Happy Holidays from the LGBTQA Resource Center!

In an attempt to simultaneously be inclusive and educate, here is a list of some of the various holidays people celebrate in December:

Nov 26 - Dec 24 - Al Hijra
    Muslim New Year
1  - World AIDS Day (see article on page 2 and Documentary Untitled)
5  - Ashura (Islamic, Muslim)
    A day of mourning for the martyrdom of Husayn ibn Ali
6  - St. Nicholas Day (International)
7  - Pearl Harbor Day (United States)
8  - Bodhi Day - (Buddhist)
    Buddha's Enlightenment
8  - Feast of the Immaculate Conception
    Celebrates the belief in the Immaculate Conception of the Blessed Virgin Mary
12  - Virgin of Guadalupe (Mexico)
13  - Santa Lucia Day (Sweden)
    Church feast day dedicated to St. Lucy
16-25 - Las Posadas (Mexico)
    9 days represents the virgin Mary’s 9 months of pregnancy
21-28 - Hanukkah* (Jewish)
Dec 22 - Mar 20 - Winter Solstice
25  - Christmas (Christian, Roman Catholic, International)
26  - Boxing Day (Canada, United Kingdom)
    Bank holiday
Dec 26 - Jan 1 - Kwanzaa (African-American)
    Honors universal African-American heritage and culture
31  - New Year’s Eve (United States, International)

For an inclusive list of other holidays throughout the year, visit this Diversity Calendar:
http://www3.kumc.edu/diversity/

Michael Booton
Editor of InQueery
Braving the cold temperature in the RC
WORLD AIDS DAY AND DOCUMENTARY

UNTITLED

Article by Annie Pigaga

December 1st is World AIDS Day, which is meant to bring about awareness of the AIDS epidemic. World AIDS Day was first introduced by James W. Bunn and Thomas Netter for the Global Programme on AIDS at the World Health Organization in Geneva, Switzerland. Since 1981, AIDS has taken the lives of more than 25 million people, which makes it one of the most destructive epidemics in history.

This year, in honor of World AIDS Day, the LGBTQA Resource Center will be holding a screening of the documentary, Untitled. Made by Jim Hodges with Carlos Marques de Cruz and Encke King, this documentary tells the story of artist Félix González-Torres, as well as shows footage and photos from the beginning of the AIDS crisis. Additionally, it captures different activism campaigns and how they affected González-Torres’s life and art. González-Torres passed away in 1996 due to AIDS related complications.

The screening will be held in the Nebraska City Union’s Ballroom on December 1st at 6:00 PM. The LGBTQA Resource Center welcomes anyone in the community to view the documentary to learn about the AIDS epidemic, as well as to understand people’s personal experiences throughout the history of AIDS.

“Please direct any questions you have about the event to Brad Tice (btice@nebrwesleyan.edu). The lecture is free and open to the public, so if you’ve got the time, stop by!”

RYAN SALLANS AT NEBRASKA WESLEYAN UNIVERSITY

Article by Amy Vanderpool

UNL alum and professional advocate for transgender and intersex communities, Ryan Sallans, will be at Nebraska Wesleyan University in the Callen Conference Center: Smith-Curtis on December 7th at 3:00pm to deliver his presentation “FtM: Scouting the Unknown.” Sallans is “a public speaker, diversity trainer and consultant, specializing in health care and workplace issues surrounding the LGBTQIA community. He also works with organizations and Universities on LGBTQ social issues and media literacy related to eating disorders and body image. Since 2005, Ryan has traveled the nation sharing his story about transitioning from female to male with diverse audiences. His story is told with an intermixing of humor and intricate clinical details surrounding the transition process. His educational background includes a Bachelor of Arts in English and Anthropology and two Master of Arts, one in English and the other in Educational Psychology.” (from his website, www.ryansallans.com)

Ryan is a nationally recognized advocate for trans’ issues, having appeared on Larry King Live! (twice) and featured in the documentary “Gender Rebel.”

Please direct any questions you have about the event to Brad Tice (btice@nebrwesleyan.edu). The lecture is free and open to the public, so if you’ve got the time, stop by!
QUEERTEER CORNER

Article by Stacey Cleveland

Will you have free time in the spring semester? Do you want a group of really cool people to hang out with? If so, consider becoming a Queerteer! You may be wondering what it takes to be a Queerteer. In order to volunteer with the LGBTQ Resource Center, we ask for the following things:

• Commitment to the program for one academic year.
• Attend a 1.5 hour weekly meeting, trainings and designated activities.
• Actively participate in making UNL a campus that is committed to diversity and inclusion for all people of all sexual orientations, gender identities, and expression.
• Be dedicated, honest, open-minded, dependable, and have an interest in social justice.
• Represent the LGBTQ Resource Center well.

If this describes you, join a group of individuals who are making positive change on UNL’s campus! The application can be found here:

http://involved.unl.edu/volunteer.

