change the norms of patriarchal motherhood that are limiting and oppressive to women. For many women, practicing feminist mothering offers a way to disrupt the transmission of sexist and patriarchal values from generation to generation. Contributors explore the ways in which women integrate activism, paid employment, nonsexist childrearing practices, and non-child-centered interests in their lives—and other caregivers into their childrens' lives—in order to challenge existing societal inequality and create new egalitarian possibilities for women, men, and families.

63. [Polikoff, N.D. \(2008\). *Beyond \(Straight and Gay\) Marriage: Valuing All Families Under the Law*. New York, NY: Beacon Press.](#)

Beyond (Straight and Gay) Marriage reframes the family-rights debate by arguing that marriage shouldn't bestow special legal privileges upon couples because people, both heterosexual and LGBT, live in a variety of relationships—including unmarried couples of any sexual orientation, single-parent households, extended biological family units, and myriad other familial configurations. Nancy D. Polikoff shows how the law can value all families, and why it must.

64. [Povinelli, E.A. \(2006\). *The Empire of Love: Toward a Theory of Intimacy, Genealogy, and Carnality*. Duke University Press.](#)

In *The Empire of Love* anthropologist Elizabeth A. Povinelli reflects on a set of ethical and normative claims about the governance of love, sociality, and the body that circulates in liberal settler colonies such as the United States and Australia. She boldly theorizes intimate relations as pivotal sites where liberal logics and aspirations absorbed through settler imperialism are manifest, where discourses of self-sovereignty, social constraint, and value converge.

For more than twenty years, Povinelli has traveled to the social worlds of indigenous men and women living at Belyuen, a small community in the Northern Territory of Australia.



Queer Ontario Resource List

(Updated May 2013)

More recently she has moved across communities of alternative progressive queer movements in the United States, particularly those who identify as radical faeries. In this book she traces how liberal binary concepts of individual freedom and social constraint influence understandings of intimacy in these two worlds. At the same time, she describes alternative models of social relations within each group in order to highlight modes of intimacy that transcend a reductive choice between freedom and constraint.

Shifting focus away from identities toward the social matrices out of which identities and divisions emerge, Povinelli offers a framework for thinking through such issues as what counts as sexuality and which forms of intimate social relations result in the distribution of rights, recognition, and resources, and which do not. In *The Empire of Love* Povinelli calls for, and begins to formulate, a politics of “thick life,” a way of representing social life nuanced enough to meet the density and variation of actual social worlds.

65. [Puar, J. \(2007\). *Terrorist Assemblages: Homonationalism in queer times*. Durham, NC: Duke University Press.](#)

In this path-breaking work, Jasbir K. Puar argues that configurations of sexuality, race, gender, nation, class, and ethnicity are realigning in relation to contemporary forces of securitization, counterterrorism, and nationalism. She examines how liberal politics incorporate certain queer subjects into the fold of the nation-state, through developments including the legal recognition inherent in the overturning of anti-sodomy laws and the proliferation of more mainstream representation. These incorporations have shifted many queers from their construction as figures of death (via the AIDS epidemic) to subjects tied to ideas of life and productivity (gay marriage and reproductive kinship). Puar contends, however, that this tenuous inclusion of some queer subjects depends on the production of populations of Orientalized terrorist bodies. Heteronormative ideologies that the U.S. nation-state has long relied on are now accompanied by homonormative ideologies that replicate narrow racial, class, gender, and national ideals. These “homonationalisms” are deployed to distinguish upright “properly hetero,” and now “properly homo,” U.S. patriots from perversely sexualized and racialized terrorist look-a-likes—especially Sikhs, Muslims, and Arabs—who are cordoned off for detention and deportation.

Puar combines transnational feminist and queer theory, Foucauldian biopolitics, Deleuzian philosophy, and technoscience criticism, and draws from an extraordinary range of sources, including governmental texts, legal decisions, films, television, ethnographic data, queer media, and activist organizing materials and manifestos. Looking at various cultural events and phenomena, she highlights troublesome links between terrorism and sexuality: in feminist and queer responses to the Abu Ghraib photographs, in the triumphal responses to the Supreme Court’s *Lawrence* decision repealing anti-sodomy laws, in the measures Sikh Americans and South Asian diasporic queers take to avoid being profiled as terrorists, and in what Puar argues is a growing Islamophobia within global queer organizing.



Queer Ontario Resource List

(Updated May 2013)

66. [Race, K. \(2009\). *Pleasure Consuming Medicine: The Queer Politics of Drugs*. Durham, NC: Duke University Press.](#)

On a summer night in 2007, the Azure Party, part of Sydney's annual gay and lesbian Mardi Gras, is underway. Alongside the outfits, drugs, lights, and DJs is a volunteer care team trained to deal with the drug-related emergencies that occasionally occur. But when police appear at the gates with drug-detecting dogs, mild panic ensues. Some patrons down all their drugs, heightening their risk of overdose. Others try their luck at the gates. After 26 attendees are arrested with small quantities of illicit substances, the party is shut down and the remaining partygoers dispersed into the city streets. For Kane Race, the Azure Party drug search is emblematic of a broader technology of power that converges on embodiment, consumption, and pleasure in the name of health.

In "Pleasure Consuming Medicine", he illuminates the symbolic role that the illicit drug user fulfills for the neo-liberal state. As he demonstrates, the state's performance of moral sovereignty around substances designated 'illicit' bears little relation to the actual dangers of drug consumption; in fact, it exacerbates those dangers. Race does not suggest that the use of drugs is risk-free, good, or bad, but rather that the regulation of drugs has become a site where ideological lessons about the propriety of consumption are propounded. He argues that official discourses about drug-use conjure a space where the neoliberal state can be seen to be policing the 'excesses' of the amoral market. He explores this normative investment in drug regimes and some 'counter-public' health measures that have emerged in response. These measures, which Race finds in certain pragmatic gay men's health and HIV prevention practices, are not cloaked in moralistic language, and they do not cast health as antithetical to pleasure.

67. [Raffo, S. \(1999\). *Queerly Classed: Gay Men and Lesbians Write About Class*. Brooklyn, NY: South End Press.](#)

This collection of thoughtful, courageous, and honest essays explores the relationships among class background, social status, and "queerness" with passionate sensitivity and sharp political insight. *Queerly Classed* challenges the often narrow and rigid definition of gay and lesbian community by highlighting the voices of those whose experience of class, combined with race, ethnicity, gender, ability, and age, explodes stereotypes of queers aspiring to assimilate into the mainstream of the American middle class. Rather, these authors address the radical impact of intertwined forms of inequality on identity, empowerment, and activism.

In essays on money (and the lack of it), relationships, family, and home, the writers showcased here address complicated and conflicting emotions surrounding privilege and poverty, pride and shame, community and alienation. They discuss the painful yet vital aspects of coming out and becoming politicized, of passing and "arriving", of acquiring material possessions and sharing strength. At the same time, they reveal the richness and joy



Queer Ontario Resource List

(Updated May 2013)

that sustains them through the craft of writing and the pursuit of pleasure. Together, they redefine what class and queerness mean in our society.

68. [Rayside, D. \(1998\). *On the Fringe: Gays and lesbians in politics*. Ithaca, NY: Cornell University Press.](#)

Does the idea of equality for sexual minorities have as strong an influence as the media suggest? How often do politicians come out forthrightly in support of gay rights? Drawing on more than three hundred interviews with activists, politicians, officials, legislative aides, and journalists, David Rayside shows that gays, lesbians, and their political issues are still on the fringe of the political mainstream. His landmark study of political access demonstrates that, despite the overall tempering of anti-gay rhetoric in the 1990s, opponents of equality are formidable, and standing up for sexual minorities is still widely thought to be politically risky.

Rayside documents a high-profile controversy in each of three countries: gays and lesbians in the military in the United States, sexual orientation and human rights legislation in Canada, and the age-of-consent battle in the United Kingdom. In addition, in-depth interviews of openly gay elected officials from three countries--U.S. Congressman Barney Frank, Canadian Member of Parliament Svend Robinson, and British M.P. Chris Smith--provide an inside look at the political process: the negotiation of gay and lesbian policy issues on a daily basis, the attitudes of colleagues in various political parties, and the tensions created when grassroots and mainstream activism intersect with each other. The only major book to look at gay and lesbian politics in three culturally similar but politically disparate countries, *On the Fringe* explores the political workings and impact of a modern social movement.

69. [Ross, B. \(1995\). *The House that Jill Built: A Lesbian Nation in Formation*. Toronto, ON: UTP.](#)

Unlike gay women in the 1940s and 1950s, I don't expect routine bar raids and police beatings, I don't carry a knife and I don't fear incarceration in a mental institute. In fact, in the 1990s, I proudly combat antilebian and antiwoman rhetoric that positions me as pervert, deviant, or sinner. None the less, the safety and security I feel as an out lesbian at times seems contingent and precarious, even temporary. Most lesbians are not out. Approximately nine-tenths of the 'lesbian population,' continue to live in fear of disclosure and the attendant loss of family, friends, jobs, and the custody of children. I content that there is considerable urgency in excavating the substance of what worked and what didn't in the ongoing fight against forces determined to contain and even obliterate lesbian and gay realities. Lesbian community, or more accurately, communities, tend to revolve around small friendship groups, some of which self-identify loosely as anarchist, socialist, gay liberationist, environmentalist, antiracist, separatist, or radical, while others, such as the bar community, have no overt political affiliation. I have trouble imagining a distinctly lesbian-feminist, anti-



Queer Ontario Resource List

(Updated May 2013)

heterosexist project that would galvanize members of increasingly diffuse, decentred and multifaceted lesbian communities. Hence, when I discovered mention of Toronto's first openly lesbian-feminist group, the Lesbian Organization of Toronto (LOOT) – founding in late 1976 and closed in the spring of 1980 – I was intrigued. How did an organization that set out to meet all the social, cultural, recreational *and* political needs of lesbians in Toronto survive for over three years? What did it accomplish? How did LOOT members feel about their organization at the time, and how do they remember it today?

70. Schulman, S. (2012). *Israel / Palestine and the Queer International*. Duke University Press.

In this chronicle of political awakening and queer solidarity, the activist and novelist Sarah Schulman describes her dawning consciousness of the Palestinian liberation struggle. Invited to Israel to give the keynote address at an LGBT studies conference at Tel Aviv University, Schulman declines, joining other artists and academics honoring the Palestinian call for an academic and cultural boycott of Israel. Anti-occupation activists in the United States, Canada, Israel, and Palestine come together to help organize an alternative solidarity visit for the American activist. Schulman takes us to an anarchist, vegan café in Tel Aviv, where she meets anti-occupation queer Israelis, and through border checkpoints into the West Bank, where queer Palestinian activists welcome her into their spaces for conversations that will change the course of her life. She describes the dusty roads through the West Bank, where Palestinians are cut off from water and subjected to endless restrictions while Israeli settler neighborhoods have full freedoms and resources.

As Schulman learns more, she questions the contradiction between Israel's investment in presenting itself as gay friendly—financially sponsoring gay film festivals and parades—and its denial of the rights of Palestinians. At the same time, she talks with straight Palestinian activists about their position in relation to homosexuality and gay rights in Palestine and internationally. Back in the United States, Schulman draws on her extensive activist experience to organize a speaking tour for some of the Palestinian queer leaders whom she had met and trusted. Dubbed "Al-Tour," it takes the activists to LGBT community centers, conferences, and universities throughout the United States. Its success solidifies her commitment to working to end Israel's occupation of Palestine, and it kindles her larger hope that a new "queer international" will emerge and join other movements demanding human rights across the globe.

71. Schulman, S. (2010). *Gentrification of the Mind: Witness to a Lost Imagination*. University of California Press.

In this gripping memoir of the AIDS years (1981–1996), Sarah Schulman recalls how much of the rebellious queer culture, cheap rents, and a vibrant downtown arts movement vanished almost overnight to be replaced by gay conservative spokespeople and mainstream consumerism. Schulman takes us back to her Lower East Side and brings it to life, filling



Queer Ontario Resource List

(Updated May 2013)

these pages with vivid memories of her avant-garde queer friends and dramatically recreating the early years of the AIDS crisis as experienced by a political insider. Interweaving personal reminiscence with cogent analysis, Schulman details her experience as a witness to the loss of a generation's imagination and the consequences of that loss.

72. [Schulman, S. \(2009\). *Ties that Bind: Familial Homophobia and its Consequences*. New York: The New Press.](#)

Hailed as “a cri de coeur woven into a utopian vision” by Susan Brownmiller (author of *Against Our Will*), *Ties That Bind* is the highly praised work of prizewinning writer and professor Sarah Schulman on “familial homophobia,” a phenomenon that, until now, has not had a name but is nevertheless an integral part of most people’s experience. *Ties That Bind* invites us to understand familial homophobia as a cultural crisis, rather than a personal or an individual problem.

Ambitious, original, and deeply important, Schulman’s book draws on her own lived experience, her research, and her engagement with active social change to articulate a practical, attainable vision of transformation that can begin today. This highly acclaimed and groundbreaking exploration is now available in paperback for countless more to experience a fundamental text that alters our understanding of homophobia and adds a critical dimension to the political landscape of all Americans.

73. [Scott-Dixon, K. \(2006\). *Trans/Forming Feminisms: Trans-Feminist Voices Speak Out*. Toronto, ON: Sumach Press.](#)

Trans/forming Feminisms is a groundbreaking anthology that challenges us to build a more inclusive transfeminist politics. A must read for students, academics and social and political activists interested in tackling these compelling and challenging issues.

74. [Seidman, S. \(1997\). *Difference Troubles: Queering Social Theory and Sexual Politics*. Cambridge, UK: Cambridge University Press.](#)

Steven Seidman examines the implications for social theory and sexual politics of taking difference seriously. He explores the troubles difference can make for the social sciences and for the very people -- feminists, queer theorists, postmodernists -- who champion difference. This is a wide-ranging and sophisticated discussion of contemporary social theory and sexual politics, focusing on difference, knowledge and power. It also argues persuasively for a pragmatic approach to questions of difference in theory and politics.

75. [Seidman, S. \(2004\). *Beyond the Closet: The Transformation of Gay and Lesbian Life*. New York and London: Routledge.](#)



Queer Ontario Resource List

(Updated May 2013)

Gay life has become increasingly open in the last decade. In *Beyond the Closet*, Steven Seidman, a well-known author and leading scholar in sexuality, is the first to chronicle this lifestyle change and to look at the lives of contemporary gays and lesbians to see how their "out" status has changed. This compelling, well-written, and smart account is an important step forward for the gay and lesbian community.

76. [Shepard, B.H. \(1997\). *White Nights, Ascending Shadows: An Oral History of the San Francisco AIDS Epidemic*. Cassell & Co., UK.](#)

Across the world, people have created a movement to fight AIDS. San Francisco's contribution to this fight grew out of the Gay Liberation Movement. Kaposi's Sarcoma brought death, disease and queerness irretrievably out of the closet. Previously hushed whispers around booming health care costs turned to screams. The San Francisco AIDS story is a tale of how gay rights became human rights.-- Life story interviews with thirty PWAs (persons with AIDS) function as a group to tell the oral history of a period, San Francisco from 1968-95-- Maps the 70s migration to San Francisco, the election of the nation's first openly gay official, his assassination, the onset of a disease, and its impacts on a city-- Sheds light on the complexities of American social problems-- Contains inspirational, shocking and often tragic stories.

77. [Smith, M. \(1999\). *Lesbian and Gay Rights in Canada: Social Movements and Equality-Seeking, 1971 – 1995*. Toronto, ON: University of Toronto Press.](#)

To the expanding literature on lesbian and gay rights in Canada, Miriam Smith contributes this fascinating analysis of trends in the movement toward equality for sexual minorities in the last quarter of a century. Using archival material that has largely been ignored, as well as interviews with Canadian activists, Smith investigates the ways in which the lesbian and gay movement has changed in response to the Charter of Rights and Freedoms.

Smith demonstrates that equality-seeking was well entrenched as a strategy and ideology in lesbian and gay rights networks prior to the existence of the Charter. However, in the wake of the Charter, the movement has shifted from a strategy primarily based on building a social movement to one is based on achieving concrete legal and policy victories. Rather than focusing on win/loss ratios before the courts under the Charter or on the analysis of legal cases, the work centres on the impact of the Charter from the perspective of the experience of those within the movement itself.

Unlike the existing literature on the lesbian and gay rights movement in Canada, Smith's study presents an analysis of the evolution of federal-level social organizing based on primary sources. Into the discussion Smith also introduces Quebec politics as a unique cultural entity and one that is often overlooked in the context of lesbian and gay activism in



Queer Ontario Resource List (Updated May 2013)

Canada. Lesbian and Gay Rights in Canada is an excellent analysis of an important and rising social movement in Canadian politics.

78. Spade, D. (2011). *Normal Life: Administrative Violence, Critical Trans Politics, and the Limits of Law*. Brooklyn, NY: South End Press.

Wait—what’s wrong with rights? Much of the legal advocacy for trans and gender nonconforming people in the US has reflected the civil rights and “equality” strategies of mainstream gay and lesbian organizations—agitating for legal reforms that would ostensibly guarantee equal access, nondiscrimination, and equal protection under the law. This approach assumes that the state and its legal, policing, and social services apparatus—even its policies and documents of belonging and non-belonging—are neutral and benevolent. While we all have to comply with the gender binaries set forth by regulatory bodies of law and administration, many trans people, especially the most marginalized, are even more at risk for poverty, violence, and premature--or social--death by virtue of those same putatively neutral legal structures.

Normal Life: Administrative Violence, Critical Trans Politics and the Limits of Law raises revelatory critiques of the current strategies pivoting solely on a legal rights framework, but also points to examples of an organized grassroots trans movement that is demanding the most essential of legal reforms in addition to making more comprehensive interventions into dangerous systems of repression—and the administrative violence that ultimately determines our life chances. Setting forth a politic that goes beyond the quest for mere legal inclusion, *Normal Life* is an urgent call for justice and trans liberation, and the radical transformations it will require.

An attorney, educator, and trans activist Dean Spade has taught classes on sexual orientation, gender identity, poverty and law at the City University of New York (CUNY), Seattle University, Columbia University, and Harvard University. In 2002 he founded the Sylvia Rivera Law Project, a collective that provides free legal services and works to build trans resistance rooted in racial and economic justice. In 2010, *The Advocate* named Spade one of their "Forty Under 40." *Utne Reader* named Spade and Tyrone Boucher on their list of "50 Visionaries Who Are Changing Your World" in 2009 for their collaborative project *Enough: The Personal Politics of Resisting Capitalism*, an online journal focused on the personal politics of wealth redistribution. He blogs at www.deanspade.net.

79. Stanley, E.E. & Smith, N. eds. (2011). *Captive Genders: Trans Embodiment and the Prison Industrial Complex*. Oakland, CA: AK Press. At <http://captivegenders.net/>

Pathologized, terrorized, and confined, trans/gender non-conforming and queer folks have always struggled against the enormity of the prison industrial complex. The first collection of its kind, Eric A. Stanley and Nat Smith bring together current and former prisoners, activists,



Queer Ontario Resource List

(Updated May 2013)

and academics to offer new ways for understanding how race, gender, ability, and sexuality are lived under the crushing weight of captivity. Through a politic of gender self-determination, this collection argues that trans/queer liberation and prison abolition must be grown together. From rioting against police violence and critiquing hate crimes legislation to prisoners demanding access to HIV medications, and far beyond, *Captive Genders* is a challenge for us all to join the struggle.

