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THE LGBTQ STUDIES NEWSLETTER

LGBTQ Studies at DePaul



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Meet *Keish Lozano* (they/them), the Queer artist and DePaul student whose work is featured throughout this issue. Keish is a first-year graduate student studying Women's and Gender Studies.



I'm a former Fine Arts student and current walking existential crisis, simply doing my best. I make work with a mixture of mediums, including fibers, painting, drawing, and digital. My work focuses on storytelling and I'm currently working on a series of comics reimagining Colombian folklore but in the gayest way possible.



Goodbyes and Looking Forward

A Message from the LGBTQ Studies Program Director, Barrie J. Borich

Dear LGBTQ Studies Students, Faculty, and Friends:

Thank you for perusing our annual newsletter, the last of these gorgeous creations by our incomparable student assistant Aviv Goldman, who has created and sustained this publication so wonderfully over the past two years. Aviv will be devoting their energy to the DePaul Women's Center next year and we will be in search of someone new to fill their shoes. If you see Aviv please thank them for their beautiful and committed work.

If you are new to LGBTQ Studies—Welcome! We are a cross-disciplinary minor open to any undergraduate student at DePaul, working towards any major. Students in the minor take courses that analyze sex, sexuality, gender identity, and queer experience within many different fields, devoting significant study to the intellectual, creative, political, and personal production and presence of LGBTQ+ people throughout histories and across multiple intersections.

LGBTQ Studies is profoundly interdisciplinary by nature and draws on university resources and faculty expertise in a wide array of disciplines. Students have the opportunity to analyze the experiences of LGBTQ+ people—on their own terms, as well as through critical perspectives on sexuality and gender—as complex social, cultural, biological, and historical phenomena.

In this Spring 2022 Issue of our newsletter, featuring visual art by DePaul Women & Gender Studies graduate student Keish Lozano, we honor the the work we've all done this year to keep our study and kinship circles going. Despite the difficulties of the past two pandemic

years, our classes have been full and vibrant and we've begun to bring speakers and gatherings back to campus.

One of the highlights of the past year was author and activist Sarah Schulman's powerful visit in February to discuss her book *Let The Record Show: A Political History Of ACT UP New York, 1987-1993*, a well-attended event you can read about in these pages. We hope to have more visitors in the year to come, some to address our 2022-23 focus on Banned Books. On the scholarly front, we offer congratulations to Casey Whisler, a senior graduating with a BFA in Acting, who is the 2022 Outstanding Senior—an annual

award given to students with the highest GPA in every LAS major and program.

This end of year includes goodbyes to Professor Nomi Ostrander of the Department of Social Work and the LGBTQ Studies Advisory Board, who is leaving DePaul to take on a new position as Associate Professor of Social Work at the University of Minnesota Duluth. Our interview with Nomi addresses the role of mutual aid work in both community activism and art.



Goodbyes and Looking Forward

A Message from the LGBTQ Studies Program Director, Barrie J. Borich

We also conclude this year still mourning the sudden passing of longtime DePaul faculty member Professor Traci Schlesinger of the Department of Sociology and the LGBTQ Studies Advisory Board, known for her scholarship on abolition as well as for her vivid style, dynamic presence, and impactful work with students. LGBTQ Studies Professor Allison McCracken's luminous portrait of Dr. Schlesinger is featured in these pages as well.

If you are graduating, I wish you a happy and celebratory finale to your college career and bountiful opportunities as you step in to the next stage of your life. If you are a continuing minor, please feel free to reach out to me with questions about what we have in store for

the coming year. If you are not yet a minor but are interested in joining us, please reach out so I can let you know what LGBTQ Studies is all about.

Thanks to all of you for the role you play in DePaul LGBTQIA+ communities. You are what gives life to our classes and community. I hope to see you soon around DePaul, at Lavender Graduation (Monday, June 6th at 6PM in St. Vincent Circle on Lincoln Park Campus Quad) or around the Chicago gayborhoods.

