

**MARRIAGE FLOW CHART**  
by Dan Ehlke

**Three Webcomics That Positively Portray GLBT Characters and Relationships**  
by Kate Settlemire

**YU+ME:** dream is created by Megan Rose Gedris. It's the story of a girl named Fiona, so fed up with her drab and depressing life that she wishes she could fall asleep and permanently escape to the dream world she prefers. Reality has a nagging way of dragging her back, though, and she trudges through life in a Catholic high school with little hope for the future. Her luck changes when Lia moves in next door, and they gradually fall in love. Fiona's stepmother, always disapproving, is furious when she finds out, and Fiona's life at school is still made hellish by her erstwhile friend, Sarah. A long-forgotten person contacts Fiona unexpectedly, and she learns shocking secrets about the past...  
Updated: MWF  
[www.rosalarian.com/yume](http://www.rosalarian.com/yume)

**El Goonish Shive** is created by Dan Shive. It begins with a teenager named Tedd accidentally creating sentient goo in a high school science

class. His friend Elliot, the main character, fights with and is victorious over the goo. As a result of a news article about said fight, a shy, mysterious girl named Grace comes to Tedd for help with her problem (only a small portion of which is that she's part squirrel). Things get stranger from there, the cast expands, and the story arcs get progressively more epic and (as in virtually every webcomic) the art improves drastically. There are many side-trips to explore Shive's myriad kinks, usually through pronouncements by Tedd, frowned upon by his friends. Tedd owns a device that changes gender and body type, and rather than focusing on the comedy potential (although it's certainly exploited at times), Shive uses this to explore gender and relationships from a unique perspective. There are straight, gay, lesbian, and bisexual characters, but the tangle of love triangles, unrequited love, and confusion is easier read

than summarized.  
Updated: sporadically, R and S  
[www.egscomics.com](http://www.egscomics.com)

**Girly** is created by Josh Lesnick. It's about Otra, whose life is very dull until the day a girl named Winter begins staring at her in the park. Otra demands to know why she's being stared at, and Winter promptly hits her over the head with a 10-foot dildo, then denies that it happened. Despite Otra's dislike for Winter, Winter decides that the two are fast friends and begins referring to herself as Otra's sidekick and following her around. Against Otra's first impression and despite the fights they have, Winter becomes much more than a sidekick. The two have many surreal adventures together (from Winter trying to eat a baby, to Otra becoming a knight and going on a quest to rescue Winter, to a giant flying whale fetus pledging loyalty in case they ever need help).

Updated: MWF  
[www.girlyyy.com](http://www.girlyyy.com)



**Keweenaw Pride meets on Wednesdays 8:00 pm**

**Alumni Lounge A**

**All who support the GLBTA community are welcome**

**for more info visit**  
[www.keweenawpride.org](http://www.keweenawpride.org)  
**or email**  
[pride@mtu.edu](mailto:pride@mtu.edu)

# Diff & Q



**Love has no Sexuality - by Tim Ward**

I've noticed that more and more people think straight people fall in love and gay people just want to have sex. When I hear something like that I'm just like WTF! Doesn't everyone want to fall in love? When is that last time you were talking with your friends and one of them said they wanted to stay lonely for the rest of their natural life. People don't do that, no one does, everyone wants to be loved, don't they?

I think people tend to focus on gay sex instead of gay relationships because the human brain automatically categorizes things. Straight people, even allies, try and see what makes them different and the only difference they see is the sex. Naturally it's a lot easier to develop a mindset that gay people just have sex when that's all you're focusing on. One of the things that I think intensifies this is that so many people don't know a gay couple. It's an out of sight, out of

mind kind of thing that people don't really tend to think twice about. In the rare happening when a gay individual does make the big screen, they are usually only portrayed having sex, not being in relationships. However, there are plenty of LGBT celebrities in loving relationships, even though they aren't in the spotlight as much. Some very famous gay couples include people like Ellen DeGeneres and Portia De Rossi who are not only in love but also legally married. Cynthia Nixon, from Sex in the City, is a bisexual happily in a relationship with another woman. George Takei, Star Trek's Mr. Sulu, has been in a happy relationship for eighteen years with Brad Altman. These people don't just have sex, they are truly happy and in long-term relationships.

