SEXUALITY, ACTIVISM, AND SOCIAL CHANGE

CREGS CENTER FOR RESEARCH & EDUCATION ON GENDER AND SEXUALITY

15TH ANNUAL SUMMER INSTITUTE ON SEXUALITY
THE CENTER FOR RESEARCH AND EDUCATION ON GENDER AND SEXUALITY presents

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SEXUALITY, ACTIVISM, AND SOCIAL CHANGE

MAY 30 - JUNE 3, 2017
Being a port city, San Francisco became a haven after World War II — a place where all sorts of folks decided to root, instead of going back to the relatively small and rural towns from which they were drafted. This marked a change from the tradition of staying in the town where one grew up, and began an exodus and flocking to the big coastal cities. We still see that movement to the cities now, with the waves of gentrification that has only grown since the mid-20th century.

These post-war liberal communities flourished. Soon, the hippies, free love, gay, trans, and women’s liberation movements took root in the Bay Area; there are still epic tomes written to the Haight-Ashbury culture, and Berkeley still has an international reputation as the epitome of tie dye.

Even before that, the gold rush of the late 19th century solidified San Francisco as a boom and bust town. People made and lost instantaneous fortunes. The great earthquake of 1906 shook the city — but, with resilience, rebuilt.

Now, we’re prepared for another earthquake, “the big one,” as the seismologists say; we know our bookshelves could fall, our possessions could shatter, and our homes could literally fall off the hills at any moment. Now, we are booming again, in this age of technology and apps and internet riches; those who are willing to risk nine-to-five stability are sometimes greatly rewarded — and sometimes bankrupted.
Perhaps because, at its core, San Francisco is prepared to bust at any time, people here are willing to take risks. People here speak up: rather than remain silent on social justice issues, people pour into the streets, onto the freeways, and into the parks to get their message heard.

Is this why San Francisco has become one of the major epicenters of activism and social justice politics? Perhaps. And perhaps you have your own ideas about the questions of geography, history, and social movements.

It feels especially apt to focus on social change here, and now. Though the feminist, queer, transgender, and anti-racist movements are gaining ground, they need significant growth in their intersectionality. The Trump presidency has changed the urgency of activism in the US, and while it’s thrilling to see the level of involvement, it still terrifies me. But I take comfort that the San Francisco Bay Area is resilient, and knows how to risk everything in order to boom.

Sincerely,

Zaedryn Meade
Director, Summer Institute of Sexuality
ABOUT THE SUMMER INSTITUTE

Started in 2001 by the Founding Director of the National Sexuality Resource Center, Dr. Gilbert Herdt, the Summer Institute is the premiere summer program on sexuality research in the country. Designed for students, researchers, and professionals interested in sexuality and sexual health, each year we focus on a different theme and bring in renowned speakers to share their knowledge.

The National Sexuality Resource Center became the education and training arm of a consolidated sexuality center that would integrate capacity for research, education, training, and policy efforts — and together, they became CREGS, the Center for Research and Education on Gender and Sexuality.

PREVIOUSLY AT THE SUMMER INSTITUTE

2015: Under the Umbrella – Trans* Sexualities, Health, and Rights
2014: Sex Lives – Sexuality, Gender, and Pleasure Throughout the Lifespan
2013: Sexuality, Integrating Diversity in Sexuality: Health, Research, & Sex Ed
2012: Race, Sex, & Equity
2011: Culture, Sex, and Pleasure
2010: Sexual Health and Healthy Sexuality
2009: Race, Gender, and Sexuality
2007: Sexuality, Inequality, and Health
The founding of the Center for Research on Gender and Sexuality coincided with the 50th Anniversary of Dr. Kinsey’s “Sexual Behavior in the Human Female.” This Center was a research center dedicated to studying sexuality as an anticipated, healthy developmental process of the human condition. The Center viewed sexuality as inextricably linked to social justice — one’s sexuality should never be grounds for discrimination or the denial of human rights. This Center utilized and developed innovative methodologies and creative mixed methodologies to study the many dimensions of people’s lived experiences. Founded by Dr. Deborah Tolman in 2004, Dr. Colleen Hoff became the Director in 2008.

CREGS exists to contribute significantly to the discourse on sexuality with evidence-based knowledge and resources. The Center performs cutting-edge research in HIV prevention, adolescent/teen sexuality, reproductive health, and works with several community partners to study and disseminate information about sex.
CREGS & THE SUMMER INSTITUTE
835 MARKET STREET BETWEEN 4TH & 5TH STREETS

Find the doors under the purple San Francisco State University banner, next to Walgreens, and take the elevators to the 5th floor.
We are meeting at 835 Market Street in San Francisco, on the 5th floor in room 597. Turn left at hallway before the SF Examiner desk and the room is on the left. It is a wheelchair accessible building, with an elevator, and the nearest BART stop is Powell, also accessible.

There are two gendered bathrooms on the 5th floor, and one additional gender-neutral bathroom on the 6th floor, next to room 617.
Community Dinners

*These dinners are optional opportunities to have small group conversations, network, and socialize with like-minded folks.*

**WHEN?**
Our sessions end at 5:30pm each night, so dinner meet-up will start immediately after, at 5:45pm. On Friday and Saturday, you will have a 7pm program, so please make sure to be back in time!

**WHERE?**
The Westfield Mall has an impressive food court in the concourse level of this building! Meet on the 5th floor in the lobby area outside of the bathrooms, just beyond the elevators, and travel down to the concourse level (C). Decide where to sit, as a group, then head off and pick up your own dinner.

**BUT WHAT’S THE FOOD LIKE?**
Since it’s a food court, everyone can get the kind of food that they want. There is a wide variety of food available — Thai, Korean, pizza, pasta, Japanese, sandwiches, fish & chips, a vegan cafe, and others. If you prefer not to buy food there, bring your own!
SCHEDULE

TUESDAY: QUEER MEET-UP

You are welcome to attend if you identify anywhere within the LGBTQIIA communities. Please respect this space as queer-only.

THURSDAY: POC MEET-UP

You are welcome to attend if you identify as a person of color. Please respect this space as POC-only. Since we will be at the GLBT History Museum before dinner, folks will meet up there and eat in the Castro.

FRIDAY: STUDENT MEET-UP

Today, we’ll break into two different dinner meet-ups: undergrad students, and grad students. What if you just completed your undergrad degree and are going into a graduate program in the fall? Well, that’s up to you — join whichever you feel more drawn to attending. Make sure you’re back by 7pm for Julia Serano’s talk.