Peace,

Prof BJB

Barrie Jean Borich



In Memory of Dr. Traci Schlesinger

Dr. Traci Schlesinger, April 14, 1976 – December 19, 2021

Associate Professor of Sociology

In memoriam

Traci (“Tre”) identified as a queer person whose queerness was based in her lived experience and was always intersectional. Traci was a white, working-class, Jewish New Jersey girl, an addict and an activist who left high school at 15. While her scholarly and pedagogical work privileged anti-racist critique and abolitionist politics, these critiques were also inextricably linked to her feminist politics, class consciousness, and feelings of kinship with all those considered socially deviant, including through mental illness, disability and trauma. The moving video (see link below) Traci made for DePaul’s Courageous Dialogues series is representative of her politics.

Traci was not only sexually queer, she was committed to and exemplified a liberationist gender politics, viewing gender as both deeply felt but also a conscious performance. Traci started using the “they” pronoun in the early 2000s, because members of her community used it. A great deal of her activism was working for trans rights and with groups such as Black and Pink that linked anti-racist and queer politics. She spent years, every 4th Friday, at the Cook County courthouse working with the Name Change Mobilization project of the Transformative

Justice Law Project of Illinois to help trans individuals legally change their names.

Traci herself was high femme, always presenting in full dress, ornamented and high heeled. She didn’t own a car, so she inevitably attracted attention, reacting strongly to cries of both appreciation and derision.

This presentation had a psychic cost. She would have said that it was nowhere equal to the cost that others, especially BIPOC and trans people, face every day, but she was worn down by it. She was on the front lines on the street, not because she no longer had a choice- as a white woman with a professional job- but because she chose to be there. Queer street people were her people.

-by Dr. Allison McCracken, Associate Professor and Director of American Studies



Check out one of Tre’s talks, entitled *Abolishing pretrial incarceration*, here: <http://tiny.cc/DrSchlesingerAbolition>
This talk argues that abolishing pretrial incarceration is a step toward the abolition of all criminalization and punishing systems and can bring us closer to a world free of both interpersonal and state violence.

Let the Record Show: An Evening with Author Sarah Schulman

AUTHOR and ACTIVIST Sarah Schulman visited DePaul during Winter Quarter 2022.

DePaul's LGBTQ Studies Program welcomed author and activist Sarah Schulman to campus on Tuesday, February 22nd to speak about her book *Let the Record Show: A Political History of ACT UP New York, 1987-1993*. The book is an archive of a movement and an oral history of the AIDS Coalition to Unleash Power, an international, grassroots, political group that worked to end the AIDS pandemic.

Schulman spoke to two classes and presented a public event, where she spoke about the book and participated in a public interview with professors Lourdes Torres and Barrie Jean Borich, and with Mycall Riley, director of DePaul's LGBTQIA+ Resource Center. About 225 students had the opportunity to interact with our guest.

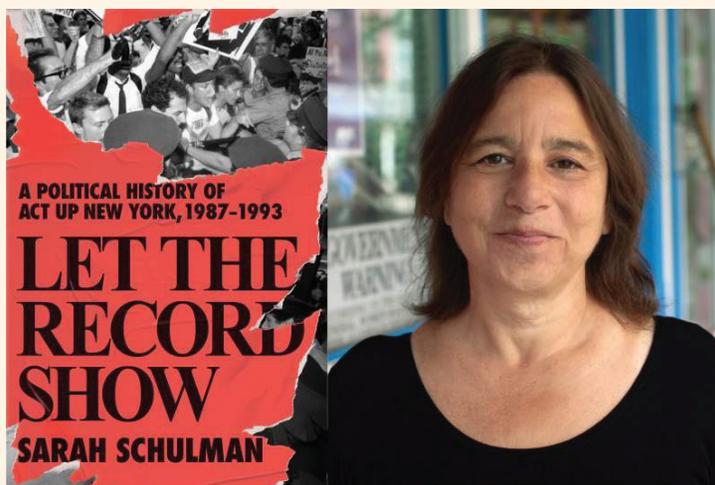
What follows is an excerpt from the public interview:

Lourdes Torres:

One thing I loved about *Let the Record Show* is that you're retelling the story of ACT UP not through the voices of a few white men, but through the voices of the rest of us. I wonder if you could talk a little bit more about that because I love how you put Puerto Ricans, Haitians, drug users, sex workers, homeless people at the center, and show how they were not just victims; they were actually participants in making this history. How do you think that affects the way we see that history and the legacy that it leaves us? Why is it so important to tell those stories, with all these voices, as opposed to the story of just a few white men?