80. [Steward, C. et al., eds. \(2013\). *From Wrongs to Gay Rights: Cruelty and change for LGBT people in an uncertain world*. P.C. Haddiwiggle Publishing Co., Laguna Niguel, CA, USA, February 21.](#)

In a world where 76+ countries still have laws against homosexuality, a same-sex kiss can lead to a prison sentence or even death. In those countries, lesbian, gay, bisexual and transgender (LGBT) people face arrest for loving the wrong people. Here, in their own words, activists tell what's going on: A man sentenced to prison for sending an amorous text. A transgender woman who needs anonymous health care. An archbishop who wonders: Dildos for AIDS widows? A gay priest who struggles with his own homophobia. Gay rights groups under attack from police and mobs. The exuberance of Uganda's first Pride Parade. The authors include LGBT activists in Cameroon, Uganda, the United Kingdom, the United States, and Zimbabwe. Many chapters of this book appeared first in the "Erasing 76 Crimes" blog, which exposes the human toll of anti-LGBT laws. Proceeds from the sale of the book will be used to support the blog as well as the work of activists seeking a better life for sexual minorities worldwide.

81. [Stockton, K. B. \(2009\). *The Queer Child, or Growing Sideways in the Twentieth Century*. Durham, NC: Duke University Press.](#)

Children are thoroughly, shockingly queer, as Kathryn Bond Stockton explains in *The Queer Child*, where she examines children's strangeness, even some children's subliminal "gayness," in the twentieth century. Estranging, broadening, darkening forms of children emerge as this book illuminates the child queered by innocence, the child queered by color, the child queered by Freud, the child queered by money, and the grown homosexual metaphorically seen as a child (or as an animal), alongside the gay child. What might the notion of a "gay" child do to conceptions of the child? How might it outline the pain, closets, emotional labors, sexual motives, and sideways movements that attend *all* children, however we deny it?

Engaging and challenging the work of sociologists, legal theorists, and historians, Stockton coins the term "growing sideways" to describe ways of growing that defy the usual sense of growing "up" in a linear trajectory toward full stature, marriage, reproduction, and the relinquishing of childish ways. Growing sideways is a mode of irregular growth involving odd lingerings, wayward paths, and fertile delays. Contending that children's queerness is

rendered and explored best in fictional forms, including literature, film, and television, Stockton offers dazzling readings of works ranging from novels by Henry James, Radclyffe Hall, Virginia Woolf, Djuna Barnes, and Vladimir Nabokov to the movies *Guess Who's Coming to Dinner*, *The Hanging Garden*, *Heavenly Creatures*, *Hoop Dreams*, and the 2005 remake of *Willy Wonka and the Chocolate Factory*. The result is a fascinating look at children's masochism, their interactions with pedophiles and animals, their unfathomable, hazy motives (leading them at times into sex, seduction, delinquency, and murder), their interracial appetites, and their love of consumption and destruction through the alluring economy of candy.

82. [Sullivan, N. \(2003\). *A Critical Introduction to Queer Theory*. New York, NY: New York University Press.](#)

A Critical Introduction to Queer Theory explores the way in which sexuality, subjectivity, and sociality have been discursively produced in various historical and cultural contexts. The book begins by putting gay and lesbian sexuality and politics in historical context and demonstrates how, and why, queer theory emerged in the West in the late twentieth century. It goes on to provide a detailed overview of the complex ways in which queer theory has been employed, covering a diversity of key topics including: race, sadomasochism, straight sex, fetishism, community, popular culture, transgender and performativity.

83. [Sycamore, M.B. \(2012\). *Why are Faggots so Afraid of Faggots? Flaming Challenges to Masculinity, Objectification and the Desire to Conform*. AK Press: Oakland, CA.](#)

Gay culture has become the ultimate nightmare of consumerism, whether it's an endless quest for Absolut vodka, Diesel jeans, rainbow Hummers, pec implants, or Pottery Barn. As backrooms are shut down to make way for wedding vows, and gay sexual culture morphs into "straight-acting dudes hangin' out," what are the possibilities for a defiant faggotry that challenges the assimilationist norms of a corporate-cozy lifestyle?

Why Are Faggots So Afraid of Faggots challenges not just the violence of straight homophobia but the hypocrisy of mainstream gay norms that say the only way to stay safe is to act straight: get married, join the military, adopt kids! This anthology reinvokes the anger, flamboyance, and subversion once thriving in gay subcultures in order to create something dangerous and lovely: an exploration of the perils of assimilation; a call for accountability; a vision for change.

84. [Sycamore, M.B. \(2004\). *That's Revolting: Queer Strategies for Resisting Assimilation*. New York, NY: Soft Skull Press.](#)

As the growing gay mainstream prioritizes the attainment of straight privilege over all else, it drains queer identity of any meaning, relevance, or cultural value. What's more, queers



Queer Ontario Resource List

(Updated May 2013)

remain under attack: Gay youth shelters can be vetoed because they might reduce property values. Trannies are out because they might offend straights. *That's Revolting!* offers a bracing tonic to these trends. Edited by Mattilda Bernstein Sycamore, *That's Revolting!* collects timely essays such as "Dr. Laura, Sit on My Face," "Gay Art Guerrillas," and "Queer Parents: An Oxymoron or Just Plain Moronic?" by unrepentant activists like Patrick Califia, Kate Bornstein, and Carol Queen. This updated edition contains seven new selections that cover everything from rural, working-class youth in Massachusetts to gay life in New Orleans to the infamous Drop the Debt/Stop AIDS action in New York. This lively composite portrait of cutting-edge queer activism is a clarion call for anyone who questions the value of becoming the Stepford Homosexual.

85. [Sycamore, M.B. \(2006\). *Nobody Passes: Rejecting the Rules of Gender and Conformity*. Emeryville, CA: Seal Press.](#)

Nobody Passes is a collection of essays that confronts and challenges the very notion of belonging. By examining the perilous intersections of identity, categorization, and community, contributors challenge societal mores and countercultural norms. *Nobody Passes* explores and critiques the various systems of power seen (or not seen) in the act of "passing." In a pass-fail situation, standards for acceptance may vary, but somebody always gets trampled on. This anthology seeks to eliminate the pressure to pass and thereby unearth the delicious and devastating opportunities for transformation that might create.

86. [Tremain, S. \(Ed.\). \(1996\). *Pushing the Limits: Disabled Dykes Produce Culture*. Toronto, ON: Women's Press.](#)

Pushing the Limits is a path-breaking multimedia anthology of fiction, personal narrative, poetry, song, and artwork by disabled dykes. Taking cultural space for their language and art, Anne-Marie Alonzo, Sherree Clark, Laura Hershey, Audre Lorde, Mary Frances Platt, Sherry Shute, Shahnaz Stri, Frances Yip Hoi, and others, challenge exclusionary notions about who counts as a dyke, and subvert pervasive stereotypes about disabled people. In doing so, these writers and artists enrich queer communities, and contribute to the efforts of anti-ablest and other disability activists. Finally, an autonomous, self-contained collection of cultural work by disabled dykes, *Pushing the Limits* is compelling, provocative, and affirming.

87. [Tsang, D. \(1981\). *Age Taboo: Gay Male Sex, Power and Consent*. Boston, MA: Alyson Books.](#)

A classic text in the history of LGBT activist or social movement literature, it is an indispensable starting point for a serious consideration of an issue that has too often been shunted to the side in the context of the mainstreaming of the queer community and its politics. From the back cover: "Man/boy love...intergenerational sex ... pederasty ... whatever the terminology, the issue of sex between men and teenage boys has become one of the most



Queer Ontario Resource List

(Updated May 2013)

controversial questions ever to split the gay community. It is not a simple issue; an understanding of the questions it raises helps to shed light on a great many aspects of human sexuality. In this anthology, activists look at these questions from a wide range of perspectives that include: power differences, consent, sexuality, the concept of childhood, the "new right", and feminism."

88. Vaid, U. (1995). *Virtual Equality: The Mainstreaming of Gay and Lesbian Liberation*. New York, NY: Doubleday.

Since the decade to lift the ban on gays in the military, the emergence of gay conservatives, and the onslaught of antigay initiatives across America, the gay and lesbian community has been asking itself tough questions: Where should the movement go? What do we want? In *Virtual Equality*, veteran activist Urvashi Vaid tackles these questions with a unique combination of visionary politics and hard-earned pragmatism.

89. Vanita, R. (2002). *Queering India: Same-Sex Love and Eroticism in Indian Culture and Society*. New York, NY: Routledge.

Queering India is the first book to provide an understanding of same-sex love and eroticism in Indian culture and society. The essays focus on pre-colonial, colonial, and post-colonial gay and lesbian life in India to provide a comprehensive look at a much neglected topic. The topics are wide-ranging, considering film, literature, popular culture, historical and religious texts, law and other aspects of life in India. Specifically, the essays cover such issues as Deepa Mehta's recent and controversial film, *Fire*, which focused on lesbian relationships in India; the Indian penal code which outlaws homosexual acts; a case of same-sex love and murder in colonial India; homophobic fiction and homoerotic advertising in current day India; and lesbian subtext in Hindu scripture. All of the essays are original to the collection. *Queering India* promises to change the way we understand India as well as gay and lesbian life and sexuality around the world.

90. Warner, M. (1993). *Fear of a Queer Planet: Queer Politics and Social Theory*. Minneapolis, MN: University of Minnesota Press.

In recent years lesbians and gay men have developed a new, aggressive style of politics. At the same time, innovative intellectual energies have made queer theory an explosive field of study. The contributors to *Fear of a Queer Planet* draw on emerging new queer politics to demonstrate how queer activists have come to challenge basic assumptions about the social and political world. Queer sexualities, say the authors, assume many forms, are the subject of many kinds of conflict and struggles, and must be taken as a starting point in thinking about cultural politics.

This diverse and balanced collection explores the impact of ACT UP, Queer Nation,



Queer Ontario Resource List

(Updated May 2013)

multiculturalism, the new religious right, outing, queerness, postmodernism, and other shifts in the politics of sexuality. Speaking from different backgrounds of gender, race, nationality and discipline, the contributors reveal how struggles over sexuality have profound implications for progressive politics, social theory, and cultural studies.

91. [Warner, M. \(1999\). *The trouble with normal: sexual politics and the ethics of queer life.* Cambridge, MA: Harvard University Press.](#)

Michael Warner, one of our most brilliant social critics, argues that gay marriage and other moves toward normalcy are bad not just for the gays but for everyone. In place of sexual status quo, Warner offers a vision of true sexual autonomy that will forever change the way we think about sex, shame, and identity.

92. [Warner, T. \(2010\). *Losing Control: Canada's Social Conservatives in the Age of Rights.* Toronto, ON: Between the Lines.](#)

Shedding a bright light on a dark side of Canadian politics, *Losing Control* critically examines Canada's social conservative movement and discovers a reactionary, anti-reform insurgency of evangelical Protestants and Roman Catholics. Tom Warner chronicles the religious right's advocacy on a range of moral issues—from abortion and the regulation of consensual sex to same-sex marriage and moral instruction in the public schools. He finds a movement desperate not to lose control of the state's moral agenda in an age of Charter rights.

This timely and important book raises truly alarming questions about the close relationship between a resilient, never-say-die social conservative constituency and the political direction of the federal Conservative Party.

Long-time activist Tom Warner has been an advocate and spokesperson on a wide range of issues for queer communities in Canada. He led efforts to secure the inclusion of sexual orientation as a prohibited ground of discrimination in the Ontario Human Rights Code, was principal spokesperson for the campaign to secure the legal recognition of same-sex relationships in Ontario laws, and served as Ontario Human Rights Commissioner from 1993 to 1996. He is the author of the widely acclaimed *Never Going Back: A History of Queer Activism in Canada*.

93. [Warner, T. \(2002\). *Never Going Back: A History of Queer Activism in Canada.* Toronto, ON: University of Toronto Press.](#)

Never Going Back: A History of Queer Activism in Canada is the first comprehensive history of its kind. Drawing on over one hundred interviews with leading gay and lesbian activists across the country and a rich array of archival material, Tom Warner chronicles and analyzes



Queer Ontario Resource List

(Updated May 2013)

the multiple - and often conflicting - objectives of a tumultuous grassroots struggle for sexual liberation, legislated equality, and fundamental social change.

Warner presents the history of lesbian and gay liberation in a Canadian context, telling in the process the story of a remarkable movement and the people who made it happen. His history encompasses efforts to attain legislated human rights for gays and lesbians, significant regional histories, autonomous lesbian organizing, and the histories of lesbians and gays of colour, two-spirited people, and those living outside the urban mainstream of lesbian and gay life. It also recalls the crises confronting the movement: the backlash against queer activism from social conservative 'family values' campaigns, state and police harassment, and the exigencies of responding to AIDS.

Moving beyond the discussions of equality-rights campaigns, *Never Going Back* delves inside the movement to look at dissent and debates over liberation and assimilation, sexual expression, race, the age of consent, pornography, censorship, community standards, and an identity forged from a common sexual orientation.

94. [Winters, K. \(2009\). *Gender Madness in American Psychiatry: Essays from the Struggle for Dignity*. Booksurge Publishing: Charleston, SC.](#)

More than three decades after the American Psychiatric Association voted to remove the classification of homosexuality as a mental disorder, those who do not conform to their assigned birth-sex, either by inner identity or outer social expression, are labeled mentally ill in the Diagnostic and Statistical Manual of Mental Disorders (DSM) with grave consequences to their human dignity, civil liberties and, for transsexual individuals, access to medical transition procedures. *Gender Madness in American Psychiatry: Essays from the Struggle for Dignity* provides an overview of the literature and attitudes behind the current diagnostic nomenclature and a historical snapshot of the issues and challenges faced by gender transcendent people on the eve of publication of the Fifth Edition of the DSM.

95. [Wolf, S. \(2009\). *Sexuality and Socialism: History, Politics, and Theory of LGBT Liberation*. Chicago, IL: Haymarket Books.](#)

Sexuality and Socialism is a remarkably accessible analysis of many of the most challenging questions for those concerned with full equality for lesbian, gay, bisexual, and transgender (LGBT) people. Inside are essays on the roots of LGBT oppression, the construction of sexual and gender identities, the history of the gay movement, and how to unite the oppressed and exploited to win sexual liberation for all. Sherry Wolf analyzes different theories about oppression—including those of Marxism, postmodernism, identity politics, and queer theory—and challenges myths about genes, gender, and sexuality.



Queer Ontario Resource List

(Updated May 2013)

Chapters in Books

1. [Brown, G. \(2007\). *Autonomy, Affinity and Play in the Spaces of Radical Queer Activism*. In K. Browne, J. Lim & G. Brown \(Eds.\), *Geographies of Sexualities: Theory, Practices and Politics* \(pp. 195-214\). London, UK: Ashgate.](#)

Recent years have seen a dramatic upsurge of interest in the connections between sexualities, space and place. Drawing established and 'founding' figures of the field together with emerging authors, this innovative volume offers a broad, interdisciplinary and international overview of the geographies of sexualities. Incorporating a discussion of queer geographies, "Geographies of Sexualities" engages with cutting edge agendas and challenges the orthodoxies within geography regarding spatialities and sexualities. It contains original and previously unpublished material that spans the often separated areas of theory, practices and politics. This innovative volume offers a trans-disciplinary engagement with the spatialities of sexualities, intersecting discussions of sexualities with issues such as development, race, gender and other forms of social difference.

2. [Davis, A. \(1999\). *I Used to be Your Sweet Mama: Ideology, Sexuality and Domesticity*. In *Blues Legacies and Black Feminism* \(pp. 3-41\). New York, NY: Vintage Books.](#)

The female blues singers of the 1920s, Gertrude "Ma" Rainey, and Bessie Smith, not only invented a musical genre, but they also became models of how African American women could become economically independent in a culture that had not previously allowed it. Both Smith and Rainey composed, arranged, and managed their own road bands. Angela Y. Davis's study emphasizes the impact that these singers, and later Billie Holiday, had on the poor and working-class communities from which they came. The artists addressed radical subjects such as physical and economic abuse, race relations, and female sexual power, including lesbianism. Ma Rainey was well known as a lover of women as well as men, and her song "Prove It on Me" describes a butch woman who dresses like a man and dates women. *Blues Legacies and Black Feminism* places the fluid sexuality of these women within a larger context of African American artists' attempts to subvert and recreate America.

3. [Heckert, J. \(2004\). *Sexuality / Identity / Politics*. In J. Purkis & J. Bowen \(Eds.\), *Changing Anarchism: Anarchist Theory and Practice in a Global Age* \(pp. 101-116\). Manchester, UK: Manchester University Press.](#)

The massive protests against globalization in recent years have rekindled interest in anarchism. *Changing Anarchism* sets out to reposition anarchist theory and practice by documenting contemporary anarchist practice and providing a viable analytical framework for understanding it. The contributions here, from both academics and activists, raise



Queer Ontario Resource List

(Updated May 2013)

challenging and sometimes provocative questions about the complex nature of power and resistance to it. The areas covered include: sexuality and identity; psychological dependency on technology; libertarian education; religion and spirituality; protest tactics; mental health and artistic expression; and the ongoing "metaphorical wars" against drugs and terror. This collection epitomizes the rich diversity that exists within contemporary anarchism as well as demonstrating its ongoing relevance as a sociological tool.

4. [Highleyman, L. \(2002\). Radical queers or queer radicals? Queer activism and the global justice movement. *From ACT UP to the WTO: Urban Protest and Community Building in the Era of Globalization*. New York: Verso, 106-120.](#)

The year 2000 has been hailed as "The Year of the Protest." From N30 to A16 to S26, the turn of the millenium saw a series of multi-issue protests that brought together a range of progressive activists into what some are calling the "convergence" movement. Bursting onto the public radar with the Battle of Seattle in November 1999, the emerging movement set its sights on the World Trade Organization (WTO) and its sister financial institutions that determine the ground rules for global trade. A broad range of progressive constituencies came together, including the much heralded "Teamsters and Turtles" labor/environmentalist alliance, death penalty opponents, prodemocracy activists, anti-capitalists, and black bloc anarchists, leading Green presidential candidate Ralph Nader to claim, "There's never been an event in American history that has brought together so many disparate groups."

Yet an explicitly queer presence was surprisingly absent at last year's mass actions. While many gay, lesbian, bisexual, and transgender (hereafter referred to as "GLBT") people were involved, it was generally as individuals who happened to be queer, rather than as a visible, organized presence waving the rainbow flag. This lack of visibility warrants examination, since queer activists gave birth just a decade ago to a major resurgence of urban activism.

5. [Highleyman, L. A., & Tucker, N. \(1995\). Part B - The State of Our Movement. In N. Tucker \(Ed.\), *Bisexual Politics: Theories, Queries & Visions* \(pp. 73-92\). Binghamton, NY: The Haworth Press.](#)

The article examines the origin of the bisexuals and the future they are facing as individuals, as communities and as a movement. It explains the distinction between identity politics and idea politics. It discusses the flaws of identity politics. It identifies the most useful strategies for organizing bisexual organizations and activism. It looks at the possibility of integration of bisexuals with gay and lesbian movement.

6. [Kinsman, G. \(2003\). Queerness in not in our genes: biological determinism versus social liberation. In D. Brock \(Ed.\), *Making Normal: Social Regulation in Canada* \(pp. 262-284\). Toronto, ON: Nelson Thomson Learning.](#)



Queer Ontario Resource List

(Updated May 2013)

7. [Kinsman, G. \(2002\). Challenging Canadian and queer nationalisms. In T. Goldie \(Ed.\), *In a Queer Country: Gay and Lesbian Studies in the Canadian Context* \(pp. 209-234\). Vancouver, BC: Arsenal Pulp Press.](#)

In terms of rights and freedoms for queers, Canada holds an international reputation as among the most liberal of nations. Yet this picture of harmonious gay and lesbian assimilation is nothing if not fractured and fraught with the contradictions of place, privilege, race, and gender. *In a Queer Country* is a groundbreaking collection of fourteen essays on the struggles, pleasures, and contradictions of queer culture and public life in Canada.

