

1

00:00:05,000 --> 00:00:05,900

My name is

2

00:00:05,900 --> 00:00:08,266

Kerstin-Anja Munderlein, and I'm

3

00:00:08,266 --> 00:00:10,133

a lecturer and postdoc at the Chair of

4

00:00:10,133 --> 00:00:11,233

English Literature at

5

00:00:11,233 --> 00:00:12,500

the University of Bamberg.

6

00:00:13,300 --> 00:00:15,266

In this video I'm going to talk about

7

00:00:15,266 --> 00:00:18,033

gender, sex and sexual orientation and

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00:00:18,033 --> 00:00:19,566

queerness from a Cultural Studies

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00:00:19,566 --> 00:00:21,666

perspective, and I'll be looking at some

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00:00:21,666 --> 00:00:23,166

of the terminology with you.

11

00:00:23,933 --> 00:00:25,366

This is going to be a very colourful

12

00:00:25,366 --> 00:00:27,866

video, because we're also looking at Pride

13

00:00:27,866 --> 00:00:30,399

flags, some that are better known and

14

00:00:30,399 --> 00:00:31,966

some that might be new to you.

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00:00:33,966 --> 00:00:36,000

Have you ever heard the saying "queer as

16

00:00:36,000 --> 00:00:37,966

folk"? What do you think

17

00:00:37,966 --> 00:00:39,433

the word "queer" means?

18

00:00:41,133 --> 00:00:42,733

The term "queer" has been in the public

19

00:00:42,733 --> 00:00:45,533

discourse for quite some time now and it

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00:00:45,533 --> 00:00:46,700

keeps getting used as

21

00:00:46,700 --> 00:00:47,833

a variety of things.

22

00:00:48,866 --> 00:00:50,333

Some people use it to describe

23

00:00:50,333 --> 00:00:52,200

themselves, some use it to describe

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00:00:52,200 --> 00:00:55,533

others, positively and negatively, and

25

00:00:55,533 --> 00:00:57,133

some people use it as an attack.

26

00:00:57,799 --> 00:00:59,200

But what does it actually mean?

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00:01:01,433 --> 00:01:03,266

In the English language, the word "queer"

28
00:01:03,666 --> 00:01:05,500
written in any of the ways you're going

29
00:01:05,500 --> 00:01:08,066
to see, from the 16th century onwards

30
00:01:08,066 --> 00:01:11,633
denoted something or someone strange or

31
00:01:11,633 --> 00:01:14,533
weird or even questionable and dubious,

32
00:01:15,166 --> 00:01:16,666
in other words, out of the

33
00:01:16,666 --> 00:01:18,466
ordinary in a negative way.

34
00:01:19,633 --> 00:01:21,599
Similarly, people in earlier times have

35
00:01:21,599 --> 00:01:24,766
"come over queer" or "felt queer" when

36
00:01:24,766 --> 00:01:25,833
they were feeling faint,

37
00:01:26,166 --> 00:01:27,566
unwell or not quite normal.

38
00:01:29,200 --> 00:01:31,333
In the early 20th century, the term was

39
00:01:31,333 --> 00:01:34,400
specified as a mostly derogatory name for

40
00:01:34,400 --> 00:01:36,766
homosexual people highlighting that

41
00:01:36,766 --> 00:01:40,066

"they" were not normal and therefore

42

00:01:40,066 --> 00:01:41,166
potentially dangerous.

43

00:01:43,500 --> 00:01:46,066
For us, in the 21st century, the use of

44

00:01:46,066 --> 00:01:48,266
the term "queer" in a positive sense is

45

00:01:48,266 --> 00:01:50,066
only possible because of the gay rights

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00:01:50,066 --> 00:01:53,166
movement of the early 1970s, when queer

47

00:01:53,166 --> 00:01:54,966
was reclaimed by homosexual men

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00:01:54,966 --> 00:01:56,533
protesting for equal rights.

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00:01:57,566 --> 00:01:59,433
It took another 20 years for the term to

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00:01:59,433 --> 00:02:01,066
finally shed much of its negative

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00:02:01,066 --> 00:02:03,933
connotation, so that today we can indeed

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00:02:03,933 --> 00:02:06,900
use "queer" as a positive term, allowing

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00:02:06,900 --> 00:02:10,400
the advent of Queer Studies in the 1990s.

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00:02:11,000 --> 00:02:13,333
But we should be aware of its history and

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00:02:13,333 --> 00:02:15,133
of the fact that it is still often used

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00:02:15,133 --> 00:02:17,333
by socially conservative groups as a

57

00:02:17,333 --> 00:02:19,333
stigmatising word against the diverse

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00:02:19,333 --> 00:02:20,333
groups of people who

59

00:02:20,333 --> 00:02:21,733
are labelled "queer".

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00:02:22,300 --> 00:02:24,633
According to a variety of dictionaries on

61

00:02:24,633 --> 00:02:26,733
current uses of "queer", "queer" and

62

00:02:26,733 --> 00:02:29,199
"queerness" refer to people who, as the

63

00:02:29,199 --> 00:02:30,233
Oxford English Dictionary says,

64

00:02:31,266 --> 00:02:34,133
"have a sexual and gender identity that

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00:02:34,133 --> 00:02:36,833
does not correspond to or that challenges

66

00:02:36,833 --> 00:02:39,133
traditional, especially heteronormative,

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00:02:39,133 --> 00:02:41,433
ideas of sexuality and gender".