Sarah Schulman:

I'm going to tell a personal story to answer. I went to Hunter College and Audre Lorde was my college professor in 1982. One day she said, "Class, take out your notebooks and write this down." So we took out our notebooks and she wrote on the board: You can't fight City Hall is a rumor being spread by City Hall. And this is what I'm talking about. We're always being told



that nothing's going to change and that is false. Regular people can change the world and they do it all the time.

It was so important to me to tell the truth—my book covers 140 people, and that's just the beginning—of all these different kinds of people who did work with HIV-positive people in prison, including HIV-positive mothers, and every kind of community. That's why there was a paradigm shift. We need to know that we all have much more power than we think we do. And the reason we don't know is because we are being lied to about our own power, and there's examples through all history and today of regular people changing the world. The more we find out how, the better; that was my motive.

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LT: It was surprising to me to read the first chapter and find it was about a Puerto Rican. Usually, when people try to diversify, they put us people of color at the end. I think that that's a strategic move you made.

Let the Record Show: An Evening with Author Sarah Schulman

SS: Totally. I hate books that say, “and here’s the chapter on women. Here’s the chapter on Latinos.” How come Latinos and women are two separate categories? It doesn’t work. It doesn’t work.

The first thing I wanted to say to the reader was, “Let’s get rid of that image of the white male hero; get rid of it.” So I started chapter one with Puerto Ricans in ACT UP, and there’s three significant chapters on Latinos. So the first is on two Puerto Rican guys in ACT UP, and they’re so different from each other you can’t believe it. One is Black Nuyorican. The other is a white man from the island. They’ve had completely different experiences.

Then in the middle of the book I have a chapter on the only parent in the organization. You have to remember that familial homophobia was so big; only one parent of a person with AIDS ever joined ACT UP. She was a working-class Chicano from California, named Patricia Navarro. Her son was Ray Navarro. If you saw *United in Anger*, the film about ACT UP, you saw Ray say, “Hello, this is Jesus Christ; I’m in front of St. Patrick’s cathedral on Sunday.” [*This was on the day of the historic ACT UP demonstration at the cathedral protesting the Roman Catholic Archdiocese’s public stand against AIDS education and condom distribution, and its opposition to a women’s right to abortion.* Eds.] Ray died very young and his mother came to New York to take care of her son, and she joined ACT UP.

I have a middle chapter about her and her vision. Then, at the end, I interviewed Cesar Carrasco from the Latino caucus who became a psychiatric social worker. He is a very wise man and in his interview he’s talking about that very first-generation, where AIDS just blew everybody away and killed your friends and killed your lovers, and if somehow you survived how hard it has been, especially for those men, and how many problems they’ve had with crystal meth, with all kinds of depression. And what Cesar talks about at the end of the book, is that just being alive doesn’t mean you

survived. There’s a myth of resilience and people need to have recognition of their experiences, in order to truly survive.

I gave Cesar Carrasco the last word. I just really wanted to undo that horrible white male hero model.



You can purchase Let The Record Show at bookstores everywhere, and from [Bookshop.org](https://bookshop.org), where your purchase supports local independent booksellers: <https://bookshop.org/books/let-the-record-show-a-political-history-of-act-up-new-york-1987-1993/9780374185138>

Student Drag Spotlight

The LGBTQ+ Studies Newsletter



Student Drag Spotlight

Whorechata (they/he)



My name is Caro (they/she) and I recently graduated from DePaul! While attending, I majored in political science and philosophy, focusing most of my research on queer lives and experiences, knowing they are often underrepresented in academia. As I have learned in my journey to becoming an educator/librarian, documenting and archiving our lives is essential to our eventual liberation.