Versed in queer social history as well as leading-edge gay and lesbian studies, queer theory, and post-colonial studies, *In a Queer Country* confronts queer culture from various perspectives relevant to international audiences. Topics range from the politics of the family and spousal rights to queer black identity, from pride parade fashions to lesbian park rangers.

8. [Maynard, S. \(1998\). On the Case of the Case: The Emergence of the Homosexual as a Case History in Early-Twentieth Century Ontario. In F. Iacovetta & W. Michinson \(Eds.\), *On the Case: Explorations in Social History* \(pp. 65-87\). Toronto, ON: University of Toronto Press.](#)

Case files, records from all kinds of social, medical, governmental, military, and other agencies, become available to researchers once confidentiality is no longer in question. Such records are an important source for scholars in social history and related fields, providing insight not only into the lives of ordinary people but into the workings of the agencies that kept the records as well. Case files contain a wealth of information and challenge researchers by their complexity and the variety of approaches and methodologies their analysis demands. *On the Case* is a timely book intended to provide a forum for discussing the theoretical and methodological issues that case files raise. The book brings together theoretical debates, new research, and new research methods and offers compelling illustrations of the drama, conflict, and power relations that the case file can capture.

This collection of essays features some of Canada's leading social historians. Readers will encounter an impressive array of case files, including psychiatrists' accounts of sexual deviants, employment records of sailors, state welfare and Indian Affairs reports, court records, the patient forms of hospital and asylum doctors, and state security files. While the contributors differ in choice of subject and approach, they share a commitment to the progressive traditions of social history. They recover the voices and actions of people - not only of those with power but also of those who seemingly have none.

Case files have proved crucial to scholars developing such new fields of historical study as sexuality, gay and lesbian lives, and domestic violence, and have reinvigorated work in more established fields of history such as immigration, security and intelligence, and the modern welfare state. *On the Case* is unique in offering new research as well as guiding readers



Queer Ontario Resource List

(Updated May 2013)

through recent debates and the various theoretical and methodological challenges created by case files.

9. [Meeks, C. And Arlene Stein. \(2006\). *Refiguring the Family: Towards a Post-Queer Politics of Gay and Lesbian Marriage*. In M. Caset, J. McLaughlin and D. Richardson \(Eds.\), *Intersections between Feminist and Queer Theory*. New York, NY: Palgrave MacMillan.](#)

The emergence of queer ideas has unsettled other forms of exploring gender and sexuality, in particular feminism. In response, feminists have been significant critics of queer ideas. This book, through the contribution of important US and UK writers, seeks to explore the debates between feminist and queer theorizing in order to seek out interconnections between the two; they identify new directions in thinking about sexuality and gender that may emerge out of and at the interface.

How are questions of cultures and identities being reconfigured? What political communities and strategies are becoming possible and impossible in this context? What kinds of theoretical connections and alliances are being made? In addressing these and other questions the chapter authors explore themes such as: queer or feminist?; the distance between the global and local; bringing material and cultural analysis together; and the general legacy of feminism and queer theory.

10. [Sunfrog, & Tucker, N. \(1995\). *Directions Our Visionary Voices - Pansies Against Patriarchy: Gender Blur, Bisexual Men, and Queer Liberation*. In N. Tucker \(Ed.\), *Bisexual Politics: Theories, Queries & Visions* \(pp. 319-324\). Binghamton, NY: The Haworth Press.](#)

The article emphasizes the need for bisexual men to acknowledge feminism and gender politics as part of their sexual orientation. Homosexual and heterosexual feminist men has a tendency to espouse a self-congratulatory stance surrounding their gender attitudes. Equality denotes the freedom from the tenets of authority, coercion and power that define social relationships. The sexual orientation of bisexuals provides an opportunity to incorporate gender blur and feminism into sexual politics.

11. [Udis-Kessler, A., & Tucker, N. \(1995\). *Part A: A Taste of History - Identity/Politics: A History of the Bisexual Movement*. In N. Tucker \(Ed.\), *Bisexual Politics: Theories, Queries & Visions* \(pp. 17-30\). Binghamton, NY: The Haworth Press.](#)

The article discusses the history of the bisexual movement in the U.S. It traces the emergence of bisexual movement based on contextual information starting on the post-Stonewall lesbian and gay liberation movement. It cites that the existence of bisexual movement arises from lesbian/gay liberation as well as to feminism. It analyses how bisexuals arrived at their current status in the present. It emphasizes the hostility of some lesbian and gay communities to bisexuals until the recent times.



Queer Ontario Resource List

(Updated May 2013)

12. [Valverde, M. \(2003\). *The Lifestyle that Fits the Doctrine of Sexual Orientation*. In *Law's Dream of a Common Knowledge* \(pp. 112-140\). Princetown, NJ: Princetown University Press.](#)

If knowledge is power, then the power of law can be studied through the lens of knowledge. This book opens up a substantive new area of legal research--knowledge production--and presents a series of case studies showing that the hybridity and eclecticism of legal knowledge processes make it unfruitful to ask questions such as, "Is law becoming more dominated by science?" Mariana Valverde argues that legal decision making cannot be understood if one counterposes science and technology, on the one hand, to common knowledge and common sense on the other. The case studies of law's flexible collage of knowledges range from determinations of drunkenness made by liquor licensing inspectors and by police, through police testimony in "indecent" cases, to how judges define the "truth" of sexuality and the harm that obscenity poses to communities.

Valverde emphasizes that the types of knowledge that circulate in such legal arenas consist of "facts," values, and codes from numerous incompatible sources that combine to produce interesting hybrids with wide-ranging legal and social effects. Drawing on Foucaultian and other analytical tools, she cogently demonstrates that different modes of knowledge, and hence various forms of power, coexist happily.

Law's Dream of a Common Knowledge underlines the importance of analyzing dynamically how knowledge formation works. And it helps us to better understand the workings of power and resistance in a variety of contemporary contexts. It will interest scholars and students from disciplines including law, sociology, anthropology, history, and science-and-technology studies as well as those concerned with the particular issues raised by the case studies.



Queer Ontario Resource List

(Updated May 2013)

Journal Articles

1. [Berlant, L., & Warner, M. \(1998, Winter\). Sex in Public. *Critical Inquiry*, 24 \(2\), 547-566.](#)

A paper titled "Sex in Public" teases with the obscurity of its object and the twisted aim of its narrative. In this paper we will be talking not about the sex people already have clarity about, nor identities and acts, nor a wildness in need of derepression; but rather about sex as it is mediated by publics. Some of these publics have an obvious relation to sex: pornographic cinema, phone sex, "adult" markets for print, lap dancing. Others are organized around sex, but not necessarily sex *acts* in the usual sense: queer zones and other worlds estranged from heterosexual culture, but also more tacit scenes of sexuality like official national culture, which depends on a notion of privacy to cloak its sexualization of national membership.

The aim of this paper is to describe what we want to promote as the radical aspirations of queer culture building: not just a safe zone for queer sex but the changed possibilities of identity, intelligibility, publics, culture, and sex that appear when the heterosexual couple is no longer the referent or the privileged example of sexual culture. Queer social practices like sex and theory try to unsettle the garbled but powerful norms supporting that privilege--including the project of normalization that has made heterosexuality hegemonic--as well as those material practices that, though not explicitly sexual, are implicated in the hierarchies of property and propriety that we will describe as heteronormative.

The point here is not that queer politics need more free-market ideology, but that heteronormative forms, so central to the accumulation and reproduction of capital, also depend on heavy interventions in the regulation of capital. One of the most disturbing fantasies in the zoning scheme, for example, is the idea that an urban locale is a community of shared interest based on residence and property. The ideology of the neighborhood is politically unchallengeable in the current debate, which is dominated by a fantasy that sexual subjects only reside, that the space relevant to sexual politics is the neighborhood. But a district like Christopher Street is not just a neighborhood affair. The local character of the neighborhood depends on the daily presence of thousands of nonresidents. Those who actually live in the West Village should not forget their debt to these mostly queer pilgrims. And we should not make the mistake of confusing the class of citizens with the class of property owners. Many who hang out on Christopher Street--typically young, queer, and African American--couldn't possibly afford to live there. Urban space is always a host space.

2. [Blotcher, J. \(2005\). Queer Nation Is Founded. *LGBT History, 1988-1992*, 68-70.](#)

Driven by the success of the radical activist group ACT UP, and frustrated by what was believed to be a liberal, assimilationist focus of the lesbian and gay rights movement, a new



Queer Ontario Resource List

(Updated May 2013)

queer rights protest group-Queer Nation-was formed by veteran political activists. Queer Nation had a simple, direct mandate: queer visibility.

3. [Boellstorff, T. \(2007\). "When Marriage Fails: Queer Coincidences in Straight Time." *GLQ: A Journal of Lesbian and Gay Studies*, V. 13, n. 2-3, p. 227-248.](#)

I proffer this essay to a specific audience — those, like myself, with a commitment to both “queer theory” in some sense of the term and a critique of marriage that draws on concerns with its politics of recognition (and disrecognition of the unmarried), the place of marriage in capitalist production, and the inequalities and violences so often found within marriage and so often linked to hierarchies of gender, race, and class. I pitch this essay in an exploratory register, resisting a framework that would equate “offering solutions” with the horizon of relevance and political efficacy. Proscription is not the same thing as critique. While I do suggest an alternative mode of conceptualizing time, this suggestion is an invitation to conversation and debate. I am interested in questions like the one posed by Geeta Patel: “How can we think subjectivity through other possible times, given that subjectivities in the ‘modern’ are inseparable from particular ways of narrating time?” (No abstract, this is the first paragraph of the article)

4. [Brown, G. \(2007\). *Mutinous eruptions: autonomous spaces of radical queer activism*. *Environment and Planning A*, 39 \(11\), 2685-2698.](#)

This paper offers a reflexive ethnography of a set of queer autonomous spaces created in London over the last five years. It traces the political genealogies of a recent strand of radical queer activism that is broadly aligned with the anarchist and anticapitalist wings of the global justice movement. In line with the usage of the term ‘queer’ by these activists themselves, to refer to a variety of states of being that challenge both homonormativity and heteronormativity, this paper utilises a definition of ‘queer’ that moves beyond the ways in which it has been mobilised by many sexual geographers. The ethnography poses questions about the ‘queer’ in ‘queer geography’ and what it means to be an ‘activist’. This work considers the importance (as well as the limits) of these autonomous queer spaces. It suggests that the process of collective experimentation to build autonomous queer spaces is ultimately more transformative and empowering than the resulting structures.

5. [Caldwell, K. K. \(2010\). *We Exist: Intersectional In/Visibility in Bisexuality & Disability*. *Disability Studies Quarterly*, 30 \(3/4\).](#)

The intersection of theories of disability and bisexuality is unexplored, yet both are identities rendered in/visible by paternalistic environments where individual and political identities are defined by oppositional binaries and vulnerable to compulsory citizenship. The development of such identities can be better understood by using a bisexual approach to inform theories of disability and a disability approach to inform theories of sexuality inclusive of bisexuality.



Queer Ontario Resource List (Updated May 2013)

Common themes that emerge center around issues of choice, fluidity of identity, the phenomena of "coming out" and "passing," and limitations to citizenship attendant to in/visible identities. Disability studies can provide a non-normative discursive space within which such identity issues may be addressed critically. Further, this article hopes to interject a bisexual perspective in discussions concerning applications of queer theory in disability studies.

6. [Duggan, L. \(1995\). The discipline problem: Queer theory meets lesbian and gay history. *GLQ: A Journal of Lesbian and Gay Studies*, 2 \(3\):179-191.](#)
7. [Erickson-Schroth, L., & Mitchell, J. \(2009\). Queering Queer Theory, or Why Bisexuality Matters. *Journal of Bisexuality*, 9 \(3/4\), 297-315.](#)

Bisexuality is an often invisible identity. Heterosexual and homosexual communities contribute to bisexual erasure, acting in concert to protect a binary system that is complicated and disrupted by the possibility and presence of bisexuality. This article approaches bisexual erasure from three different perspectives: historical context, contemporary media and literary representations. Contemporary cultural norms and "pop science" demonstrate the acceptance of two types of partner choice—heterosexual and homosexual—whereas the bisexual person is made virtually invisible. A historical analysis reveals that our modern categories of sexuality came into existence as recently as the 19th century, and that the selection of gender of object choice as the salient feature of sexuality was not accidental, but rather it developed out of pressure to reinforce the sexual binary between men and women. When a literary character engages in sexual acts with members of both sexes, the character's sexual orientation is most often interpreted within the framework of our hetero-homosexual binary, even by the queer community, as demonstrated in an analysis of literary criticism surrounding Jeanette Winterson's *Written on the Body* and Radclyffe Hall's *Well of Loneliness*. The continued erasure of bisexuality, by queer scholars in addition to mainstream critics, reveals that queer theory has not yet moved beyond its position as a homosexual opponent to heterosexuality, and therefore that bisexual theory has a role to play in queering queer theory.

8. [Folgerø, T. \(2008\). Queer Nuclear Families? Reproducing and Transgressing Heteronormativity. *Journal of Homosexuality*, 54 \(1/2\), 124-149.](#)

During the past decade the public debate on gay and lesbian adoptive rights has been extensive in the Norwegian media. The debate illustrates how women and men planning to raise children in homosexual family constellations challenge prevailing cultural norms and existing concepts of kinship and family. The article discusses how lesbian mothers and gay fathers understand and redefine their own family practices. An essential point in this article is the fundamental ambiguity in these families' accounts of themselves-how they



Queer Ontario Resource List

(Updated May 2013)

simultaneously transgress and reproduce heteronormative assumptions about childhood, fatherhood, motherhood, family and kinship.

9. [Gamson, J., & Moon, D. \(2004\). *The Sociology of Sexualities: Queer and Beyond. Annual Review of Sociology*, 30 \(1\), 47-64.](#)

We identify three trends in the recent sociology of sexuality. First, we examine how queer theory has influenced many sociologists whose empirical work observes sexuality in areas generally thought to be asexual. These sociologists also elaborate queer theory's challenge to sexual dichotomizing and trace the workings of power through sexual categories. Second, we look at how sociologists bring sexuality into conversation with the black feminist notion of "intersectionality" by examining the nature and effects of sexuality among multiple and intersecting systems of identity and oppression. A third trend in the sociology of sexuality has been to explore the relationships between sexuality and political economy in light of recent market transformations. In examining these trends, we observe the influence of globalization studies and the contributions of sociologists to understanding the role of sexuality in global processes. We conclude with the contributions sociologists of sexuality make toward understanding other social processes and with the ongoing need to study sexuality itself.

10. [Gluckman, R. \(2003\). *Ten Reasons why Militarism is Bad for Queer People. Different Takes: A Publication of the Population and Development Program at Hampshire College*, 21, 1-4.](#)

Lesbian, gay, bisexual, transgender, and queer (lgbtq) people cut across race, class, gender, and nationality lines and represent a full spectrum of political opinions. There are queer people in the military and a visible queer presence at almost every recent peace rally. Queer organizations, listserves, and communities have been rife with debates about what position to take on a war with Iraq. Meanwhile, lgbtq people remain under attack by military and fundamentalist governments around the world, including the U.S. While some might argue that war is not a queer issue, the fact of the matter is that state violence has been a central theme in the history and lives of lgbtq people for centuries. No matter what your politics, here are some basic facts to keep in mind about war's effect on queer people's lives.

11. [Hall, D. E. \(2010\). *Can We Teach a Transnational Queer Studies? Pedagogy*, 10 \(1\), 69-78.](#)

The article examines the pedagogical challenges posed by the diversity of the international dialogue on gay sexual identities. The author shares his experiences in preparing a queer studies anthology targeted towards a scholarly audience. Challenges noted by the author include the lack of access to materials in the field of queer studies, as well as the translatability of the word queer.

12. [Herman, D. \(1993\). *Beyond the rights debate. Social & Legal Studies*, 2 \(1\), 25-43.](#)



Queer Ontario Resource List (Updated May 2013)

Within socio-legal theory, much has been written about the 'politics of rights', legal academics lining up to either defend or attack the struggle for rights in liberal democracies. Most progressive legal theorists agree that 'rights' (as objectives and rhetoric) are potentially problematic, for a variety of reasons. The main point of disagreement, as I read it, is between those who characterize 'rights' as abstract, individualistic, disempowering and obfuscatory (Freeman, 1982; Fudge, 1987, 1989; Gabel, 1984; Glasbeek, 1989a, 1989b; Kingdom, 1991; Mandel, 1989; Smart, 1989; Tushnet, 1984), and those who say rights struggles may be these things, but they can also, perhaps simultaneously, be empowering, necessary, foci for resistance (Hunt, 1991; Matsuda, 1987; Minow, 1990; Schneider, 1986; P Williams, 1987; R. Williams, 1987). From either a Marxist or poststructuralist position, 'rights critics' argue that current rights struggles are either examples of a depoliticized culture, or questionable invocations of dangerous discourse. 'Rights defenders', on the other hand (some of whom also espouse socialist and poststructural perspectives), emphasize the positive effects of rights struggles upon social movement mobilization and individual consciousness, while tending to marginalize the structural and discursive constraints noted by the 'rights critics'. Much of this discussion has tended, in my view, to be clouded by a confusing use of terms whereby concepts such as 'rights', 'law', 'the state' and 'litigation' are collapse and employed interchangeably.

13. [Hutson, D. \(2010\). Standing OUT/Fitting IN: Identity, Appearance and Authenticity in Gay and Lesbian Communities. *Symbolic Interaction*, 33 \(2\), 213-233.](#)

Sexuality scholars have noted the historical connection between appearance and gay or lesbian identity. However, as the social landscape for lesbian women and gay men has shifted over the past forty years, little research has documented how such changes influence gay and lesbian individuals' appearance choices as they form, manage, and maintain their identities. To explore the impact of this "post-closet" (Seidman 2002) era on the identities and appearances of lesbians and gays, in-depth interviews were conducted with twenty individuals, aged eighteen to thirty. Findings suggest that while most people use appearance to attain a sense of authenticity after "coming out," achieving a feeling of authenticity in gay and lesbian spaces presents unique challenges as individuals come under scrutiny by the community.

14. [Jackson, P. A. \(2009\). Capitalism and Global Queering: National Markets, Parallels Among Sexual Cultures and Multiple Queer Modernities. *GLQ: A Journal of Lesbian & Gay Studies*, 15 \(3\), 357-395.](#)

This essay considers the role of market economies in global queering, the transnational proliferation of new male homosexual and male-to-female transgender identities and cultures. Early accounts of global queering highlighted the culturally homogenizing effects of transnational capitalism, representing new queer sexualities beyond the West as cultural imports from the United States. But international similarities among queer cultures also



Queer Ontario Resource List

(Updated May 2013)

emerge from parallel processes of sex-cultural change produced by national-level forms of capitalism. Case studies from Thai queer history trace market-induced cultural parallels to earlier decades of the twentieth century, before the post-Cold War intensification of globalizing processes. These studies confirm the importance of the market in global queering. They also reveal that international commonalities reflect emergent parallels among multiple queer modernities and result as much from local responses to similar economic conditions as from foreign cultural influences. The alternative narrative of queer histories beyond the West presented here decouples the spread of capitalism from cultural Westernization. It highlights moments where queer subjects have enhanced their autonomy vis-à-vis local heteronormative traditions by creative engagements that take advantage of opportunities provided by the growth of the market economy.

