

MAPPING YOUR SEXUALITY:

FROM SEXUAL ORIENTATION TO
SEXUAL CONFIGURATIONS THEORY



WORDS:

ALEX IANTAFFI & MEG-JOHN BARKER

IDEAS:

SARI VAN ANDERS

ILLUSTRATIONS:

JULIA SCHEELE



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Introduction

This zine invites you to join us on a journey through the landscape of your sexuality.

Some things to remember before we set off are:



Take care of yourself. Journeys like this can be a little disorienting. If you notice your breathing and/or muscles getting tight, take a break, stretch, shake it off, and come back to the journey refreshed.

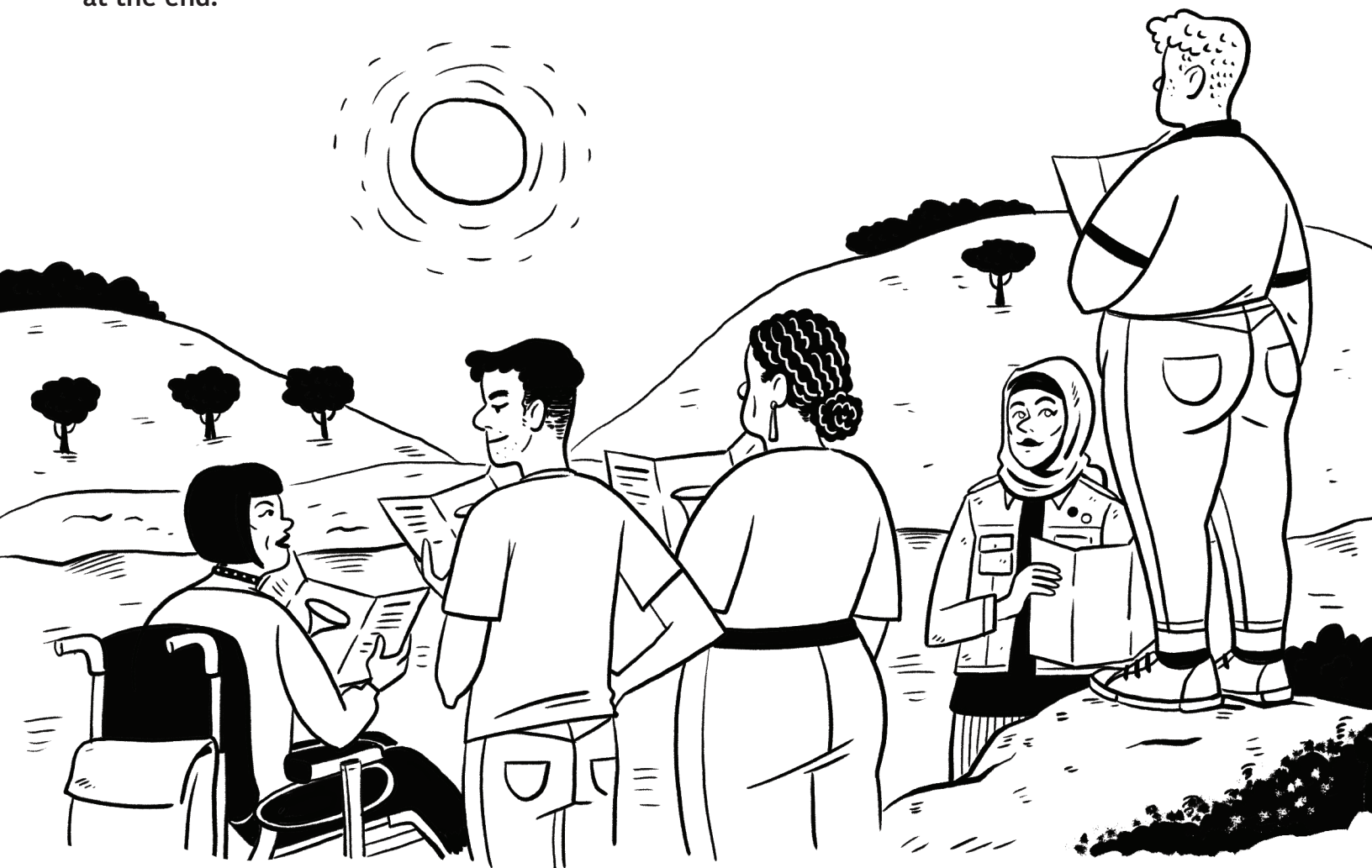


There's no right or wrong way to approach this journey. While we'd like to offer you a map, how, when, or even if you use it is up to you. You may also find that your ideas and answers change over time and that's absolutely okay.



This is one theory and it might or might not be a good reflection of your reality. Our hope is that it may help you to better understand yourself and those around you. By the end of this journey, you may have more questions than answers! Don't worry, there are resources listed at the end of this zine for further exploration and support.

And, if you don't understand some of the words you come across in the zine there's a glossary at the end.



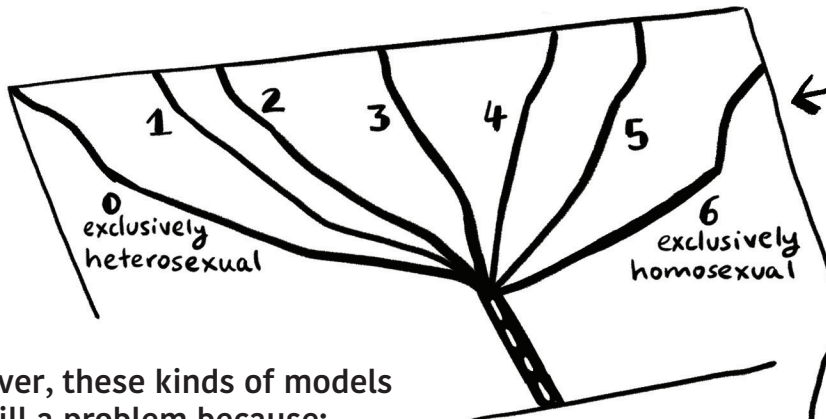
Common ways of understanding ⇒ SEXUALITY ⇐

When you ask someone their sexuality, they generally assume you're asking for their sexual orientation. This means the gender of the people they're attracted to in relation to their own gender.



Gender and sexual orientation are both commonly assumed to be either/or binaries. A person is either a man or a woman. They are either gay (attracted to the 'same' gender) or straight (attracted to the 'opposite' gender).

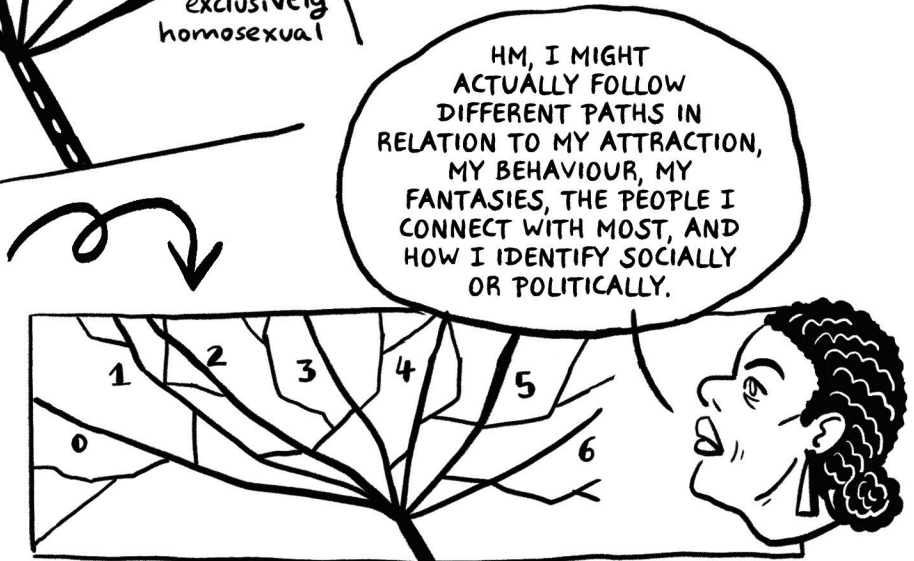
Some models of sexual orientation have opened up to include an option for sexualities beyond the binary.



Some see sexual orientation on a spectrum (like the Kinsey scale); or see multiple spectrums (like the Klein grid).

However, these kinds of models are still a problem because:

1. They generally assume that gender is binary
2. They don't include aspects of sexuality other than the gender we're attracted to
3. They don't account for different kinds of attraction, or different types of sex.