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00:02:43,000 --> 00:02:45,233

In other words, people who are outside of

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00:02:45,233 --> 00:02:46,133

the norm of being

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00:02:46,133 --> 00:02:47,933

heterosexual and cisgendered.

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00:02:50,400 --> 00:02:52,366

The American dictionary Merriam-Webster

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00:02:52,366 --> 00:02:53,333

is even more

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00:02:53,333 --> 00:02:55,133

encompassing in its definition,

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00:02:55,666 --> 00:02:59,566

"of, relating to, or characterized by

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00:02:59,566 --> 00:03:01,233

sexual or romantic attraction that is

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00:03:01,233 --> 00:03:04,099

not limited to people of a particular gender,

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00:03:04,099 --> 00:03:07,599

identity or sexual orientation"

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00:03:08,699 --> 00:03:12,199

and "of, relating to, or being a person

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00:03:12,199 --> 00:03:14,966

whose sexual orientation is not heterosexual

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00:03:15,266 --> 00:03:18,833

and/or whose gender identity is not cisgender".

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00:03:19,966 --> 00:03:23,366

It provides us with even more terms to

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00:03:23,366 --> 00:03:26,066

look at. So let's do that!

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00:03:28,366 --> 00:03:29,933

Despite having been reclaimed by the

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00:03:29,933 --> 00:03:32,266

queer community, the term "queer" is one

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00:03:32,266 --> 00:03:34,699

of many slurs which have been applied to

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00:03:34,699 --> 00:03:36,833

people who fall outside of cisgendered

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00:03:36,833 --> 00:03:38,233

and heterosexual identities.

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00:03:38,633 --> 00:03:42,099

You might recognise some here, which also

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00:03:42,099 --> 00:03:44,166

apply to people who have been seen as

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00:03:44,166 --> 00:03:46,866

religiously sinful or socially dangerous.

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00:03:48,366 --> 00:03:49,866

Queer people have experienced both

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00:03:49,866 --> 00:03:51,500

religious and legal persecution.

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00:03:52,500 --> 00:03:54,566

Acts of homosexuality between consenting

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00:03:54,566 --> 00:03:55,966

partners were criminalised

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00:03:55,966 --> 00:03:57,266

in many Western countries.

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00:03:58,266 --> 00:04:00,199

Other forms of social control included

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00:04:00,199 --> 00:04:02,599

the fear of social exclusion and diverse

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00:04:02,599 --> 00:04:03,599

forms of conversion therapy.

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00:04:04,633 --> 00:04:07,400

While contemporary society has become

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00:04:07,400 --> 00:04:09,966

more open, queer people are still not

101

00:04:09,966 --> 00:04:10,900

well represented in

102

00:04:10,900 --> 00:04:12,300

various forms of media.

103

00:04:13,133 --> 00:04:16,466

For some, upholding "normality" or

104

00:04:16,466 --> 00:04:17,933

"normativity" is the

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00:04:17,933 --> 00:04:19,300

central goal of representation.

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00:04:20,966 --> 00:04:23,399

Explanations as to why diversity is not

107

00:04:23,399 --> 00:04:25,733

generally welcomed by all usually centres

108

00:04:25,733 --> 00:04:27,866

on human beings' tendency to favour the

109

00:04:27,866 --> 00:04:29,399

familiar rather than embracing change.

110

00:04:30,433 --> 00:04:33,466

Power structures tend to be based on a

111

00:04:33,466 --> 00:04:34,899

normative structure of society.

112

00:04:35,833 --> 00:04:38,100

Challenging these norms, or the ideas of

113

00:04:38,100 --> 00:04:40,133

norms in itself, undermines such

114

00:04:40,133 --> 00:04:42,500

structures and exposes the arbitrariness

115

00:04:42,500 --> 00:04:43,833

of power hierarchies.

116

00:04:46,466 --> 00:04:48,466

Besides reclaiming the word "queer", many

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00:04:48,466 --> 00:04:50,100

people, including activists and

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00:04:50,100 --> 00:04:52,666

researchers, no longer use the term and

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00:04:52,666 --> 00:04:54,266

instead have moved on

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00:04:54,266 --> 00:04:57,433

to the acronym LGBTQIA+.

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00:04:59,433 --> 00:05:04,500

This stands for lesbian, gay, bisexual,

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00:05:05,399 --> 00:05:10,699

trans, queer, intersex and asexual.

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00:05:12,133 --> 00:05:13,466

As you can see, the acronym includes

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00:05:13,466 --> 00:05:16,533

sexual orientations like lesbian, gay, bi

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00:05:16,533 --> 00:05:18,833

and asexual, as well as the gender

126

00:05:18,833 --> 00:05:21,033

identity trans and even the biological

127

00:05:21,033 --> 00:05:22,399

difference intersex.

128

00:05:23,433 --> 00:05:26,100

A plus sign was added to indicate that

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00:05:26,100 --> 00:05:28,566

the acronym is not a hermeneutic term and

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00:05:28,566 --> 00:05:30,100

can and must include other

131

00:05:30,100 --> 00:05:31,866

varieties of non-normativity.

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00:05:33,000 --> 00:05:36,199

And yet, both terms, "queer" and "LGBTQIA+",

133

00:05:36,733 --> 00:05:39,233

still lump gender and sexuality together.

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00:05:39,966 --> 00:05:41,399

So, let's get them untangled.