SATURDAY: PROFESSIONALS MEET-UP

Out of school? Gather with other professionals who are attending the Institute, and network about what you’ve learned and what you do. Make sure you meet us at the Center for Sex & Culture at 7pm for our closing reception.
Beyond Death: Race, Sexuality, and Black Gay activism in the Early Era of AIDS

This presentation will explore how black gay men used literary and cultural forms in the early era of the AIDS epidemic in the U.S. to resist the forms of structural violence--racism, classism, homophobia, and AIDS--that threatened their lives as well as their cultural and political legacies. Though the generation of black gay cultural producers that I consider was wiped out by AIDS complications, this presentation considers how the cultural work they left behind offers evidence for rethinking this period as more than a site of loss. We will explore their cultural work as evidence of their political longings for black queer futures beyond the forces that ushered them to premature death.

Darius Bost
ABOUT DARIUS BOST

Darius Bost is an Assistant Professor of Sexuality Studies and Assistant Director of the Center for Research and Education on Gender and Sexuality at San Francisco State University. His research focuses in the areas of African Diasporic literatures and cultures, LGBT and queer studies, gender and sexuality studies, trauma studies, urban studies, and critical HIV/AIDS studies.

His current book project, tentatively titled, *Evidence of Being: The Black Gay Cultural Renaissance and the Politics of Violence*, is an interdisciplinary study of black gay cultural movements in Washington, D.C., and New York City during the early era of the AIDS epidemic in the U.S. His research has been supported by the Center for the Study of Race, Ethnicity, and Gender in the Social Sciences at Duke University, the Presidential Award and the Office of Research and Sponsored Programs at San Francisco State University, the Penn Predoctoral Fellowship at the University of Pennsylvania, and the Martin Duberman Visiting Scholars Program at the New York Public Library. Bost comes to SFSU from the University of Maryland-College Park, where he earned his Ph.D. in American Studies.
INTERVIEW WITH DARIUS BOST

WHO ARE YOU, AND WHAT IS THE WORK YOU DO?

I’m an Assistant Professor of Sexuality Studies and Assistant Director of the Center for Research on Gender and Sexuality at San Francisco State University.

HOW DOES YOUR WORK ADDRESS SEXUALITY & SOCIAL JUSTICE?

My current book project, Evidence of Being: The Black Gay Cultural Renaissance and the Politics of Violence (forthcoming from The University of Chicago Press), is a cultural history of black gay cultural activism during the early era of the AIDS epidemic in the U.S. My work explores how black men used literary and cultural forms to address trauma and violence, to build coalitions among black gay men, for political mobilization, and to assert more complex narratives of racial, gender, and sexual selfhood.

WHERE IS THE FUTURE OF THE SEXUALITY FIELDS GOING?

My small subfield of black queer sexuality studies is flourishing as indexed by the recently released anthology, No Tea, No Shade: New Writings in Black Queer Studies (Duke, 2016), which celebrates the anniversary of the first black queer studies anthology, published in 2015. The anthology represents the diversity of the field through an exploration of transgender
politics, black queer diasporas, barebacking cultures and BDSM, and disability. While these topics are not new, black queer sexuality studies scholars breathe new life into these topics by simultaneously engaging the politics of race, gender, class, nation, and sexuality.

WHAT RESOURCES DO YOU MOST RECOMMEND?

I really like L.H. Stallings’ award-winning book, *Funk the Erotic: Transaesthetics and Black Sexual Cultures* (Illinois, 2015). Stallings continues to be a bold and innovative thinker, and continues to push the field in exciting new directions through interdisciplinary methods.

I love *Law and Order: Special Victims Unit*, and watch marathons quite often. As a scholar who is interested in the intersections of race, class, gender, sexuality, and trauma and violence, SVU provides some interesting case studies, though the show’s romance of the state leaves much to be desired.
The 17-year ban on gay men and lesbians serving in the military — commonly known as “don’t ask, don’t tell” (DADT) — was overturned; but how did this historic change come about? And why did it take so long? Belkin, a scholar with more than a decade of hands-on experience in the repeal campaign, shares an insider’s perspective on the strategies that he and others used to encourage this change of mind – and change of heart — in the American people and its Congress. The implications of Belkin’s tactics extend far beyond the grass-roots movement to repeal “don’t ask, don’t tell.” They challenge some of the left’s most conventional wisdom about how to successfully set social policy. And the lessons that emerge could help progressives persuade the public about the merits of other big, liberal ideas.
Aaron Belkin is a scholar, author, activist and dancer. He has written and edited more than twenty five scholarly articles, chapters and books, the most recent of which is a study of contradictions in American warrior masculinity and the ways in which smoothing over those contradictions makes U.S. empire seem unproblematic. The book, titled *Bring Me Men*, was first published by Columbia University Press in 2012 and then picked up by Oxford University Press in 2013.

Belkin serves as Professor of Political Science at San Francisco State University, where he teaches a lecture course on delusion and paranoia in American politics. Prior to his arrival at State, he was an Associate Professor of Political Science at University of California, Santa Barbara and an Associate Professor of Psychology at City University of New York. He earned his B.A. in International Relations at Brown University in 1988 and his Ph.D. in Political Science at the University of California, Berkeley in 1998.

His awards include the Freedom Award from Beth Chayim Chadashim, the oldest LGBT synagogue in the world, and the Monette-Horwitz Award from the estate of National Book Award Winner Paul Monette. In 2011, he was a Grand Marshal in San Francisco’s LGBT Pride Parade.
Poetic Research: Artistry, Activism, and Academia

After briefly discussing my work, and how it speaks to Sexuality, Activism, and Social Justice, I will lead the group in a poetry workshop that will open up the space to explore our bodies in relation to this year’s theme. Employing Dwight Conquergood’s incredibly useful alliteration, this workshop uses poetry writing, performance, and our personal narratives to explore how we are connected to larger political, historical, social, and economic systems and to encourage work that is critically creative. In this way, attendees will leave with a richer appreciation for and a better understanding of how their artistic, activist, and academic work might coalesce.

Javon L. Johnson
ABOUT JAVON L. JOHNSON

Professor Javon L. Johnson is an Assistant Professor of Performance and Communication Studies at SFSU where he teaches courses in performance, gender, methods, race, and creative writing. After earning his Ph.D. in Performance Studies from Northwestern University, Professor Johnson served as a Postdoctoral Fellow at the University of Southern California in the Department of American Studies and Ethnicity, as well as the Program Manager of History at California African American Museum. Professor Johnson is currently completing two manuscripts; *Killing Poetry: Performing Blackness, Poetry Slams and the Making of Spoken Word Communities* (Rutgers University Press), and *Chiraq: War Cries, Love and Other Stories from the Murder Capital* (Northwestern University Press). Professor Johnson writes for The Huffington Post, The Root, and Our Weekly, and serves on the editorial board for Text & Performance Quarterly.