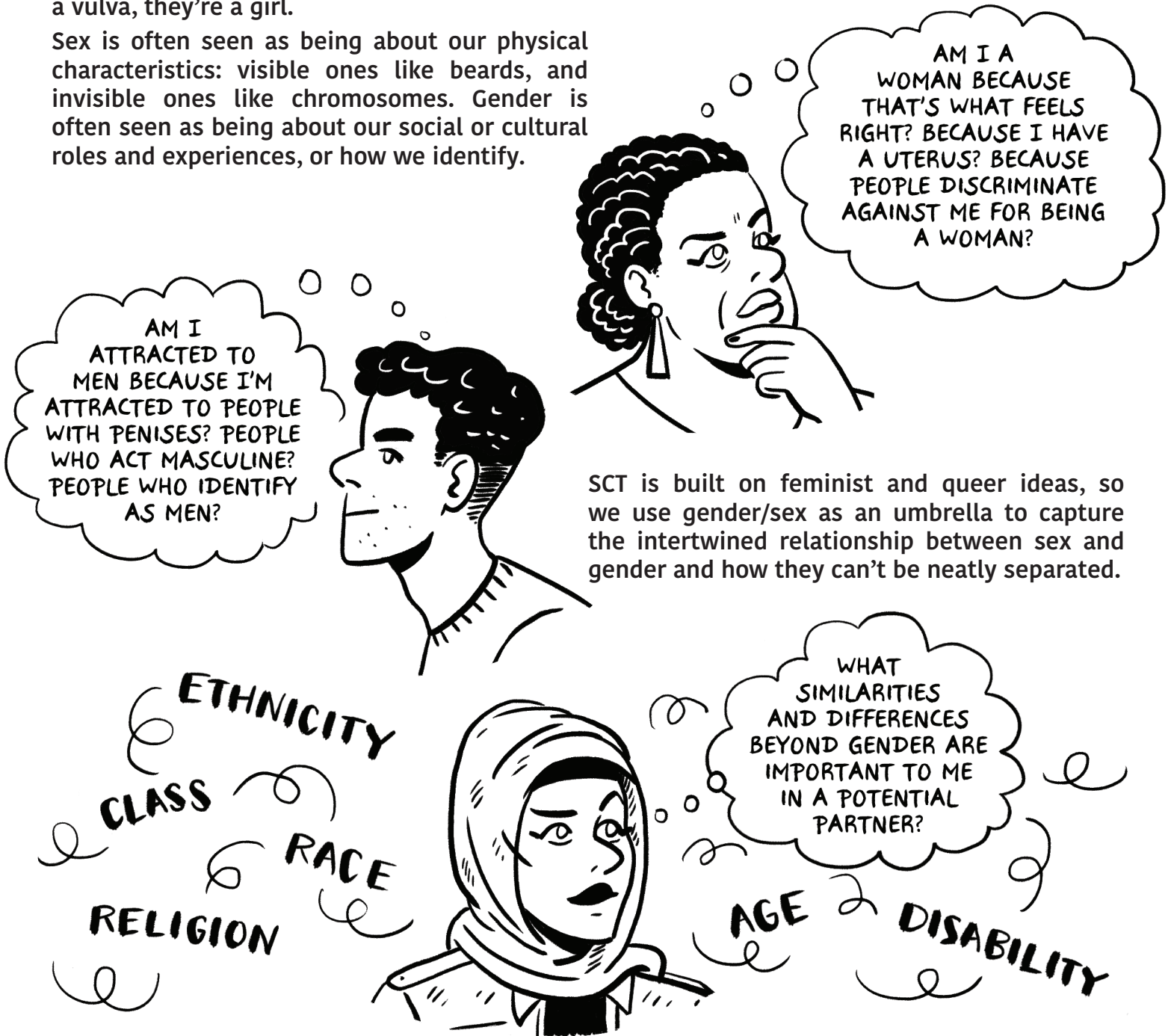


We'll say a bit more about these problems over the next three pages, because they are some of the main reasons why Sari van Anders developed Sexual Configurations Theory (SCT) which is the new idea that we're going to explore through the rest of the zine.

PROBLEMS WITH SEXUAL ORIENTATION 1: How are we understanding GENDER?

Just as science and history teach us that sexuality is more complex than straight or gay, so too is gender more complex than male or female. Very often people confuse sex with gender. A common misconception is that if a baby's born with a penis they're a boy and if they're born with a vulva, they're a girl.

Sex is often seen as being about our physical characteristics: visible ones like beards, and invisible ones like chromosomes. Gender is often seen as being about our social or cultural roles and experiences, or how we identify.



SCT is built on feminist and queer ideas, so we use gender/sex as an umbrella to capture the intertwined relationship between sex and gender and how they can't be neatly separated.

You may think it's convenient to describe who we're attracted to based on whether their gender is similar or different to our own and that can be true. However, what we think of as the same or different can vary from one person to the next. This means sameness is not always a clear way to organize sexuality. There's still space for attraction to sameness and difference in SCT, but what you define as the same or different from you is up to you and can be about any aspect of your life, not just gender.

Problems with sexual orientation 2: WHAT ABOUT OTHER ASPECTS OF SEXUALITY?

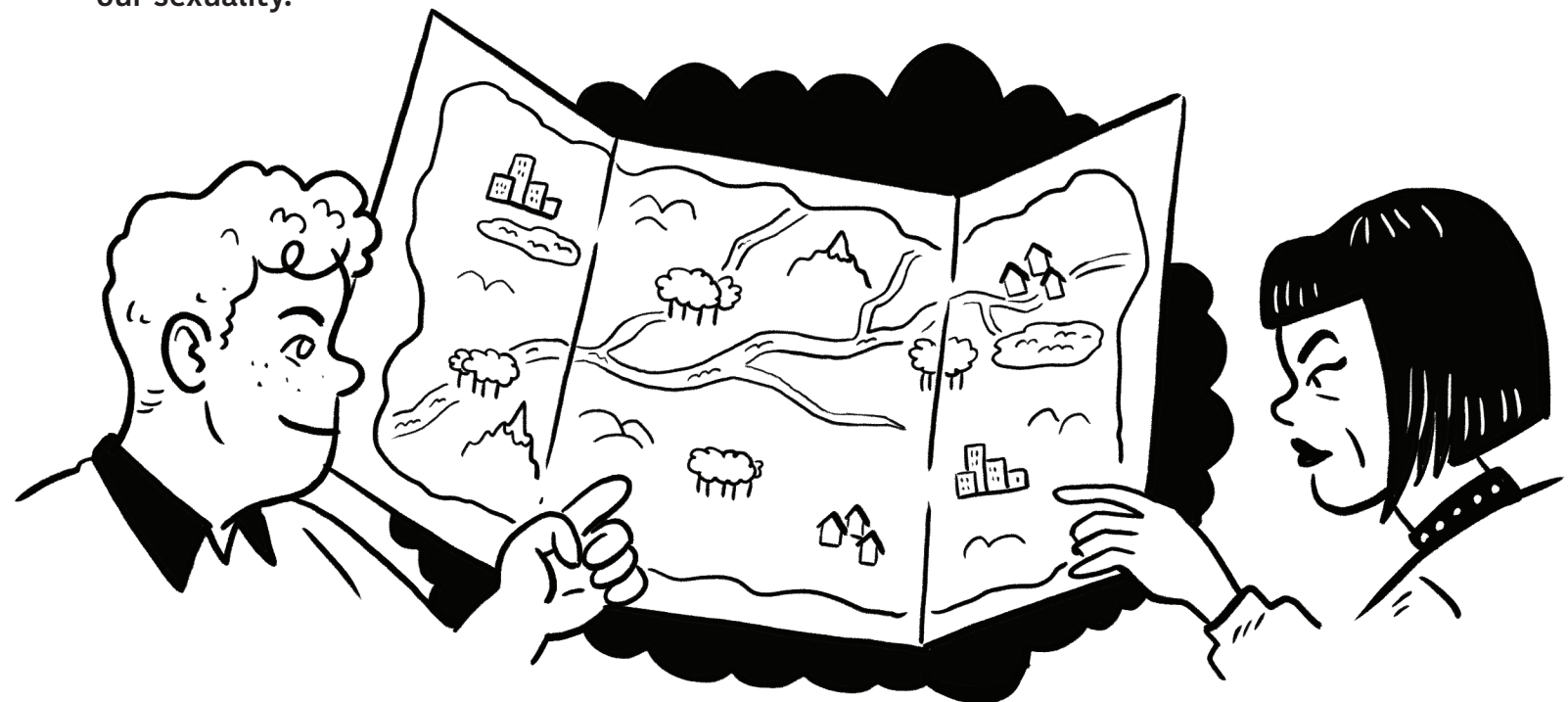
A major problem is that most models of sexuality focus narrowly on one aspect of sexuality: the gender of the people we're attracted to. That's like saying our landscape is only made up of forest, and completely ignoring all other terrains.

Other features of our sexuality that we could equally pay attention to include the following, and many more. You might want to think which are relevant to you, and in what ways:

- Our levels of sexual attraction (from none to high)
- Physical aspects of attraction that aren't related to gender (e.g. smile, eye colour, or body shape & size)
- The number of partners we like to have (from none to many)
- The age or experience of people we're attracted to in relation to our own
- Whether our sexuality is linked to power, and where we like to be in relation to that (e.g. dominant, submissive, both or neither)
- Roles we like to play sexually (e.g. active or passive, initiating or receiving)
- The kinds of sensations, fantasies, & experiences we enjoy sexually.



These can all be just as important as the gender of people we're attracted to in defining our sexuality.



Problems with sexual orientation 3: IS IT THE SAME FOR DIFFERENT KINDS OF SEX AND ATTRACTION? =>

When we start being able to pick out the differences between forest, lakes, cities, mountains and prairies, we start to realize how many more experiences of sexuality are out there!

For example, some people prefer erotic experiences by themselves, such as masturbation, whereas other people really enjoy partnered sex. The same person might prefer solo sex some times, and partnered sex at other times in their lives.



Some people are not sexually attracted to other people at all, or they are drawn to them but do not experience sexual feelings. Some people might be emotionally and romantically attracted to other people, and others may not. We may experience sexual attraction (lust) towards someone but have no romantic feelings of love for them, or love them but have no lustful feelings.

As you can see, the landscape of sexuality is varied and rich. We could say it's an ecosystem! Lakes are no more or less beautiful, or necessary, than trees or mountains. Similarly, the ecosystem of human sexuality is vast and no one piece of it is more valid than another.