During the pandemic, drag became a refuge for me as I explored my gender identity and became more involved in the beautiful queer community of Chicago. It wasn't until November of last year that I started doing drag professionally as Whorechata (he/they). I consider myself a non-traditional, non-cis drag king/thing/clown. I owe so much of my drag career to the "Bestie Lovers," an outrageously talented group of drag performers who I am so grateful to call my friends. So many of us debuted our drag at a mutual aid benefit show back in November in support of a close friend of ours.

Now, we are getting booked at amazing trans and BIPOC-led shows hosted across the city. Just last week, I had the honor of performing at Stopped—Berlin's monthly dyke night hosted by IrregularGirl and Siiechele.

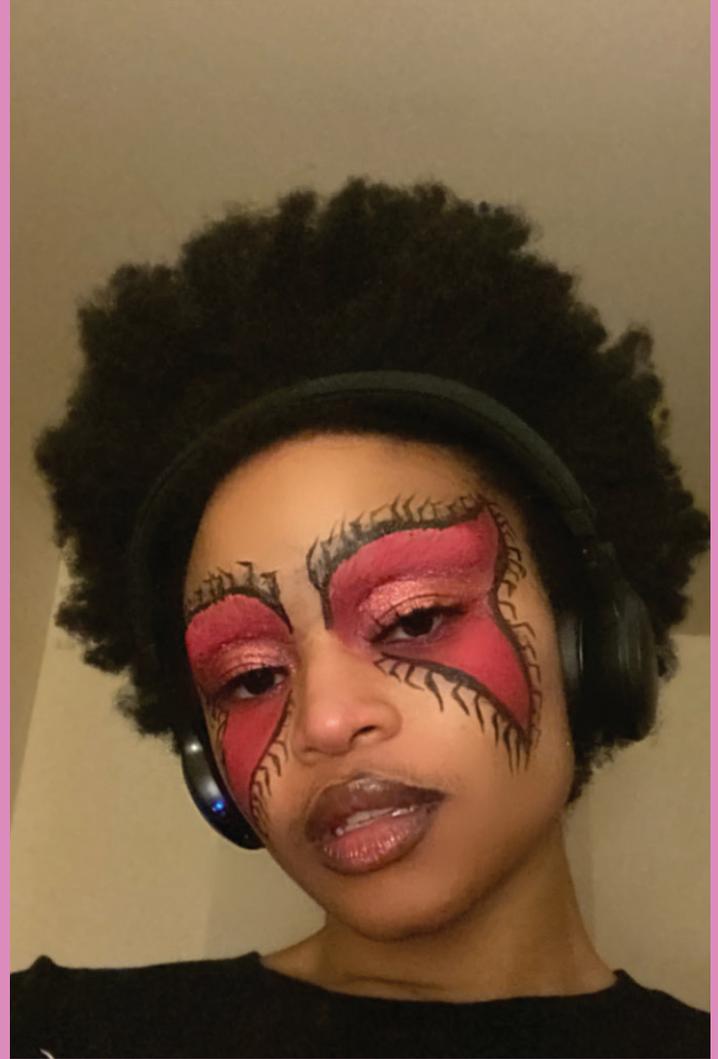
So much of the drag scene has been dominated by corporate entities looking for a quick buck and by cis white audiences/performers who are only interested in "that show that shall not be named." By doing drag, I hope to challenge these hegemonic holds on our community and pay homage to the legendary trans and BIPOC performers that came before me. Drag is rebellion. Drag is extravagance. Drag is the future.

Instagram: [@order.of.whore.chata](https://www.instagram.com/order.of.whore.chata)



Student Drag Spotlight

Georgia Rising (they/she)



Hello! My name is Madison Hill and I use they/them pronouns. I'm a Women's and Gender Studies Major with a minor in LGBTQ+ Studies and I am currently a senior at DePaul.