15. [Jagose, A. \(2000\). "Queer World-Making" *Genders*, 31.](#)

An interview conducted by Annamarie Jagose with Michael Warner.

16. [Jeppesen, S. \(2010\). *Queer anarchist autonomous zones and publics: Direct action vomiting against homonormative consumerism. *Sexualities*, 13 \(4\): 463-478.*](#)

Global anarchist movements and queer politics are integrating in mutually informing ways. The characteristics of this synthesis include liberatory theories and practices of embodied genders and sexualities in private and public, direct actions to visibilize and extend queer publics, and queer intersections with capitalism, the environment, race, disability, public space, private property and citizenship, among others. This article will critically analyze three cases of anti-consumerist vomiting, including an erotic performance, a punk zine, and a Pink Panthers direct action, to investigate the politics of queer anarchist autonomous publics that extend the anti-homophobic and antiheteronormative politics of queer counterpublics toward challenging homonormativity through intersectional anti oppression and liberatory value-practices.

17. [Klesse, C. \(2005\). *Bisexual Women, Non-Monogamy and Differentialist Anti-Promiscuity Discourses. *Sexualities*, 8 \(4\), 445-464.*](#)

Popular discourses on bisexuality assume a peculiar interrelation between bisexuality and non-monogamy. Drawing upon qualitative research in gay male and bisexual non-monogamies in the UK, this article explores bisexual women's accounts on the effects of promiscuity allegations on non-monogamous sexual and relationship practice. Due to the prominence of gender as a differentiating factor in the discourses on promiscuity, to be publicly known as bisexual and non-monogamous tends to have particularly stigmatizing effects on women. The issue is further complicated by the intersection of promiscuity discourses with discourses on race/ethnicity and class. The regimes of violence that go hand in hand with the stigmatization through promiscuity allegations police women's positioning to come out or move and socialize in certain cultural contexts.



Queer Ontario Resource List

(Updated May 2013)

18. [Kushner, T. \(1994, July 4\). Homosexual Liberation: A Socialism of the Skin. *The Nation*, 9-14.](#)

Is there a relationship between homosexual liberation and socialism?" the playwright Tony Kushner asked in a 1994 article for *The Nation*. "That's an unfashionably utopian question, but I pose it because it's entirely conceivable that we will one day live miserably in a thoroughly ravaged world in which lesbians and gay men can marry and serve openly in the Army and that's it. Capitalism, after all, can absorb a lot. Poverty, war, alienation, environmental destruction, colonialism, unequal development, boom/bust cycles, private property, individualism, commodity fetishism, the fetishization of the body, the fetishization of violence, guns, drugs, child abuse, underfunded and bad education (itself a form of child abuse)—these things are key to the successful functioning of the free market. Homophobia is not; the system could certainly accommodate demands for equal rights for homosexuals without danger to itself.

19. [LaSala, M. C. \(2007\). Too Many Eggs in the Wrong Basket: A Queer Critique of the Same-Sex Marriage Movement. *Social Work*, 52 \(2\), 181-183.](#)

The author reflects on same sex marriage, marriage benefits in the U.S., and social justice regardless of status. The conservative perspective states that society depends on marriage, especially since committed family members allegedly experience physical and psychological benefits. The author suggests that all members of society should be privy to benefits, regardless of their marital status or sexual orientation.

20. [Morland, I. \(2009\). What Can Queer Theory do for Intersex? *GLQ: A Journal of Lesbian & Gay Studies*, 15 \(2\), 285-312.](#)

In this essay I explore how queer theory might account for postsurgical intersex bodies of diminished genital tactility. In other words, I evaluate whether a critique of surgery's effects is possible from a queer theoretical perspective on the body. I contend that for this purpose queer theory must do more than focus on bodily sensations such as pleasure, shame, and touching. The essay makes four key claims: first, that the desensitized postsurgical body cannot be accounted for by a queer discourse in which sexual pleasure is a form of hedonistic activism; second, that a queer discourse of shame enables a degree of critical engagement with the surgical creation of atypically sensate bodies; third, that pleasure and shame are both queer sensations, and queer theory's assumption of a sensorial basis to cultural critique, which is exemplified by the queer touch, flounders when confronted with the desensitized intersex body; fourth, that if queer theory is figured as a kind of reaching -- but not necessarily touching -- then it can be of greater use in accounting for the problematic yet ambivalent effects of intersex surgery.

21. [Mulé, N.J. \(2006, May 5\). Equality's Limitations, Liberation's Challenges: Considerations](#)



Queer Ontario Resource List

(Updated May 2013)

[for Queer Movement Strategizing, *Canadian Online Journal of Queer Studies in Education*, 2 \(1\).](#)

For over 35 years, the queer movement has continued to strategize towards representation of our existence, the recognition of our specified issues and the acceptance of our communities on an equitable level in society. From its somewhat conservative beginnings in the US pre-Stonewall era of the Mattachine Society in the 1950s (Timmons, 1990) to the liberationist initiatives post-Stonewall in the late 1960s and 1970s (Duberman, 1993), there have been tensions regarding strategic means of ending the hostility and discrimination faced by sexually minoritized communities. This paper explores, in the current context of the Canadian queer movement, the tensions that arise in utilizing equality vs. liberationist strategies and their potential long-term effects.

22. [Mulé, N.J. \(2008\). *Demarcating Gender and Sexual Diversity on the Structural Landscape of Social Work. Critical Social Work*, 9 \(1\).](#)

The importance of demarcating gender and sexually diverse populations in structural social work theory is discussed from a differently centred cultural group perspective highlighting distinct qualities that fall outside normative gender identities and heterosexuality. Historical oppression experienced by these populations has likened their inclusion in structural social work theory yet the continued marginalization of these populations and associated implications are not to be lost sight of. A means of bringing currency to structural social work theory with regard to these populations is to embrace liberationist goals taking intersectionality into consideration. Such goals are in alliance with the social work values of acceptance, self-determination and respect working towards social justice and emancipation, and go far beyond the rights-claims equality agenda that sustains a slightly varied hegemony, giving the social location of gender and sexually diverse groups relevancy and viability on the structural landscape of social work.

23. [Mulé, N.J. \(2010\). *Same-Sex Marriage and Canadian Relationship Recognition – One Step Forward, Two Steps Back: A Critical Liberationist Perspective. The Journal of Gay and Lesbian Social Services \(special issue\)*, 22 \(1-2\), 74-90.](#)

This paper reveals how Canadian sexually diverse proponents of same-sex marriage and their allies engaged in a restricted debate based on equality in the lead-up to the legalization of same-sex marriage in Canada. A critical liberationist perspective is injected to expand the narrowed frameworks of this subject. Equality-based arguments are analytically deconstructed, illuminating their implications on Canadian relationship recognition. By broadening the frameworks with which to examine this issue, social service practitioners will develop a more informed social justice-based perspective that acknowledges a broad array of sexually diverse relationships and family formations for which it is argued that one not be privileged over others.



Queer Ontario Resource List

(Updated May 2013)

24. [Murray, C. \(2008\). Queering Community. *White Crane*, 78, 10-12.](#)

An interview with Chris Bartlett, of the "White Crane" Gay Men's Leadership Academy, is presented. He talks about his participation in ACT UP and his experiences of Radical Faerie communities. According to him, queer community is made up of the social networks of microcommunities which include leather clubs, youth groups and ballroom houses. He says that ACT UP and the Radical Faeries are considered powerful because they fulfill a need for their members.

25. [Parreñas, J. \(2007, February\). Is that Queer? *Lesbian News*, 35.](#)

The author characterizes queer people based on her discussion with a female acquaintance of her, who can identify as queer when she exclusively bottoms to men in a bondage and discipline/domination and submission/sadism and masochism (BDSM) context. Part of the author thinks of such a relation as queer if there is some kind of anti- or at least non-normative sexual practice going on. She also believes that the one thing that connects the queer community is the potential experience of homophobic violence.

26. [Portwood-Stacer, L. \(2010\). Constructing anarchist sexuality: Queer identity, culture, and politics in the anarchist movement. *Sexualities*, 13 \(4\): 479-493.](#)

This article explores the articulation of queer sexuality with anarchist identity. Drawing on interviews and participant observation in the contemporary North American anarchist movement, I show that queer critique is typical among self-identified anarchists. Anarchist movement culture serves as a medium for the circulation of discourses around sexuality and anarchist identity, as well as supports individuals in their own queer practices of resistance against dominant sexual norms. However, subcultural investments in notions of authenticity may serve to detract from the political potential to be found within anarchist culture. This article ultimately concludes that the strong movement culture and its investment in authentic identity can prove useful for anarchist political projects, but that 'anarchonormativity' must be wielded strategically, taking into account its many potential effects.

27. [Rambukkana, N. \(2004\). Uncomfortable Bridges: The Bisexual Politics of Outing Polyamory. *Journal of Bisexuality*, 4 \(3/4\), 141-154.](#)

This article discusses the relationship between polyamory and bisexuality in the context of the formation of the Trent Polyamory Society, a university discussion and social group. Through a discussion of the rationale and goals of the group, and the diverse reactions to its formation, this article explores the parallels between coming out as polyamorous and coming out as bisexual. Both polyamorists and bisexuals occupy liminal subject positions (most notably between straight and queer cultural values and practices). Just as bisexuality is an uncomfortable bridge between straight and queer culture, polyamory (or public polyamory)



Queer Ontario Resource List

(Updated May 2013)

can be seen as an attempt to 'tame' a culture of radical sex, or to universalize a lesbian feminist practice. A pressure to be(come) bisexual within polyamory is discussed with reference to a similar pressure within 1970s feminism to be(come) lesbian.

28. [Reyes, N. \(1990\). Birth of a \(Queer\) Nation. *Outweek*, 53, 16-17.](#)

The article presents information on how the Queer Nation, an organization for gays and lesbians, was formed in New York. The broadsides advertised the speaking voice of a new gay and lesbian liberation movement, and Queer Nation, the umbrella group through which the posters were conceived and developed, staked its first territorial claim. Queer Nation was designed to function as an ad hoc activist coalition that would bring the passion many of the group's members found in AIDS Coalition to Unleash Power to the fight for lesbian and gay liberation.

29. [Richardson, D. \(2004\). Locating Sexualities: From Here to Normality. *Sexualities*, 7 \(4\), 391-411.](#)

Lesbian and gay movements are increasingly demanding equal rights of citizenship on the grounds of being the 'same' as most heterosexuals. Citizenship is the central concept appealed to in calls for inclusion, and it is through claims to normalcy that social integration is justified. Moreover, it would appear that access to this new citizenship status is located primarily through being in a publicly recognized normative (good gay) couple relationship. This integration of lesbians and gay men into social and political life as 'normal citizens' represents a significant shift with important implications for (a) understandings of sexual citizenship, (b) the meanings and importance attached to sexual identities and (c) the public/private binary. This article will develop and extend previous theoretical work on sexuality and citizenship by considering these issues.

30. [Richardson, D. \(2005\). Desiring Sameness? The Rise of a Neoliberal Politics of Normalisation. *Antipode*, 37 \(3\), 515-535.](#)

Since the 1990s the dominant political discourse of social movements concerned with "sexual politics" has been that of seeking access into mainstream culture through demanding equal rights of citizenship. I focus on the changing politics of sexuality in the context of new forms of social governance associated with neoliberalism, central to which is professionalisation and particular forms of knowledge production. Changes in political organising, coupled with the growth in identity-based consumption and the greater visibility of lesbians and gay men as consumer citizens, have provided a variety of opportunities for new professional careers. I discuss these developments and suggest that a key aspect of this increase in professionalisation is the construction of the gay and lesbian subject as part of a national and, in some instances, an international constituency. Finally, I consider how, in recent years, new forms of professionalisation of knowledge production about lesbians and



Queer Ontario Resource List

(Updated May 2013)

gay men have emerged, not only in terms of political and market interests, but also in the academy.

31. [Rodgers, J. \(2010\). 'Live your liberation - don't lobby for it': Australian queer student activists' perspectives of same-sex marriage. *Continuum: Journal of Media & Cultural Studies*, 24 \(4\), 601-617.](#)

One topic covered in Australian queer university student print media is the legalization of same-sex marriage. The legalization of same-sex marriage is currently generating much debate in Western queer communities. This paper explores Australian queer university student activists' media representation of same-sex marriage, and the debates surrounding its legalization. It uses discourse analysis to examine a selection of queer student media from four metropolitan Australian universities, and the 2003 and 2004 editions of the national queer student publication *Querelle*. This paper thus contributes to the history of queer activism, documenting what one group of young people say about the legalization of same-sex marriage, and furthers research on queer perspectives of marriage and same-sex relationships.

32. [Rosen-Berry, J. \(2008\). Revealing Hidden Aspects of Divinity in the 'Queer' Face: Towards a Jewish 'Queer' \(Liberation\) Theology. *European Judaism*, 41 \(2\), 138-154.](#)

The article presents the author's construction of a Jewish 'queer' liberation theology, based mostly on the work of French philosopher Emmanuel Levinas. The author discusses the need to challenge the injustice of the portrayal of 'queer' sexuality as deviant by the 'straight' world. Also explored are the ideas of man and woman and male and female within Judaism and the need to restore the notion that people are created in the image of God to all of humanity.

33. [Sears, A. \(2005\). Queer anti-capitalism: What's left of lesbian and gay liberation? *Science & Society*, 69 \(1\), 92-112.](#)

Lesbians and gays are on the verge of winning full citizenship in Canada and a number of Western European countries. This represents a remarkable change in the 35 years since the contemporary lesbian and gay liberation movement was launched out of the Stonewall riots. These gains are the product of a social movement with a strong history of militant mobilization. At the same time, the process of capitalist restructuring has opened some of the space for lesbian and gay existence. The penetration of the market deeper into everyday life has created spaces for commodified forms of lesbian and gay existence, oriented around bars, restaurants, commercial publications, fashions and hairstyles. Capitalism has accommodated elements of lesbian and gay existence in the face of ongoing mobilizations, opening certain spaces for lesbian and gay life while at the same time shutting down others. The era of



Queer Ontario Resource List

(Updated May 2013)

lesbian/gay citizenship and commodification opens new possibilities for anti-capitalist queer marxist-feminist politics.

34. [Seidman S. \(2001\). From Identity to Queer Politics: Shifts in Normative Heterosexuality and the Meaning of Citizenship. *Citizenship Studies*, 5 \(3\), 321-328.](#)

This essay argues that there is occurring in the United States something of a shift from identity to queer politics, which is paralleled by changes in the social patterns of normative heterosexuality. I consider some of the implications for thinking about sexual citizenship. In particular, I comment on the ambivalent relationship of a queer politics to a politics of citizenship.

35. [Shannahan, D. \(2010\). Some queer questions from a Muslim faith perspective. *Sexualities*, 13 \(6\), 671-684.](#)

A Google search for queer Muslim may retrieve more results now than it did 10 years ago, yet there remains a drought in queer-affirming resources for Muslims. As sexuality finds increasing space on international agendas it seems urgent to consider just what is being said about queer Muslims, and to challenge simplistic answers. This article looks at a rereading of the Qur'anic Lut narrative that provides a crucial resource for queer Muslims. It then offers some questions that arose during my experience of reading it as a woman.

36. [Sharma, J. \(2006\). Reflections on the Language of Rights from a Queer Perspective. *IDS Bulletin*, 37 \(5\), 52-57.](#)

The language of rights has been of great value to queer movements, particularly in the context of claim making vis-à-vis the state. There are however significant limitations of the rights language that need to be recognised. This article focuses attention on these, drawing on the experience of PRISM (People for Rights of Indian Sexuality Minorities), a queer activist forum based in Delhi, India. The rights language pushes us into a limiting framework of identity politics. It also allows other progressive movements to offer their support from a 'safe' distance. A narrow use of the rights language runs the danger of maintaining the discourse of the status quo, offering escape routes from addressing more directly intersectionality, heteronormativity and its subservions. The article makes a case for rooting the rights language in queer/feminist politics in order to allow for a more transformatory engagement with sexuality.

37. [Slagle, R. \(1995\). In Defense of Queer Nation: From identity politics to a politics of difference. *Western Journal of Communication*, 59 \(2\), 85-102.](#)

In this essay a distinction is drawn between the gay and lesbian liberation movements and the more recent queer movements. Advocates for the liberation movements generally have



Queer Ontario Resource List

(Updated May 2013)

argued that gay men, lesbians, and bisexuals are not radically different from heterosexuals. Representatives of the new movements, in contrast, have argued that queer individuals are unique and that oppression is not justified based on sexual differences. The paradoxes of traditional identity politics are examined. Queer activists construct a collective identity based on differences rather than similarities. Queer Nation, by reconceptualizing the notion of identity, transcends the essentializing and totalizing nature of identity politics.

38. [Vanellander, B. \(2007, Winter\). Long Live Temporariness: Two Queer Examples of Autonomous Spaces. *Affinities: A Journal of Radical Theory, Culture and Action*, 1 \(1\), 5-11.](#)
39. [Vicinus, M. \(1992\). "They Wonder to Which Sex I Belong?": The Historical Roots of the Modern Lesbian Identity. *Feminist Studies*, 18 \(3\), 432-449.](#)
40. [Waites, M. \(2009\). Critique of 'sexual orientation' and 'gender identity' in human rights discourse: global queer politics beyond the Yogyakarta Principles. *Contemporary Politics*, 15 \(1\), 137-156.](#)

This article presents a critique of the concepts 'sexual orientation' and 'gender identity', which are being employed to contest global human rights discourses by prevailing international lesbian, gay, bisexual and transgender (LGBT) and human rights activist networks - notably in the Declaration of Montreal (2006) and, especially, the Yogyakarta Principles (2007). Theoretical analysis, informed by social theory and queer theory, is presented of these key concepts shaping human rights debates, particularly in relation to the United Nations. Relationships between the discourses used by international governmental and non-governmental organizations (NGOs), academics and activists are analysed to discern the conceptions of subjectivity and identity operating. With reference to Judith Butler's 'heterosexual matrix', it is proposed that the entry of 'sexual orientation' and 'gender identity' into human rights discourse can be interpreted as installing a distinctive gender and sexuality matrix, but also that definitions of 'sexual orientation' and 'gender identity' in the Yogyakarta Principles facilitate contestation of these concepts. It is argued that LGBT, queer and allied NGOs and activists should systematically contest these concepts' dominant meanings.

41. [Warner, M. \(1999\). Normal and Normaller: Beyond Gay Marriage. *LGQ: A Journal of Lesbian and Gay Studies*, 5 \(2\): 119-171.](#)
42. [Williams, H. S. \(2007\). A Bisex-Queer Critique of Same-Sex Marriage Advocacy. *Journal of Bisexuality*, 7 \(3/4\) 313-318.](#)

The essay positions current same-sex marriage advocacy as an assimilationist/conformist, reformist movement and articulates the need for a more radical argument for marriage equality, one based not merely in queer politics but also in queer forms of relationship structure. Drawing from the realm of the personal, the author fashions a queer image of



Queer Ontario Resource List (Updated May 2013)

relationships that challenges the boundaries of mainstream concepts of relationship structure and demonstrates the failure of same-sex marriage advocacy to accommodate the many forms of relationships that are available.

Journals – Special Issues

1. [\(2005, Fall/Winter\) What's Queer about Queer Studies Now? In Eng, D. L., Halberstam, J., & Muñoz, J. E. \(Eds.\), *Social Text Special Issue*, 84/85 \(3-4\).](#)

Around 1990 queer emerged into public consciousness. It was a term that challenged the normalizing mechanisms of state power to name its sexual subjects: male or female, married or single, heterosexual or homosexual, natural or perverse. Given its commitment to interrogating the social processes that not only produced and recognized but also normalized and sustained identity, the political promise of the term resided specifically in its broad critique of multiple social antagonisms, including race, gender, class, nationality, and religion, in addition to sexuality.