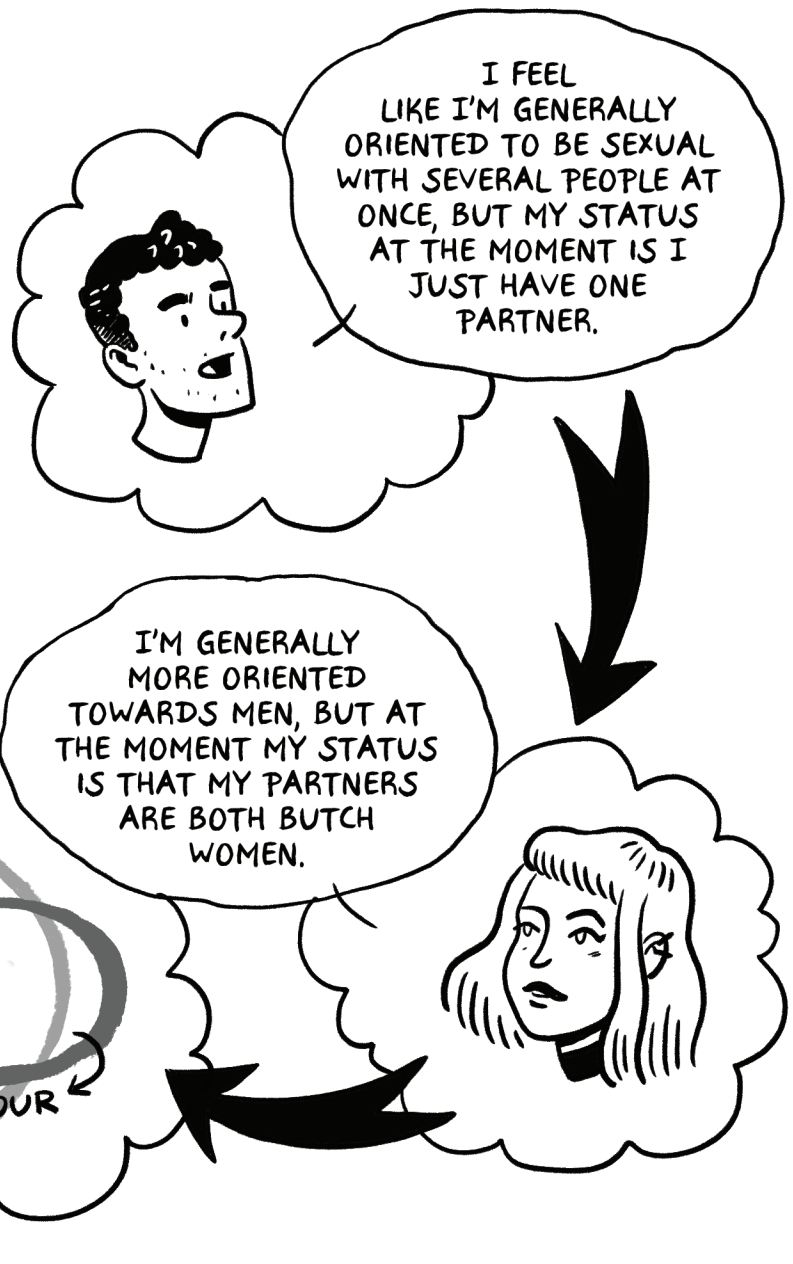
ORIENTATION, status, IDENTITY behaviour & ATTRACTION

Before we go on to explore SCT, it's also important to point out that it's often unclear what the word sexuality is talking about.

For example, the kinds of people, roles, or experiences we're generally sexually oriented towards can differ from our sexual status: who we're with and what we're doing sexually in certain times or places.

You might think of your own examples of this.

The term sexuality is often used to encompass sexual identity, sexual behaviour, and sexual attraction. But people can be in different places on all of these.



For example, if you count the number of young adults who are attracted to more than one gender it's around 40%. If you count how many identify as bisexual, pansexual, or queer, it's more like 2%. But way more than 2% of young people have sex with people of more than one gender while identifying as gay or straight, or having no identity label.

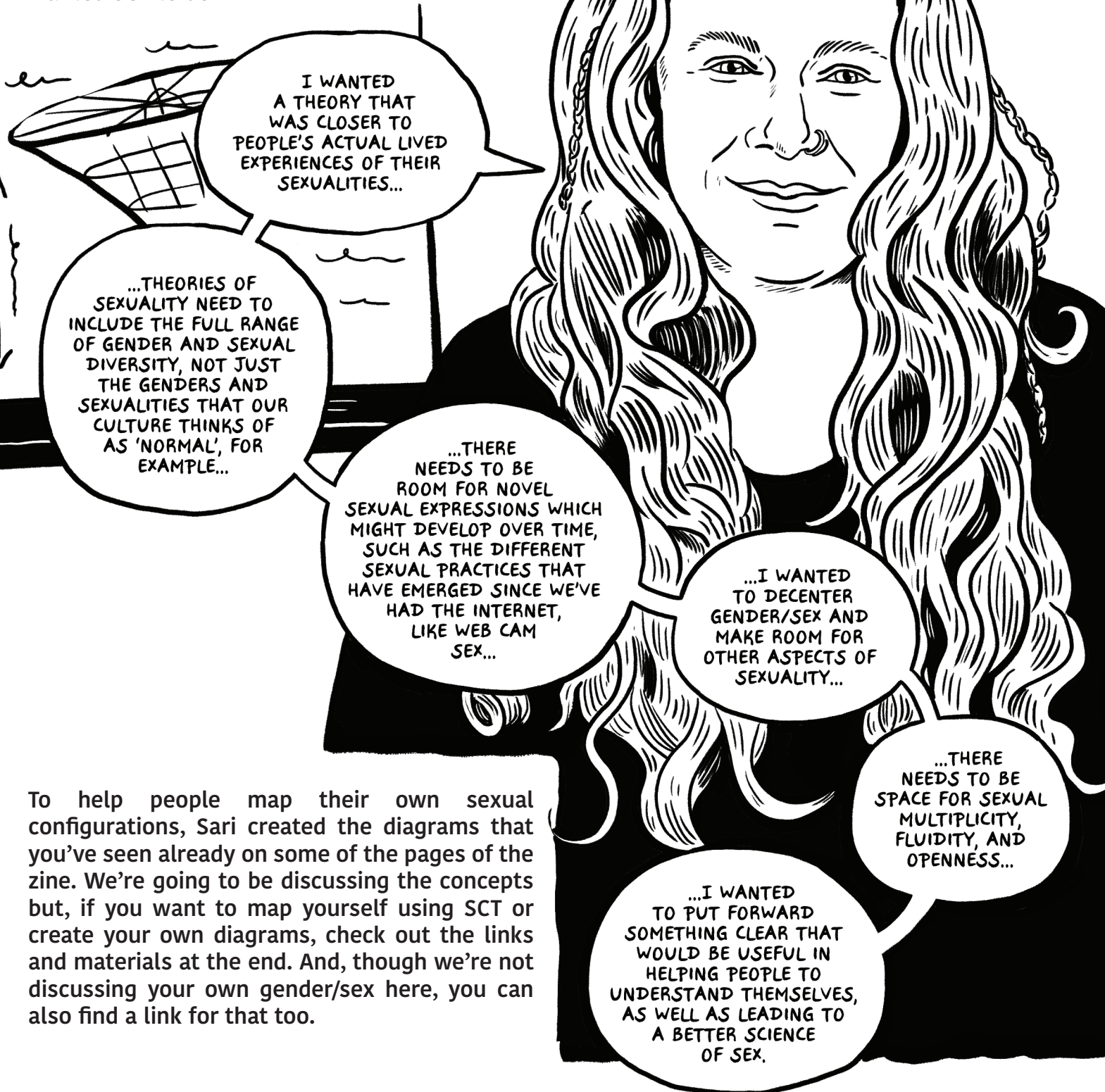
Our sexualities are also dynamic and fluid. All aspects of them can change over time, although some can remain relatively fixed.

That's not to say that we can consciously change our sexuality. It seems to be more like age. It will inevitably change over time, but we can't cause it to change. If somebody's encouraging you to change your sexuality you might want to ask yourself why, what's in it for them, and whether they have your best interests at heart.

≧ Why SARI developed SCT ≦

This is Sari van Anders. She created SCT to come up with a way of understanding sexuality that dealt with some of these problems we've covered.

Let's hear a bit more from her about what she wanted SCT to do:



To help people map their own sexual configurations, Sari created the diagrams that you've seen already on some of the pages of the zine. We're going to be discussing the concepts but, if you want to map yourself using SCT or create your own diagrams, check out the links and materials at the end. And, though we're not discussing your own gender/sex here, you can also find a link for that too.