Additionally, Professor Johnson is a highly awarded spoken word poet. Professor Johnson placed 5th in 2011, 4th in 2012, and 2nd in 2013 at the National Poetry Slams (team Hollywood). Professor Johnson appeared on HBO’s Def Poetry Jam, BET’s Lyric Café, TVOnes Verses & Flow, The Arsenio Hall Show, The Steve Harvey Show, and co-wrote a documentary titled Crossover, which aired on Showtime. Professor Johnson recently finished a national tour with *Fiveology*, a collective of spoken word poets, and currently serves on the board of Say Word.
INTERVIEW WITH JAVON JOHNSON

WHO ARE YOU, AND WHAT IS THE WORK YOU DO?

Assistant Professor of Performance and Communication Studies and full time performing artist.

HOW DOES YOUR WORK ADDRESS SEXUALITY & SOCIAL JUSTICE?

I’m not sure my work always addresses sexuality, but in moments it certainly does. However, I am always concerned with social justice in some form or another. Whether it’s working with youth artists, writing academically about my own poetry community in hopes of helping us to be better, or writing poems, I try to work towards and write about a just, more equitable world (intersectionality, of course) as a poet, professor, and politically minded person.

WHAT RESOURCES DO YOU MOST RECOMMEND?

Jeffrey Q. McCune’s *Sexual Discretion*. And I cannot live without Pitchfork’s Over/Under on Youtube because I am in love with people who are passionate about irrelevant things.
LOMBARD STREET, SAN FRANCISCO
Neighborhoods and HIV in San Francisco: a case study of interdisciplinary mixed methods research on place and health

How can we, as researchers and scholars, ask questions that help us understand the meanings of spaces and places? And, what are some practical research tools for collecting and analyzing spatial data? In this session we will learn about traditional and participatory methods for integrating the study of place into social research. We will also engage in a participatory mapping exercise that aims to generate spatial knowledge of places that communities perceive as important.

Alexis Martinez
ABOUT ALEXIS MARTINEZ

Alexis Martinez is a medical sociologist who has been conducting HIV-related research at the intersections of sociology, public health, and geography since 2002. Currently, she is working on a mixed methods study that uses spatial analysis and public participatory mapping groups to examine place and the impact of neighborhoods on HIV care in San Francisco. Professor Martinez teaches undergraduate and graduate courses, in the Department of Sociology and Sexuality Studies at San Francisco State University, on research methods, quantitative analysis, medical sociology and the social history of drug use in the United States.
Effectively fighting for social justice in sexuality takes a multifaceted approach. The ecological systems theory provides a strong framework for examining this fight. It emphasizes an individual's interaction with their environments on multiple levels, from their close relationships, to their neighborhoods, to their cultures. With its focus on direct and indirect influences, this model can provide us with inspiration for shaping our environments to become more open and accepting.

Maya G. Sen
Maya G. Sen, Ph.D. is an Adjunct Professor in the Psychology Department at Santa Clara University. They teach courses on sexuality and gender identity, as well as on research methods, statistics, child development, and general psychology. Her current research focuses on non/conformity to gender roles in people of varied gender identities and sexual orientations.

She recently moved back to the Bay Area from the Upper Peninsula of Michigan, and is delighted to be back home (and to not have to shovel snow!). They are currently looking to find work in a non-profit supporting queer and trans youth.
INTERVIEW WITH MAYA SEN

HOW DOES YOUR WORK ADDRESS SEXUALITY & SOCIAL JUSTICE?

I use my voice to fight for social justice with regards to sexuality in my classroom, with my students, and with my colleagues. I strive to make a variety of aspects of sexuality a normal part of conversation, rather than something taboo or embarrassing to discuss. I believe that educating people on sexuality is an important part of the social justice movement.

WHERE IS THE FUTURE OF THE SEXUALITY FIELDS GOING?

I believe that the field of sexuality is becoming more diverse in terms of researching and discussing queer and kink issues in ways that are less and less pathologizing. There is more focus on treating people’s identities as legitimate, and a deeper understanding of the differences between sex and gender. This broader, more accepting focus will benefit both the field and those who it studies.

WHAT RESOURCES DO YOU MOST RECOMMEND?

I’m currently reading Meg-John Barker and Julia Scheele’s *Queer: A Graphic History*. It’s an accessible book, written in the style of a graphic novel, portraying the field of Queer Studies. It take
an intersectional approach to examining issues and highlighting key figures in the field.

As for non-work-related media, I’m a sucker for anything Joss Whedon, and fell in love with *Rogue One* when I saw that it took place immediately before the original *Star Wars*. I’ve been waiting since 1977 for that story!

**ANYTHING ELSE TO ADD?**

I’m so excited to speak at the Summer Institute! I attended as a learner in 2015, and am thrilled to be able to share my expertise with people interested in sexuality and social justice.
Gender, the Mind, and the Brain

Are there different brains corresponding to different biological sexes? Are there, as a result, different minds? The claim that there are differences between the sexes in attitude, ability, and temperament is not new. The further claim that such differences ground and justify differences in role, employment and remuneration, is also not new. What is somewhat new is the recent appeal to neuroscience to ground claims of difference. Methods of brain imaging, together with a host of research in cognitive science, allegedly provide new tools to explain the observed behavioral dissimilarities between the sexes. Such differences are hypothesized to be due not to different cultural and social influences, but rather to different hormonal and cerebral endowments. During this talk, we will discuss and problematize this kind of approach to the study of sex-differences and of the mind.

Nico Orlandi
ABOUT NICO ORLANDI

Nico Orlandi is an Associate Professor in the Department of Philosophy at University of California, Santa Cruz.

Nico’s primary areas of research are philosophy of mind, epistemology, philosophy of psychology, philosophy of cognitive science, and philosophy of neuroscience. Nico’s work asks questions such as, what do neuroscientific results show us about the mind? What does an FMRI tell us?

Professor Orlandi’s research in the past few years has been focused on developing a situated account of vision. To explain why the world looks as it does, the position Nico develops appeals to the structure of the environment in which we are situated. By contrast, a number of models of vision in cognitive science think of visual processing as a ‘construction’ where representational resources are used to produce visual percepts. Nico argues that this construction is both unnecessary and unsupported by the evidence. If we properly distinguish representational states and features from functional states and features, we obtain an empirically more plausible account.
INTERVIEW WITH NICO ORLANDI

WHO ARE YOU, AND WHAT IS THE WORK YOU DO?