Fourteen years after *Social Text*'s publication of "Fear of a Queer Planet," and eight years after "Queer Transexions of Race, Nation, and Gender," this special double issue reassesses the political utility of queer by asking "what's queer about queer studies now?" The contemporary mainstreaming of gay and lesbian identity—as a mass-mediated consumer lifestyle and embattled legal category—demands a renewed queer studies ever vigilant to the fact that sexuality is intersectional, not extraneous to other modes of difference, and calibrated to a firm understanding of queer as a political metaphor without a fixed referent. A renewed queer studies, moreover, insists on a broadened consideration of the late-twentieth-century global crises that have configured historical relations among political economies, the geopolitics of war and terror, and national manifestations of sexual, racial, and gendered hierarchies.

The following sixteen essays—largely authored by a younger generation of queer scholars—map out an urgent intellectual and political terrain for queer studies and the contemporary politics of identity, kinship, and belonging. Insisting on queer studies' intellectual and political relevance to a wide field of social critique, these essays reassess some of the field's most important theoretical insights while realigning its political attentions, historical foci, and disciplinary accounts. Broadly, these scholars examine the limits of queer epistemology, the denaturalizing potentials of queer diasporas, and the emergent assumptions of what could be called queer liberalism. Collectively, they rethink queer critique in relation to a number of historical emergencies, to borrow from Walter Benjamin, of both national and global consequence.



Queer Ontario Resource List

(Updated May 2013)

2. [\(2009\). Bisexuality and Queer Theory – Intersections, Diversions and Connections. In J. Alexander \(Ed.\), *Journal of Bisexuality Special Issue*, 3-4.](#)

At this critical time in global and human history, when practicing love is more useful as a way to care for than to multiply our species, this project was launched as an inquiry into the intersection of bisexuality and queer theory. An important result of this inquiry is that this intersection is occupied, perhaps dominated, by the issue of what sexuality really is. Is it a social construct? And if it is, what does everything that has been said about sexuality really mean? Accordingly, the central question in the debate engaged by the voices in this collection is whether, as a social construct, the concept of sexuality is still useful, and, if it isn't, how can it give way to more useful notions, including the arts of loving, as a subset of the arts of living, perhaps even the arts of healing?

As an object of study, sexuality corresponds to the effort to examine what the ancients knew as the arts of loving, and the practices of love, from scientific perspectives. As a modern social construct, sexuality can also be described as an effect of modernity, with all the due emphasis on secularism, materiality and desire that typify this era. Yet, as an effect of modernity, sexuality is far from being objective or scientific. Indeed, it is predicated on Western definitions of love, which, in its romantic and erotic expressions, is thereby considered “superior” when it is exclusive. That is, Western “love” often relies on the imposition of a binary: we think of the lover and the beloved, the pursuer and the pursued, single or married, the man and the wife and the male and the female. In a Darwinian discursive context, evolution is predicated on competition: there are winners and losers, those who adapt and those who fail to adapt, in an endless series of binaries.

Yet when we move past this paradigm, bisexuality appears to be the conundrum upon which the whole construction of monogamy, as a form of love more evolved than others, falls apart. The awareness of the fragility of our species that befalls the postmodern era brings a new emphasis on the collaborative, symbiotic nature of evolution. In this context, bisexuality registers as more evolved than any monosexuality can be because it is more adaptive to a context where the ability to share amorous resources is essential to the health and survival of our species. In other words, as Woody Allen (2009) has put it in his latest film, “whatever works” to create love and emotional sustainability is good.

Hence, the work of this collection will not be to establish whether in a practical sense bisexuals are more or less monogamous than other people. Rather, it will be to provide concrete images of how, when bisexuality is “real” (in a symbolic and a material sense), then the nature of love changes too. On the one hand, in a monosexual discursive context, the supreme act or moment of love is the perfect communion of two people. On the other, in a bisexual discursive context, this perfection, this supreme communion, cannot fulfill its potential unless it includes at least three participants. Hence, the bisexual “real” is a



Queer Ontario Resource List (Updated May 2013)

discursive context where the nature of love changes from an exclusive, dyadic system to an inclusive one that expands beyond the dual and into the multiple.

The articles in this collection present bisexuality and queer theory as two parallel thought collectives that have made significant contributions to cultural discourses about sexual and amorous practices at least since the onset of the AIDS era. What the collection offers then is a way to compare notes about the ideas that circulate in these thought collectives today. This comparison indicates quite clearly that there is a high price to ignoring bisexuality for queer theory. Indeed, to the extent that queer theory has succeeded in ignoring bisexuality, it has also confined itself within a monosexual discursive context. A plausible explanation for this is that, inadvertently perhaps, queer theory has discursively kept itself within the context of what we might call sexual functionalism, namely the idea of modernity upon which the cultural construct of sexuality is based. This idea is mapped onto biological patterns that emphasize the reproductive function inherent in some of the pleasures and joys of erotic love.

3. [\(2010, August\). Anarchism and \(Queer\) Sexualities. In *Sexualities Special Issue*, 13\(4\).](#)

Following is the abstract from the first article in the special issue, entitled Sex and the Anarchist Unconscious: A Brief History: ‘We need form, not formlessness!’ In Gustav Landauer’s plaintive cry echoes a century-old controversy among the most singular minds of an entire generation of anarchists — Otto Gross, Erich Mühsam, Margarethe Hardegger — over sexuality and the ‘new science’ of psychoanalysis. At stake in the dispute are questions that continue to haunt anarchist thought and practice in the 21st century: What ‘forms’ can and ought libertarian sexual culture take? What constitutes a libertarian politics of marriage and the family? Does psychoanalysis constitute a complement to the anarchist tradition, a crucial supplement to its logic, or a perilous substitute?

4. [\(2008, Winter\). Queer Futures. In K. Murphy, J. Ruiz & D. Serlin \(Eds.\), *Radical History Review*, 100.](#)

This issue of the *Radical History Review* assembles the voices of scholars and activists who engage with critiques of what Lisa Duggan has called “the new *homonormativity*. . . a politics that does not contest dominant heteronormative assumptions and institutions but upholds and sustains them.”¹ In the time that has elapsed since the *Radical History Review*’s last explicit foray into queer history — the “Queer” issue, *RHR* 62 (1995) — this process has been abundantly evident in numerous cultural and political scenes over the past four decades, as this issue’s contributors amply demonstrate. While we do not want to reinforce the notion that the concept of homonormativity originated with or is limited to the confines of academic work, the configuration of homonormativity in current circulation is part of a broader turn toward political economy in contemporary queer academic and activist work. It challenges the preoccupations and objectives of LGBT (lesbian, gay, bisexual, transgender)/queer culture and community as many of its members move toward what Gayle Rubin identified, in



Queer Ontario Resource List (Updated May 2013)

1984, as “the charmed circle” of sex — those practices and identities that receive social sanction. This issue of *RHR* asks what this mainstreaming will mean for queer futures. But first, we want to glance backward the recent queer past.

Conference Papers

1. [Jolliff, A. \(2004\). *The Intersection of Identities: The Case of Racial and Sexual Minorities. Conference Papers - American Sociological Association, 1-24.*](#)

Although singular statuses can help to understand outcomes, an investigation into intersectional statuses or multiple identities can better provide a comprehensive look out individual outcomes. Intersectional identity research focuses much attention on race and sex; however, this work in-progress surrounds research questions relating to the need for further investigation into multiple statuses: sexual identity and racial identity. I will be conducting interviews with individuals that are both a racial minority and a sexual minority to better understand certain elements of identity formation: racial identity, queer identity, intersectional identity, collective identity, and friendship patterns. This research will surround two broad questions: (1) Is there a theoretical difference between a status that is overt and a status that is covert with respect to identity and primarily (2) To what extent do these individuals feel a part of their racial and sexual collective identity (friendship patterns and feeling of community)?

2. [Mulé, N.J. & Daley, A. \(2010, May\). *Queer Lens of Resistance: A Critical Anti-Oppressive Response to the DSM-V Consultations. PsychOUT Proceedings, Toronto, ON.*](#)

This paper provided a socio-political analysis as a consultative response to the American Psychiatric Association's (APA) Diagnostic and Statistical Manual of Mental Disorders (DSM) currently being revised for its fifth edition to be released in spring 2013. Two subsections in the Sexual and Gender Identity Disorders section were focused on. Utilizing a queer lens that resists heteronormative and cisgender notions of sexuality and gender identity, the subsections on Gender Identity Disorders and the Paraphilias were interrogated based on social constructions of dominant race, sexuality, gender and class notions of normality. The lack of scientific evidence to substantiate the inclusion of a number of diagnoses and resulting negative implications of labeling individuals will be addressed. We argue that such diagnostic labels contribute to oppressive forms of hegemonic discourse that serve to further marginalize LGBT populations. Strategies of Resistance: The presenters discussed strategies of resistance they have undertaken including the drafting of a formal position statement on behalf of the Rainbow Health Network for submission to the DSM-V Consultative Process, plans to hold a public forum on the issue and to submit a paper based



Queer Ontario Resource List

(Updated May 2013)

on this presentation for publication in a journal. They also discussed with attendees ways in which they can resist the impact of the DSM on the LGBT communities.

3. [Pepper Mint. \(2004, October 16\). Poly Politics: Lessons from Queer Liberation. *Building Bridges IV*.](#)

The polyamory movement and the various queer movements have much in common but at the same time there are very clear and significant differences between them. Let's start with the differences. Polyamory does not have the hundred years of medical pathologization that queer activists have been working against. There were definite pathologies of overabundant sexuality during the same period (think nymphomania) but they are not well connected to modern nonmonogamy, nor are they as heavily present in the modern medical imagination. In contrast, before homosexuality was removed from the diagnostic manual, there was an unbroken history of the medicalization of homosexuality and other queer categories, stretching back through the sexual inverts of the 19th century. Similarly, polyamory does not face the same history of official and legal repression. Due to ongoing changes in our culture, actually holding down multiple relationships, even in the same house, is generally legal. (The exception is anti-cohabitation laws and the occasional "house of ill repute" law, neither of which are enforced.) Poly gatherings are typically not raided by the police, though again there is an exception in the recent raids of east coast BDSM parties, which are heavily poly-attended. Instead, polyamory is building on a relatively recent and rich history of nonmonogamy, including that found in gay urban enclaves, lesbian-feminist communes, open marriages, swinging, free love, and wife-swapping.

Polyamory generally does not evoke the same disgust and fear that queer presentation has had to deal with, though every poly person has personal experience with counterexamples to this rule. Related to this, and the fact that there is very little poly presentation, poly people do not face much violence. (There is an argument that jealous violence, which is rampant in our culture, can be viewed as anti-poly violence, but this is stretching a bit since there is typically no poly identification involved.)

Most importantly, the current polyamory movement is occurring after much of the work of the queer movement has been done. Specifically, attitudes towards gay men and lesbians have greatly improved over the last thirty years, and are still on the upswing. (Bisexual liberation is much less clear, and transgender liberation is way behind.) As a result, much of the hard work in sexual minority liberation has been done, though of course there is still plenty to do. Once the door has been opened for one sexual minority, it gets much harder to close it against another. So it seems clear that polyamory is in a much better place than the queer rights movement was when it was the same size, despite the significant culture-wide prejudice against nonmonogamy of any form. That said, there are a number of overlaps and synchronicities between the two movements.



Queer Ontario Resource List

(Updated May 2013)

4. [Thing, J. \(2009\). Virtually Gay: The Internet and the Construction of Hybrid Queer Identities and Transnational Gay Cultures. *Conference Papers - American Sociological Association*, 1.](#)

This paper draws on my dissertation which is a multi-sited ethnography of sexual identity formation among queer men in Mexico City and Cuernavaca and queer Mexican immigrant men living in Los Angeles. Based on interviews with the immigrant and non-immigrant participants and hundreds of hours of participant observation, this paper explores the potential impact that the Internet has on the development of sexual identities and transnational queer communities for the men in my study. I show that the men in my study, through their use of the Internet, are part of a transnational Pan-Latino gay culture since most of their virtual contact takes place with other queer Spanish-speaking Latinos worldwide I argue that the Internet acts as an agent of socialization where certain ideas and discourses about what it means to be gay as well as certain established norms and practices shape the sexual subjectivities and queer communities of the informants.

Biographies/Memoirs

1. [Chase, T. \(2003\). Real\(izing\) Lives: Personal and Theoretical B/T Identity Formations - The Story So Far. In J. Alexander & K. Yescavage \(Eds.\), *Bisexuality & Transgenderism: InterSEXions of the Others* \(pp. 111-116\). Binghamton, NY: The Haworth Press.](#)

In "The Story So Far" I discuss my evolving gender and sexual identity as an FTM transsexual pansexual Leatherman. From feeling isolated as a youngster, to moving through various Queer communities, to being it member of the SM community, I explore my maleness and create my own definitions within my changeable nature.

2. [Colapinto, J. \(2000\). *As Nature Made Him: The Boy Who Was Raised as a Girl*. Toronto, ON: Harper Perennial Press Canada.](#)

In 1967, after a baby boy suffered a botched circumcision, his family agreed to a radical treatment; the boy was surgically altered to live as a girl. This landmark case, initially reported to be a complete success, seemed all the more remarkable since the child had been born an identical twin: his uninjured brother, raised as a boy, provided the perfect matched control. The case would prove to be precedent-setting, becoming 'proof' for the feminist movement that the gender gap was simply the result of cultural conditioning. But the case was a failure from the outset. The famous twin had, in fact, struggled against his imposed girl-hood. At age fourteen, when finally informed of his medical history, he made the decision to live as male.



Queer Ontario Resource List

(Updated May 2013)

3. Delany, S. (2004). *The Motion of Light in Water: Sex and Science Fiction Writing in the East Village*. Minneapolis, MN: The University of Minnesota Press.

Samuel R. Delany is the author of numerous science fiction books including, *Dhalgren* and *The Mad Man*, as well as the best-selling nonfiction study *Times Square Red, Times Square Blue*. He lives in New York City and teaches at Temple University. The Lambda Book Report chose Delany as one of the fifty most significant men and women of the past hundred years to change our concept of gayness, and he is a recipient of the William Whitehead Memorial Award for a lifetime's contribution to lesbian and gay literature.

4. Diamond, M. (2004). *From the Inside Out: Radical Gender Transformation, FTM and Beyond*. San Francisco, CA: Manic D. Press.

Born female yet little identified with that gender, these transgender, genderqueer, third gender, and gender variant writers offer personal insights into changing gender identity, dating, workplace issues, and more. This book shines light on those who identify as FTM (female to male) and also illuminates those whose gender is more fluid, proving that biology doesn't control destiny.

5. Duberman, M. (1998) *Midlife Queer: Autobiography of a Decade*. University of Wisconsin Press: Madison, WI.

With searing self-appraisal and a keen sense of the world around him, acclaimed writer and gay activist Martin Duberman examines a wide range of issues in his personal and professional life and in the politics of the time from 1971 to 1981—from the early years of gay liberation to the first public reports of AIDS.

Duberman moves from the internecine battles in the academic world and within the budding gay rights movement to his own heart attack, sexual and romantic adventures, and search for fulfillment through new therapies and the world of theater. Peppered with gossip, wit, and tart observations of the New York theater and literary worlds, *Midlife Queer* stands as both a fascinating memoir and a record of an era.

6. Duberman, M. (1994). *Stonewall*. United States: Plume.

On June 28th, 1969, the Stonewall, a gay bar in New York's Greenwich Village, was raided. But instead of the routine compliance expected by the police, patrons and a growing crowd decided to fight back. The five days of rioting that ensued changed forever the face of gay and lesbian life. This book tells the story of what happened at Stonewall, recreating those nights in detail through the lives of six people who were drawn into the struggle for gay and lesbian rights. Their stories combine into a portrait of the repression that led up to the riots, which culminates when they triumphantly participate in the first gay rights march of 1970.



Queer Ontario Resource List (Updated May 2013)

7. [Galloway, T. \(2009\). *Mean Little Deaf Queer: A Memoir*. Boston, MA: Beacon Press.](#)

When Terry Galloway was born on Halloween, no one knew that an experimental antibiotic given to her mother had wreaked havoc on her fetal nervous system. After her family moved from Berlin, Germany, to Austin, Texas, hers became a deafening, hallucinatory childhood where everything, including her own body, changed for the worse. But those unwelcome changes awoke in this particular child a dark, defiant humor that fueled her lifelong obsessions with language, duplicity, and performance.

As a ten-year-old self-proclaimed "child freak," she acted out her fury at her boxy hearing aids and Coke-bottle glasses by faking her own drowning at a camp for crippled children. Ever since that first real-life performance, Galloway has used theater and performance—onstage and off—to defy and transcend her reality. With disarming candor, Terry writes about her mental breakdowns, her queer identity, and her life in a silent, quirky world populated by unforgettable characters. What could have been a bitter litany of complaint is instead an unexpectedly hilarious and affecting take on life.

8. [Goldie, T. \(2010\). *Queersexlife: Autographical Notes on Sexuality, Gender and Identity*. Vancouver, BC: Arsenal Pulp Press.](#)

Evocative of writers Patrick Califia-Rice and Kate Bornstein, whose best works explore gender and sexuality through personal memoir, *queersexlife* is a frank and intimate collection of responses to theories of queer sexuality and identity as viewed through the author's own experiences. By turns insightful and elegant, Terry Goldie delves into contemporary subject matter both fraught and explicit, revealing subtle, fluid truths about human sexuality and desire; drag queens, feminism, cross-cultural sex, bisexuality, gay youth, and the concept of being "out," among others. Goldie explores this diverse terrain with a perceptive and provocative eye as he attempts to understand the complex issues of sexuality and gender from within - and as a result, to understand himself. The result expands and deepens our understanding of the parameters and ramifications not only of queer sexuality, but human sexuality in general, in terms that are both beautiful and unapologetic. *queersexlife* is a book for LGBTQ studies and general readers alike.

9. [Green, J. \(2004\). *Becoming a Visible Man*. Nashville, TN: Vanderbilt University Press.](#)

Written by a leading activist in the transgender movement, *Becoming a Visible Man* is an artful and compelling inquiry into the politics of gender. Jamison Green combines candid autobiography with informed analysis to offer unique insight into the multiple challenges of the female-to-male transsexual experience, ranging from encounters with prejudice and strained relationships with family to the development of an FTM community and the realities of surgical sex reassignment.



Queer Ontario Resource List

(Updated May 2013)

For more than a decade, Green has provided educational programs on gender-variance issues for corporations, law-enforcement agencies, social-science conferences and classes, continuing legal education, religious education, and medical venues. His comprehensive knowledge of the processes and problems encountered by transgendered and transsexual people--as well as his legal advocacy work to help ensure that gender-variant people have access to the same rights and opportunities as others--enable him to explain the issues as no transsexual author has previously done.

Brimming with frank and often poignant recollections of Green's own experiences--including his childhood struggles with identity and his years as a lesbian parent prior to his sex-reassignment surgery--the book examines transsexualism as a human condition, and sex reassignment as one of the choices that some people feel compelled to make in order to manage their gender variance. Relating the FTM psyche and experience to the social and political forces at work in American society, *Becoming a Visible Man* also speaks consciously of universal principles that concern us all, particularly the need to live one's life honestly, openly, and passionately.