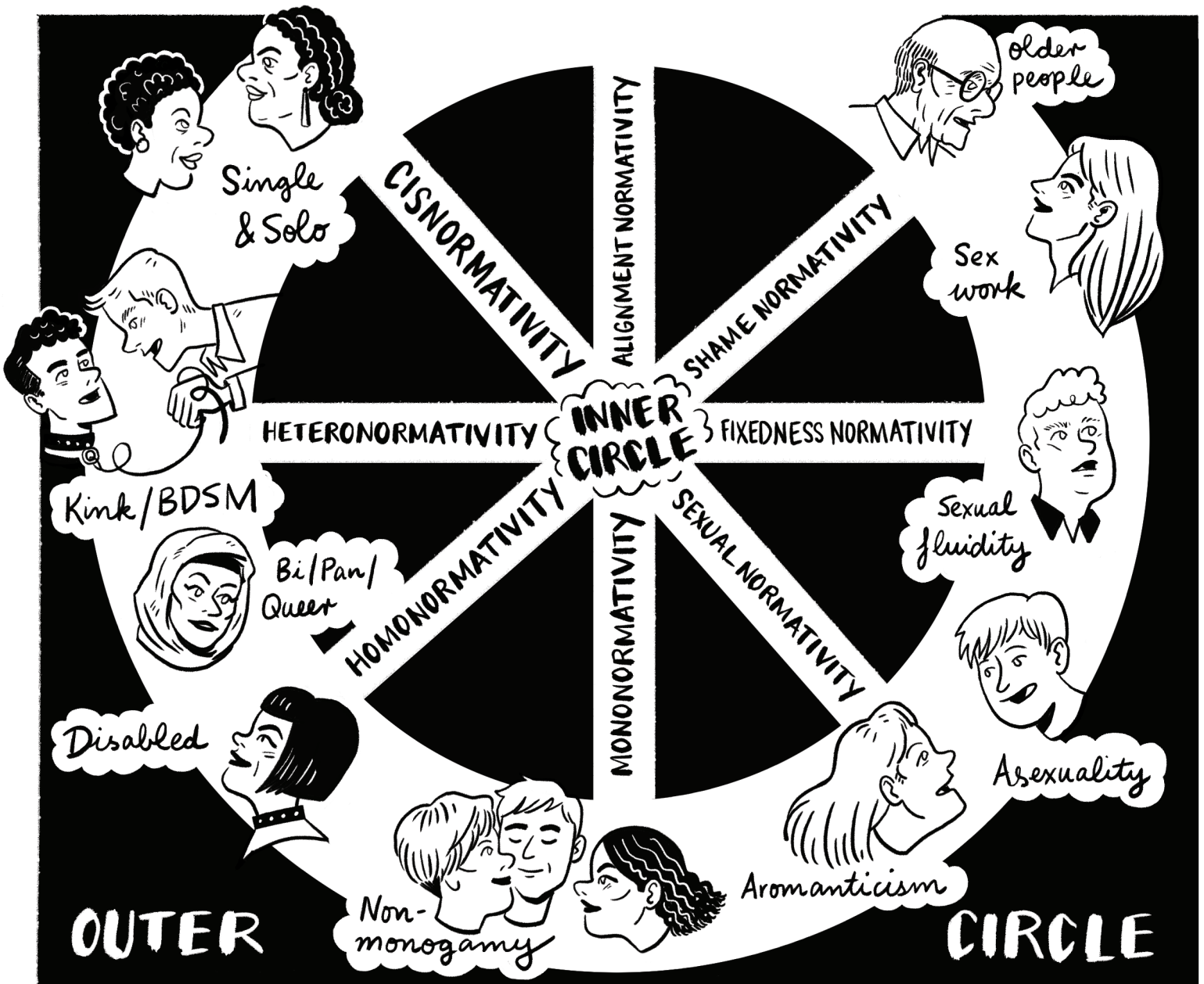
Thinking from the MARGINS

One of the things that's really important in SCT is that, because it has its foundations in feminism and queer theory, it adopts a sexual diversity lens.

This means that instead of centering all the things that dominant culture might tell us are the norm, and therefore 'normal', SCT centers actual lived experiences of real people. Everyone has a location.

This means noticing how many of us have bodies, desires, attractions, orientations, relationships and experiences that fall outside normativities central in Western Anglo-based cultures.

Sometimes these are called marginalized bodies, identities and experiences because they are at the margins of cultural and social norms. However, when we look around, we can notice how crowded these margins can be, and how we're not as alone as we may have thought at first!



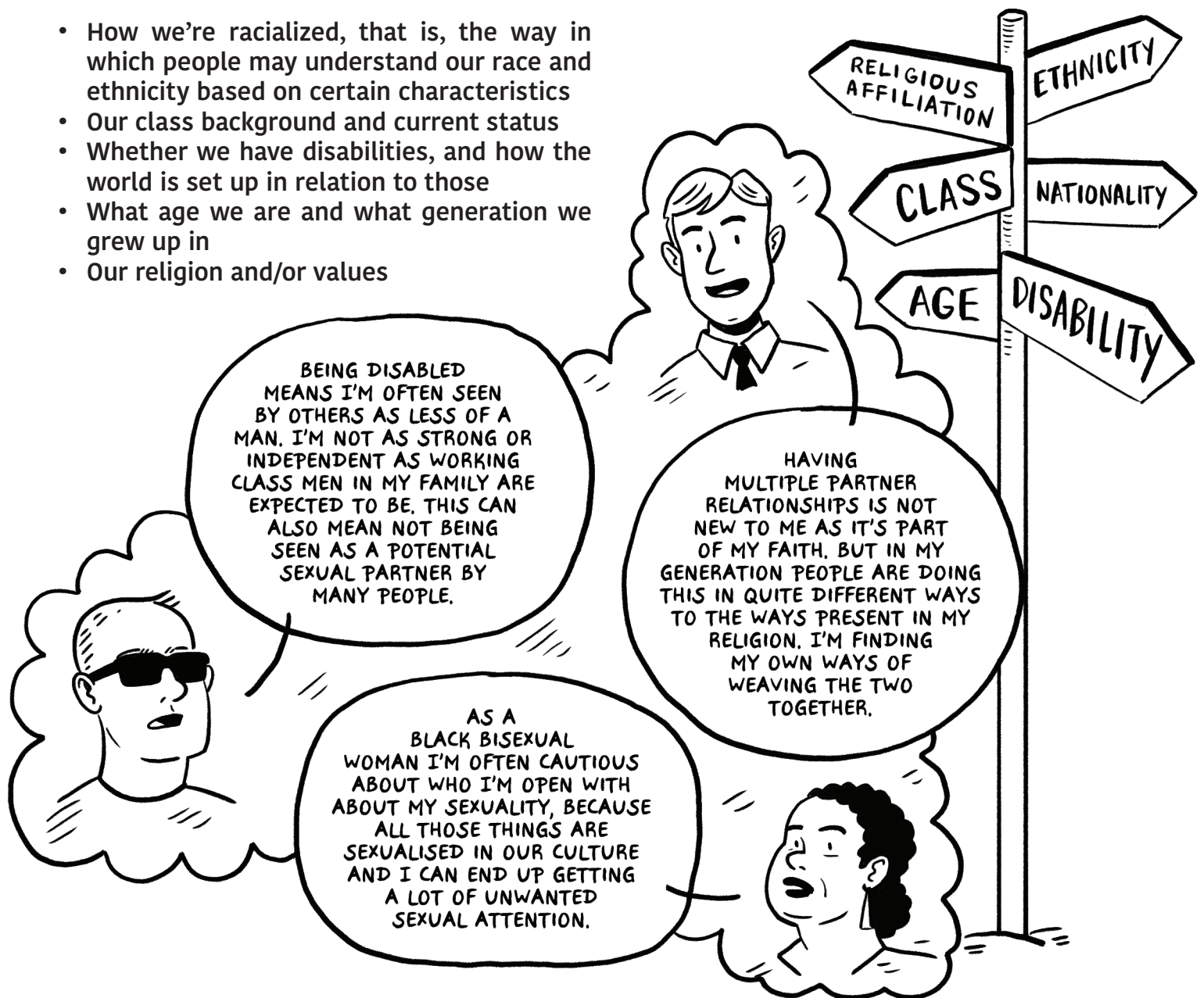
⇒ Intersectionality ⇒

Just like when we explore a landscape, we may not walk each path, or notice every river and tree, we may not always think of how many components make up our sexuality and how, all together, they're more than the sum of their parts.

Intersectionality is a term coined by US Black feminist Kimberlé Crenshaw to describe the way in which our social identities operate within multiple systems of oppression, discrimination, and privilege that work together to impact our lives in specific ways.

For example, sexuality is entwined with the following things, and more:

- How we're racialized, that is, the way in which people may understand our race and ethnicity based on certain characteristics
- Our class background and current status
- Whether we have disabilities, and how the world is set up in relation to those
- What age we are and what generation we grew up in
- Our religion and/or values



What are your intersections in relation to sexuality? What aspects of your identity and experiences shape, or have shaped, how you experience your sexuality?