The largest roadblock to changing the mindset of people who believe that gay people have sex and straight people fall in

love is that gay people do not have the right to be married in the majority of the world. Gays are seen as just having sex because, unlike their straight friends, their love is not recognized by the state or nation that they live in. This barrier allows people to easily say, 'Oh, they just have sex'. The ceremony of a marriage also brings together family and friends, which allows people to see the truth: gay people do fall in love.

The misconception that gay people have sex and straight people fall in love just doesn't make sense to me; everyone wants to be loved regardless of their sexual orientation. Someday people will understand that fundamentally we are all just human, with the same emotions and feelings. We might then understand that categorizing people and making assumptions about them is just bigotry. Someday we might all just learn to love each other for who we are, not what we do, where we come from, or what we look like.

**Pride Week 2009 Schedule**

- Sunday, April 05  
**Free Film, Milk**  
*Fisher 135 - 2:00 & 5:00 pm*
- Monday, April 06  
**GLBTA Civil Rights as an Ally**  
*Fisher 138 - 7:00 pm*
- Tuesday, April 07  
**Speaker, John Corvino**  
*Rosza - 7:30 pm*
- Wednesday, April 08  
**Guess the Straight Person**  
*Wads Annex - 7:00 pm*
- Thursday, April 09  
**Meet the Queens**  
*DHH Campus Study Lounge - 8:00 pm*
- Friday, April 10  
**Drag Show**  
*MUB Ballroom - 8:00 pm*

**Welcome to America**  
*by Patrick Hopp*

I've been involved with Keweenaw Pride for going on 12 years. In those 12 years I've seen and heard a lot of things involving the struggle for equal rights. In those relatively short 12 years there has been a lot of change. Civil Unions in Vermont in 2000, Same-Sex Marriage in Massachusetts and 29 other states that created constitutional amendments to block same-sex couples from being married. As of the writing of this we are waiting for the California Supreme Court to decide if it's within the states constitutional rights that the majority remove a civil right from a minority.

The major proponents of anti-gay and lesbian equality seem to be fundamental religious groups and the uninformed. The uninformed are unfortunately the burden of the minority and its ally's to educate. Some people still claim they don't know any gay people. The truth is they may not know any out gay people but they know a gay or lesbian person. If you're a young person and your claim is you don't know any gay people and every other sentence out of you or your group of friends mouths is "That's gay!" or "Shut-up, fag!" then Duh! What sane gay person is going to come out to you, how can they view you as a safe person?



Fundamental religious groups are the current leaders of most anti-gay and lesbian movements. When I say fundamentally religious, I mean people who see their religious text as black and white, no interpretation; it's either in their Book as acceptable or it's not. These groups are so lost in their own religious beliefs they forgot they are living in America. Their goal is to create laws based solely on their religion and enforce their religious beliefs on the rest of the nation.

Laws in the United States are not and cannot be based on one group's interpretation of their religion. That's not how the United States is meant to work. If you're looking to have government reinforcement of your own theological/religious beliefs then you need to pack up and move to a country that supports the state rule of and by a particular religion. Some of the possible new homelands for you and your family include: The Islamic Republic of Iran, Kingdom of Saudi Arabia, Pakistan, large chunks of Eastern Europe and the Middle East.

Religious faith is very important to millions of people. I don't have a problem with people who have faith, regardless of their religion. The United States Con-

stitution specifically protects its people's freedom to have and believe in any religion they choose, and to express that religion within certain bounds. Those bounds include things like; not allowing people who believe in certain religions to stone unruly children or women who appear in public not wearing a burqua. People are free to pray to any deity they choose, be they heavenly, spaceship, or even pasta based. They can pray in their homes and in any of their many tax-exempt houses of worship.