10. [Hay, H. & Roscoe, W. \(1996\) *Gay Liberation in the Words of its Founder*. Beacon Press: Boston, MA.](#)

In 1950, Hay and fellow activists in Los Angeles founded the Mattachine Society, a pioneering homosexual rights group that helped lay the groundwork for contemporary lesbian/gay activism. This collection of Hay's essays, talks, pamphlets and manifestos reflects his insistence that gays are a cultural minority with shared values, psychological orientation, historical heritage and modes of communication. This perspective flowed from Hay's research into French Renaissance "fool" societies, which staged public plays spiked with political satire and gender reversal, and into the Native American berdache, a practice whereby men live as women (or vice versa) and combine the work and social roles of both sexes while being recognized as a distinct third gender. In 1979, Hay and others launched the "radical faerie" network, providing support groups and emphasizing gay spirituality to counter urban depersonalization. His pointed critique of homophobia and his exhortations to gays seeking self-acceptance make this collection especially timely. Roscoe, who has taught anthropology and Native American studies at the University of California, provides a useful introduction as well as commentaries on each selection.

11. [hooks, b. \(1989\). *Talking Back: Thinking Feminist, Thinking Black*. Brooklyn, NY: South End Press.](#)

bell hooks is the author of many books on feminism, black women's experience, relationships, and political change. She lives in New York City and has taught at Yale and Oberlin College.



Queer Ontario Resource List

(Updated May 2013)

12. Howell, C, Nestle, J. & Wilchins, R. (2002). *Genderqueer: Voices from Beyond the Sexual Binary*. Los Angeles, CA: Alyson Books.

Perhaps more than any other issue, gender identity has galvanized the queer community in recent years. The questions go beyond the nature of male/female to a yet-to-be-traversed region that lies somewhere between and beyond biologically determined gender. In this groundbreaking anthology, three experts in gender studies and politics navigate around rigid, societally imposed concepts of two genders to discover and illuminate the limitless possibilities of identity. Thirty first-person accounts of gender construction, exploration, and questioning provide a groundwork for cultural discussion, political action, and even greater possibilities of autonomous gender choices. Noted scholar Joan Nestle is joined by internationally prominent gender warrior Riki Anne Wilchins and historian Clare Howell to provide a societal, cultural, and political exploration of gender identity.

13. Lee, J. A. (Undated). *Love's Gay Fool – Autobiography of John Alan Lee*. Retrieved May 24, 2011, from: <http://www.johnalanlee.ca/>

This is not the whole story. For that, you will need to visit the Canadian Lesbian and Gay Archives in Toronto, where you will find the journals I've kept since age 22 (September 1955). They total three million words. My story here is edited to 120,000 words. I've used the same method as scriptwriters who turn long books into movies. Some characters and plots are totally eliminated. I apologize to those curious to see what I've said about them, only to discover they're not here. Like the movies, I've changed some names and identifying details, "to protect the guilty" (and me from libel!).

We humans are adept at deluding ourselves. We do not store memories until recall, we revise them again and again over a lifetime. "The faintest ink is better than the best memory," so, besides my prolific journals, I have five other guardians to help me avoid invention, denial, repression, distortion and all the other demons of memory:

- 20,000 words of documentation by social workers who observed my life while I was a ward of the state, from ages four to twenty-one.
- A yard-long shelf of scrapbooks containing clippings, photos and souvenirs, which provide many of the illustrations here.
- Two yards more of shelf, containing books and articles, both scholarly and popular, which I researched and published.
- Thousands of letters sent or received. I'm a real pack-rat.



Queer Ontario Resource List

(Updated May 2013)

- Finally, the comments of people who appear here under their own names, who have read the manuscript and approved my recollections or suggested changes.

14. Lorde, A. (1982). *Zami: A New Spelling of My Name*. Bethesda, MY: The Crossing Press.

A writer, activist, and mother of two, Audre Lorde grew up in 1930s Harlem. She earned a master's degree in library science from Columbia University, received a National Endowment for the Arts grant for poetry, and was New York State's Poet Laureate from 1991 to 1993. She is the author of twelve books, including *Zami* and *The Black Unicorn*. Lorde died of cancer at the age of fifty-eight in 1992.

15. Mueller, C. (1990). *Walking Through Clear Water in a Pool Painted Black*. Los Angeles, CA: Semiotext(e).

Cookie trips through her forty-year odyssey on this planet -- from LSD to shopping at the A&P, from birthing Max to shooting Pink Flamingos. The echoes of her passionate commitments will ring in your ears. It is a tragedy to have lost her. Fortunately, along with the memories, she left us this marvelous testament to her intrepid zest for living.

16. Schulman, S. (1994). *My American History: Lesbian and Gay Life During the Reagan/Bush Years*. New York, NY: Routledge.

My American History contains pieces written between 1981 and 1992 that document the expectations and imaginations of activists as they struggled, under impossible odds and an ever-growing opposition, to articulate a movement for freedom and dignity during the Reign of Reaganism. Also included is the Lesbian Avengers Handbook.

17. Shilts, R. (1987). *And the Band Played On: Politics, People and the AIDS Epidemic*. New York, NY: St. Martin's Press.

In the first major book on AIDS, San Francisco Chronicle reporter Randy Shilts examines the making of an epidemic. Shilts researched and reported the book exhaustively, chronicling almost day-by-day the first five years of AIDS. His work is critical of the medical and scientific communities' initial response and particularly harsh on the Reagan Administration, who he claims cut funding, ignored calls for action and deliberately misled Congress. Shilts doesn't stop there, wondering why more people in the gay community, the mass media and the country at large didn't stand up in anger more quickly. The AIDS pandemic is one of the most striking developments of the late 20th century and this is the definitive story of its beginnings.

18. White, E. (2006). *My Lives: An Autobiography*. New York, NY: Ecco.



Queer Ontario Resource List

(Updated May 2013)

No one has been more frank, lucid, rueful and entertaining about growing up gay in Middle America than Edmund White. Best known for his autobiographical novels, starting with *A Boy's Own Story*, White here takes fiction out of his story and delivers the facts of his life in all their shocking and absorbing verity.

From an adolescence in the 1950s, an era that tried to "cure his homosexuality" but found him "unsalvageable," he emerged into a 1960s society that redesignated his orientation as "acceptable (nearly)." He describes a life touched by psychotherapy in every decade, starting with his flamboyant and demanding therapist mother, who considered him her own personal test case -- and personal escort to cocktail lounges after her divorce. His father thought that even wearing a wristwatch was effeminate, though custodial visits to Dad in Cincinnati inadvertently initiated White into the culture of "hustlers and johns" that changed his life.

In *My Lives*, White shares his enthusiasms and his passions -- for Paris, for London, for Jean Genet -- and introduces us to his lovers and predilections, past and present. "Now that I'm sixty-five," writes White, "I think this is a good moment to write a memoir. . . . Sixty-five is the right time for casting a backward glance, while one is still fully engaged in one's life."

19. Wojnarowicz, D. (1991). *Close to the Knives: A Novel of Disintegration*. London, UK: Vintage Books.

In *Close to the Knives*, David Wojnarowicz gives us an important and timely document: a collection of creative essays -- a scathing, sexy, sublimely humorous and honest personal testimony to the "Fear of Diversity in America." From the author's violent childhood in suburbia to eventual homelessness on the streets and piers of New York City, to recognition as one of the most provocative artists of his generation -- *Close to the Knives* is his powerful and iconoclastic memoir. Street life, drugs, art and nature, family, AIDS, politics, friendship and acceptance: Wojnarowicz challenges us to examine our lives -- politically, socially, emotionally, and aesthetically.

20. Percy, W. (Undated) Ian Young. Retrieved May 24, 2011 from: http://www.williamapercy.com/wiki/index.php?title=Ian_Young



Queer Ontario Resource List (Updated May 2013)

Web-based Publications and News

1. Abney, I. (2011). "Queer Bedfellows: Reading the Collaboration between the Black Panther Party and the Gay Liberation Front." *Bowdoin College, Honors Defense*. Retrieved online at: <http://prezi.com/0ug3urlxyeur/queer-bedfellows-reading-the-collaboration-between-the-black-panther-party-and-the-gay-liberation-front/>

"The Panthers must be confronted by our community just as all other radical groups must be confronted by the sexual liberation issue, but underlining this confrontation must be an understanding of how our oppression, make us all brothers and sisters."

A Letter from Huey Newton to the Revolutionary Brothers and Sisters about the Women's Liberation and Gay Liberation Movements" Sept. 4-6, 1970--Revolutionary People's Constitutional Convention "The proud, strong homosexual brothers and sisters who are in New Haven to show support for the Black Panther Party and its struggle, and to identify with Bobby Seale and all the prisoners that are being held, bring you greetings. The homosexual sisters and brothers who are in this crowd have a complaint to make. The very oppression that makes us identify with the Black Panther Party and all oppressed people, which makes us revolutionaries, which makes us work for a society and visions which is far beyond what we live in today, we find that oppressiveness pervading this so-called liberated zone. We demand that you treat us as revolutionaries.... We are submitting ourselves to the discipline that we see in the vanguard leadership here and there will only be a revolution when all oppressed people work together. No elitism. No sexism. All power to Gay people. ALL POWER TO THE PEOPLE!" Revolutionary People's Constitutional Convention (1970) "Our sole purpose in life, according to the pigs, is to produce and protect the wealth of the ruling class. We can feel it in our guts, even if we can't lay it out in words. And we know that it's very fucked up. We want to be free, but they make us slaves. So to make our lives better, we've got to overturn the whole system, to begin again with a new constitution that guarantees all people—blacks, women, gays, workers, freaks, etc. their freedom and justice." (No abstract, examples of the collaboration)

2. Anderson, I. (2010). *Red and Purple: A Marxist Perspective on Queer Liberation*. *Independent Media Centre*. Retrieved June 20, 2011 <http://kasamaproject.org/2010/06/22/red-and-purple-a-marxist-perspective-on-queer-liberation/>

This article aims to deal with this question utilizing historical materialism, the mode of enquiry pioneered by Karl Marx and Frederick Engels. Historical materialism explores social relations, such as homosexual oppression, by explaining the productive forces that shape



Queer Ontario Resource List

(Updated May 2013)

them. With a particular focus on New Zealand history, this analysis aims to sketch the material basis of modern queerness, attempts to control or suppress it, and the politics that have emerged from this contradiction.

3. Born Free and Equal: Sexual Orientation and Gender Identity in International Human Rights Law, UN Human Rights, Office of the High Commissioner, New York and Geneva, 2012: <http://www.ohchr.org/EN/NewsEvents/Pages/BornFreeAndEqual.aspx>

The UN Human Rights Office has released a new publication on sexual orientation and gender identity in international human rights law. It sets out the source and scope of some of the core legal obligations that States have to protect the human rights of lesbian, gay, bisexual and transgender (LGBT) people. The 60-page booklet is designed as a tool for States, to help them better understand the nature of their obligations and the steps required to meet them, as well as for civil society activists, human rights defenders and others seeking to hold Governments to account for breaches of international human rights law.

For almost two decades, human rights treaty bodies and the special rapporteurs and other experts appointed by the Human Rights Council and its predecessor have documented widespread violations of the human rights of LGBT people. Reported violations include killings, rape and physical attacks, torture, arbitrary detention, the denial of rights to assembly, expression and information, and discrimination in employment, health and education and access to goods and services. In each case, the victims involved are targeted either because they are, or are assumed to be, lesbian, gay, bisexual or transgender. Oftentimes, the mere perception of homosexuality or transgender identity is enough to put people at risk.

The booklet focuses on five core obligations where national action is most urgently needed – from protecting people from homophobic violence, to preventing torture, decriminalizing homosexuality, prohibiting discrimination, and safeguarding freedom of expression, association and peaceful assembly for all LGBT people. For each, the basis of the State obligation in international human rights law is explained with reference to the substantial body of decisions, recommendations and guidance issued by United Nations human rights mechanisms. The booklet also includes examples of actions that can be taken at a national level to bring laws, policies and practices into line with applicable international human rights standards.

In recent years, many States have made a determined effort to strengthen human rights protection in each of these areas. An array of new laws has been adopted – including laws banning discrimination, penalizing homophobic hate crimes, granting recognition of same-sex relationships, and making it easier for transgender individuals to obtain official documents that reflect their preferred gender. Training programmes have been developed for police, prison staff, teachers, social workers and other personnel, and anti-bullying initiatives have been implemented in many schools.



Queer Ontario Resource List

(Updated May 2013)

In the coming years, much more needs to be done to confront prejudice and protect LGBT people in all countries from violence and discrimination. The Office of the High Commissioner for Human Rights hopes that this publication can help contribute to this end, by providing a practical resource for all those working for change – whether from the perspective of the United Nations, regional organizations, Governments, national human rights institutions or civil society.

4. Coalition for Lesbian and Gay Rights in Ontario. (2004). *Lesbian, Gay, and Bisexual Liberation in the 2000s*. Retrieved <http://www.clgro.org/liberation.html>

The Coalition for Lesbian and Gay Rights in Ontario (CLGRO) is a liberation-based group. We recognize and support the seeking of equality as a means toward gaining liberation. It was a major and constructive part of our work toward getting into the Ontario *Human Rights Code*, which makes it easier for people to come out and helps to create a level playing field for other work to be done. For us, seeking equality is a means to an end, not the end itself. Once the issue of same-sex marriage is resolved in our favour, it seems that in Canada we have accomplished as much as we can by using this strategy. It is necessary to look at what the next steps toward liberation will be.

Many lesbians, gays, and bisexuals (maybe even the majority) see acquiring equality as a sufficient end in itself. They feel they will be satisfied being able to assimilate into the general society as it currently exists. We call this "assimilation-seeking," as opposed to "liberation-seeking." Society in general would feel less threatened by lesbians, gays, and bisexuals who want to be like everybody else than by lesbians, gays, and bisexuals who want to change society.

Changing the existing laws to make us equal will not change the attitude of society in general toward us, although it can be argued that, over a period of coexistence, attitudes will evolve. Laws and other rules of society are set up on basic assumptions which also need to be changed if liberation is to be accomplished. For that reason we adopted the tactic of seeking equality first but, instead of settling for assimilation, moved on toward making other changes. The concepts of power and control underlie the laws, rules, and assumptions used to regulate society and create social norms. Liberation challenges the authority of social norms and socialization. Those who have power and control (heterosexual, white, middleclass, male) want to keep it and use institutions (churches, schools, governments) to enforce their position. Challenging the way things are (the status quo) threatens the privilege of those who have power and control and is bound to be met with resistance.

Those who have power and control fear that giving power to others will weaken their control over them, undermine privilege, and may even result in them becoming controlled themselves. It can be assumed that, once lesbians, gays, and bisexuals achieve equality, they will be divided into good lesbians, gays, and bisexuals and bad lesbians, gays, and bisexuals,



Queer Ontario Resource List

(Updated May 2013)

the "good" ones assimilating into the status quo and joining in the resistance against the "bad" ones seeking liberation through change. Looking at those next steps toward change and liberation is the purpose of this document.

5. Copland, S. (2009). "Assimilation is not Answer to Queer Liberation." *Polswatch: Outlining a Progressive Future*, December 7. Retrieved online at:
<http://polswatch.wordpress.com/2009/12/07/assimilation-is-not-the-answer-for-queer-liberation/>

"Part of the parade is to show people we're not extremists, we're real people"? When asked who she considered to be extremists, the response came "Drag queens and butch women". A sentiment that you would normally expect from a conservative. However, this didn't come from the Right, but instead from a member of the queer movement. They're words spoken by one of the organisers of the Winnipeg Pride Parade, after a debate about making the parade 'less confronting' and more 'family friendly'. This may be shocking, but in reality this statement is not surprising; its a symptom of the direction many in the queer movement are taking. An increasingly powerful section of the queer movement argues that to achieve better results we need to present queer people as members of society who are no different from anyone else. We need to present ourselves as 'normal'.

6. Garrison, A. (2003, May). Queer liberation or commodification? *Theory/Practice News and Letters*. Retrieved April 28 2011
http://www.newsandletters.org/Issues/2003/May/war_May03.htm

Amy Garrison is young lesbian activist in Memphis, Tenn. This column is adapted from her talk on "Sexuality and Revolution" at a recent News & Letters meeting.

7. International Lesbian and Gay Association. (2010). *Queer Liberation is Class Struggle*. Retrieved April 28 2011 <http://ilga.org/ilga/en/article/mflhzAz1eE>

One may see gay marriage as a reform to be won to open up space for more gains for queer liberation. Indeed, if gay marriage was simply a tactic within a broader strategy that integrated class, race and queer struggles, perhaps it wouldn't cause so much anxiety among radical queer circles. In the absence of a broader strategy and vision however, all our hopes get pinned on this one struggle and the questions become stressful, burdensome and intense: Are we betraying our roots? Are we fighting for the society we envision through this struggle? Exactly what is this broader vision of queer liberation that gay marriage is a reform toward?

That the issue of gay marriage has dominated and overshadowed other important discussions that should be had among queer radicals shows that there has been a lack of strategy and vision of queer liberation that integrates anti-racist, anti-patriarchy, class struggle and anti-



Queer Ontario Resource List (Updated May 2013)

ableist perspectives. While academics have churned out thousands of books on queer theory, spinning our heads dizzy with abstract lingo, those of us on the ground have not similarly churned out our own theory and practice of queer struggles. This is not to say people have not led successful and important campaigns around queer liberation. However, the strategy and vision has not been clearly articulated and insufficiently theorized for it to be replicated and generalized in different places and conditions. The result is the domination of liberals, with their pro-capitalist, liberal racist, ableist, “tolerate us” ideologies.

8. James, S. (1975). *Sex, race and class*. Retrieved March 28, 2011 from <http://libcom.org/library/sex-race-class-james-selma>

How capitalism and the Left have mystified the real relationships between these categories. There has been enough confusion generated when sex, race and class have confronted each other as separate and even conflicting entities. That they are separate entities is self-evident. That they have proven themselves to be not separate, inseparable, is harder to discern. Yet if sex and race are pulled away from class, virtually all that remains is the truncated, provincial, sectarian politics of the white male metropolitan Left. I hope to show in barest outline, first, that the working class movement is something other than that Left have ever envisioned it to be. Second, locked within the contradiction between the discrete entity of sex or race and the totality of class is the greatest deterrent to working class power and at the same time the creative energy to achieve that power.

9. Kate and Deeg. (2004). “Gay Marriage: Civil Right or Civil Wrong? Marriage is still the opiate of the queers.” *LAGAI*, April. Retrieved online at: <http://www.lagai.org/gaymarriage.htm>

A specter is haunting Amerikkka. The specter of gay marriage. Every few years, it seems, we have a new wave of push and counterpush on the marriage issue, and we are always in the same unpleasant position. We demand all civil rights for queer people. But marriage isn't a civil right. It's a civil wrong. Just because George W., Pete KKKnight and the KKKristian RRRight don't want us to get married, doesn't mean we have to want to.