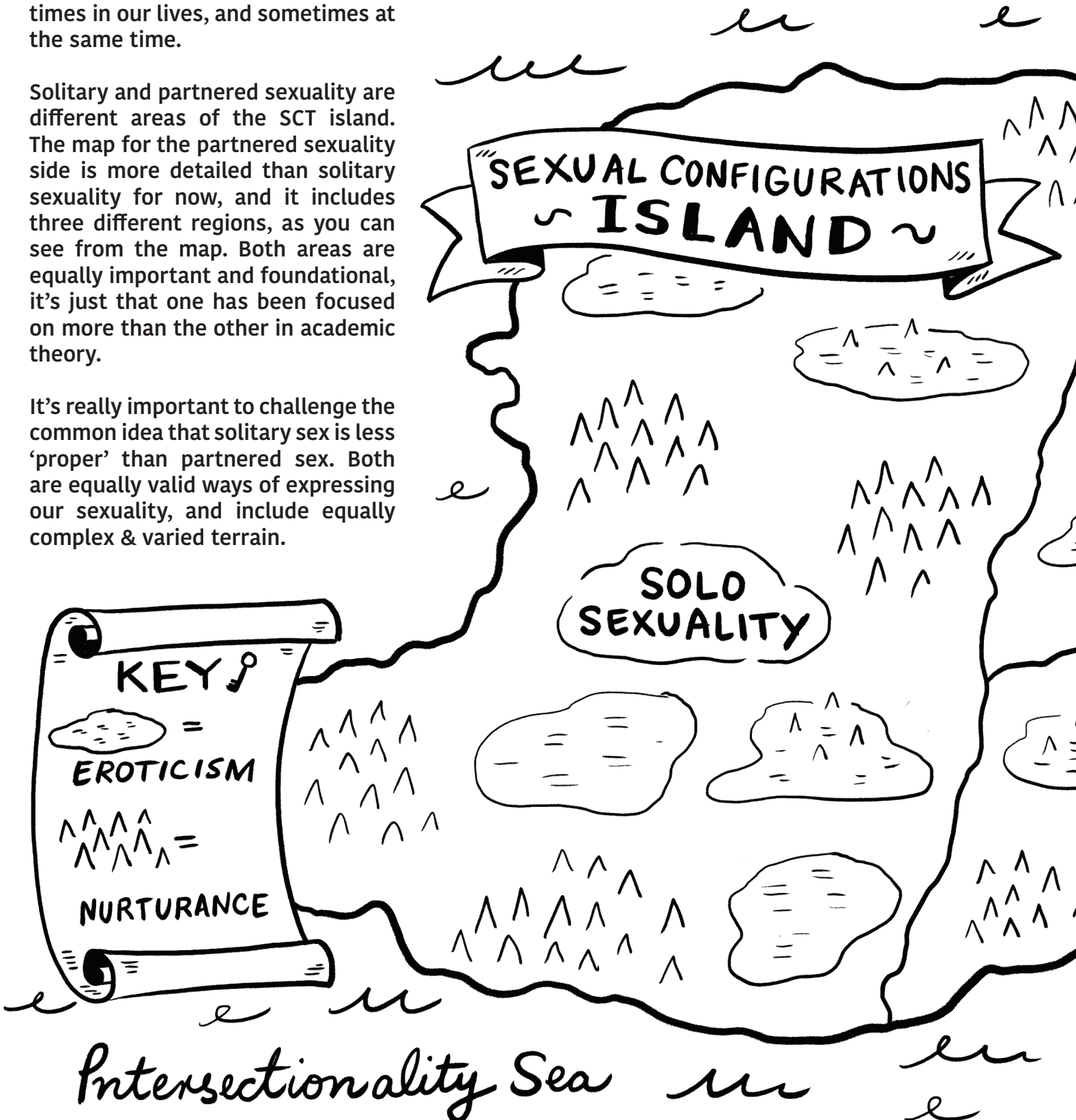
SOLITARY & PARTNERED

SCT distinguishes between solitary and partnered sexuality. Everyone has the potential to engage in both of these, sometimes at different times in our lives, and sometimes at the same time.

Solitary and partnered sexuality are different areas of the SCT island. The map for the partnered sexuality side is more detailed than solitary sexuality for now, and it includes three different regions, as you can see from the map. Both areas are equally important and foundational, it's just that one has been focused on more than the other in academic theory.

It's really important to challenge the common idea that solitary sex is less 'proper' than partnered sex. Both are equally valid ways of expressing our sexuality, and include equally complex & varied terrain.

What



is SCT?

EROTICISM & NURTURANCE

There are features that run through both areas of solitary and partnered sexuality: eroticism and nurturance. However, in SCT these traits are only applied to partnered sexuality so far.

We've depicted eroticism as the clear land on this island, and nurturance as the forested or wooded areas. There are some areas that are fairly clear with a few trees to represent places where eroticism and nurturance overlap.

Eroticism refers to aspects of sexuality connected to pleasure, feelings of arousal, getting excited, lust, orgasms and so on. Nurturance refers to intimacy and feelings of love and closeness. Both can be physical or psychological, like the warmth you feel from being loved, or the anticipation of pleasure from genital touch.

As we go on you might like to sketch out your own version of this island. What kinds of things would go on the solitary and partnered sides for you? What do eroticism & nurturance look like in your life? Are they really separate or totally entangled? Do you tend to look for these in the same or different relationships? How large or important would the different regions of your map be?

Over the next three pages we'll explore key areas of the partnered side of the island: partner number, gender/sex, and other aspects. Keep in mind, though, that these areas might well be interconnected for you.

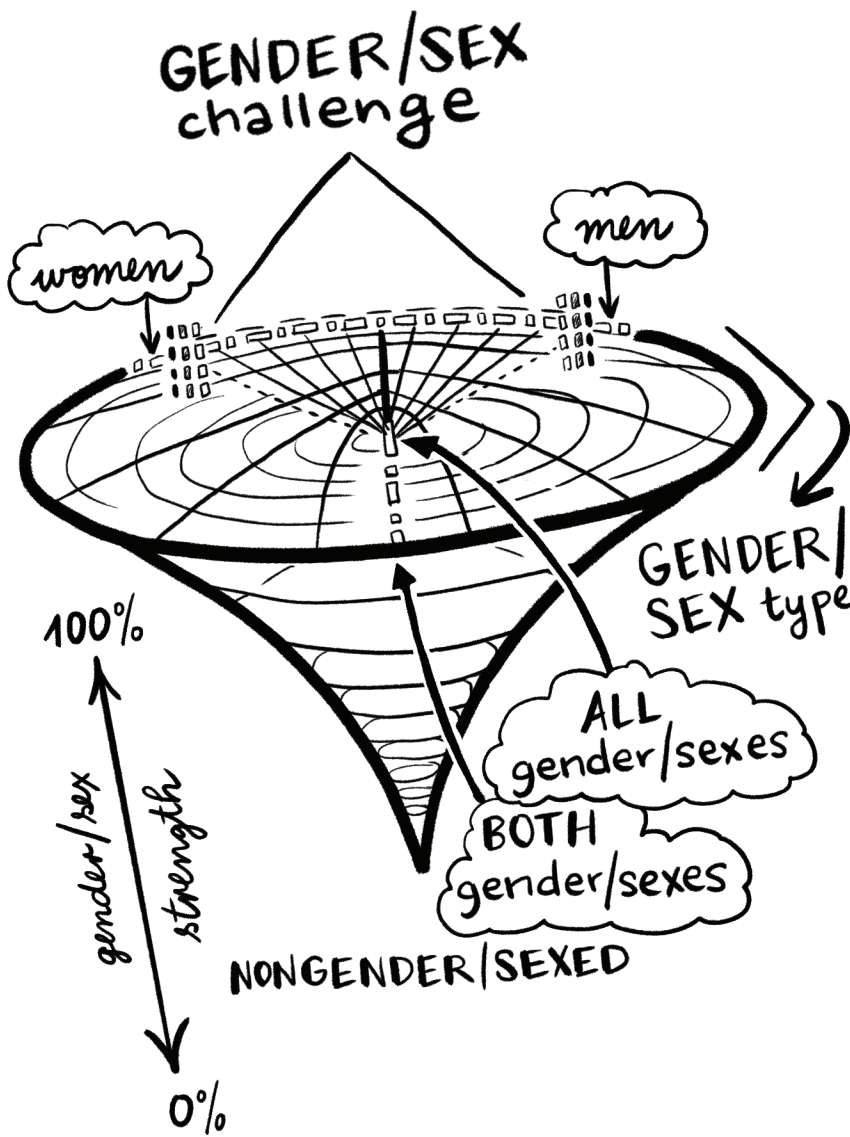


KEY ELEMENTS of all REGIONS

The SCT diagrams can give you a way to map out some of the things we've been discussing, a sort of visual way to locate some aspects of your partnered sexuality. For all of the regions we're about to look at - partner number, gender/sex sexuality, and other aspects of sexuality - SCT considers several different elements including:

- The strength of that element (how important it is to your sexuality)
- How specific it is (whether your sexuality in that region is very specific, or quite broad)
- Whether where you're at in that region fits within the culture around you, or challenges it

SCT maps all these things onto diagrams like this one. For example, on the gender/sex sexuality diagram (region 2):



Strength is depicted on the vertical of the diagram - e.g. if gender/sex of your partner is very unimportant you'd be near the bottom, if it's very important you'd be near the top

Specificity is depicted in the big circle - e.g. if you were only attracted to women you'd put a dot near the left hand side, if you were attracted to several genders you'd shade a wider area

How you relate to cultural norms is depicted by whether you'd put yourself in the main section of the top circle or in the slice called the 'challenge area', which reflects transcending, resisting, not fitting, or challenging norms.