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00:05:42,433 --> 00:05:46,800

In Cultural Studies and elsewhere, we

136
00:05:46,800 --> 00:05:48,833
tend to differentiate between a person's

137
00:05:48,833 --> 00:05:51,733
biological sex, usually referring to

138
00:05:51,733 --> 00:05:53,866
their reproductive organs and XY

139
00:05:53,866 --> 00:05:56,366
chromosomes, and gender identity.

140
00:05:57,333 --> 00:05:58,933
While scientific researchers and

141
00:05:58,933 --> 00:06:00,666
anthropologists have debunked the

142
00:06:00,666 --> 00:06:03,233
biological binary, see for example the

143
00:06:03,233 --> 00:06:04,800
articles by Fuentes and

144
00:06:04,800 --> 00:06:06,399
Clancy et al. in my works cited,

145
00:06:07,433 --> 00:06:10,300
the belief in a binary of sex is still

146
00:06:10,300 --> 00:06:11,399
prevalent, especially

147
00:06:11,399 --> 00:06:12,766
in conservative thought.

148
00:06:14,100 --> 00:06:15,500
Regardless of whether current biological

149
00:06:15,500 --> 00:06:17,366

research is to be believed or not,

150

00:06:18,100 --> 00:06:20,633

Social, Cultural or Literary Studies work

151

00:06:20,633 --> 00:06:22,733

with gender, as it deals with social

152

00:06:22,733 --> 00:06:23,399

construction of identity.

153

00:06:24,433 --> 00:06:26,899

So, unlike sex, which deals with a

154

00:06:26,899 --> 00:06:28,866

person's genetics and physical anatomy,

155

00:06:29,766 --> 00:06:32,500

gender is based on socially and

156

00:06:32,500 --> 00:06:34,666

individually constructed identities which

157

00:06:34,666 --> 00:06:36,899

claim to be founded on biological sex.

158

00:06:38,166 --> 00:06:40,800

It is this social construct, gender, that

159

00:06:40,800 --> 00:06:42,633

we project to the world in gender-based

160

00:06:42,633 --> 00:06:43,800

behaviours, like the

161

00:06:43,800 --> 00:06:45,399

ways we dress or speak.

162

00:06:46,433 --> 00:06:48,466

Gender expectations about how men and

163
00:06:48,466 --> 00:06:50,699
women should behave, as men and women,

164
00:06:51,066 --> 00:06:53,399
vary from society to society because

165
00:06:53,399 --> 00:06:54,666
different cultures gender

166
00:06:54,666 --> 00:06:56,500
behaviour in various ways.

167
00:06:58,699 --> 00:07:00,600
The English language differentiates

168
00:07:00,600 --> 00:07:02,766
between sex and gender. Other languages,

169
00:07:03,133 --> 00:07:04,833
like German, are now increasingly

170
00:07:04,833 --> 00:07:06,600
adopting the term "gender" to

171
00:07:06,600 --> 00:07:07,399
denote the social construct.

172
00:07:08,433 --> 00:07:12,566
We all know the typical binary of

173
00:07:12,566 --> 00:07:14,399
"feminine" and "masculine" ascribed to

174
00:07:14,399 --> 00:07:15,533
women and men respectively.

175
00:07:16,633 --> 00:07:18,366
If the gender assigned to the person at

176
00:07:18,366 --> 00:07:20,500

birth matches their own gender identity,

177

00:07:21,033 --> 00:07:23,666

we call this person "cisgender" or "cis",

178

00:07:24,066 --> 00:07:26,166

going back to the Latin word for "on this

179

00:07:26,166 --> 00:07:28,199

side of" or "on the same side".

180

00:07:29,399 --> 00:07:31,133

Cisgender people either use the pronouns

181

00:07:31,133 --> 00:07:33,399

"she" or "her" when they are feminine or

182

00:07:33,399 --> 00:07:34,399

"he" and "him" when they are masculine.

183

00:07:35,433 --> 00:07:37,500

Being cisgender is regarded as the

184

00:07:37,500 --> 00:07:39,533

cultural norm and thus holds most of the

185

00:07:39,533 --> 00:07:40,866

representation of people

186

00:07:40,866 --> 00:07:42,166

in literature and film.

187

00:07:43,566 --> 00:07:45,266

Trans people are currently targets of

188

00:07:45,266 --> 00:07:47,533

culture wars including trans-exclusionary

189

00:07:47,533 --> 00:07:50,300

feminism, TERF for short, which actively

190
00:07:50,300 --> 00:07:52,666
excludes trans women and regards them as

191
00:07:52,666 --> 00:07:54,300
dangerous for biological women.

192
00:07:55,566 --> 00:07:56,833
Conservative politicians have also

193
00:07:56,833 --> 00:07:59,033
considered transgender people as a threat

194
00:07:59,033 --> 00:08:00,166
to traditional family

195
00:08:00,166 --> 00:08:02,300
values as they have defined them.

196
00:08:03,500 --> 00:08:05,600
Transgender, according to the University

197
00:08:05,600 --> 00:08:07,366
of Colorado Boulder's Center for

198
00:08:07,366 --> 00:08:09,500
Inclusion and Social Change, is an

199
00:08:09,500 --> 00:08:13,300
identity umbrella term "describing people

200
00:08:13,300 --> 00:08:15,600
whose gender identity is different from

201
00:08:15,600 --> 00:08:17,666
cultural expectations based on the sex

202
00:08:17,666 --> 00:08:19,000
they were assigned at birth".