10. Katrina. (2012). “Gay Rights are Not Queer Liberation.” *AutoStraddle: News, Opinions, Entertainment and Girl-on-Girl Culture*. June 29. Retrieved online at: <http://www.autostraddle.com/gay-rights-are-not-queer-liberation-the-nation-interviews-amber-hollibaugh-140431/>

I came out as bisexual when I was 16. And although I had a girlfriend who I had very serious 16-year-old feelings about, my coming out always came with a qualifier. "I'm bi - I love my girlfriend, but eventually, I want to be with a man. I want to marry a man and have a house and have children and put them in that house." When I was 18, I realized I was gay, and suddenly not only was the thought that I wanted to be with a man untrue, the idea that I could



Queer Ontario Resource List

(Updated May 2013)

ever be married seemed completely impossible. This was in 2008. In 2008, I thought that, by being gay I had nonconsensually committed myself to a life off the grid, a life that would never be recognized or respected, a quiet life of commitment ceremonies in the woods, Birkenstocks, the inescapable word "partner" instead of "husband" and a lifetime's supply of closet doors. (First paragraph of the article)

11. Kink/Queer Comparisons. (2010). *Kink Research Overviews*. Retrieved May 23, 2011 <http://kinkresearch.blogspot.com/2010/03/kink-queer-comparisons.html?zx=f58a263de4c2009f>
12. Kinsman, G. (2010). *Queer Liberation: The Social Organization of Forgetting and the Resistance of Remembering. Canadian Dimension, 44, 4*. Retrieved May 24, 2011 <http://canadiandimension.com/articles/3103/>

For me one of the most exciting aspects of queer liberation was the recovery and remembering of our complex histories of resistance to oppression. Unfortunately, in much of the Left and within gay/lesbian communities our rich queer histories of struggle have been forgotten, creating a kind of social and historical amnesia. This forgetting has become one of the ways that a middle class, white, largely male, and moderate politics has been resituated at the heart of current gay/lesbian organizing that both moves us away from the radical roots of our struggles and towards accommodation with oppression and exploitation.

The Stonewall riots of 1969 are not often remembered as a major rebellion against police repression leading to the formation of Gay Liberation Fronts that were named partly in solidarity with the Vietnamese National Liberation Front then fighting against U.S. imperialism. Instead, Stonewall has become the occasion for celebrating a limited commercialized and commodified gay (and to some extent lesbian) culture during Pride events.

We need to ask who is included and excluded from these constructions of gay pride? While white, middle class men and non-trans people are included, most of the rest of us get excluded and marginalized. The mainstream gay movement seems to want nothing to do with the left, liberationist character of early organizing efforts. The radical roots of queer liberation get in the way of the new middle class "homonormativity" that no longer challenges capitalist social relations or builds alliances with other oppressed people but simply seeks acceptance into heterosexual middle class respectability. Our histories of struggle have been systematically forgotten.

13. Korneel. (2008). *Islam and Queer Liberation*. Retrieved April 27, 2011 <http://archieff.mikpunt175.be/mikpunt175.be/index2f85.html?id=441>

“So how about this strange relation between Muslims and queers?” We didn't have to look far



Queer Ontario Resource List

(Updated May 2013)

to find an answer to that question. Several Muslims are active in Mikpunt, Muslims who are queer themselves. They must have thought about this question before. Korneel (redwasp) is a practicing Muslim and a queer activist. In a previous life he was a social worker in the 'Seefhoek' in Antwerp. We asked him what he thought of the undemocratic nature of Islam: women's oppression, homophobia, barbaric penal laws...

14. McCaskell, T. (2010). Queers Against Apartheid: From South Africa to Israel. *Canadian Dimension*, 44, 4. Retrieved November 8, 2010 <http://canadiandimension.com/articles/3101/>

As we compiled this second Queer (Queer 2) issue of *CD*, Queers Against Israeli Apartheid (QuAIA), mushroomed into our primary focus. At the time of writing we were informed that Pride Toronto had banned QuAIA from participating in this summer's Toronto Pride March. Capitulating to Israel lobby groups and to City Hall threats to withdraw funding if the group marched, the board of Toronto Pride has chosen to set a dangerous precedent by censoring a community human rights group. We are thinking about the impact of QuAIA on queer movements, queer politics, and where the "movement" is now.

15. Motta, C. (June 14, 2010). "We Who Feel Differently": LGBTQ Identity and Politics in China. *We Who Feel Differently*. Retrieved July 4, 2011 http://www.othergallery.com.cn/news/index.php?option=com_content&view=article&id=109&Itemid=58&lang=en

With its widely-acknowledged origin in the Euro-American West, LGBTQ (Lesbian, Gay, Bisexual, Transgender and Queer) identity and politics seem to have gone global. Dennis Altman and other LGBTQ studies scholars and activists have observed the "globalization of sexualities", that is, in Asia and other parts of the non-Western world, a Western (often read American) type of individualistic and self-knowing LGBTQ identity has emerged in bars, clubs, saunas, and other types of pink venues. Concomitant with this, a Western type of LGBTQ politics, represented by the imperative to "come out" so as to discover an "authentic" self, together with an anti-state, anti-social, anti-establishment, anarchistic and oppositional political stance, has been embraced by an increasing number of LGBTQ individuals and rights groups. As many people have been "liberated" and empowered by such identification and experiences, many more also feel uncomfortable about the hegemonic representation of LGBTQ identity and politics: after all, these modes of identification and strategies of empowerment are historically, socially and culturally specific. They came from a Western context and were shaped by the particular history of social movements in America and Europe since the 1960s, as well as the political philosophy of the public sphere and civil society in opposition to the state, family and other forms of social institutions.

When they travel to non-Western countries and regions, they need careful revision and reworking in order to accommodate the specific historical and cultural traditions and the particular social contexts of these countries and regions. Furthermore, we must bear in mind



Queer Ontario Resource List

(Updated May 2013)

that even the so-called “West” is not such a coherent entity: it is an “imagined community”, and its geographical and cultural heterogeneity cannot be subsumed by a singular type of LGBTQ identity and politics. When LGBTQ activists fight for social recognition and rights to sexual citizenship, and against marginalization and discrimination, they often fail to recognize the internal differences within the category of LGBTQ, as well as the complex articulation of sexuality, gender, class, race and ethnicity. In this sense, LGBTQ identity and politics create both inclusions and exclusions; they offer people opportunities but at the same time also create epistemic violence. In other words, both in and out of the West, there are people who feel differently about the hegemonic LGBTQ identity and politics advocated by transnational LGBTQ scholars and activists. Recognizing the incommensurable differences is central to LGBTQ movement as a transnational, cross-cultural and political project.

“We Who Feel Differently” is a multi-part art project designed by Carlos Motta, a New York-based Colombian artist. It is composed of a series of illustrations, posters, a video installation and an Internet archive. In July, 2010, part of the project travels to China, to the Other Gallery in Shanghai. It features a series of illustrations representing different but often marginalized queer identities and posters that spell a kind of poem about queer rights based on the language of global LGBTQ protests. These works engage with disparate gender and sexual histories and representations in different parts of the world (Colombia, South Korea, Norway and the U.S). They critically interrogate the dominant representations of the LGBTQ identity and politics in the West by situating gender and sexuality in diverse locations and historical eras. Motta’s work celebrates the poetics of queerness: it takes an anti-normative political stance, yet it also recognizes the multiplicity and contingency of the socially constructed norms, as well as the specific and flexible strategies and tactics of resisting, appropriating and reworking these norms. In other words, it both queers the heterosexual social norms and the LGBTQ identity and politics itself. Through artistic representation of alternative expressions of gender and sexuality, the project opens up alternative imaginaries for multiple and cultural-specific forms of LGBTQ identities and politics.

16. O’Neill, B. (2013). “The gay radicals of the past didn’t want equality – they wanted liberation and thought marriage was oppression.” *The Telegraph*. February 6. Retrieved online at: <http://blogs.telegraph.co.uk/news/brendanoneill2/100201727/the-gay-radicals-of-the-past-didnt-want-equality-they-wanted-liberation-and-thought-marriage-was-oppression/>

Some overexcited observers are describing last night's passing of the gay marriage bill as the glorious endpoint to nearly 50 years of agitation for gay rights. Finally, and courtesy largely of David Cameron, New York City's Stonewall rioters of 1969 and the daring organisers of Britain's first-ever Gay Pride parades in the early 1970s have seen their dreams of equality come true. They had a dream, those early warriors for homosexual rights, and now that dream is a reality. Let us rejoice! There is only one problem with this narrative – it is the biggest load of bunkum. It glosses over the fact that those early gay radicals were not remotely interested in getting married, or in winning equality, the only thing that today's



Queer Ontario Resource List

(Updated May 2013)

super-square gay campaigners and their cheerleaders go on about. The Stonewall radicals wanted liberation, not equality, and they wanted to destroy marriage, not buy into it. The Gay Liberation Front that emerged out of the Stonewall riot insisted that "complete sexual liberation for all people cannot come about unless existing social institutions are abolished". (First two paragraphs of the article)

17. Parker, D. (2009). Queer Country: Mapping queer liberation in rural Nova Scotia. *The Dominion News from the Grassroots*. Retrieved April 27, 2011
<http://www.dominionpaper.ca/articles/3023>

It all started with a bike trip. During a long distance cycle from Halifax to Pictou County in July, 2008, Sonia Edworthy and Lynne Hood discovered what they called "Queer Paradise" in rural Nova Scotia.

18. Preciado, B. (2013). "Qui defend l'enfant queer?" *Liberation*. January 14. Retrieved online at: http://www.liberation.fr/societe/2013/01/14/qui-defend-l-enfant-queer_873947

Les catholiques, juifs et musulmans intégristes, les copéistes décomplexés, les psychanalystes œdipiens, les socialistes naturalistes à la Jospin, les gauchos hétéronormatifs, et le troupeau grandissant des branchés réactionnaires sont tombés d'accord ce dimanche pour faire du droit de l'enfant à avoir un père et une mère l'argument central justifiant la limitation des droits des homosexuels. C'est leur jour de sortie, le gigantesque outing national des hétérocrates. Ils défendent une idéologie naturaliste et religieuse dont on connaît les principes. Leur hégémonie hétérosexuelle a toujours reposé sur le droit à opprimer les minorités sexuelles et de genre. On a l'habitude de les voir brandir une hache. Ce qui est problématique, c'est qu'ils forcent les enfants à porter cette hache patriarcale. (Who defends the queer child?)

19. Queerupture. (2010). *Offering a rethinking from the perspective of deviant queer desire*. Retrieved January 11, 2011 <http://queerupture.wordpress.com/2010/03/07/diagnosis/>

About this Blog: Sexuality is a dense site of power, wrought within vast and complicated productions of nation, race, gender, age, ability etc. and we need to be cautious and wary of the discourses that we evoke within our strategies for advocating for rights. This blog offers a rethinking from the perspective of deviant queer desire.

20. Queer Kink. *A practical and philosophical guide to real life BDSM for LGBTQs*. Retrieved May 24, 2011 <http://queerkink.tumblr.com/>

21. Rao, R. (2012). "On 'gay conditionality,' imperial power and queer liberation. *Kafila*. January 1. Retrieved online at:



Queer Ontario Resource List

(Updated May 2013)

<http://kafila.org/2012/01/01/on-gay-conditionality-imperial-power-and-queer-liberation-rahul-rao/>

It's not clear what (or whether) David Cameron was thinking when he suggested recently that British aid should be linked to respect for LGBT rights in recipient countries. Almost immediately, the statement evoked homophobic responses from political and religious leaders in Tanzania, Uganda, Ghana and elsewhere. Perhaps more importantly, African social justice activists (including many of the leading LGBTI activists on the continent) advanced a comprehensive critique of 'gay conditionality' in a letter criticising Cameron's statement, signed by 53 organisations and 86 individuals. Warning that the refusal of aid on LGBT rights grounds could provoke a backlash against queers who would be scapegoated for reduced aid flows, the critics have pointed out the insidious ways in which such initiatives could drive a wedge between queers and a broader civil society in recipient countries, besides reinforcing perceptions of the westernness of homosexuality as well as the imperial dynamics already prevailing between donor and recipient countries.

22. Reese, T. (2012). "Lessons learned from the Black Panther Party." *National Gay and Lesbian Task Force*, January 17. Retrieved online at: <http://thetaskforceblog.org/2012/01/17/lessons-learned-from-the-black-panther-party/>

When you think of the Black Panthers, what comes to mind? The last time I asked that question, I heard "armed militants" from almost everyone in the room. Black nationalism, a hatred of white people, thugs, cop-killers... these are very real stereotypes that have infected our views on the Black Panther Party and its aims, and have robbed modern freedom fighters of what is arguably the most important organizing that this country has ever seen. Land, bread, housing, education, clothing, justice and peace.

23. Resistance Studies. (2010). *Queer Pedagogy as Theory Resisting*. *University of Goteborg Resistance Studies Network*. Retrieved January 11, 2011 <http://resistancestudies.org/?p=166>

Through my work I have been in touch with something called queer pedagogy. It is a way of talking about equality issues, where you put the norm in focus and not that which diverge from the norm. The theory can be used to criticise different norms; for example norms in Sweden, like the white, Swedish, male, middle class, the non-functionally disordered norms. Even though queer pedagogy focuses on the heterosexual norm in particular.

24. Shepard, B. H. (2001). The queer/gay assimilationist split: The suits vs. the sluts. *MONTHLY REVIEW-NEW YORK-*, 53(1), 49-62. Retrieved online at: <http://monthlyreview.org/2001/05/01/the-queergay-assimilationist-split>

"I'll say it loud; I'll say it proud: I love drug companies," HIV-positive Andrew Sullivan recently boasted in *The New York Times Magazine*. As one of the most visible gay journalists



Queer Ontario Resource List

(Updated May 2013)

in the nation, the statement spoke to a core dilemma within a gay and lesbian movement split between gay assimilationists, such as Sullivan, and social justice minded queers. The question was, how had this free-market loving Tory Thatcherite become a spokesman for the gay, lesbian, bisexual, and transgender (GLBT) movement? Sullivan's cavalier boast neglected the point that ACT UP, the pro-queer AIDS direct action group, had not only spent almost fifteen years fighting to get expedited approval for life saving medications, but had put their bodies on the line to get drug companies to lower prices so people could actually afford them. If ever there was a beneficiary of ACT UP's work, it was Sullivan, yet on more than one occasion in the mainstream press this gay, HIV-positive man has flaunted his contempt for their legacy. Sullivan explained that his medications cost his insurance company some \$15,600 a year. And he seemed to be saying now that "I've got mine," the ongoing AIDS epidemic—now predominantly affecting poor people, drug users, minority women, and those in the developing world who cannot afford the life saving drugs—no longer mattered. The problem was that Sullivan was not alone.

25. Slessor, S. (2006). Robertson in Ontario's First Lady of Queer Liberation. *Xtra Ottawa*. Retrieved April 27, 2011
http://www.xtra.ca/public/Ottawa/Robertson_is_Ontarios_First_Lady_of_queer_liberation-1587.aspx

"The femme comes first for a reason," says Marie Robertson with a sly twinkle in her eye as she explains the title of her favourite book, *The Persistent Desire: A Femme-Butch Reader*.

The comment reveals Robertson's playful disposition, but also points to an underlying drive to shake up the entrenched order of things. For more than 30 years, she's been the leading femme in the fight for queer liberation and advancement in the province, including co-founding the Coalition For Lesbian And Gay Rights In Ontario (CLGRO). She's also been a leading AIDS activist. Now, after a long absence in Toronto, she's helping energize Ottawa's queer community once again.

26. Socialist Action. *Queer Liberation and Socialism*. Retrieved April 27, 2011
<http://www.socialistaction.org/queer.htm>

Introduction: Socialist Action believes that the struggle for queer liberation challenges all forms of discrimination based on sexual orientation. It challenges the narrow and discriminatory sexual and gender norms of capitalist society. In doing so it has revolutionary potential in the form of its challenge to the patriarchal structures that capitalism is partly based on. We support the building of an autonomous queer liberation movement, where gays, lesbians, bisexuals and transgendered people can come together and make their own demands and develop their own leadership and power. We've set up this page to post articles on the GLBT movement, lessons from past struggles, and theoretical essays outlining the Marxist view on special oppression. We welcome your feedback on what we've posted!



Queer Ontario Resource List

(Updated May 2013)

27. Unlisted Author. (2012). *Pride, Pigs and Profiteers – not in the community road to queer liberation!* *Partisan*, n. 23. Retrieved online at: <http://theredflag.ca/node/289>

Many communist parties have embraced the wrong line with regards to queer liberation. Their erroneous understanding of homosexuality as a “bourgeois” phenomenon has led many communist parties to a position that, at best, does not view queer and trans struggles as part of class struggle. Toronto’s Proletarian Revolutionary Action Committee (PRAC), however, believes that queer and trans liberation must be part of any proletarian revolution. The history of the gay liberation movement reveals the links between the struggle for queer and trans liberation and the struggle for communism.

Films and Documentaries

1. Adair, N., & Brown, A., & Epstein, R. (Directors). Adair, N., et al. (Producers). (1977). *Word is Out: Stories of Some of Our Lives* [Documentary]. United States: Mariposa Film Group.

Thirty years ago, in 1978, *Word is Out: Stories of Some of Our Lives* startled audiences across the country when it appeared in movie theaters and on television. The first feature-length documentary about lesbian and gay identity made by gay filmmakers, the film had a huge impact when it was released and became an icon of the emerging gay rights movement of the 1970s.

2. Adkin, D. (Director). Basmajian, S. (Producer). (1993). *Out: Stories of Lesbian and Gay Youth* [Documentary]. Canada: National Film Board of Canada.

Out is an intimate exploration of the struggles and victories of gay and lesbian youth in Canada. Delving into the emotional, societal and familial conflicts lesbian and gay youth often face, this film breaks the damaging silence surrounding sexual orientation and sexual differences. Through explicit interviews with gay and lesbian youth from varied cultural and racial heritages, issues of discrimination as well as the compounding problems of confronting racism and sexism are sensitively addressed. *Out* provides awareness, understanding and hope--to gay and lesbian youth, parents, counsellors and educators.

3. Almodovar, P. (Director). (1987). *Law of Desire (La ley del deseo)* [Dramatic Film]. Spain: El Deseo S.A. and Laurenfilm.

Pablo and Tina have complicated sexual lives. Pablo writes and directs plays and films; he's gay and deeply in love with Juan, a young man who won't reply to Pablo's affection or letters.



Queer Ontario Resource List

(Updated May 2013)

Pablo's sibling Tina is a transsexual, angry at men, raising Ada, and trying to make it as an actress. Pablo takes up with Antonio, a youth who becomes jealous of Pablo's love for Juan. Antonio seeks out Juan, and violence leads to Pablo's grief and a temporary loss of memory. When memory returns, he learns that Antonio has taken up with Tina. In horror, he hurries to Tina's rescue and must face Antonio and his desire.

4. Barbosa, P., & Lenoir, G. (Directors). (2003). *I Exist: Voices from the Lesbian and Gay Middle Eastern Community in the United States* [Documentary]. United States.

I Exist is a 56-minute documentary exploring individual journeys of Lesbian and Gay people of Middle Eastern cultures living in the United States. The cultural and religious challenges that many Lesbian and Gay Middle Eastern people endure are unparalleled. This documentary shows the journey many take in learning how to join both their cultural heritage and sexual identity. Even with these challenges, stories of hope emerge and show that a family's love can always win over hatred and ignorance.

5. Baur, G. (Director). Baur, G., & Maeder, K. (Producers). (2002). *Venus Boyz* [Documentary]. Switzerland, USA, Germany: Clockwise Productions, ONIZ Filmproductions, Teleclub AG.

The journey begins in New York. It was here, in the legendary Club Casanova, that the Young Wild Ones began writing Drag King history under the Master of Ceremonies Mo B. Dick. We meet the Haitian-American Mildred, who works in an office during the day and in the evening, as the sexy Dréd, mesmerizes her fans with her songs. She dreams of stardom and of meeting the great love of her life. Here, too, we encounter the most famous Drag King of Germany, Bridge Markland, who is constantly on the lookout for provocation and anything extreme and who ponders about her bi-sexual identity. And we come across the traces of Drag King pioneer Diane Torr, who lives with her 16 year old daughter in New York. Long before it became trendy, she was one of the initiators of the King movement and has been giving performances and workshops for over two decades. We accompany Torr, transformed into one of her masculine alter egos and, through her, discover the secrets of masculine body and power strategy.