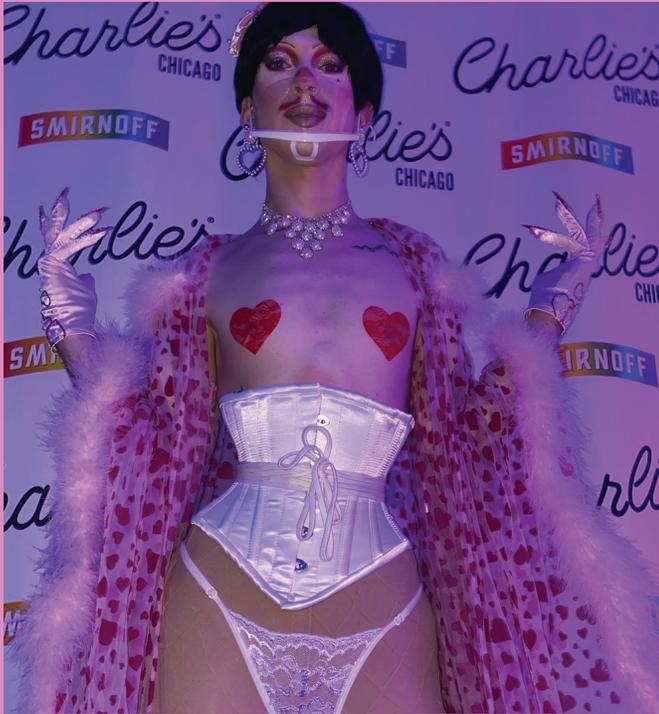
My drag name is Georgia Rising, and I would consider my drag to be Y2K/early 2000s inspired combined with punk/alt style.

I do drag because it allows me to express my femininity in a way that fulfills the chaotic conceptions of beauty that I had as a child.

Instagram: [@georgia.rising](https://www.instagram.com/georgia.rising)

Student Drag Spotlight

Luna Eclipse (they/them/she/her)



In drag I go by Luna Eclipse, and I use she/her or they/them pronouns. My drag is avant-garde, conceptual, and 100% authentically me!

I do drag because I love the freedom it gives me to express myself and my art! Drag is so beautiful, and I love to allow my creativity to shine.

Instagram: @lunas.eclipse

Twitter: @theelunaeclipse

My name is Ethan Silk, and I use they/them pronouns. I am a first-year Women's and Gender Studies graduate student here at DePaul!



Faculty Spotlight

Queerness, Disability Justice, and Mutual Aid: A Conversation with Nomi Ostrander by Aviv Goldman

Nomi Ostrander, Associate Professor and Chair at DePaul University's Department of Social Work, gave a talk during Fall quarter 2022 entitled "Unruly QTs: Queer and Trans Intersections with Disability Justice & Madness."

This talk explored what support can look like when it comes from the community and reflects the actual needs of community members. Nomi gave a historical account of queer, trans, and disabled communities that have created networks of mutual support in which people share the responsibility for caring for one another based on their own capacities and access to resources. These mutual aid networks, which are rooted in the organizing of Black and brown queer and trans folks, demonstrate what becomes possible when every body is valued and when practices of support are ongoing and mutual. In this interview, Nomi and I reflect on her talk and continue the conversation on disability justice, mutual aid, and queerness.

Aviv: Who are your queer icons?

Nomi: This is one of those questions where my answer will change based on the day that you're asking. Sylvia Rivera and Marsha P. Johnson are certainly high on the list. I recently re-read Julie Serano, so she's on my mind. I'm also a musician and play in punk bands, so bands like G.L.O.S.S., The Muslims, Pansy Division, and the Menstrual Cramps are hugely inspiring.

A: Related to your event, I was wondering if you could talk more about the connection between queerness and disability?

N: My PhD is in Disability Studies and, given that I spend so much time in clinical settings, and that I also see clients, it's not lost on me that one of my trajectories of queerness has been through a disabled lens. There's always been such a big overlap. Now we have more research coming out about neurodiversity and

trans folk which I think is really interesting. People with disabilities, especially trans folks, were excluded from some of these early movements because people who had more privilege and looked closer to the mainstream wanted to appear more "respectable." The Mattachine Society and organizers of some of the protests after Stonewall wanted attendees to dress according to normative gender roles for genders assigned at birth. Trans folks were not really a part of that space.