203
00:08:20,966 --> 00:08:22,766

Despite the increasing cultural awareness

204

00:08:22,766 --> 00:08:24,666
of diversity through public discourse,

205

00:08:25,300 --> 00:08:27,733
media, literature and film, being trans

206

00:08:27,733 --> 00:08:28,699
today is still not easy.

207

00:08:29,733 --> 00:08:31,600
People are not only faced with their own

208

00:08:31,600 --> 00:08:33,799
gender dysphoria, the feeling of not

209

00:08:33,799 --> 00:08:35,399
aligning with the gender ascribed at

210

00:08:35,399 --> 00:08:37,799
birth, and questions of what, if any,

211

00:08:38,466 --> 00:08:39,833
medical interventions they may wish to

212

00:08:39,833 --> 00:08:41,866
undertake, but also with

213

00:08:41,866 --> 00:08:43,100
harassment and discrimination.

214

00:08:45,899 --> 00:08:47,200
Trans people and people expressing

215

00:08:47,200 --> 00:08:49,233
solidarity with trans people in the face

216

00:08:49,233 --> 00:08:50,799
of discrimination against them often

217

00:08:50,799 --> 00:08:51,700
identify with this flag.

218

00:08:52,733 --> 00:08:57,366
If you want to read more about two trans

219

00:08:57,366 --> 00:08:58,899
people's personal journeys, I can

220

00:08:58,899 --> 00:09:02,266
recommend Juno Dawson's 2017 book "Gender

221

00:09:02,266 --> 00:09:04,166
Games: The Problem with Men and Women, from

222

00:09:04,166 --> 00:09:06,600
Someone Who Has Been Both" and Jamie

223

00:09:06,600 --> 00:09:09,666
Raines' 2023 "The T in LGBT+:

224

00:09:10,066 --> 00:09:11,266
Everything You Need to

225

00:09:11,266 --> 00:09:12,433
Know About Being Trans".

226

00:09:13,633 --> 00:09:15,333
Both books not only allude to their

227

00:09:15,333 --> 00:09:17,333
authors' own transitions, but also

228

00:09:17,333 --> 00:09:19,733
provide scholarly material on transness.

229

00:09:21,766 --> 00:09:24,166
Another term that is now well known is

230

00:09:24,166 --> 00:09:26,733

"non-binary". This term denotes people

231

00:09:26,733 --> 00:09:28,700

who do not identify with either of the

232

00:09:28,700 --> 00:09:30,399

binary genders, feminine and masculine,

233

00:09:30,899 --> 00:09:32,899

but either fall somewhere in between or

234

00:09:32,899 --> 00:09:35,733

outside altogether, according to Raines.

235

00:09:35,733 --> 00:09:38,200

"Some people who are non-binary

236

00:09:38,200 --> 00:09:40,433

experience their gender as both man and

237

00:09:40,433 --> 00:09:42,600

woman, and others experience their gender

238

00:09:42,600 --> 00:09:44,299

as neither man nor woman".

239

00:09:45,700 --> 00:09:47,799

Non-binary people tend to use the pronoun

240

00:09:47,799 --> 00:09:50,533

"they" in English and use this flag.

241

00:09:52,600 --> 00:09:54,833

Recently, non-binary people have garnered

242

00:09:54,833 --> 00:09:56,366

more representation in film and

243

00:09:56,366 --> 00:09:57,600

literature, but they are

244

00:09:57,600 --> 00:09:58,600
still often overlooked.

245

00:09:59,700 --> 00:10:02,299
On Non-binary People's Day, on 14th July,

246

00:10:02,866 --> 00:10:04,566
you might want to catch an episode of the

247

00:10:04,566 --> 00:10:08,100
TV series "Heartstopper", based on Alice

248

00:10:08,100 --> 00:10:10,066
Oseman's graphic novels of the same name,

249

00:10:10,566 --> 00:10:11,299
which also features

250

00:10:11,299 --> 00:10:12,399
non-binary characters,

251

00:10:13,733 --> 00:10:14,799
or you can have a read through

252

00:10:14,799 --> 00:10:17,366
Britannica's diverting article "6

253

00:10:17,366 --> 00:10:19,333
Cultures That Recognize More Than Two

254

00:10:19,333 --> 00:10:21,266
Genres", which you find in the works

255

00:10:21,266 --> 00:10:22,733
cited list below this video.

256

00:10:25,166 --> 00:10:27,633
Some more genders we should be aware of:

257

00:10:29,033 --> 00:10:32,766

"genderqueer", "gender-fluid", "agender" and the

258

00:10:32,766 --> 00:10:34,700

biological and sex-related term "intersex".

259

00:10:35,733 --> 00:10:41,200

Genderqueer people "reject notions of

260

00:10:41,200 --> 00:10:43,700

static categories of gender, embracing a

261

00:10:43,700 --> 00:10:45,200

fluidity of gender identity.

262

00:10:46,433 --> 00:10:48,266

People who identify as genderqueer may

263

00:10:48,266 --> 00:10:49,966

see themselves as being both men and

264

00:10:49,966 --> 00:10:53,166

women, or neither men nor women, or as

265

00:10:53,166 --> 00:10:53,799

falling completely

266

00:10:53,799 --> 00:10:55,100

outside the gender binary",

267

00:10:56,166 --> 00:10:58,166

according to the University of Colorado

268

00:10:58,166 --> 00:10:59,100

Boulder's Center for

269

00:10:59,100 --> 00:10:59,700

Inclusion and Social Change.