Gay and lesbian people are entitled to all the same civil rights as their straight brothers and sisters. If your religion doesn't like gay or lesbian people then it is entitled to keep on not liking them nobody is forcing them to change. However; if your religion starts pushing for the removal of civil rights for people, be they gay, lesbian, black, or female the United States and the Constitution of this nation says that your religion has overstepped its bounds. It may take the population of this nation a while to correct the error but it always does, because at it's core America is not a nation founded on a religion but a nation founded on a core set of principals; Freedom, Justice and Equality. □



**The Other Swide of the Ampersand,  
An Observation of Women through Gay Eyes**  
*by Jake Davis*

The female body has an entire score of mysteries lined up behind it, there's so much stigma entitled to the special privilege of a woman declaring here chromosomal status. XX. Interesting values assigned to such an impossible to fully comprehend facet of humanity. XX. Roman numeral 20, the age at which the person must expend the effort needed to import her alcoholic beverage of choice through flattery and/or bribery. XX. Only one X away from the salacious multi-million industry, where she can throw caution, and her top, to the wind to enjoy her immortalized 15 minutes of fame on girls gone wild, performing pornographic acts selling her body for a quick shot of income. X\_X. knockout. The result of a woman speaking her mind in front of the wrong group of men, throwing herself outside of the social norms assigned to her to try and create change in the world around her in some cultures. For actions like that she could end up dead in

the gutter.

Then there's the gay community, what is the relation gays have with women? To many aspects of womanhood to fathom, for a man to begin to dig under the surface of an estrogen infused human creates for one of the most daunting tasks. But in reality, there's no real need to try and find a translator/dictionary to decipher what a woman says into words understood by a man. The only effort it takes on our part to succeed in understanding the opposite sex is listening beyond the words. Opening our ears as well as our eyes helped me. We just want our viewpoints respected and utilized in bringing about change to our worlds. Progress on any level, whatever level it manages to infiltrate, and having brought about a change to your environment because of a simple act of having spoken out against the opposition. It's as simple as speaking out and bringing another viewpoint to the debate. As long as both sides surface and remain known

to the public, extremes can't be reached without destroying the presence and life of the nay-sayers.

Speak out, yell your opinion to those who don't want to hear it. Act upon it in ways that don't belittle the human behind the other argument. People are damaged when they become stuck in the cross fires of an over zealous opponent. Freedom of speech and beliefs becomes vile when the argument's fist infringes upon the nose of another.

Acknowledging that there can be common understanding is the fundamental base of realizing it's in the differences that make diversity worth it. Only through the differences can there be compatibility; more disagreements equate into being welded closer together as the opponents realize that there's knowledge in the 's depths of an opposing view.

Being gay and having an opinion isn't something to strive for, it's a necessity. A Utopian dream of impossibility: Everyone lives by their moral wit and their lives are directed according to their own personal agenda while not pushing their individual creed upon the rest of the world. Is it such a hard deal for people to admit that they're wrong? The answer will remain a deafening yes until the smallest diversities clamor to have their opinions heard and scream to have their presence heard. □

**Gay Superheros**

by Michael Senkow

Superheros permeate the are of Tech. They represent an idealization of many American hopes and dreams, with their strength, their powers, their money, and their intellect.

They have also classically appealed to those in a minority status. The issues they have to overcome and the higher powers they are fighting against are often easily compared to the issues of say...the gay community? Take the Marvel Universe's mutants for example. They're a group of people who have something different about them. You can't always tell who they are, they're fighting the government for equal rights, used as a political positioning device, and in many stories there is the primary plot of someone being 'cured' of their mutant abilities. It is little wonder that the newest X-men movies were directed by an openly gay man, Bryan Singer. If you haven't seen the movies recently, watch them again and look for the hinted at LGBT rights sub-themes.

Superman and Batman in the DC comic universe have had their own comparative metaphors. Both are forced to take on secret identities due to societal constraints and fear of what their actions will do to their loved ones. There is even speculation at times of whether

Superman and Batman are gay, with the generic jokes about the Batman and Robin relationship; I find the last bit intriguing but obviously false.