I would argue that much of the sexual lives of disabled people is going to be different from what

most people are doing; it might be more queer sex, or kinky sex. I think there's always sort of a blend in there. In my life, there has been such a huge overlap of the people I know who have been queer and people who have had some type of disability, whether it be madness or physical disability, or other impairments.

A: Could you talk about disability justice, your research with mutual aid, and how this work influences the ways that you approach the classroom?



Faculty Spotlight

N: One of the things that's useful in thinking about disability justice is that it is intersectional. If we are thinking about people who use wheelchairs or who use other mobility aids, it is a different phenomenon when they are people who are white or people who are Black or brown. When I first started as a social worker, I worked with people who had been shot and paralyzed and a lot of people who were using wheelchairs. Depending on how they dressed, they were treated very differently. One person I worked with spoke very openly that they would sometimes wear an army jacket because they noticed that people treated him with more respect with that intersection of disability and military, versus if he had dressed the way most people dressed in his neighborhood.

What's wonderful about disability justice is that it is looking very directly at intersectionality. In that sense, it feels like the most honest look at things. Whether it's women's rights or Black rights or disability justice or queer struggles, there's a history of people who are further from the mainstream getting left out. For example, Black and brown women have stated: "Women's rights for whom? Because it doesn't seem to get to us."

Thinking about people with disabilities, folks who are more palatable to the mainstream because they have more mobility or their impairments came from acceptable means (e.g., a veteran shot while serving the country versus someone shot while in a gang) benefit more. Whether it is the intersection of disability and socioeconomic status, disability and race, disability and ethnicity, disability and gender, or even the kind

of disability where people face multiple impairments, people are being left out. Not to mention, people with cognitive impairments being left out as well.

I think the mutual aid piece comes in around this quote from James Charlton, Chicago disability rights activist: "nothing about us without us." Who else is going to know what we need but ourselves? Who else do we feel comfortable talking to about these things except people who are like us? When I was working with people

who were recovering from a spinal cord injury, what was important was partnering them up and getting them to know more people in their community who have disabilities, because there are going to be things that they want to ask each other about—like sex or catheters or bowel training. Similarly, if you think of trans communities, there's knowledge that other trans folks can impart that people outside of the community won't know. Sometimes the awareness of what it's like is already in the community. Mutual aid

is the ability to say: "these are the ways that I can show up to help support you." It's being able to be vulnerable yourself and say, "this is what I need," —to be somebody who receives care, not just somebody who provides care.

A: How does your work with mutual aid and disability justice influence the ways you interact with a classroom or with students?

N: This comes up in a number of ways. For example, I've shifted away from discussions of "safe spaces" to



Faculty Spotlight

think more about recognizing “brave spaces,” where speaking up and being present is going to be part of the struggle. There’s a good piece on this work by Alison Kafer. She writes passionately about the difficulty of trigger warnings or content warnings in class. In some courses or fields every class could potentially trigger people, so some of the work is allowing people to do what they need to take care of themselves in class. If that’s knitting, then go ahead and knit. If you need to step out for a second and regroup yourself, please do so. If there are things that you need in class, such as stim devices or fidgets, I’m fine with that. What I’d love to impart—and I teach almost entirely Social Work students—are ways to figure out how to take care of yourself in a situation that is uncomfortable. Not that I’m trying to create uncomfortable situations. but I think so much of the work can be uncomfortable and it can be challenging. Starting a class, I have students establish what the self-care, community care, and class norms will be, rather than have it imposed by me. We figure out how we are going to take care of ourselves in this classroom setting.

A: How do you think classes taught in any discipline might implement concepts of queerness and mutual aid?

N: I’ll approach this from a bit of a disability framework. As educators we spend a lot of time thinking about how to convey the material and how to engage people. So many classes want to have class presentations or group presentations, but that may not be the

most accessible form of a presentation for everybody. So thinking through, are there other options to completing assignments than the traditional way? I had a moment, maybe three years ago, around this topic. I was thinking about a student who had a particular impairment and so I created options of how to do a presentation. It was really interesting to see other people take different options than what they may have been most used to doing. Giving students control over what happens in class creates room for some additional magic.