I am an Associate Professor of Philosophy at UC Santa Cruz. I am interested in issues at the intersection of Philosophy of Mind, Psychology and Neuroscience. Early in my career, I studied primarily visual perception and I wrote a book about it. Currently, I am interested in rationality and in neuroscientific explanation (what does neuroscience tell us about the mind? What is the relationship between neuroscience and psychology?).

HOW DOES YOUR WORK ADDRESS SEXUALITY & SOCIAL JUSTICE?

I recently started teaching a class titled Gender and the Brain where I discuss the growing body of literature arguing for innate, and hormonally based, gender differences in the brain, and correlatively in the mind (authors in this field do not always draw a distinction between gender and biological sex). I find this literature generally pernicious as it is easily picked up by the public, and it is usually pretty sexist. It also does not reflect neuroscientific consensus.

WHAT RESOURCES DO YOU MOST RECOMMEND?

Cordelia Fine’s book Delusions of Gender is an excellent reading for some of the material I will present.
GOLDEN GATE BRIDGE, FROM MARIN
Behind the Porn: The Queer Adult Cinema of Pink and White Productions

What does twelve years of filming queer sex look like? Discover the breadth of queer sexuality as reflected by San Francisco-based adult film company Pink and White Productions, directed by Shine Louise Houston, a “voyeur with a production company.” Works span art-house depictions of masculine sensuality in Heavenly Spire and performer-scripted sex in CrashPadSeries.com, to documentary-style porno vérité in BED PARTY and narrative features that combine sex in the story-arc such as the company’s newest feature film, SNAPSHOT. Followed by a Q&A with performer/producer Jiz Lee to discuss behind the scenes philosophies and the value of pornography.

Jiz Lee
Jiz Lee has worked in the adult industry for over a decade, spanning independent erotic films and hardcore gonzo pornography. A versatile performer and key player in the queer porn movement, Jiz has been the recipient of multiple AVN and XBiz Award industry nominations and Feminist Porn Awards, and in 2015 was named an honoree of The Trans 100. (Jiz is nonbinary and uses the gender-neutral pronouns: they/them.)

Jiz works at San Francisco queer porn company Pink & White Productions (CrashPadSeries.com, PinkLabel.tv) and fundraises for LGBTQ and sex worker-focused organizations. Jiz has also appeared in non-adult productions including short films FLOAT and If Not Now, and a recurring role as “Pony” on the Amazon television series Transparent.

Their writing has appeared in The Feminist Porn Book, Best Sex Writing, and Global Information Society Watch: Sexual Rights and the Internet. They are the co-editor of the Porn Studies Journal Special Issue: Porn and Labour. Their first book, Coming Out Like a Porn Star was named “Best Sex Work Books” by Reason Magazine and is the largest collection of essays written by porn professionals about their industry. When not working in porn, Jiz is training for the next triathlon.
The goals of the workshop will be to lay the foundation for the cultural construction of global categories of Sexual and Gender Minorities (SGM) using a comparative queer lens. We will begin to consider the ways that cultural factors shape not only the construction of queer identities, but also the overall health and wellbeing of such people. In turn, efforts to advocate for increased well-being and social change would have to be shaped by and created in relationship to said cultural context. Using models of queer identity, well-being, and social change strategies from various country contexts, participants will begin to compare and contrast these concepts, thereby loosening any attachment to essentialism as it relates to the universality of queer experience. In tension with this uniqueness, we will consider the pervasiveness of neo-colonial western ideological attempts, especially under the auspices of public health and “development,” to export a universal model that can then use universal (though adaptable) strategies for “development goals.” Participants will be left to ponder whose visions of liberation are being pursued and who/what gets lost in the process.

Jennifer Glick
Dr. Jennifer Glick received a Ph.D. in Public Health from the Department of Global Community Health and Behavioral Sciences at Tulane University School of Public Health and Tropical Medicine. Jennifer also holds a Master’s degree in Public Health and a Graduate Certificate in Gender and Sexuality studies from Tulane University. She has a strong interest in the intersections of gender, sexuality, public health, and social justice.

She is currently involved in research collaborations with global and domestic partners focusing on sexual orientation and gender identity (SOGI) measurement in domestic and global contexts, LGBT competency among public health practitioners and improving the LGBT curriculum and climate in public health institutions, and global HIV surveillance among transgender individuals.

When not at her computer, Dr. Glick can be found learning to play the trombone, dancing in the streets, and sharing meals with her community.
INTERVIEW WITH JENNIFER GLICK

HOW DOES YOUR WORK ADDRESS SEXUALITY & SOCIAL JUSTICE?

As a researcher focused on the health and wellbeing of sexual and gender minorities, social justice is an obvious bedfellow. My work is community engaged as much as possible, collaborating with members and organizations in the LGBT community to develop useful and relevant research questions and processes. We work to translate findings into understandable, useful, and actionable knowledge for advocacy efforts, to inform programs, and to support other social justice initiatives.

WHERE IS THE FUTURE OF THE SEXUALITY FIELDS GOING?

Interdisciplinary! I think in many ways it always has been, but I’m coming from a public health perspective and in our field that is less true. There is a lot to learn from interdisciplinary collaborations between public health and social sciences.

WHAT RESOURCES DO YOU MOST RECOMMEND?

The *Queer African Reader*, edited by Sokari Ekine & Hakima Abbas, and *African Sexualities: A Reader* by Sylvia Tamale are two books I am reading right now and enjoying. They inspire me because they take an explicit anti-colonial standpoint in talking about sexuality in the African context. And they are products of social justice work across stakeholders (academics, artists,
organizers, etc.) working to decolonize the narratives around sexuality, particularly queerness.

I recommend the SSSS conference ([www.sexscience.org](http://www.sexscience.org)) for students and researchers looking for community and fun intellectual stimulation in this field.

I am also excited by my food swap group. We meet monthly to share home made goodness and I’ve been on a roll with homemade and infused liqueurs. And I’m learning to play the trombone and helping to start a New Orleans protest band and developing a queer performance art concept called BoneWomb. Hahahah!

**ANYTHING ELSE TO ADD?**

This is my 3rd time at the CREGS Summer Institute. I really love the SI because it brings together diverse participants to focus on really provocative and important topics, and helps build community. Academic sexuality research can be a lonely pursuit at times. SI builds the family and the movement.
Sexual Health among LGBT Communities in Lebanon: How HIV Prevention Programs Impact the Movement of “Key Populations”

I will provide an overview of the LGBT movement and its relationship with the work around sexual and bodily rights in Lebanon. I will then touch on the status of the trans community in Beirut and the region. I will also discuss the adaptation of Friends Community Center’s LA based TransAction to the Beirut context.