Where are the actual gay superheros though? They exist, but are rare. Northstar, a less commonly known member of the Marvel Universe in team Alpha Flight, has been out since the 1980's in his comic story line and was originally started off with the intent of being a gay character. Other characters have changed with the times. Colossus for example, the Russian metal man, while straight in most of the early Marvel comic books, has had gay story-lines in more recent comic book universes.

If you've viewed the recent Watchmen movie, you'll have observed two of the characters were obviously gay in the film. Silhouette can be seen in the opening credits making out with a nurse in a classic World War II pose, and Ozymandias's sexuality is alluded to a number of times, with a folder titled 'boys' on his computer and an interesting scene with what looks like the Village People at the start of the film.

Gay couples are even seen in some comic book publications. Apollo and Midnighter are a duo that have character traits that appear to be based on the Superman and Batman archetypes (superhuman abilities in one, in-

telligence and gadgets in the other) on in their stories, created by publisher Wildstorm, the characters are gay.

Most of these characters have been minor side characters though, or been used to portray a downtrodden victim rather than a true hero. Speculation on whether other, more popular heroes are gay may go on, but there are changes in the coming future. Stan Lee is starting a project on a new television series, based on Perry Moore's book Hero about the coming of age of a young superhero named Tom Creed.

Comic books often mirror societal changes and issues, and the increasing number of gay comic heroes, while small, is a hopeful sign. While they're currently mostly just a metaphor for gay issues, maybe soon the next well known superhero will be kissing Jimmy Olson rather than Lois Lane. □

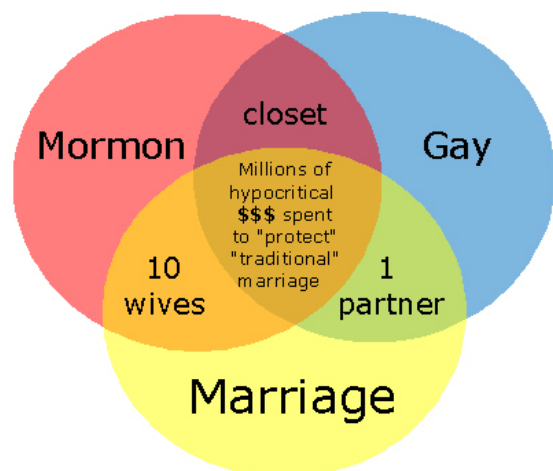


*Apollo and Midnighter*

**PROP 8 LOGIC**

by Dan Ehlke

**Prop 8: California**



**A Look into Ex-Gay Therapy**

by Andrew Boutcher

How many of you have ever heard of ex-gays? I imagine that the answer to that question, if you are not part of the gay community, will be 'not many.' The ex-gay community is not a very well known sect of the US population, but unfortunately for us gays, it is very influential. Let me start by explaining what I mean by the term 'ex-gay.' The term itself is fairly easy to comprehend. The prefix 'ex-' generally means 'no longer,' so an 'ex-gay' is someone who no longer identifies as gay. Easy enough, right? Unfortunately, it's not as simple as that. To fully understand the concept, one has to understand the motive behind it.

As most people know, a loud portion of Christians, Jews, Muslims, and most other religious groups interpret their religious texts to are

attracted to people of their same gender are sinners, particularly if those people have sexual relations with each other. This portion of these religious groups frequently speaks out against gay people, demonizing them and distorting study after study to try and secularly prove that gay people are destructive to a 'good' society, and therefore, they don't deserve the same rights that 'normal' (read: straight) people are privileged to.

To further marginalize the gay community and to combat the idea that was quickly growing more popular that one is born gay, lesbian, or bisexual, the fringe religious groups had to come up with a way to 'prove' that sexuality is not something that one is born with, but instead something that one can choose on a whim. If

they were to convince people that this were actually the case, then it would be easy to push their religious anti-gay agenda onto society, because "why should people give 'special rights' to a group that chooses to act a certain way?" And thus, the ex-gay movement was born.