270

00:11:00,733 --> 00:11:03,899

Like non-binary, genderqueer can be used

271

00:11:03,899 --> 00:11:05,799
as an umbrella term to refer to people

272

00:11:05,799 --> 00:11:08,033
falling between or outside of the gender

273

00:11:08,033 --> 00:11:10,100
binary or feminine and masculine.

274

00:11:11,500 --> 00:11:13,233
It is important to note that these two

275

00:11:13,233 --> 00:11:15,200
terms do not denote the same.

276

00:11:17,399 --> 00:11:19,299
Gender-fluid people are people whose

277

00:11:19,299 --> 00:11:22,166
gender is not fixed but changes as a part

278

00:11:22,166 --> 00:11:22,700
of their day-to-day life.

279

00:11:22,733 --> 00:11:27,100
They can "identify as any gender or any

280

00:11:27,100 --> 00:11:27,899
combination of

281

00:11:27,899 --> 00:11:29,799
genders at any given time",

282

00:11:30,766 --> 00:11:32,566
again to quote from the University of

283

00:11:32,566 --> 00:11:33,866
Colorado Boulder's Center for

284

00:11:33,866 --> 00:11:35,299

Inclusion and Social Change.

285

00:11:37,166 --> 00:11:39,166

And finally, the last gender-related term

286

00:11:39,166 --> 00:11:39,899

on this list,

287

00:11:40,399 --> 00:11:42,766

"agender", is defined as such.

288

00:11:44,066 --> 00:11:45,966

Agender people reject the notion of

289

00:11:45,966 --> 00:11:48,366

gender altogether and exist outside of

290

00:11:48,366 --> 00:11:50,233

socially constructed norms entirely.

291

00:11:52,299 --> 00:11:54,200

In literature and film, these three

292

00:11:54,200 --> 00:11:55,366

gender identities are

293

00:11:55,366 --> 00:11:57,000

markedly less visible.

294

00:11:59,533 --> 00:12:01,799

Lastly, "intersex" is a term that bridges

295

00:12:01,799 --> 00:12:03,899

the gap between gender and sex by

296

00:12:03,899 --> 00:12:05,500

denoting people born with biological

297

00:12:05,500 --> 00:12:07,600

variation in their reproductive system

298
00:12:07,600 --> 00:12:09,766
that does not fit normative assumptions

299
00:12:09,766 --> 00:12:10,700
of how humans develop.

300
00:12:11,733 --> 00:12:11,799
Historically,

301
00:12:11,799 --> 00:12:14,966
the term "hermaphrodite"

302
00:12:15,433 --> 00:12:17,266
has been used to describe an intersex

303
00:12:17,266 --> 00:12:19,733
person, a term which goes back to ancient

304
00:12:19,733 --> 00:12:21,433
Greek mythology but which is

305
00:12:21,433 --> 00:12:22,966
now regarded as derogatory.

306
00:12:24,100 --> 00:12:26,133
This historical term does demonstrate

307
00:12:26,133 --> 00:12:27,866
that people have been aware of wide

308
00:12:27,866 --> 00:12:30,633
variances in human biology for centuries.

309
00:12:33,333 --> 00:12:35,533
Moving on from sex and gender, sexuality

310
00:12:35,533 --> 00:12:36,366
denotes a person's attraction.

311
00:12:37,399 --> 00:12:40,533

This includes the gender of the people to

312

00:12:40,533 --> 00:12:43,233

whom they might be attracted, or even if

313

00:12:43,233 --> 00:12:44,166

they are attracted to

314

00:12:44,166 --> 00:12:46,133

anyone at all, and in what ways.

315

00:12:47,866 --> 00:12:49,566

We're now going to look first at a few

316

00:12:49,566 --> 00:12:50,733

different terms used to

317

00:12:50,733 --> 00:12:52,433

describe people's sexual orientation.

318

00:12:53,333 --> 00:12:55,033

Since most people are more familiar with

319

00:12:55,033 --> 00:12:57,399

non-normative sexual orientations than

320

00:12:57,399 --> 00:12:59,566

with diverse gender identities, we'll

321

00:12:59,566 --> 00:13:01,866

keep this section a bit shorter but

322

00:13:01,866 --> 00:13:03,766

equally colorful because I'll be showing

323

00:13:03,766 --> 00:13:05,399

you the flags associated with these sexual orientations, too.

324

00:13:07,399 --> 00:13:11,133

Besides heterosexuality, the attraction

325

00:13:11,133 --> 00:13:13,733
to the opposite binary gender, the best-

326

00:13:13,733 --> 00:13:15,966
known queer sexuality, is homosexuality,

327

00:13:17,066 --> 00:13:19,200
attraction towards the same gender.

328

00:13:20,333 --> 00:13:23,066
Women often use the term "lesbian", and

329

00:13:23,066 --> 00:13:29,700
men often use "gay". However, the term

330

00:13:29,700 --> 00:13:31,733
"gay" is also used as a

331

00:13:31,733 --> 00:13:33,366
synonym for homosexual overall.

332

00:13:34,399 --> 00:13:38,033
People attracted to their own and other

333

00:13:38,033 --> 00:13:40,266
genders are usually called "bisexual" or

334

00:13:40,266 --> 00:13:42,866
"bi", with that flag, which

335

00:13:42,866 --> 00:13:45,200
is different to pansexuality.