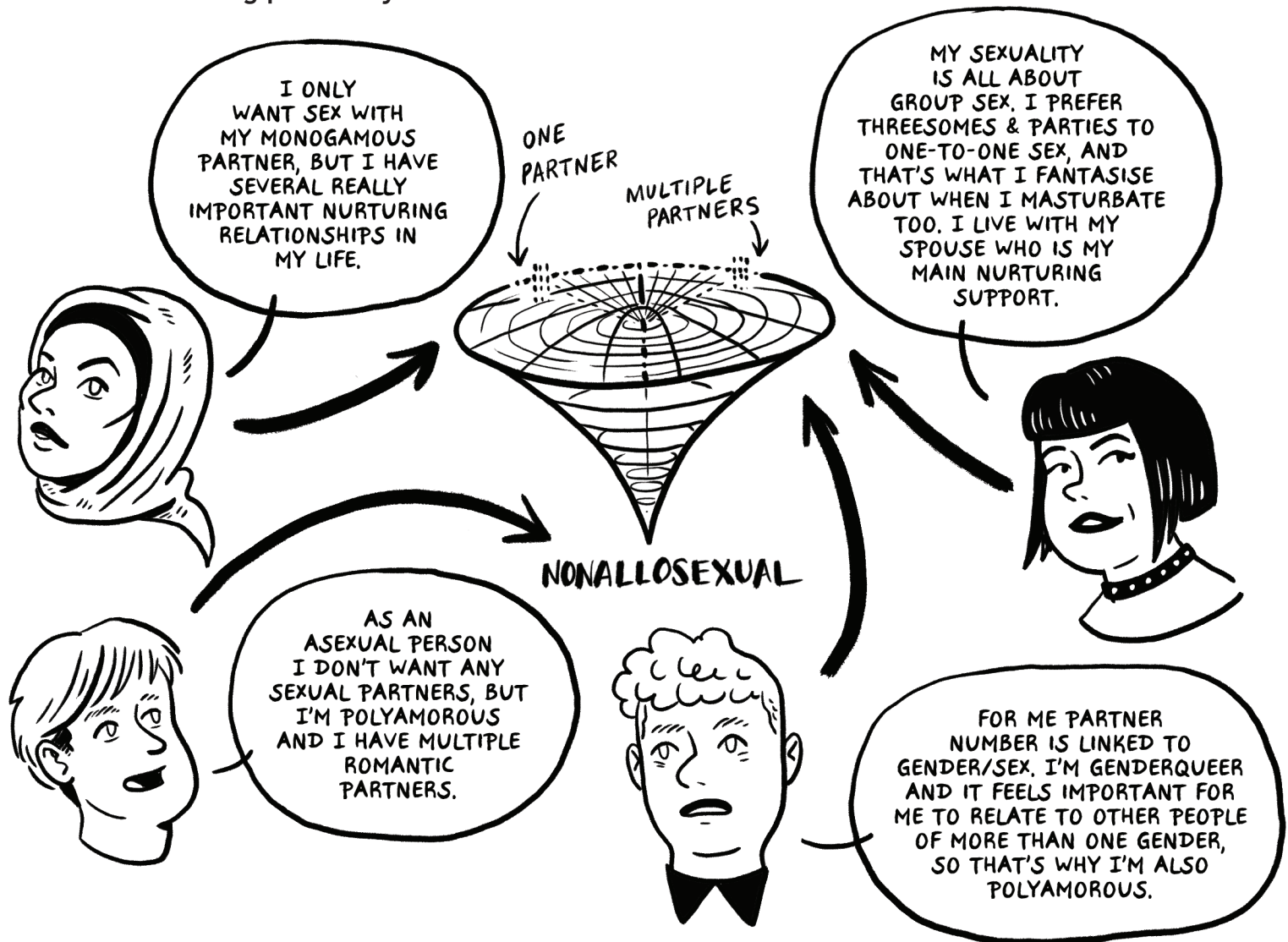
There's even more to filling out the diagrams so, if you'd like to learn more, check out the links at the end.

≡ REGION 1 : PARTNER NUMBER ≡

The partner number region is all about the number of partners we like to have.

As with all the regions, this can be represented with erotic and nurturant areas which might be the same or different. Or, maybe sexuality is both at the same time for you.

Think about where you are on a spectrum from zero to many when it comes to the number of erotic & nurturing partners you like to have.



You can also ask yourself these further questions:

- How strong is this aspect of your sexuality from 'not at all' to 'very'?
- How specific is this aspect? Do you want a very specific number of partners, or would you be okay with a broad range of options?
- Is it the same or different for eroticism & nurturance?
- How does it connect with the other regions (gender/sex & other aspects)?
- Does your place on this aspect mean that you're considered to be within the norm in your culture or challenging it, and how does that affect you and/or your partners?
- Is your orientation on this aspect of sexuality reflected in your current status or not?
- How does it relate to your intersections (e.g. gender, race, class, age, disability, etc.)?

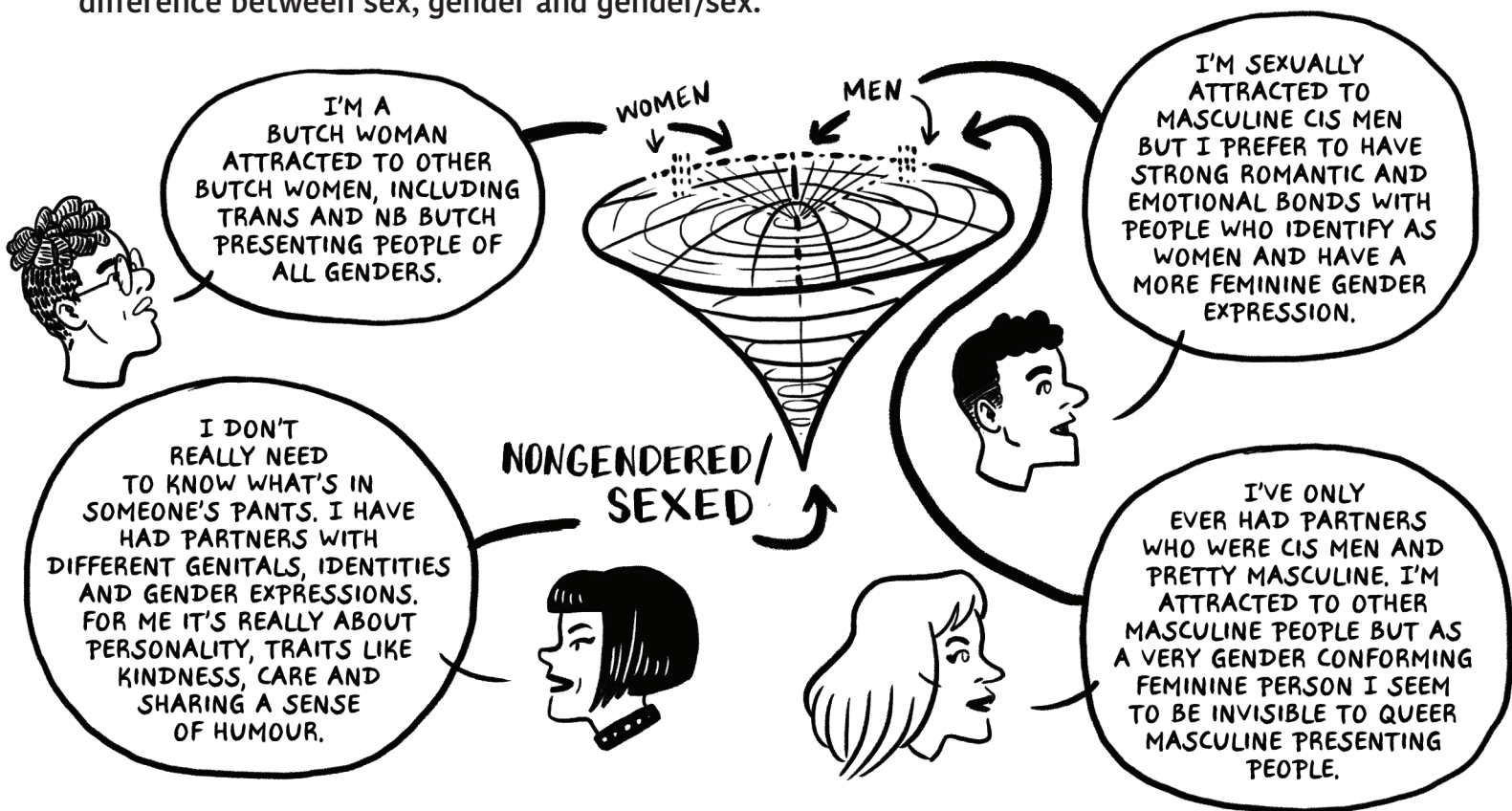
⇒ Region 2: GENDER/SEX SEXUALITY ⇐

Gender/sex sexuality is about who we're attracted to in terms of people's sex, gender and gender/sex.

As with all of the areas of sexuality, this can be similar or different in terms of who we're attracted to (orientation) and who we're partnered with (status).

Gender/sex sexuality in SCT includes both gender/sex sexualities that conform to social and cultural expectations and those that challenge them. This means that both binary and non-binary aspects of sex, gender and gender/sex can be mapped in SCT.

These can all seem very confusing, so you may want to revisit page 5 where we talked about the difference between sex, gender and gender/sex.



Let's take a breath now and think about what this means for you:

- How strong is this aspect of your sexuality from 'not at all' to 'very'?
- How specific is this aspect? Are you attracted to very specific gender/sex expressions, or would you be okay with a broad range of expressions?
- Is it the same or different for eroticism & nurturance?
- How much do others' gender, sex, or gender/sex matter?
- How does it connect with the other regions (partner number & other aspects)?
- Does your place on this aspect mean that you're considered to be within the norm in your culture or challenging it, and how does that affect you and/or your partners?
- Is separating gender from sex useful for me?
- Is your orientation on this aspect of sexuality reflected in your current status or not?
- How does it relate to your intersections (e.g. race, class, age, disability, etc.)?

⇒ REGION 3: Other aspects of SEXUALITY ⇐

As we saw on page 6, there are many other aspects of sexuality that can be just as important as partner number and gender/sex, or more so.

This region of your island could be very large, and subdivided into many more different areas and terrains to include the full complexity of your sexuality.

Again, what you're attracted to in terms of other aspects can be similar or different in relation to eroticism & nurturance. For example, something that is appealing to you sexually might not appeal to you when looking for emotionally close relationships, or vice versa. You might like certain kinds of physical touch from a romantic partner, but not from a casual sex partner. Or those things might be the same for you.



You can also ask yourself these further questions:

- How strong is each of these aspects of your sexuality from 'not at all' to 'very'?
- How specific are they? E.g. are you into quite specific things sexually, or a broad range of possibilities?
- Is it the same or different for eroticism & nurturance?
- How does it connect with the other regions (partner number & gender/sex)?
- Does your place on this aspect mean that you're considered to be within the norm in your culture or challenging it, and how does that affect you and/or your partners?
- Is your orientation on this aspect of sexuality reflected in your current status or not?
- How does it relate to your intersections (e.g. gender, race, class, age, disability, etc.)?