Ex-gay 'therapists' tout the idea that, with their God, anything is possible, so if gay people pray hard enough, and give themselves up to their God enough, their 'lustful temptations' will end and they can become 'normal,' heterosexual people. They also try to convince people that they chose to be gay because their mothers were too overbearing and their fathers were absent from their lives. Of course, they cannot explain why straight people that grew up in similar households did not turn out gay, or why some gay people grew up in households that were completely the opposite of this.

The most important thing that ex-gay 'therapists' cannot explain is why the American Psychiatric Association, and American Psychological Association, and a number of other leading psychological groups have renounced this therapy, saying that sexual orientation cannot be changed, and that attempting to do so is so often harmful to the person. Another important thing that they cannot explain is why this therapy doesn't work for a strong majority of the people that attempt it, and why, even after many of these ex-gay people, including heads of ex-gay organizations, have eventually come out of their false heterosexuality and declared themselves 'ex-ex-gay,' or 'ex-gay survivors.' They also don't explain that some of the people that go through their programs start off as bisexual and don't 'become straight,' but just ignore the side of them that is attracted to the same gender. They also don't explain that many of them, instead of choosing to be with someone of the opposite gender, decide to remain celibate for the rest of their lives. They refuse to acknowledge that a good percentage of people that attend ex-gay programs commit suicide because they feel that there is no way to change, and that they will only be a disappointment. Finally, the most important thing that they often leave out or cannot explain is that the attrac-

tions never go away. To the logical person, the fact that the attractions don't change would lead one to believe that a person is born this way, but logic is something that ex-gay groups are severely lacking.

As an openly gay man, a little part of me feels bad for those who choose this type of 'therapy' because of the way their churches demonize them, but the majority of the time I have to keep telling myself not to punch them in the face when I see one. My reasoning for feeling this way is this: those who dishonestly tell their religious groups that they are becoming heterosexual thanks to their personal deity, while at the same time knowing that it is entirely false and cruising anonymous gay sex sites, etc, only give fuel to the fire that is the anti-gay movement. These people, in my opinion, are directly hurting my chance to get equal rights in our society.

Those of you reading this article that are attempting to become an 'ex-gay,' or those of you that are considering this therapy, think twice about how you're affecting other people. Once you realize that you're hurting others by being dishonest, try and learn to accept yourself for who you are. This is the only way that you will find true happiness, not by pretending you're something that you're not. □

## Religiosity of Racists

by Ryan Wheeler

In 1992, finding ourselves the target of organized racists in North Carolina, my family fled to Michigan. Perhaps predictably, this set me on a path of social activism where I quickly learned that calmly presenting an informed argument is far more effective than bellowing an impassioned one. My education began with *The Autobiography of Malcolm X*, a book that proved a catalyst more powerful in its positive affect than the racists' negative one. Its introduction to my life was timed perfectly -- perhaps divinely -- to change the racists' vitriolic venom to an elixir dedicated to curing social ills. Today, at the age of 32, more years of my life have passed since 1992 than preceded it, and reading writings on social injustice remain a steady part of my literary diet.

In this education, I've learned that the tactic and rationale applied by the bigot against one people is similar -- if not identical -- to the tactic and rationale applied against another. Therefore, when I read a book about racism, I comprehend with a mind on sexism, classism, nationalism, and other -isms. The parallels are fortunate in that way: They afford "Men of Good Will" insight to the thinking that leads to action and action that leads to injustice, and the thinking and actions from movements past that might be used or modified to restore a system of equality and egalitarianism.

A staple in the nonfiction on racial oppression, I'm currently reading "Black Like Me" by John Howard Griffin. It is a journal of a white man's experiences and observations, living in the 1959 Deep South with dyed skin such that he was perceived black. His December 2nd entry is made from a Trappist monastery where he's sought solace after a near emotional breakdown the day prior. That evening, he engages a monk/priest in a discussion on racial equality as follows:

"Do Negroes often come here as guests, to spend a few days, Father?" I asked.