Cynthia El Khoury
ABOUT CYNTHIA EL KHOURY

Cynthia El Khoury received her MPH in Health Promotion and Community Health from the American University of Beirut. She works as Research Director of Transaction and Mpowerment: Two community health interventions with and for trans feminine folks and men who have sex with men. The interventions are currently being implemented to the Lebanese context in Beirut.
SAY HELLO TO THE SPEAKERS

L-R, TOP TO BOTTOM:
DARIUS BOST | AARON BELKIN | JAVON JOHNSON
ALEXIS MARTINEZ | MAYA SEN | NICO ORLANDI
JENNIFER GLICK | CYNTHIA EL KHOUREY | JIZ LEE
AT THE 2017 SUMMER INSTITUTE

L-R, TOP TO BOTTOM:
RICHARD SPROTT | IANNA OWEN | KJ CERANKOWSKI
NIKKI DARLING | ANDRE SHAKTI | JULIA SERANO
SAROLTA JANE CUMP | JEN RECK | COLLEEN HOFF
INTERVIEW WITH CYNTHIA EL KHOURY

HOW DOES YOUR WORK ADDRESS SEXUALITY & SOCIAL JUSTICE?

In the recent years, through my work I have tried to address the intersectionality of sexual health and mental health. Enhancing sexual health and providing sexuality education to beneficiaries activists and healthcare workers, empowers individuals, enhances self-esteem, increases their sense of agency. My focus has been on redefining consent and asserting body, mind and spiritual boundaries when discussing issues relating to sexuality.

WHERE IS THE FUTURE OF THE SEXUALITY FIELDS GOING?

In light of the global, regional and local come back of conservatism, the sexuality field is facing greater resistance by major players. It is also going back into the hands of the people (especially minorities) who are redefining its notions and away from the reductionist medical lens - or so I hope.

WHAT RESOURCES DO YOU MOST RECOMMEND?

I am re-visiting *Sex and Punishment* by Eric Berkowitz at the moment and recommend it for those of us who have an interest for history. And, Nayyirah Waheed’s poetry is magic.
THURSDAY, JUNE 1, 3:30 - 5:30 PM

Tour of the GLBT History Museum

The GLBT Historical Society collects, preserves and interprets the history of GLBT people and the communities that support them. Founded in 1985, we are recognized internationally as a leader in the field of GLBT public history.

The GLBT History Museum features our powerful Main Gallery exhibition covers a diverse range of queer history — from things you may know something about (the assassination of Harvey Milk) to things you’ve never seen before.

JOIN US AT THE
GLBT HISTORY MUSEUM
4127 18TH STREET
SAN FRANCISCO, CA 94114
Take the K/T, L, or M Muni train from Powell Street to Castro Street Station ($2.50), and walk two minutes down the block.
Community-Based Research in the Kink Communities: An Avenue of Social Justice Work

Approximately 10-15% of the population engages in sexual practices that involve consensual power role differences, intense sensations, restraint and control, or fetish (sensory experiences that are erotically associated to an object of desire). In many academic fields, these aspects of sexuality are designated with the compound acronym of BDSM: bondage/discipline; dominance/submission; sadism/masochism. In the language of the communities that organize around these sexual practices, they are called ‘kinky’ or ‘leathersex’ or ‘freaky’. BDSM or kinky sexual practices are often stigmatized by society generally, and society often attempts social control of sexual deviance through the healthcare system and through the criminal justice system. We will examine how stigma is confronted and policy changes are addressed through community-based research, as one avenue of social justice work. We will briefly examine how alternative sexualities are medicalized, how that affects the criminal justice system, and how changes in the past few years have been grounded by research and scientific work.

Richard Sprott
Richard Sprott received his Ph.D. in Developmental Psychology from UC Berkeley in 1994. His early work was on social and language development in early childhood. In addition, he has a long history of conducting program evaluations for educational programs for migrant farmworker families, which highlight the ways in which social organizations and communities help and hinder the educational achievement of migrant farmworker children.

As a researcher he researches sexual identity development and health/well-being in people who express alternative sexualities and non-traditional relationships, with a special emphasis on kink/BDSM sexuality, and polyamory or consensual non-monogamy. All of these efforts highlight the ways in which stigma, prejudice, minority dynamics, language, identity development and community development all intersect and affect each other.

Richard currently teaches courses in the Department of Human Development and Women’s Studies at California State University, East Bay and graduate and undergraduate level courses at various universities in the Bay Area, including UC Berkeley, the California Institute of Integral Studies, and Holy Names University.
WHO ARE YOU, AND WHAT IS THE WORK YOU DO?

I am a scientist and an educator, one who has worked in the framework of community-based research for all my career. The work I do is primarily researching health and well-being, and identity development especially in the two realms of major importance: Work and Love.

HOW DOES YOUR WORK ADDRESS SEXUALITY & SOCIAL JUSTICE?

My work is on the impact of stigma and community support on people who express marginalized sexualities. By establishing facts and evidence, and by creating new knowledge and insight about health disparities and human sexuality, I help to provide direction for public policy and community development.

WHERE IS THE FUTURE OF THE SEXUALITY FIELDS GOING?

The ongoing effort, at a deep level, is to provide a vision of human sexuality as valued, fun, healing, and a positive force in human well-being — as opposed to deep cultural models and assumptions that sexuality is dangerous, dirty, a source of illness and disorder, something that must be controlled to avoid chaos. This is the underlying nature of the current moral panics around porn, sex addiction, sex work, transgender and genderqueer people, kinky and poly people. So there is a need to connect all
these efforts and fronts, and we need a deep, unifying vision of healthy human sexuality to do that.

**WHAT RESOURCES DO YOU MOST RECOMMEND?**

One resource I highly recommend is *The Erotic Mind* by Jack Morin, a book written in the mid-90s by a San Francisco sex therapist, intertwining his own research and clinical work. It presents a great, holistic view of the psychology of human sexuality.

Also, there is a secret group on Facebook where gay men post weird and strange message strings from dating apps. It’s hilarious and horrifying at the same time. A great insight into social mores, sexual politeness rules, what are turn-offs, and cross-cultural communication when trying to hook up.