≡ Branching OR Coinciding? ≡

Hopefully you've now got a sense of just how multifaceted our sexualities are. For example, we might have different attractions in terms of the kind of people we like to flirt with, hook up with, or form relationships with of different kinds. We might look to different people for different forms of nurturance (e.g. listening, hugging, advice giving, or practical support).

In wider culture it's often assumed to be better, or more 'ideal' if all aspects of sexuality align. For example, if we're a heterosexual-identified woman who is sexually interested in men, and forms relationships with men.

However, in reality, different aspects of our sexualities often branch instead of coincide, and neither is better or worse.

If we recognise that branching is just as valid as coinciding, then we can stop trying to match up to some ideal, and embrace the unique landscape of each of our sexualities.



fluid or FIXED?



One of the things that SCT includes is the idea that sexuality is not fixed throughout our lives. For example, as we get older we often have a very different understanding of our sexuality and the relationships we've been in than at earlier stages of our lives.

As we explore the landscape of sexuality, we may go down one path and discover an unexpected meadow. We may turn back and decide to take another path. We may notice new features of the landscape that we didn't notice the first time we walked that same path.

Wherever your journey takes you, we hope that this zine may be one of the maps that you can return to, whenever you want or need to, to reflect on where you've been, where you are, and what potentialities might lie ahead for you.

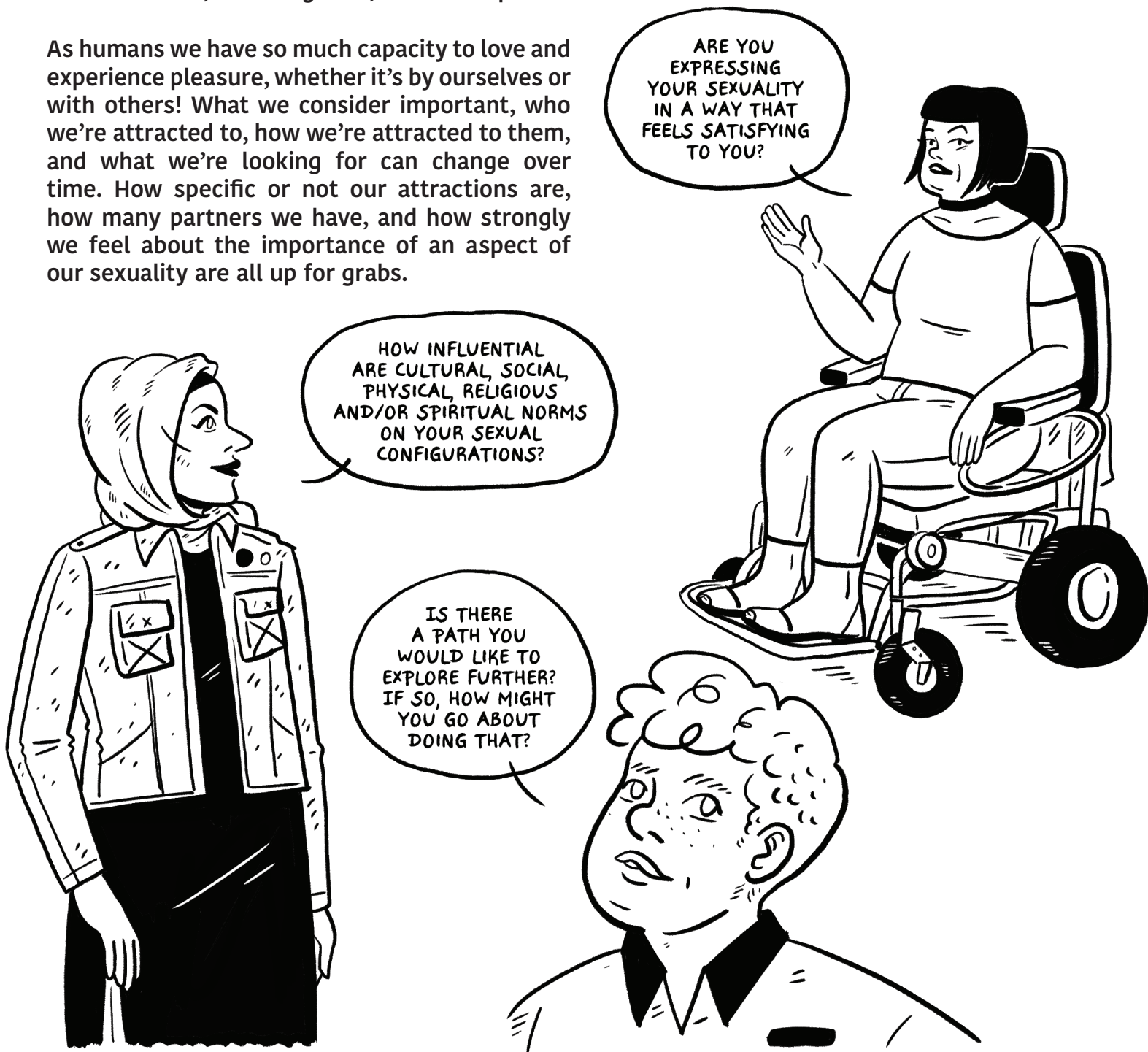
If you're interested in more detailed mapping of your sexual configurations using the diagrams developed by Sari, or if you want to use this theory in your own research, there are links in the further resources to help you do that!

Bringing it all together: SCT in our EVERYDAY LIVES

You may remember that Sari wanted to include people's lived experiences of human sexuality when she developed SCT. This is important because sometimes it can seem as if the culture around us (media, families, school, friends, faith communities, etc.) is telling us that there is ONE right way to express our sexuality.

Across time and space though, sexuality has been multifaceted, and these facets are sometimes really important to people and cultures and sometimes less so. For example, we haven't even talked about ecosexuality here, which is the erotic and nurturing connection some of us have with the earth, including land, water and plants.

As humans we have so much capacity to love and experience pleasure, whether it's by ourselves or with others! What we consider important, who we're attracted to, how we're attracted to them, and what we're looking for can change over time. How specific or not our attractions are, how many partners we have, and how strongly we feel about the importance of an aspect of our sexuality are all up for grabs.



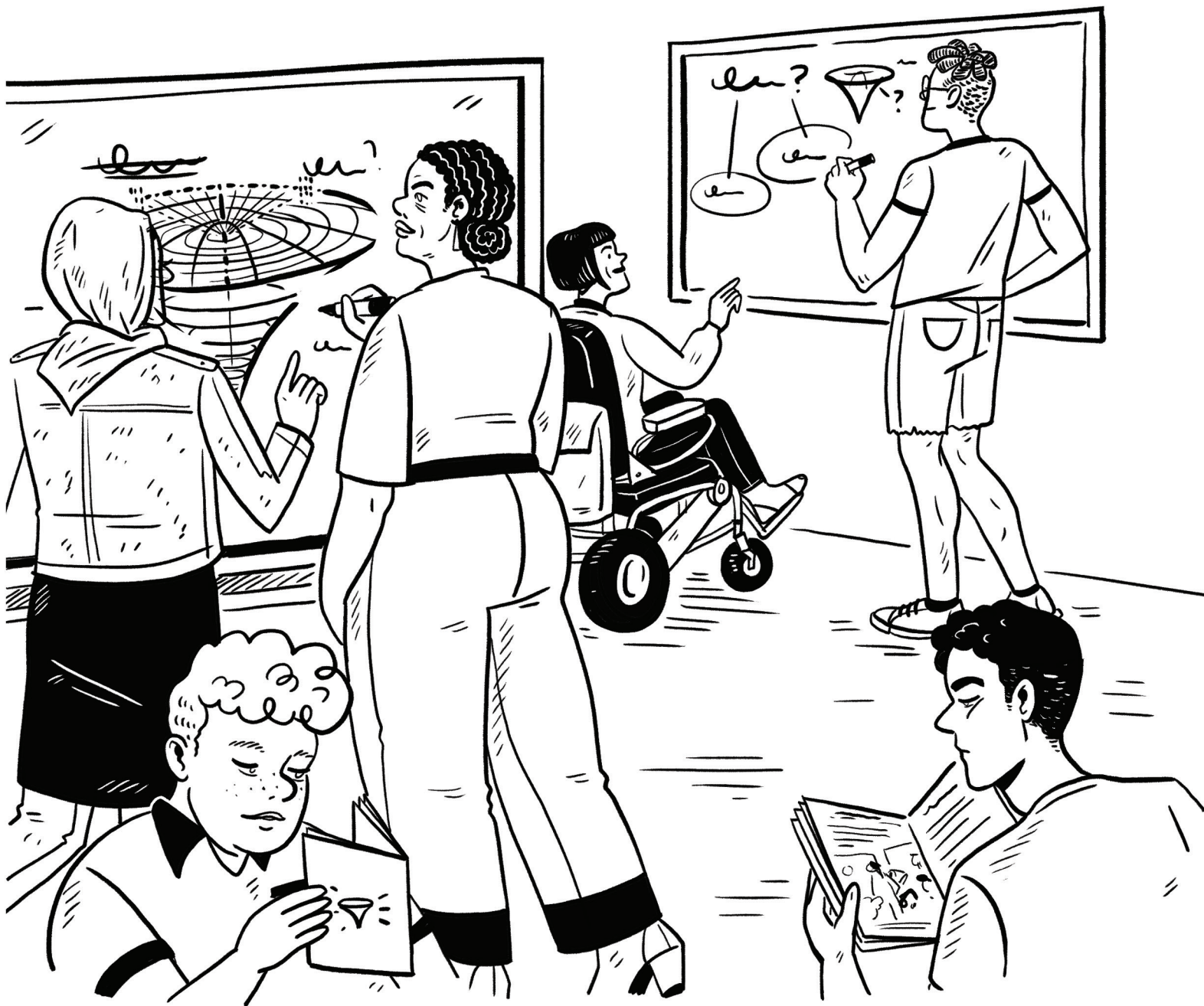
⇒ IS THIS IT? ⇐

--- TAKING SCT FURTHER --->

Before ending our journey together, we'd like to revisit one of the ideas we've already talked about.