"Oh yes," he said. "Though I don't suppose many really know about this place."

"This is the Deep South," I said. "When you have Negro guests, do you have any trouble with your white guests?"

"No...no...the type of white man who would come to the Trappists -- well, he comes here to be in an atmosphere of dedication to God. Such a man would hardly keep one eye on God and the other on the color of his neighbor's skin."

We discussed the religiosity of the racists. I told him how often I had heard them invoke God, and then some passage from the Bible, and urge all who might be faltering in their racial prejudice

to "Pray, brother, with all your heart before you decide to let them niggers into our schools and cafés."

The monk laughed. "Didn't Shakespeare say something about 'every fool in error can find a passage of Scripture to back him up'? He knew his religious bigots."

I showed the priest the booklet on racial justice, *For Men of Good Will*, written by a New Orleans priest, Robert Guste, in which most of the questions and clichés about the Negro are discounted, particularly that God made the Negro dark as a curse. Father Guste says, "No modern Biblical scholar would subscribe to any such theory."

The monk nodded. I insisted the point. "Is there anyplace in the Bible that justifies it -- even by a stretch of the imagination, Father?"

"Biblical scholars don't stretch their imaginations -- at least reputable ones don't," he said. "Will you wait a moment? I have something you must read."

He returned almost immediately with the book *Scholasticism and Politics* by Jacques Maritain. "Maritain has some profound things to say about the religion of racists," he said, leafing the book. "You might review this page." He placed a cardboard marker at the page and handed the book to me.

The monk bowed and left. I listened to the rustle of his thick robes as he walked down the hall in the tremendous silence.

[Skipping a paragraph that momentarily tangents from the above thread]

The cell was cold. The Georgia countryside slept outside. Since I would be getting up at two to begin the day, I decided not to sleep. I felt the steam radiator with my hand. It was without a hint of warmth. The Maritain lay on the cot. I got into bed and opened the page the monk had marked.

Speaking of the religiosity of racists, Maritain observes:

God is invoked ... and He is invoked against the God of the spirit, of intelligence and love -- excluding and hating this God. What an extraordinary spiritual phenomenon this is: people believe in God and yet do not know God. The idea of God is affirmed and at the same time disfigured and perverted.

He goes on to say that this kind of religion, which declines wisdom, even though it may call itself Christian, is in reality as anti-Christian as is atheism.

I was startled that the French philosopher could so perfectly characterize the racists of our Southern states. Then I realized that he was describing

racists everywhere and from all times -- that this is the religious trait of men who twist their minds to consider racial prejudice a virtue -- whether it be a White Citizens Council or Klan member, a Nazi gauleiter, a South African white supremacist or merely someone's aunt who says, "Nobody's worse than those than those Italians (or Spaniards, or Englishmen, or Danes, etc)."

I am not so pious as to claim to know God, so I'll pass on Maritain's statement on "what an extraordinary spiritual phenomenon this is". But his preceding point is of immense importance. The invocation of God in the support of racist action and belief was, in the 1950's, the complete and perfect disfigurement and perversion of Christian teachings. The invocation of God in the sup-