336

00:13:46,033 --> 00:13:48,533
Because being pansexual or pan means that

337

00:13:48,533 --> 00:13:51,733
a person is "attracted to people on

338

00:13:51,733 --> 00:13:52,833

factors other than

339

00:13:52,833 --> 00:13:55,533
gender", as Raines defines it.

340

00:13:56,133 --> 00:13:58,133
So this is a sexuality that is not tied

341

00:13:58,133 --> 00:13:59,066
to the partner's gender

342

00:13:59,066 --> 00:14:00,366
identity but only to their person.

343

00:14:01,399 --> 00:14:05,799
An omnisexual person can experience

344

00:14:05,799 --> 00:14:07,700
sexual or romantic attraction to people

345

00:14:07,700 --> 00:14:09,266
of all sexes and genders.

346

00:14:11,266 --> 00:14:14,100
And lastly, people who feel little or no

347

00:14:14,100 --> 00:14:16,033
sexual attraction to other people are

348

00:14:16,033 --> 00:14:18,033
called "asexual" or "ace".

349

00:14:19,299 --> 00:14:20,799
Since the degree to which people feel

350

00:14:20,799 --> 00:14:22,566
attraction to others in ace people

351

00:14:22,566 --> 00:14:26,033
varies, asexuality is a spectrum which

352

00:14:26,033 --> 00:14:28,000

also includes people who not only feel

353

00:14:28,000 --> 00:14:29,266

attraction to a person

354

00:14:29,266 --> 00:14:29,399

they have already formed

355

00:14:30,399 --> 00:14:31,766

an emotional bond with,

356

00:14:31,766 --> 00:14:34,666

which is called demisexuality, as well as

357

00:14:34,666 --> 00:14:36,733

people who either dislike sex altogether

358

00:14:36,733 --> 00:14:38,700

and those who are sex-positive.

359

00:14:39,966 --> 00:14:41,633

Being asexual does not mean that ace

360

00:14:41,633 --> 00:14:43,200

people do not fall in love with other

361

00:14:43,200 --> 00:14:45,500

people. A person not feeling romantic

362

00:14:45,500 --> 00:14:46,866

attraction to others is

363

00:14:46,866 --> 00:14:48,633

called "aromantic" or "aro".

364

00:14:49,666 --> 00:14:52,833

Aces can and do fall in love and can thus

365

00:14:52,833 --> 00:14:55,333

be heteroromantic, in love with another

366

00:14:55,333 --> 00:14:57,600
gender, or homoromantic, in

367

00:14:57,600 --> 00:14:58,799
love with the same gender.

368

00:14:59,700 --> 00:15:01,433
While aro and ace representation in

369

00:15:01,433 --> 00:15:03,799
media has been minimal and there are very

370

00:15:03,799 --> 00:15:05,533
few asexual characters to be found

371

00:15:05,533 --> 00:15:08,299
anywhere, this has recently slightly

372

00:15:08,299 --> 00:15:11,133
improved, but asexuality and aromanticism

373

00:15:11,133 --> 00:15:12,666
are still far from common knowledge,

374

00:15:13,100 --> 00:15:14,233
which is partly due to

375

00:15:14,233 --> 00:15:15,399
lacking medial representation.

376

00:15:16,666 --> 00:15:18,399
Again, Alice Oseman's series

377

00:15:18,399 --> 00:15:19,200
"Heartstopper"

378

00:15:19,500 --> 00:15:21,266
includes an asexual character.

379

00:15:24,966 --> 00:15:26,700

Now, this discussion of genders and

380

00:15:26,700 --> 00:15:29,133

sexuality is of course not a complete one,

381

00:15:29,399 --> 00:15:31,733

but this demonstrates just some of the

382

00:15:31,733 --> 00:15:33,333

diversity in gender identity and

383

00:15:33,333 --> 00:15:34,799

expression and sexual

384

00:15:34,799 --> 00:15:36,200

orientation in the world.

385

00:15:37,466 --> 00:15:38,899

But why are we talking about

386

00:15:38,899 --> 00:15:40,133

gender and diversity at all?

387

00:15:42,600 --> 00:15:44,500

Gender, diversity and queerness have been

388

00:15:44,500 --> 00:15:46,566

in contemporary political discourse quite

389

00:15:46,566 --> 00:15:49,100

a lot recently. Many people think this

390

00:15:49,100 --> 00:15:50,633

diversity is a recent phenomenon.

391

00:15:51,733 --> 00:15:53,733

Historically speaking, concerns about

392

00:15:53,733 --> 00:15:55,299

gender and sexuality have often been

393

00:15:55,299 --> 00:15:56,299
painted as a danger

394

00:15:56,299 --> 00:15:57,533
to mainstream society.

395

00:15:58,500 --> 00:16:01,166
One theory as to why communities create

396

00:16:01,166 --> 00:16:03,033
outsiders is the

397

00:16:03,033 --> 00:16:04,633
Scapegoat Theory by René Girard.

398

00:16:05,666 --> 00:16:08,200
He posits that communities need a

399

00:16:08,200 --> 00:16:10,933
scapegoat they can richly sacrifice when

400

00:16:10,933 --> 00:16:12,000
violence erupts in a

401

00:16:12,000 --> 00:16:13,899
society to re-establish peace.

402

00:16:15,100 --> 00:16:18,266
As per Bernard Keenan, the idea is that

403

00:16:18,266 --> 00:16:19,933
the "object of mimetic imitation

404

00:16:20,233 --> 00:16:21,833
switches from the cycle of violence

405

00:16:21,833 --> 00:16:24,566
towards mimetically heaping blame upon

406

00:16:24,566 --> 00:16:25,700
a single target,

407

00:16:25,700 --> 00:16:27,633
arbitrarily chosen by the community.