As we said earlier, SCT is A theory, not THE theory. This means that it's just one brilliant idea that Professor Sari van Anders had to explore the vast landscape of human sexuality.

You're welcome to use SCT as a tool, if you think it's useful. It's also okay to come up with new ideas, expand the landscape, change the map, or throw it out altogether. Part of science is testing ideas in practice.



We hope you've enjoyed joining us for this specific journey! If you'd like to explore these topics more, the next page has some further resources.

⇒ ... further RESOURCES ⇐

The original paper that this zine is based on is:

van Anders, S. M. (2015). Beyond sexual orientation: Integrating gender/sex and diverse sexualities via sexual configurations theory. *Archives of Sexual Behavior*, 44(5), 1177-1213.

If you want to read other accessible overviews of some of the theories this zine is based on, you can find them here:

Barker, M-J. (2018). *The psychology of sex*. London: Routledge and Psychology Press.

Barker, M-J. & Scheele, J. (2016). *Queer: A graphic history*. London: Icon Books.

Collins, P. H., & Bilge, S. (2016). *Intersectionality*. Cambridge: Polity Press.

Crenshaw, K. (2018). *On Intersectionality: Essential Writings*. New York City: The New Press.

hooks, b. (2000). *Feminism is for everybody: Passionate politics*. London: Pluto Press.

Serano, J. (2013). *Excluded: Making feminist and queer movements more inclusive*. Berkeley: Seal Press (www.juliaserano.com).

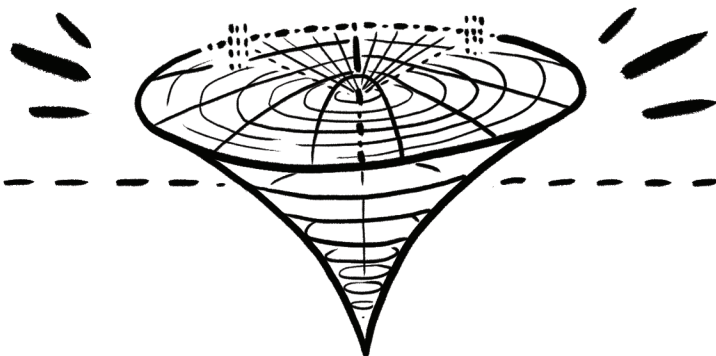
These self help books on gender, sex, and relationships explore all these ideas in further depth with lots of activities:

Barker, M-J. & Hancock, J. (2017). *Enjoy sex (how, when and if you want to): A Practical and inclusive guide*. London: Icon Books. (megjohnandjustin.com)

Barker, M-J. (2018). *Rewriting the rules: An anti self-help guide to love, sex and relationships*. London: Routledge. (rewriting-the-rules.com)

Iantaffi, A. & Barker, M-J. (2017). *How to understand your gender: A practical guide for exploring who you are*. London: Jessica Kingsley.

You can find zines about self-care and staying with feelings on the rewriting-the-rules.com website to help if you're finding these explorations challenging. You can find zines to help you write your own sex manual, erotic fantasies map, and relationship user guide on megjohnandjustin.com.



≡ GLOSSARY of TERMS ≡

Asexual (ace): People who don't experience sexual attraction.

Aromantic (aro): People who don't experience romantic attraction.

Binary: Seeing things as only one of two either/or possibilities, e.g. either you are gay or straight.

Bisexual (bi): People who're attracted to more than one gender.

Butch: Being masculine in expression, role and/or appearance that are sometimes radical relative to gender norms; commonly used within lesbian, gay, bi+, and queer communities.

Cis (cisgender): Someone whose sex assigned at birth and gender identity align. E.g. someone assigned male at birth who identifies as a man.

Dominant (dom/me, top): Taking a more authoritative role in relation to a submissive in sexual and/or kink dynamics (some use top for taking the more active and/or penetrating role).

Eroticism: Aspects of sexuality such as pleasure, getting excited, arousal, orgasms, etc.

Femme: Being feminine in expression, role and/or appearance.

Fluid: Changing over time.

Gay: A person who is attracted to people of the same gender as themselves. Sometimes used as an umbrella term but often just means men.

Gender: Can refer to the social roles of what's appropriate for men, women or other genders, or our sense of ourselves as a woman, man, or non-binary person.

Gender/sex: An umbrella term to capture the intertwined relationship between sex & gender and how they can't always be neatly separated.

Identity: How we describe or label ourselves, e.g. sexual identity terms include bi, asexual, or submissive.

Intersectionality: Black feminist Kimberlé Williams Crenshaw's term for overlapping social identities, and the related systems of privilege and oppression that impact our lives.

Kink (BDSM): People who enjoy power, sensation and/or role-play. BDSM stands for Bondage & Discipline, Dominance & Submission, Sadism & Masochism.

Lesbian: A woman who is attracted to other women.

Marginalized Groups (margins): People who are outside of what's considered the cultural 'norm' and generally oppressed due to some aspect of body, identity, and/or experience.

Monogamy: Having only one close romantic and/or sexual relationship and agreeing to exclusivity.

Non-binary or Genderqueer: People who're outside of the gender binary of male and female.

Non-monogamy: Having multiple romantic and/or sexual relationships.

Normativity: The set of cultural norms that are often taken for granted (e.g. heteronormativity is the common idea that it's normal to be heterosexual, which marginalises lesbian, gay & bisexual, pansexual and queer people).

Nurturance: Intimacy and feelings of love and closeness.

Orientation: Sexual orientation refers to the kinds of people, roles, or experiences we're generally sexually

attracted to, or oriented towards.

Pansexual (pan): Someone who is attracted to people of all genders. Sometimes pansexual people also talk about gender not being an important or even relevant part of their attractions.

Partnered sexuality: Sexuality that involves other people. The number of people can vary from one to many.

Polyamory (polyam): A relationship model in which it's possible or ideal to have multiple romantic and/or sexual partners.

Queer: Sometimes used as a catch-all term for people who aren't heterosexual or cisgender. Also used for any (sexual, gender, or relationship) experience outside of normativity.

Sex: Sex can be used to indicate bodily aspects of ourselves, such as our sex assigned at birth. These aspects can be external or internal and may or may not change over time (e.g., sexual characteristics such as beards and breasts; hormone levels; chromosomes).

Sex is also used to indicate sexual experiences by ourselves (solo sex) or with others (partner sex).

Sexual Configurations Theory (SCT): A theory created by Prof. Sari van Anders based on feminist science and queer theory to address and include as many lived experiences of sexuality as possible.

Sexual diversity: The different ways in which we express our sexualities.

Sex work (exchange sex): Sexual labor exchanged for money, goods or housing. For example being paid for having sex with someone, or receiving drugs, or housing for one or more nights in exchange for sexual acts.

Single/solo: Someone who is not in a partnered relationship.

Solitary sexuality (solo sex): Aspects of our sexuality that don't involve other people, e.g., masturbation.

Specificity: In SCT this relates to how open or specific we are in an aspect of our sexuality. The degree of specificity/openness can be high or low. E.g. we may be open to dating any number of partners or only one partner.

Status: What we're doing in certain times or places. E.g. the number of partners we have at a specific point in time.

Straight (heterosexual): Someone who is only attracted to people of the 'other' gender. This is an identity label so people may identify as straight but still have sex with people of different genders.

Strength: In SCT, strength indicates the degree of importance of an aspect of sexuality in someone's lives. This can range from 0% (not relevant or important) to 100% (very important/essential).

Submissive (sub, bottom): Taking a role that yields to the authority of the dominant (top) in sexual and/or kink dynamics. (Some use bottom for taking the more passive or receptive role.)

Switch (versatile): A person who can be either dominant or submissive, a top or a bottom.

Trans (transgender): An umbrella term for people whose sex assigned at birth differs from their gender identity.

≡ BIOGRAPHIES ≡

SARI VAN ANDERS

I'm a scientist and scholar who does and teaches sex research, social neuroendocrinology, feminist/queer science, and gender/sex and sexual diversity. I was at the University of Michigan for about a decade, but now I've returned to Canada as the Canada 150 Research Chair in Social Neuroendocrinology, Sexuality, and Gender/Sex at Queen's University. I'm also a partner, parent, tempered radical, really-kinda-queer straight-seeming cisgender woman, and really quite funny. I love to read, learn, talk to people, think about things, and make sense of stuff.



MEG-JOHN BARKER

I'm a writer, therapist and activist-academic who lives in London, UK. I'm also a trans masculine, non-binary, bi, queer person from the North of England originally. I'm all about explaining academic, therapeutic and activist ideas in ways people can usefully apply to their everyday lives. You can find some of my books on page 22.

ALEX IANTAFFI

I'm a therapist, writer, speaker, scholar and educator. I'm also a trans masculine, non-binary, bi, queer, Italian, immigrant, disabled parent who currently lives, loves and works on Dakota and Anishinabeg territory on Turtle Island, also known as Minneapolis, Minnesota, US. I am passionate about healing justice and I love sharing knowledge beyond the confines of academia.



JULIA SCHEELE

I'm a freelance illustrator, comics artist and graphic scribe. I'm also a queer and poly femme(ish) cis woman living in Glasgow, Scotland, though originally I'm German and have grown up around the world. I co-run One Beat Zines, a feminist zine collective and distro, and am generally passionately active in the DIY zine, comics and music scenes here and in London.