Del LaGrace Volcano, who lives in London, has personally experienced how limited social acceptance is for "MenWomen". Up until a few years ago, his name was still Della Grace, and with him we enter into the world of bodily transformation. He belongs to a group of transgendered men in London who are experimenting with testosterone, who also sometimes describe themselves as Cyborgs. They speak openly and directly about their experiences and yearnings. In London we examine the question, with Del's assistance, of what it means to be a new man. Del's path is an unusual one. He tries to lead a life between man and woman, which means he is constantly compelled to create new terms and new life situations. Hans, his friend, has chosen to continue his life for the time being as a man. He found it too complicated to live somewhere between man and woman. Our encounter with the new men



Queer Ontario Resource List

(Updated May 2013)

in London forces us to confront the basic understanding of what is man and what is woman and how confusing this can be.

The film takes place within the framework of a Drag King night in a New Yorker Club ("Slipper Room"), where Kings, Queens and the entire 'Kingdom' come together, dreaming of a time in which repressive sexual norms disappear.

6. Berliner, A. (Director). (1997). *Ma vie en rose* [Dramatic Film]. France, Belgium, UK: Sony Pictures Classics.

"Ma Vie en Rose" ("My Life in Pink") is the story of Ludovic, a little girl born in a little boy's body. For him, nothing is more natural than to change his gender. As a hopeful and sensitive child, he truly believes that a miracle is going to happen. He will be a girl, no doubt about it, and he's in love with Jerome, his school mate, and son of his father's colleague. Initially a source of amusement, an outrage begins in their suburb when the two boys are discovered pretending to get married. The family begins to realize with horror that his desire to be a girl isn't just a little boy's fantasy. They try to make him change his mind, to no avail. The situation turns into a real-life drama of intense reactions from neighbours, friends, and teachers, resulting in a profoundly optimistic ending.

7. Boluda, A. (Director). (2006). *Queer Spawn* [Documentary Short]. Spain and United States: CreateSpace.

There are over ten million children with gay or lesbian parents in the United States. Are their lives affected by their kind of family? From liberal New York City to conservative Texas, teenagers and their parents candidly share their experiences and insights.

Christopher is 12 years old, lives in Manhattan and has two dads. Kyle is 15, lives near Austin, TX, and has two moms. Their life experience has been very different because of the surroundings, as they and their parents candidly explain on camera while we get a glance of their everyday life.

The documentary also shows Family Week in Provincetown, the oldest annual meeting of families with lesbian, gay, bisexual or transgender parents. Many other teenagers and young adults who attended the event talked about the consequences of having lesbian or gay parents. How do they talk about it with other kids? Which reactions do they have to face? Do they feel some kind of extra pressure? Are they gay themselves?

8. Dodge, H., & Howard, S. (Directors). (2001). *By Hook or by Crook* [Dramatic Film]. United States: Steakhaus Productions.

This innovative Sundance hit spins a tremendously entertaining adventure story about two buddies on the streets of San Francisco in search of love and money. Starring LA



Queer Ontario Resource List

(Updated May 2013)

performer/artist Harriet "Harry" Dodge (Cecil B. Demented, The Joy of Life) and former Tribe 8 punk rocker Silas Howard, *By Hook or By Crook* is a 5 time award winning indie classic.

Shy (Howard) is a small-town loner who dumps his diner job and thumbs to San Francisco to pursue a life of petty crime. Along the way, he stumbles into the off-kilter Valentine (Dodge), who is on a quest to locate his birth-mother. An unexpected and magical friendship sparks, as they steal and grift their way towards understanding themselves and the crazy world around them. Co-starring Stanya Kahn and Carina Gia.

9. Dubowski, S. S. (Director). (2001). *Trembling Before G-d* [Documentary]. Israel, France, United States: Simcha Leib Productions.

A cinematic portrait of various gay Orthodox Jews who struggle to reconcile their faith and their sexual orientation.

10. Dupre, J. (Director). Byard, E., Dupre, J., & Ferrari, M. (Producers). *Out of the Past* [Documentary]. United States: Out of the Past Film Project Inc.

Reviews the struggle for lesbian and gay rights in the United States. Features the struggle of the Gay Straight Alliance at East High School in Salt Lake City.

11. Epstein, R., & Friedman, J. (Directors). (1995). *The Celluloid Closet* [Documentary]. France, UK, Germany and USA: Sony Picture Classics.

A documentary surveying the various Hollywood screen depictions of homosexuals and the attitudes behind them throughout the history of North American film.

12. Epstein, R., & Friedman, J. (Directors). (1989). *Common Threads: Stories from the Quilt* [Documentary]. United States: Couterie, HBO and Telling Pictures.

In the late 1970's, a mysterious new disease began infecting and killing gay men. *Common Threads* tells the powerful story of the first decade of the AIDS epidemic, as told through the lives of five very diverse individuals who shared a common fate. Using the monumental NAMES Project AIDS Memorial Quilt as its central metaphor, the film weaves together personal memories and television news stories to expose the U.S. government's failure to respond to the growing epidemic, and the vibrant protest movement that was born as a result. From the Olympic athlete to the inner-city recovering drug addict, from the conservative naval commander to the New York gay activist to the 11-year-old suburban boy with haemophilia, the film uses intimate details to tell an epic story of love, loss, anger and healing.



Queer Ontario Resource List

(Updated May 2013)

13. [Farthing, C., & MacMillan, I. \(Directors\). \(1997\). *It's Not Unusual: A Lesbian and Gay History* \[Documentary\]. UK: Independent.](#)

Archival footage and interviews with 22 lesbians and gay men give an overview of gay history in the UK from the 1920's. Clause 28, the Well of Loneliness, AIDS, the Pet shop Boys, it's all there in some form or another!

14. [Fernie, L., & Weissman, A. \(Directors\). \(1992\). *Forbidden Love: The Unashamed Stories of Lesbian Lives* \[Documentary\]. Canada: National Film Board of Canada.](#)

Ten women, most of them in Vancouver or Toronto, talk about being lesbian in the 1940s, 1950s, and 1960s: discovering the pulp fiction of the day about women in love, their own first affairs, the pain of breaking up, frequenting gay bars, facing police raids, men's responses, and the etiquette of butch and femme roles. Interspersed among the interviews and archival footage are four dramatized chapters from a pulp novel, "Forbidden Love": Laura leaves her hick town and heads for the city, where she meets Mitch in a bar. Sparks fly, and so do laughter and joy. Ann Bannon, one of the writers of those paperback novels about forbidden love, talks about the genre.

15. [Foster, T. \(Director, Producer\). \(2007\). *533 Statements* \[Documentary\]. Canada: Independent.](#)

Follow filmmaker Tori Foster as she grabs her camera and travels 7000 kilometres across Canada to talk to 20 women about what it's like to be queer where they live. The documentary follows the 22 year old's journey through all ten provinces, beginning in Newfoundland and ending in British Columbia.

Each woman she meets has a unique perspective on all things queer - stereotypes, hairstyles, gender mishaps, and community life, to name a few. Now, Toronto 's weekly magazine says, "Moments like tranny-boy Jaye's cogent discussion of macho bullshit in the trans community or manic Winnipegger Madeline's oddly affecting account of leaving Playboys and nudie-girl posters in her bedroom to piss off her bigoted parents resonate on a deep level." The 70 minute documentary is intimate and personal, telling stories about what make each of us who we are.

Shot and edited entirely by Foster, the project is a journey of both self discovery, and an exploration of our queer female communities. Inspired by growing up in the small city of Barrie Ontario, the documentary connects individuals and communities separated by the vast geography of Canada.

16. [Greyson, J. \(Director\). Garfield, L., Raffe, A., & Stratton, A. \(Producers\). \(1993\). *Zero Patience* \[Musical Film\]. Canada: Strand Releasing.](#)



Queer Ontario Resource List

(Updated May 2013)

Zero Patience is a 1993 Canadian musical film written and directed by John Greyson. The film examines and refutes the urban legend of the alleged introduction of HIV to North America by a single individual, Gaëtan Dugas. Dugas, better known as Patient Zero, was tagged in the popular imagination with the blame in large measure because of Randy Shilts's history of the early days of the AIDS epidemic, *And the Band Played On*. The film tells its story against the backdrop of a romance between a time-displaced Sir Richard Francis Burton and the ghost of "Zero" (the character is not identified by Dugas' name).

Produced in partnership with the Canadian Film Centre, the Canada Council, Telefilm Canada and the Ontario Film Development Corporation, *Zero Patience* opened to mixed reviews but went on to win a number of prestigious Canadian film awards. The film has been the subject of critical attention in the context of both film theory and queer theory and is considered part of the informal New Queer Cinema movement.

17. Kumba Films - Ssex Bbox: Sexuality Out of the Box. "Episode 6: The Future of Being Queer." Directed by Priscilla Bertucci. Available online at: <http://vimeo.com/51863830>

What does it mean to be queer? Here we discuss politics, linguistic meanings, and international interpretations of what it means to be queer.

18. Livingston, J. (Producer, Director). (1990). *Paris is Burning* [Documentary]. United States: National Endowment for the Arts.

Filmed in the mid-to-late 1980s, it chronicles the ball culture of New York City and the various ethnicities, including African American, Latino gay and transgender community involved in it. Many consider *Paris Is Burning* to be an invaluable documentary of the end of the "Golden Age" of New York City drag balls, as well as a thoughtful exploration of race, class, and gender in America.

19. Nicol, N. (Producer, Director). (2009). *The Queer Nineties* [Documentary]. Canada: Intervention Video Inc.

A documentary on the legal and social advances in lesbian and gay equality and the growth and ethno-diversity of the LGBT movement during 1990s, in Canada.

20. Nicol, N. (Producer, Director). (2002). *Stand Together: A history of the lesbian and gay rights movement in Ontario from 1967 to 1987*. Canada: Intervention Video Inc.

Stand Together is a documentary on the lesbian and gay liberation movement in Canada between 1967 and 1987 focusing on the human rights amendment campaign in Ontario. It draws together a rich body of documents, images and rarely seen archival footage with dramatizations and interviews, to bring to life a moving legacy. Stand Together, is a case



Queer Ontario Resource List

(Updated May 2013)

study of a human and civil rights movement, a story of justice denied and victories won, outrage and humour, celebration and humanity.

21. Poirier, P. (Director). Kiss, K. (Producer). (1997). *Pride Divide* [Documentary]. United States: A Horizon Unlimited Production, the Independent Television Service and the Corp. for Public Broadcasting.

An exploration of how gay men and women have united against global homophobia, while at the same time been divided over issues of sexism.

22. Poirier, P. (Director). (1993). *Last Call at Maud's* [Documentary]. United States: Maud's Project.

Last Call At Mauds is a fascinating look at the life and times of the world's longest running lesbian bar, San Francisco's Maud's. Opened in 1966, Maud's was a thriving and popular meeting place for a "secret sorority" until it closed its doors in 1989. This one of a kind film interweaves extremely rare archives of the hot gay bar scene of the 1940s, the frightening vice raids of the 1950s, and the colorful gay counter culture of the 1960s together with provocative personal stories of coming out, sexual politics and humorous adventures. Director Paris Poirier's Last Call at Maud's at once bids a fond farewell to a cherished landmark and documents an important social revolution. A witty and informative look at cultural evolution in the making.

23. Rosenberg, R., & Schiller, G. (Directors). (1984). *Before Stonewall: The Making of A gay and Lesbian Community* [Documentary]. United States: Before Stonewall Inc. and the Center for the Study of Filmed History.

New York City's Stonewall Inn is regarded by many as the site of gay and lesbian liberation since it was at this bar that drag queens fought back against police June 27-28, 1969. This documentary uses extensive archival film, movie clips and personal recollections to construct an audiovisual history of the gay community before the Stonewall riots.

24. Scagliotti, J. (Director). (1999). *After Stonewall* [Documentary]. United States: First Run Features.

In 1969 the police raided the Stonewall Inn, a gay bar in New York City's Greenwich Village, leading to three nights of rioting by the city's gay community. With this outpouring of courage and unity the Gay Liberation Movement had begun. After Stonewall, the sequel to Before Stonewall, chronicles the history of lesbian and gay life from the riots at Stonewall to the end of the century. It captures the hard work, struggles, tragic defeats and exciting victories experienced since them. It explores how AIDS literally changed the direction of the movement. The two films, Before & After, tell the remarkable tale of how homosexuals, a



Queer Ontario Resource List

(Updated May 2013)

heretofore hidden and despised group, became a vibrant and integral part of America's family, and, indeed, the world community. Featuring Dorothy Allison, Michael Bronski, Rita Mae Brown, Barney Frank, Barbara Gittings, Arnie Kantrowitz, Larry Kramer, Craig Lucas, Armistead Maupin, Leslea Newman, Barbara Smith, and many more! Narrated by Melissa Etheridge.

25. [Silverman, V., Stryker, S., and Walsh, J. \(Producers\). Silverman, V., & Stryker, S. \(Directors\). \(2005\). *Screaming Queens: The Riots at Compton's Cafeteria* \[Documentary\] United States: Corporation for Public Broadcasting.](#)

Documentary about transgenders and transvestites fighting police harassment at Compton's Cafeteria in San Francisco's Tenderloin in 1966, three years before the famous riot at Stonewall Inn bar in NYC.

26. [Sinclair, E. \(Director\). Weis, N. \(Producer\). \(2004\). *Gloriously Free* \[TV Documentary\]. Canada: Filmlanc Production and OMNI Television.](#)

Gloriously Free is the first documentary to explore the world of gay immigration, and the desperate search of five young men to find welcoming arms outside their countries of birth—where persecution and hatred of alternative lifestyles may lead to torture or death. What they find is Canada, leading the world as the safest haven for persecuted gays and lesbians.

Gloriously Free is a powerful profile of gay immigrants to Canada. Among them are Al-Hussein from Jordan; Julian, blackmailed and blacklisted in his homeland of Mexico and a resident of Canada for three years; Bruno, who immigrated from Brazil and now makes his living as a singer; David, a former U.S. Port Captain with a prominent Texas-based drilling company; and Frantz, a graphic artist from Jamaica.

Excluded from the opportunity to live freely in their native countries, these resilient young men tell stories of blackmail and violence.

"Many others have touched on the same-sex marriage theme, but GLORIOUSLY FREE delves deeper into the true issues of human rights and social freedom. It is about the personal journeys of very different gay and lesbian individuals who have sought refuge and comfort in the open arms of Canada," says filmmaker Noemi Weis.

The documentary also looks at Canada's unique and liberal immigration laws and the procedure by which international gays and lesbians can apply for refugee status in a country that is fast becoming the world's unspoken symbol of sexual freedom.

With some of the world's most progressive immigration laws for same-sex couples and gay and lesbian refugees, it is estimated that over 2,500 people of same-sex preference have sought admission to Canada in last three years.



Queer Ontario Resource List

(Updated May 2013)

27. Stein, P. (Director). Condon, D., & Stein, P. (Producers). (1997). *The Castro [Documentary]*. United States: KQED Productions.

Out of the heart of San Francisco comes an epic story that is at once poignant and controversial -- a tale of social upheaval, political assassination, and devastating plague -- all happening within a few square blocks, and in just a few short years.

Airing during Gay and Lesbian Pride Month, *The Castro*, premiered Friday, June 12, 1998 at 9:00 pm on PBS. The 90-minute documentary tells the dramatic story of how a quiet corner of San Francisco became the cornerstone of a movement--an international symbol of gay liberation.

Using rare archival film and fresh contemporary footage, the story of the Castro's transformation is told here for the first time on television. Because it is a recent chapter in American social history, the story is told by the people who lived it: young and old, straight and gay. They bring to life a history ranging from the discriminatory world of the 1950s, through the flowering of "gay power," and into the age of AIDS.

"The drama in this one neighborhood is remarkable," says producer/director Peter L. Stein. "It's the story of men and women who came to San Francisco, seeking a place to call home when their own homes were often hostile to them. In the process they built a whole culture, with nationwide ramifications."

What happened in the Castro changed the way Americans viewed gays and lesbians. For the first time, this long-persecuted minority had the audacity to lay claim to a residential neighborhood as its own -- and to begin exercising its own political and economic clout. The Castro of the 1970s became, for many gays and lesbians, both a haven from prejudice, and a model for joining the fabric of middle-class American society. At the same time, the neighborhood became a lightning rod for America's growing discomfort with the new openness of gays in their midst.

28. Weissman, A. (Director). Green, C., & Weissman, A. (Producers). (2002). *Little Sister's vs. Big Brother [Documentary]*. Canada: Homeboys Productions Ltd.

Since it opened its doors in 1983, Little Sister's Book & Art Emporium, a pioneering gay and lesbian bookstore in Vancouver, has resisted bigotry, bombings, and books seized at the border. Named after a pushy little kitten, Little Sister's immediately became more than a bookstore--it became one of the rallying points for gay rights and free speech.

Little Sister's vs. Big Brother is about how this single bookstore took on the government's Customs office that had seized thousands of gay-themed books and magazines at the border, claiming the material was pornographic.



Queer Ontario Resource List

(Updated May 2013)

A fascinating case study in the history of gay rights and the fight for the freedom of speech we all take for granted, this documentary records the legal decisions, book seizures, moments of personal courage, and the shocking violence against the local gay community in what would wind up being a 15-year struggle of passion and principles.

Sparked by Little Sister's resistance, this dramatic story also features an extraordinary cast of international writers, including Pierre Berton, Jane Rule, Sarah Schulman and Nino Ricci, who speak out in defense of our rights to view what we choose.

Like-Minded Individuals, Organizations and Blogs

1. Against Equality - Queer Challenges to the Politics of inclusion blog: <http://againstequality.wordpress.com/>
2. Audrey Lorde Project - New York City centre for gender variant people of colour: <http://alp.org/>
3. Bebout, Rick's website: <http://www.rbebout.com/>
4. Emma Goldman Society for Queer Liberation at Stanford University: http://www.stanford.edu/group/emma_goldman/cgi-bin/site/
5. Intersex Society of North America: <http://www.isna.org/>
6. Intersex Liberation and Empowerment blog: <http://intersex.wordpress.com/>
7. Les Pantheres roses - Mouvement Queer Radical de Montreal: <http://www.lespantheresroses.org/> -
8. Lesbian, Gay and Straight Education Network: <http://www.glsen.org/cgi-bin/iowa/all/home/index.html>
9. Lesbians and Gays Against Intervention, For Queer Revolution Now: <http://www.lagai.org/>
10. Muerta al frente - Toronto-based radical Latina feminist, queer and trans group: <http://www.mujaresalfrente-to.blogspot.com/>
11. Nair, Yasmin's blog: <http://www.nomorepotlucks.org/article/veneer-no-15/my-modesty>



Queer Ontario Resource List

(Updated May 2013)

12. OutRage website: <http://outrage.org.uk/>
13. Southerners On New Ground. Atlanta, GA. <http://southernersonnewground.org/>
14. Queer Kids of Queer Parents Against Gay Marriage:
<http://queerkidssaynomarriage.wordpress.com/>
15. Queer Liberation Circle, Bedford County, PA.:
<http://queerliberationcircle.wordpress.com/about/>
16. Queer Liberation Front website: <http://queerliberationfront.us/>
17. Queers Without Borders Blog: <http://queerswithoutborders.com/wpmu/>
18. Tatchell, Peter's website: <http://www.petertatchell.net/>
19. Transnational Queer Underground: <http://www.transnational-queer-underground.net/>