408

00:16:28,666 --> 00:16:31,000
The individual may be selected because in

409

00:16:31,000 --> 00:16:32,399
some way they stand

410

00:16:32,399 --> 00:16:33,933
out as being different:

411

00:16:35,033 --> 00:16:37,000
perhaps they are outsiders, or are

412

00:16:37,000 --> 00:16:38,133
sick, or have a physical

413

00:16:38,133 --> 00:16:39,733
disability that marks them out.

414

00:16:40,366 --> 00:16:42,566
In any case, they are a person whose

415

00:16:42,566 --> 00:16:44,433
death shall not be avenged."

416

00:16:45,533 --> 00:16:47,299
"The victim is soon universally blamed for

417

00:16:47,299 --> 00:16:49,233
the crisis and hates it for it."

418

00:16:49,700 --> 00:16:51,533
"The group unanimously declares them

419

00:16:51,533 --> 00:16:52,700

guilty and

420

00:16:52,700 --> 00:16:54,233
collectively murders the victim."

421

00:16:58,866 --> 00:17:00,633
This can be transposed to refer to the

422

00:17:00,633 --> 00:17:02,200
group of queer people whose ritual

423

00:17:02,200 --> 00:17:04,433
"sacrifice" in the form of heaping all the

424

00:17:04,433 --> 00:17:06,700
blame for whatever goes wrong on them can

425

00:17:06,700 --> 00:17:08,633
be read as a modern interpretation of the

426

00:17:08,633 --> 00:17:09,666
scapegoat mechanism.

427

00:17:11,066 --> 00:17:12,900
Marginalised people, including people

428

00:17:12,900 --> 00:17:14,900
with a different religion, skin colour,

429

00:17:15,099 --> 00:17:16,900
gender or sexual orientation than the

430

00:17:16,900 --> 00:17:19,799
majority, are portrayed as harmful

431

00:17:19,799 --> 00:17:22,500
elements that need to be controlled to,

432

00:17:22,500 --> 00:17:24,333
in inverted commas, "protect society".

433

00:17:24,700 --> 00:17:27,599

But really, as per Girard, this is more

434

00:17:27,599 --> 00:17:29,200

about having someone to blame if things

435

00:17:29,200 --> 00:17:31,400

go pear-shaped so those in power can

436

00:17:31,400 --> 00:17:32,799

remain at the top of the heap.

437

00:17:35,000 --> 00:17:36,900

Another theory comes from the Marxist and

438

00:17:36,900 --> 00:17:38,599

cultural materialist Raymond Williams.

439

00:17:39,599 --> 00:17:41,966

In his theory, society is described as an

440

00:17:41,966 --> 00:17:43,566

ever-changing interplay of forces

441

00:17:43,566 --> 00:17:44,033

affecting

442

00:17:44,033 --> 00:17:45,400

contemporary mainstream culture.

443

00:17:46,666 --> 00:17:49,533

"Williams introduces an incredibly useful

444

00:17:49,533 --> 00:17:51,700

set of concepts that convey the complex

445

00:17:51,700 --> 00:17:53,900

dynamism of cultural production:

446

00:17:54,966 --> 00:17:57,299

dominant, residual and emergent.

447

00:17:58,166 --> 00:18:00,333

Culture is crisscrossed by varied forces,

448

00:18:00,700 --> 00:18:02,099

whether those forces are residual

449

00:18:02,099 --> 00:18:04,099

elements from the past still active in

450

00:18:04,099 --> 00:18:07,599

the present", emergent, "new meanings and

451

00:18:07,599 --> 00:18:09,566

values, new practices, new relationships",

452

00:18:10,299 --> 00:18:12,400

or "dominant mechanisms of incorporation

453

00:18:12,400 --> 00:18:14,666

and acceptance integral to class rule".

454

00:18:17,266 --> 00:18:19,033

These forces can be left over from

455

00:18:19,033 --> 00:18:20,433

earlier mainstream cultures, called

456

00:18:20,433 --> 00:18:23,200

residual forces, or, as you just heard,

457

00:18:23,200 --> 00:18:24,133

they can be emergent

458

00:18:24,133 --> 00:18:25,833

or even opposing forces.

459

00:18:26,633 --> 00:18:28,799

In any case, society is not a stable

460
00:18:28,799 --> 00:18:31,066
construct and dominant culture is always

461
00:18:31,066 --> 00:18:33,133
only temporal, which is of course a

462
00:18:33,133 --> 00:18:34,766
problem for people in power who wish to

463
00:18:34,766 --> 00:18:35,633
maintain the status quo.

464
00:18:35,666 --> 00:18:41,599
Including more diversity on medial

465
00:18:41,599 --> 00:18:43,533
representation and moving away from the

466
00:18:43,533 --> 00:18:45,766
rhetoric of scapegoating is crucial for

467
00:18:45,766 --> 00:18:48,533
any society and the queer people or

468
00:18:48,533 --> 00:18:49,633
otherwise Othered people in it.

469
00:18:50,433 --> 00:18:52,933
By not showing the diversity that exists

470
00:18:52,933 --> 00:18:55,666
in the human race, like focusing on only

471
00:18:55,666 --> 00:18:57,700
white, middle class, straight people in

472
00:18:57,700 --> 00:19:00,633
films and novels, not only fails to be a

473
00:19:00,633 --> 00:19:03,066

realistic portrayal of the world, harms

474

00:19:03,066 --> 00:19:05,433
people outside of this so-called norm.