**ANYTHING ELSE TO ADD?**

I would want to hold up the following: when doing social justice and sexuality work, be prepared to meet people in their suffering — and sometimes that means facing confrontation, attack, violent communication, and tremendous anger and fear. And sometimes that comes from the most wounded and marginalized people with whom we are trying to partner in this work.
When we think about queer liberation, it is often framed in the context of sexual freedom. Aside from discussions around consent, rarely is the idea of saying no to sex or expressing a disinterest to sex imagined as liberating. On the contrary, asexuality, abstinence, and/or celibacy are often framed as repressive. Sex, it is argued after all, is decidedly human, healthy, and natural. If people aren’t doing it, well, then what are they doing? This workshop will investigate the biases constructed around positive sex practices in queer social justice movements that, while important and useful, can also exclude asexuals and people who organize sex and intimacy differently. This discussion will also uplift critiques by asexuals of color who navigate asexuality’s complicated promise of agency and inclusion to bodies whose sexuality might be a given but whose humanity is not. We will ask what asexualities can teach us about social justice work, and specifically how thinking through asexualities can help us generate new knowledge about gender and race, trauma and pleasure, and our relationship to others and ourselves in theory and in practice.

KJ Cerankowski and Ianna Hawkins Owen
ABOUT KJ CERANKOWSKI

KJ Cerankowski teaches in the Feminist, Gender, and Sexuality Studies Program at Stanford University. KJ also creates and facilitate workshops for faculty on trans inclusivity and all-inclusive classrooms, and conducts research in asexuality studies, queer studies, and trans studies.

ABOUT IANNA HAWKINS OWEN

Ianna Hawkins Owen is a UC President’s Postdoctoral Fellow in the Department of English at the University of California, Berkeley. Her work examines recitations of black failure in the forms of misrecognition, betrayal, suicide, idleness, and asexuality. Her essay, “On the Racialization of Asexuality” appears in the edited volume Asexualities: Feminist and Queer Perspectives and she is the current co-chair of the Asexuality Studies Interest Group of the National Women’s Studies Association. This fall she will join the English faculty of Williams College.
HOW DOES YOUR WORK ADDRESS SEXUALITY & SOCIAL JUSTICE?

All of my research and teaching is based in sexuality and social justice. In the classroom, I focus on intersectional identities and helping my students understand systems of oppression in ways that can productively shape their activism. Teaching is one of my main forms of activism. I am also invested in anti-racist and queer rights activism in both my work and living communities, where I support social justice pedagogy and programming.

WHERE IS THE FUTURE OF THE SEXUALITY FIELDS GOING?

I think the field is in a time of interesting growth in which previous overlooked identities, experiences, and forms of embodiment are finally getting the attention they deserve. I think people are finally starting to take asexualities, polyamories, and trans sexualities more seriously as sites of scholarly inquiry and areas where work around justice and inclusion still need to happen.

WHAT RESOURCES DO YOU MOST RECOMMEND?

In the sexuality fields, I was just blown away by Ocean Vuong’s new poetry collection, Night Sky with Exit Wounds. These
poems are about carrying the trauma of war and grief via immigration and asylum seeking in the wake of the war in Vietnam. They are about family and sex and sexuality, about loving and breaking, forgetting and remembering. These poems alone teach us so much about queerness, diaspora, and the mythos of the American Dream.

On a more whimsical note, I’m embarrassed to admit that my current guilty pleasure is binge watching *Grey’s Anatomy*. I only recently started watching the show when I had a bad case of the flu and couldn’t do much else but sleep and watch TV. Then I got hooked because Shonda Rhimes does TV like no other, and I kinda just want to know how all the drama resolves itself (or not).

“**PEOPLE ARE FINALLY STARTING TO TAKE ASEXUALITIES, POLYAMORIES, AND TRANSEXUALITIES MORE SERIOUSLY AS SITES OF SCHOLARLY INQUIRY.**”

I’m so honored and thrilled to be a part of the Institute this summer, and I’m excited to talk about what I think is one of the most exciting new frontiers in sexuality studies right now — asexuality.
WHO ARE YOU, AND WHAT IS THE WORK YOU DO?

I am trained in African Diaspora Studies and I now work in English to think carefully about what is useful about holding space for black failure without fear of the reification of the overdetermination of black as inadequate or excessive.

HOW DOES YOUR WORK ADDRESS SEXUALITY & SOCIAL JUSTICE?

My work thinks critically about the visual and discursive representational politics that surround asexuality and tries to think productively about racial absences and erasures. Who is the identity ‘asexual’ available to, who is it foreclosed to? Beyond questions of ‘born this way,’ I am curious about who is ‘constructed this way.’ I am also interested in looking for instances of articulation between asexuality and other desires constructed as excessive or inadequate.

WHERE IS THE FUTURE OF THE SEXUALITY FIELDS GOING?

In every direction at once. I think that asexuality contributes to the expansion and constant unfolding of the field of sexuality by pushing us to ask not only who or what we desire but if we desire at all. What are the limits of what constitutes the erotic,
meaningful relation, and aversion?

**WHAT RESOURCES DO YOU MOST RECOMMEND?**

I am deeply moved by the work of poet Danez Smith who writes about black queer boyhood/manhood in and around the liminal space between joy and death. His work is devastating and devastatingly beautiful.

In terms of whimsy, hardly a day passes that I am not singing *Steven Universe* songs to or with my partner.
Porn, Sex Work, and Activism

These experienced panelists will discuss the new wave of porn — ethical, queer, body positive, feminist, and often POC-centric — as well as the world of sex work. There are still so many misconceptions and stigmas about what these worlds of work are, who navigates them, and why. We’ll ask questions like, is porn sex work? How is participating in porn or sex work a piece of intersectional activism? And how can we, as potential conscious consumers, be better allies for folks in the industry?

Andre Shakti and Nikki Darling
ANDRE SHAKTI

Andre Shakti is a journalist, educator, performer, activist, and professional slut living in the San Francisco Bay Area. She is devoted to normalizing alternative desires, de-stigmatizing sex workers and their clients, and not taking herself too seriously. Andre is the reigning “polyamory pundit” at her non-monogamy advice column, “I Am Poly & So Can You!”, which you can visit - and submit questions to! - via IAMPoly.net. Visit her on Twitter @andreshakti, on FB as “Andre Shakti”, and as a pleasure professional on the new inclusive educational platform O.School.