A: You talked a lot about mutual aid in your talk, “Unruly QTs: Queer and Trans Intersections with Disability Justice & Madness” and this is something a lot of students have been taking up recently. Has seeing students taking up this work influenced you at all?

N: I think COVID has provided this really interesting period where you started to see people think about, if they are going to the grocery store, who else among neighbors, friends, and family might need things? People began thinking more about creating pods and how to take care of each other through things like grocery runs or picking up medications, and how to connect with each other through screening movies or participating in role-playing games. These activities allowed for social connections during physically distant times.

The Trump years were a very scary time, but what I saw then that was so wonderful is how mutual aid started to flourish. Because the federal government abdicated some of its responsibilities and there was real cruelty



Faculty Spotlight

coming from the state, mutual aid became essential. The number of people engaging in skill-shares during the pandemic—I mean we're still in the pandemic—I thought was amazing. Whether it's medical care, rides to get their vaccination shots, or just seeing people getting the support that they need from friends and like-minded folks, the current proliferation of mutual aid has been really wonderful. I'm hoping that carries through.

A: What's queering you up these days? As in media or community or just anything?

N: I was just at a Hocus Pocus-themed drag brunch this past weekend. I love drag. I'm addicted to audiobooks and having someone read to me, so I'm regularly listening to queer novels or memoirs. It's been interesting listening to and getting different perspectives on queer history. I'm a sex therapist so I'm reading a lot about queer sex and also adrienne maree brown's book *Pleasure Activism* is so good. These are the things giving me energy lately.



You can check out Nomi's talk "Unruly QTs: Queer and Trans Intersections with Disability Justice & Madness" with this link: <http://bit.ly/UnrulyQTsDPU>



Art by Keish Lozano



Art by Keish Lozano



Art by Keish Lozano





LGBTQ STUDIES

Fall 2022 Courses

LGQ 150: Introduction to LGBTQ Studies

Mycall Akeem Riley | Section 201 | W 6:00-9:15 | On-Campus—LPC

WGS 225/LGQ 297: Constructing Gender and Sexuality

Heather Montes Ireland | Section 101 | MW 4:20-5:50 | Online-Sync

HST 260/AMS 277/LGQ 277: LGBTQ+ History In The United States, World War II To The Present

David Goldberg | Section 101 | MW 11:20-12:50 | On-Campus—Arts & Letters 112
Bristol Cave-LaCoste | Section 102 | W 4:20-5:50 | Online

AMS 275/HST 275: History Of Sex In America 1: Colonial To Late Nineteenth

David Goldberg | Section 101 | MW 2:40-4:10 | On-Campus—Arts & Letters 112

AMS 276/276: History Of Sex In America 2: Late Victorians To The Present

Staff | Section 101 | TTH 1:00-2:30 | On-Campus—Arts & Letters 112
Bristol Cave-LaCoste | Section 102 | M 4:20-5:50 | Online-Hybrid

PSY 213: Lesbian, Gay, Bisexual And Transgender Psychology

Elizabeth McConnell | Section 101 | Online-Async

PSY 215: Human Sexuality

Susan Markunas | Section 101 | TH 9:40-12:55 | Online-Hybrid
Susan Markunas | Section 102 | TTH 11:20-12:50 | Online-Sync
Susan Markunas | Section 103 | Online-Async

PHL 233/LGQ 297: Issues In Sex And Gender

Paula Landerreche Cardillo | Section 101 | MW 9:40-11:10 | On-Campus—LPC
Katherine Nelson | Section 103 | TTH 9:10-11:10 | On-Campus—LPC

HON 203/301: Multiculturalism Seminar—Honors Only: LGBTQ Writers Of Color

Francesca Royster | Section 101 | MW 9:40-11:10 | On-Campus—LPC

WGS 363/LGQ 397: Globally Queer: Transnational LGBTQ Politics

Sonnet Gabbard | Section 101 | W 6:00-9:15 | On-Campus—LPC

AMS 387/WGS 394/LGQ 397: Issues in Gender and Sexuality: Framing Mental Illness in U.S. Culture

Allison McCracken | Section 102 | TTH 1:00-2:30 | On-Campus—Arts & Letters 413