QUEERTEER SPOTLIGHT: TONY MORAN

Article by Tony Moran

My full name is Anthony James Moran. I am a sophomore Philosophy major and LGBTQ/Sexuality Studies minor. I grew up in Johnson, Nebraska: a rural town consisting of less than three-hundred people. Being gay in a tightly-knit conservative and religious community certainly shaped me into what kind of person I am today. High school was a scary time for me; I never faced persecution, but only because I hid inner thoughts from the general public. The atmosphere regarding LGBTQ people was less than warm; the term ‘fag’ was thrown around a lot, and homosexuality was only mentioned as a joke or insult. This inspired my current career goals.

After graduating in 2010, I came to UNL. I didn’t immediately jump into the queer community on campus because I had only just come out, and felt an inexplicable terror when it came to the subject of interacting with other gay people. Later, however, when I settled down, I joined the QAC just in time to be involved in the MBLGTACC conference (Midwest Bisexual Lesbian Gay Transgender Ally College Conference). From there, I have become an active member in the QAC, assisting with many campus-wide events, such as the National Coming Out Day display in the Rotunda Gallery, as well as with the LGBTQA History Month Dinner. More recently, I’ve undertaken a project involving creating an educational panel from members of the QAC and the Resource Center that intend to travel to local schools and present information to the upperclassmen concerning LGBTQ topics, as well as give them a chance to ask any questions they may have. My passion for this project began with travelling back to my own high school (with Annie Pigaga and Sam Zeitner) to talk about LGBTQ issues, given the fact that, in my time there, gender development and sexuality were ignored subjects. I was met with receptiveness and honest questions, which we did our best to answer honestly. We only had 50 minutes to speak, but I felt it was a successful undertaking. They even sent us a thank-you letter!

My current career goal (which is highly subject to change, my major having been switched three times now) is to go into post-secondary education, and educate and research in the field of Queer Studies.
Article by Jihan Najjar

I first read *Stranger at the Gate* by Mel White a few years ago for my LGBTQ Literature class. I found it to be an incredibly eye-opening and intense coming-out story. Mel White is an evangelical minister and family-man who was regarded as one of the most productive supporters of the religious right. What many people did not know was that he was struggling with his identity, as he is both gay and Christian.

In *Stranger at the Gate*, Mel White discusses his intense twenty-five year battle of being exorcised, counseled, given electro-shock therapy, and almost driven to suicide because of his church not accepting his sexual orientation. He also discusses his personal struggles with his family, coming to terms with his sexuality, and being openly gay and Christian.

*Stranger at the Gate* is in the LGBTQ Resource Center library, ready to be checked out! I would strongly recommend this book to anyone who is interested in learning about other people’s struggles, balancing religion and being a part of the LGBTQ community, and to anyone who wants to read an inspirational coming-out story. This book is also an interesting read for someone who would like a closer look into the evangelical community.

“*What many people did not know was that [Mel White] was struggling with his identity, as he is both gay and Christian.*”

Article by Jared Holzhauser

What forms gaydar? What, if anything, besides an attraction to the same sex separates a straight person from a gay or bisexual person? Both groups share the same general chromosome make-up, but are otherwise able to be different and similar to a tremendous degree. How can gaydar work if so much diversity exists?

A purely biological theory for gaydar is ludicrous. Gay individuals do not have a unique smell. Bisexual individuals do not have rainbow-colored blood. While one study showed that participants somewhat-accurately identified gay men from pictures of eyebrows and eyes, this is far too little of a correlation to be satisfactory.

A cultural theory, that of queerness deduced from what is culturally associated with individuals of such orientations, is also an unsatisfactory conclusion. While it is definitely more plausible than the biological basis, this theory essentially boils down to a measure of stereotypes. Even beyond that, what is “gay” for one culture doesn’t necessarily transfer to another culture. Thus, this theory is both very constrained and prone to error. Nevertheless, it is one of the most common methods.

The interactive theory, that of sexuality gleaned from observed interactions, is the most accurate, but also the most intensive. This does not refer to just romantic gestures—that is not gaydar, that is not being oblivious. Subtle verbal and unspoken cues have to be considered, even in the context of platonic interactions. Eye contact, body movement, shifts in tone: all are cues that may be analyzed. The downside of this method is that it may fail, depending upon the way the observed person feels attraction and the people that the observed person is seen with. This process seems to be the one most-used by queer people. This is logical, since queer people often display these patterns in their own lives. It is just a matter of seeing the similarities.

For any orientation, it seems that gaydar is at least a bit of each theory. Whatever the case, because no quantitative method exists, no gaydar can be 100% correct. Whether this is based on the complexity, fluidity, or merely the nature of sexuality, is uncertain. What is certain is that sexuality can only be accurately measured by the individual him/herself.