NIKKI DARLING

Nikki Darling is a BDSM and porn performer, who considers herself an “equal opportunist” when describing her sexuality. She is often in Queer/Alt titles, and has also performed in major studio work. Porn has allowed her to explore her sexual interests in safe environments. Describing herself as kind of a “nerd,” Darling has befriended people in the adult industry who have similar interests as her, and this has made her more comfortable in her exploration of film roles.
Sexuality is a highly diverse phenomenon - we all differ greatly with regards to our sexual interests, orientations, preferences, expressions, and histories. While our sexualities can be positive and life-affirming, they are often complicated by sexualization - that is, when sexuality is nonconsensually imposed upon us, or when we are reduced to our sexual body or behaviors to the exclusion of other characteristics. Feminists have long discussed how women are often sexualized by heterosexual men in our culture. Less attention has been paid to the frequent sexualization of minorities and marginalized groups, who are often stereotyped as sexually promiscuous (and therefore “asking for it”), as sexual predators or deviants, and/or as the objects of “fetishes” or “paraphilias.” In this talk, I will discuss these various forms of sexualization, and offer strategies for how we can challenge them. I will also share my thoughts on how we can navigate being ethically sexual human beings in a world where certain hierarchies and stereotypes will undoubtedly influence our sexuality.
ABOUT JULIA SERANO

Julia Serano is an Oakland, California-based writer, spoken word performer, musician, and activist. She is best known for her 2007 book *Whipping Girl: A Transsexual Woman on Sexism and the Scapegoating of Femininity* — The Advocate placed the book on their list of “Best Non-Fiction Transgender Books,” and readers of Ms. Magazine ranked it #16 on their list of the “100 Best Non-Fiction Books of All Time.” Her other books include 2013’s *Excluded: Making Feminist and Queer Movements More Inclusive* (which was a finalist for the Judy Grahn Award for Lesbian Nonfiction) and 2016’s *Outspoken: A Decade of Transgender Activism and Trans Feminism* (which is a finalist for this year’s Lambda Literary Award for Transgender Nonfiction). Julia’s other writings have appeared in over a dozen anthologies, and in magazines and news outlets such as TIME, The Guardian, Salon, The Daily Beast, Bitch, AlterNet, Out, and Ms. She has gained notoriety in feminist, queer and transgender circles for her unique insights into gender, and her writings have been used as teaching materials in queer and gender studies courses across North America.

Julia additionally writes silly, surreal, sex-positive fiction under the pen name Kat Cataclysm, and records indie-pop music under the moniker Soft Vowel Sounds. Information about her various creative endeavors can be found at juliaserano.com.
INTERVIEW WITH JULIA SERANO

WHO ARE YOU, AND WHAT IS THE WORK YOU DO?

I am an writer, performer, and activist whose work has focused mostly on the intersection of feminism, LGBTQIA+ and transgender activism, and on making social justice movements more inclusive. I have authored three books (Whipping Girl: A Transsexual Woman on Sexism and the Scapegoating of Femininity; Excluded: Making Feminist and Queer Movements More Inclusive; Outspoken: A Decade of Transgender Activism and Trans Feminism) and have written articles and essays that tackle a broad range of topics related to gender and sexuality.

HOW DOES YOUR WORK ADDRESS SEXUALITY & SOCIAL JUSTICE?

Some of the topics that I have written about extensively include gender and sexual diversity, femininity and femme politics, transgender identities and sexualities, and critiquing media depictions and psychiatric diagnoses that needlessly sexualize gender-variant people. I am also currently writing a novel in which the protagonist is a bisexual, ethically non-monogamous, sex-positive feminist — part of the intention of the book is to highlight the experiences of sexual minorities who fall outside of standard gay/lesbian trajectories.
WHERE IS THE FUTURE OF THE SEXUALITY FIELDS GOING?

In recent years, I have been encouraged about three trends that I have been seeing in the fields of sexuality: 1) a growing recognition of facets of sexuality outside of sexual orientation (which has received the lion’s share of attention in the past), 2) an acknowledgement that gender and sexual identities can be fluid, with people constantly shifting between, or falling outside of, existing categories, and 3) movement away from viewing gender and sexual diversity in terms of pathology or “paraphilias.”

WHAT RESOURCES DO YOU MOST RECOMMEND?

A book that I find myself returning to again and again is Yes Means Yes!: Visions of Female Sexual Power and A World Without Rape (edited by Jaclyn Friedman and Jessica Valenti). It has helped popularize the concept of enthusiastic consent, and it offers diverse perspectives on how to both challenge sexualization and rape culture, while simultaneously empowering female sexuality and gender and sexual minorities.

I just started reading Michelle Tea’s latest book Black Wave, and I’m really enjoying it. As with her other books (e.g., Valencia, Rent Girl), it portrays queer lives with a wonderful mix of humor and brutal honesty.
Witches in the Streets, Monsters in the Sheets

Drawing on histories of creative interventions in artistic practice, social action and protests; we will speculate on spectacular queer tactics & how to harness the power of the radical imagination. This interactive workshop will include lecture & participation — come prepared to contribute ideas and conjure collectively!

No artistic background needed. Let’s cast a spell for future relations.

Sarolta Jane Cump
ABOUT SAROLTA JANE CUMP

Born in Chicago, Sarolta Jane Cump has been making art and films in the San Francisco Bay Area for the past two decades. Their work exemplifies a commitment to social justice and to radical forms of cultural intervention and representation. She brings to all her projects a keen eye for stunning aesthetics, sharp political sensibility, and a healthy dose of humor and satire. They have been a member of P.A.W., an adhoc agit-prop affinity group; and served on the SF8 Defense Committee. They are an active agent of The Water Underground, a loose and variously membered cadre of artists, scientists, and water activists who share the revolutionary hope for water to rise.

When not teaching about monsters, Sarolta can be found swimming or collaborating on projects with a myriad of talented creatures.
WHO ARE YOU, AND WHAT IS THE WORK YOU DO?

I am an interdisciplinary filmmaker and artist wading through the swamps of ecologies, histories, archives, mappings and papier-mâché.

My work bends towards the long view of *Manifest Reversal* (to borrow a phrase from poet and collaborator July Cole) and is grounded in queer kinship and the radical imagination.

HOW DOES YOUR WORK ADDRESS SEXUALITY & SOCIAL JUSTICE?

Queer bodies and bawdiness (em-bawdiedness?!?) are prominent in my work especially, when the main characters are non-human.

I use an intersectional feminist lens to create worlds that disrupt settler colonialist narratives. My work tends to have elements of collaboration and ensemble. There are inherent failures and contradictions involved in the former and the latter and these both interest me.

"IF WE ARE WORKING TOWARDS COLLECTIVE LIBERATION—SEXUALITY STUDIES IS GOING BOTH DEEPER AND WIDER.”
My recent films, *The Gold Fish Casino* (2017!!) and *California is an Island* (2009) both portray the monstrosity of queers, women and non-humans collaborating to create a world outside of capitalism and the state.