475

00:19:06,700 --> 00:19:07,966
People who are different from this

476

00:19:07,966 --> 00:19:09,166
socially determined norm

477

00:19:09,166 --> 00:19:10,066
often struggle with being Other.

478

00:19:11,099 --> 00:19:13,933
Representing diversity offers

479

00:19:13,933 --> 00:19:15,966
opportunities for people to see their

480

00:19:15,966 --> 00:19:18,133
experiences in media, but it also

481

00:19:18,133 --> 00:19:19,766
enriches society and makes it more

482

00:19:19,766 --> 00:19:22,066
colourful, as the Rainbow flag used by the

483

00:19:22,066 --> 00:19:23,266
queer community and

484

00:19:23,266 --> 00:19:24,933
depicted here attests to.

485

00:19:26,133 --> 00:19:27,966
Literature and film have begun to change

486

00:19:27,966 --> 00:19:29,966
to include a variety of queer characters

487

00:19:29,966 --> 00:19:32,966
on TV, in books and films, and these

488

00:19:32,966 --> 00:19:34,666
characters do not simply play comic

489

00:19:34,666 --> 00:19:37,533
sidekicks or villains. So here, let's

490

00:19:37,533 --> 00:19:38,900
take a look at some of them.

491

00:19:40,400 --> 00:19:43,066
On this incomplete list of titles, you

492

00:19:43,066 --> 00:19:44,900
might recognise some of the titles I've

493

00:19:44,900 --> 00:19:47,233
referenced in the video already. Alice

494

00:19:47,233 --> 00:19:49,133
Oseman's "Heartstopper" is currently one of

495

00:19:49,133 --> 00:19:51,133
the graphic novels and TV series that has

496

00:19:51,133 --> 00:19:53,033
garnered critical acclaim and is

497

00:19:53,033 --> 00:19:54,133
well-liked by lots of

498

00:19:54,133 --> 00:19:54,799
readers and viewers.

499

00:19:56,033 --> 00:19:58,133
Some of these titles here are novels that

500

00:19:58,133 --> 00:20:00,333

have been turned into films, like "Red,

501

00:20:00,333 --> 00:20:02,633

White & Royal Blue", some are TV series

502

00:20:02,633 --> 00:20:05,366

like "Derry Girls" or "Sex Education", and

503

00:20:05,366 --> 00:20:07,066

there are lots of films from the last 20

504

00:20:07,066 --> 00:20:09,166

years including "The Danish Girl" and

505

00:20:09,166 --> 00:20:10,066

"Portrait of a Lady on Fire".

506

00:20:10,133 --> 00:20:13,633

Among those, you also find plays like

507

00:20:13,633 --> 00:20:15,933

"Angels in America" and of course novels

508

00:20:15,933 --> 00:20:18,333

that have not only yet been filmed like

509

00:20:18,333 --> 00:20:20,766

"The House in the Cerulean Sea" or one of

510

00:20:20,766 --> 00:20:23,200

the first radical queer books, Radclyffe

511

00:20:23,200 --> 00:20:25,099

Hall's "The Well of Loneliness" from 1928.

512

00:20:26,466 --> 00:20:28,166

We see that queer representation and

513

00:20:28,166 --> 00:20:30,400

recognition is increasing despite the

514

00:20:30,400 --> 00:20:32,400
ongoing vilification of queer people,

515

00:20:32,400 --> 00:20:33,166
especially from the

516

00:20:33,166 --> 00:20:34,500
right-wing political spectrum.

517

00:20:35,500 --> 00:20:38,133
The queer community is "out, proud and

518

00:20:38,133 --> 00:20:40,466
here to stay", and global events like the

519

00:20:40,466 --> 00:20:42,233
Christopher Street Day parades you see

520

00:20:42,233 --> 00:20:43,366
in many cities in summer,

521

00:20:43,833 --> 00:20:45,666
or the celebration of June as Pride Month

522

00:20:45,666 --> 00:20:47,700
to raise awareness not just of the

523

00:20:47,700 --> 00:20:50,033
existence of queer people, but also of

524

00:20:50,033 --> 00:20:52,066
the discrimination, harassment or social

525

00:20:52,066 --> 00:20:53,966
exclusion queer people often still have

526

00:20:53,966 --> 00:20:55,533
to deal with on a daily basis.

527

00:20:56,466 --> 00:20:58,866

The inclusion of marginalized voices and

528

00:20:58,866 --> 00:21:01,566

other people does not harm a society. It

529

00:21:01,566 --> 00:21:03,500

may harm those people whose claim to

530

00:21:03,500 --> 00:21:05,266

power is based on fear and exclusion

531

00:21:05,266 --> 00:21:07,366

rather than love and inclusion, but

532

00:21:07,366 --> 00:21:08,233

that's a different problem

533

00:21:08,233 --> 00:21:09,566

and cannot be discussed here.

534

00:21:10,400 --> 00:21:13,166

Rather, let's look at the inclusive Pride

535

00:21:13,166 --> 00:21:17,966

flag one last time and see which colours

536

00:21:17,966 --> 00:21:20,733

you recognise. If you have a mind to, go

537

00:21:20,733 --> 00:21:22,200

ahead and browse the list of references

538

00:21:22,200 --> 00:21:24,033

and the additional reading materials.