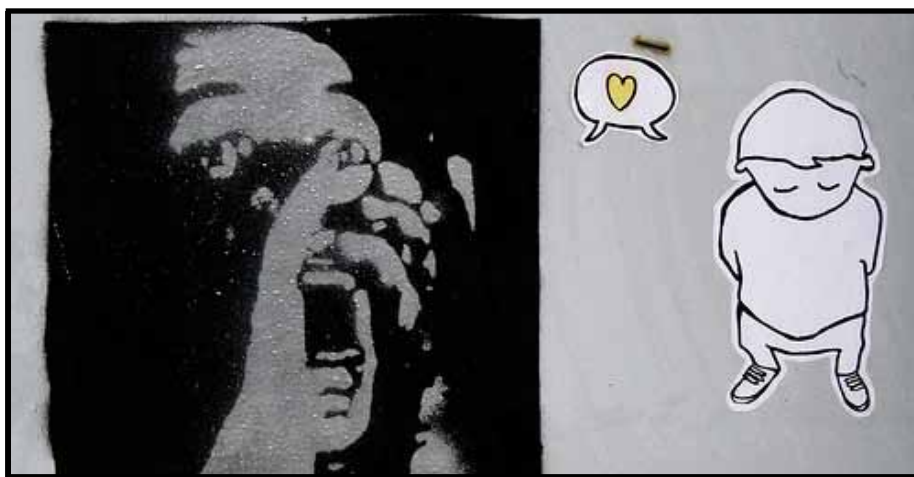


port of homophobic and heterosexual action and belief is, today, the complete and perfect disfigurement and perversion of Christian teachings. "God is invoked ... and He is invoked against the God of the spirit, of intelligence and love."

My experience is that few of us realize that there was a time when the same kind of religious bigotry invoked against the GLBT community was also invoked against the African American community. Many of the same invocations were made against the women's suffrage movement. Bishop John Shelby Spong points out that this same off-message religious extremism has been on the wrong side of practically every social movement throughout history. Yet, as time passes and the spirit of intelligence

and love begins to dominate, these anti-religious invocations fade from memory and into history. This happens in time and through the process of fear and mysticism which feeds people's prejudice is replaced by objective experience and truth staked in reality. This process is only possible if we make ourselves available for others to witness and gain objective experience of our complete and mundane normality....to know that there is no us and them, only we.

I see the day when my children or grandchildren react in disbelief when I recount a time when religion was used to discourage love. Sure as the sun rising, it is a day that's fast approaching, and we -- the GLBT community and its allies -- are ushering its arrival through our visibility, patience, and action. □



## Assumptions -- When am I queer and when am I straight?

by Elsa Roberts

Blending in is something that some queers would love to do, cause it can make life less dangerous and "easier" too at times, and sometimes straights demand that queers blend in so that their eyes aren't inconvenienced by our presence. What I don't think a lot of people realize (both queer and straight) is that blending in has its downsides. Last year most people assumed I was straight until I said otherwise -- I walked into a room with a ring on my left finger, I had long hair -- most people just assumed. And what sucked is that unless I walked up to people and introduced myself with "hi, I'm bisexual!" people kept on assuming. Now it's a little more complicated cause I have super short hair that looks reminiscent of a military cut and I don't usually wear clothes that are coded as feminine, these days quite a few people assume I'm a lesbian until I explicitly state that I have a male partner. And when I am walking around with

one of my girlfriends on campus we get a lot of stares because people think we are a couple. How people perceive my sexuality changes with the clothes I wear, the people I am around, and the haircuts I have -- it's really kind of interesting how different people's perceptions of me change but it's frustrating too.

I would like for people to see me as I see myself, a slightly masculine queer woman who likes men and women, but I doubt if that is ever going to happen because in this society there are no clear markers for that. I can mark myself as straight or gay but not in-between. What I've also discovered is that people, straights in particular, associate straightness with feminine bodily expression and queerness with masculine bodily expression, if you are a woman. So, when I had long hair (which most people perceive as feminine) I was seen as straight but now that I have short hair (with minimal to

no styling) more people peg me as a lesbian. I've also found that "butching up" my clothing helps code me as queer, wearing corduroy jackets and button up shirts for example. I think this is really troubling because people don't neatly fit into these feminine=straight, masculine=queer boxes -- plenty of people like to mix it up. When I had long hair and wore a dress to a function I wasn't any less queer -- and when femme lesbians wear make-up and dresses they aren't any less lesbian.

But, although how people code us don't change who we are inside -- outside perceptions do matter. And I think it is important for everyone to examine their assumptions about what masculine and feminine presentations mean, about what being queer or straight is really about. Because one doesn't necessarily mean the other, and it would be nice to walk down the street and have people make the right assumptions for once.