**WHERE IS THE FUTURE OF THE SEXUALITY FIELDS GOING?**

If we are working towards collective liberation—sexuality studies is going both deeper and wider.

**WHAT RESOURCES DO YOU MOST RECOMMEND?**

“Sick Woman Theory” by Johanna Hedva adapted from her lecture, “My Body Is a Prison of Pain so I Want to Leave It Like a Mystic But I Also Love It & Want It to Matter Politically.” The video is on Vimeo. Text is on MaskMagazine.com.

I’m a sucker for *Doge’s Dank Meme Stash* on Facebook, for the cute dog, I mean Doge, memes but also for the curious conversations around the language that has evolved via the meme.
In this workshop, I will examine the emergence of the current “Bathroom Bills” trend in the United States, contextualizing this regressive legislation within a history of other anti-LGBTQ+ backlashes. These backlashes have often occurred at historical junctures during which the LGBTQ+ community has gained formal legal rights, heightened visibility, and positive cultural recognition – we will explore what current factors have inspired this oppressive legislative movement.

I will discuss activist responses to these laws, considering the ways in which trans*people and cis allies speak out and seek to reframe the debate over bathroom access. We will also examine how this anti-trans* backlash might affect trajectory of the mainline LGBTQ+ rights movement. As activists seek to pursue social justice in the post marriage equality era, what dilemmas and struggles has this current backlash brought to light?

Jen Reck
Jen Reck has been a lecturer in the Departments of Sociology and Sexuality Studies at San Francisco State University since 2006, and earned her Ph.D. in Sociology at the University of California, Santa Cruz. At San Francisco State University, she has taught courses in LGBTQ studies, introductory research methods, action research, qualitative methods, gender, deviance, introductory Sociology, writing, sexuality studies, and the Sociology of youth. She has researched debates over same-sex marriage, lesbian intimate partner violence, and geographic marginalization of homeless and marginally housed LGBTQ youth in San Francisco. Her current research interests include criminalization of people’s use of public space, such as people experiencing homelessness and trans*/gender nonconforming people.
INTERVIEW WITH JEN RECK

HOW DOES YOUR WORK ADDRESS SEXUALITY & SOCIAL JUSTICE?

In my work, I center analysis of origins and manifestations of intersectional inequalities and consider factors impeding and/or creating social justice possibilities. In my work on LGBTQIA+ youth experiencing homelessness in San Francisco, I examined questions of sexuality and social justice that I feel are interesting and vital — how LGBTQ adults who hold power over San Francisco’s Castro neighborhood exclude vulnerable youth from existing freely in the space, and that this exclusion is indicative of and perpetuates exclusionary notions of who belongs to the community and whose interests the LGBTQ movement will serve.

“BECAUSE WE ARE IN SUCH SCARY AND THREATENING TIMES POLITICALLY, WE NEED TO DO WORK THAT CENTERS DOCUMENTATION OF THE CURRENT OPPRESSIVE STATE.”

WHERE IS THE FUTURE OF THE SEXUALITY FIELDS GOING?

So many directions! More work in trans* studies, work that continues to further intersectional analysis, greater recognition of and thinking about non-binary genders and sexualities. Because we are in such scary and threatening times politically, we need to do work that centers documentation of the current
oppressive state. In many ways, a great deal of sexuality studies has (understandably) focused on questions of sexuality and oppression. But there has also been more work in recent years that has emphasized celebration, community, and sexual agency — I hope we can hold onto that, even as we respond to contemporary concerns and threats. The field has also been going in a more intellectually democratic direction, outside of traditional academic formats. A lot of work is being done in visual and online formats, ranging from YouTube to blogs and various social media platforms.

WHAT RESOURCES DO YOU MOST RECOMMEND?

I love Hari Ziyad’s work. They created RaceBaitR (racebair. com). The writing on that site is great, and Ziyad’s pieces push thinking about race, sexuality, and gender in important ways.

I adore the comic Lumberjanes. It’s about group of friends at a Lumberjanes Scout camp for “hardcore lady-types.” The friends battle mystical creatures, encounter supernatural monsters and mysteries, have madcap hijinks, and learn canoeing and archery. There are great POC, trans*, and queer characters, and my 5-year old daughter and I love reading it together.
The early days of the AIDS epidemic were fraught with unanswered questions, fear, discrimination and death. We will discuss what it was like for people living with HIV/AIDS in San Francisco and how the community came together to care for one another. ACT UP’s role in fast-tracking treatments and challenging homophobic discrimination will be highlighted. Finally, we will discuss how prevention has evolved post ACT UP and where gaps in HIV prevention persist.

Colleen Hoff
ABOUT COLLEEN HOFF

Colleen Hoff is an academic and a clinician in the field of sexuality, committed to academic and research pursuits. Because she works with real people in her practice and real students in the classroom, it is important for the work that she does to have practical implications.

Most of her work focuses on relationship dynamics and sexual risk for HIV and addressing sexual problems and sex therapy with couples in her private practice. Her HIV prevention work has social justice implications given that the prevalence of HIV is greatest among vulnerable populations that are primarily gay men and trans women. There continues to be a dearth of measures available to study factors that are unique to these people one of the reasons why HIV persists the way it has.
Our week together has come to an end!

Come join Zed, Colleen, Miranda, many of the speakers from the Institute, and all your new friends for an evening to have snacks and drinks and talk to one another about our experiences, our take-aways, and how we want to keep in touch. We’ll have some opportunities to share about your experience here this week, too.

Now that our deep dive is complete, let’s prepare to take our new knowledge back to our own jobs and trajectories with hope, fire, and motivation.

JOIN US AT THE
CENTER FOR SEX AND CULTURE
1349 MISSION STREET
SAN FRANCISCO, CA 94103
DIRECTIONS
Walk from Market Street to Mission Street and catch the 292 Bus to 9th Avenue, or walk 0.9 miles.
RECOMMENDED READINGS


Johnson, Javon. *Killing Poetry: Performing Blackness, Poetry Slams and the Making of Spoken Word Communities* New Jersey:
Rutgers University Press, forthcoming.


Video on Vimeo titled “Sick Woman Theory” by Johanna Hedva adapted from her lecture, “My Body Is a Prison of Pain so I Want to Leave It Like a Mystic But I Also Love It & Want It to Matter Politically.”

Pitchfork’s Over/Under on Youtube

Andre Shakti. “I Am Poly and So Can You!” *IAmPoly.net*
HEARTFELT THANKS TO THE FOLKS WHO HAVE STEPPED IN AND MADE THIS POSSIBLE — THANK YOU FOR YOUR DONATIONS AND SUPPORT!