

When you're done reading, pass it on!

THE KETCHIKAN QUEER COLLECTIVE

The Ketchikan Queer Collective is a committee of the Ketchikan Pride Alliance. We are a group of individuals who have come together to inform, inspire, and build community through our quarterly publication Loud and Queer! Based in Ketchikan, we work locally and regionally to make LGBTQ+ experiences visible and our voices heard.

HOW TO SUBMIT YOUR WORK

- Have a personal connection to Alaska
 - For example: live here, have lived here, work here, have visited here
- Please keep written works to approximately 300 words (around one page)
- Want to create our next issue cover art? Submit your artwork!
- Email submissions to loudandqueerketchikan@gmail.com



PWYC

If you liked reading this zine, consider paying what you can to help with printing costs and website maintenance.

JOIN OUR MAILING LIST!



Scan the QR code and subscribe to get the best of what's queer, every quarter, in your inbox.

EMPOWERMENT IN PRINT - TOGETHER WE ARE STRONG



Based in Ketchikan • Representing Southeast Alaska

Cover Artwork by Hannah Bayles - She/They - Pansexual - Ketchikan, AK

**CALL FOR
SUBMISSIONS**

Wardrobe/Set Design: Rae Walton - Any Pronouns - Queer
Photographer/Model: Jason Dallas Hensler Baldwin - Any Pronouns - Nonbinary



Scan the QR
Code to check
out our
Submissions
Page

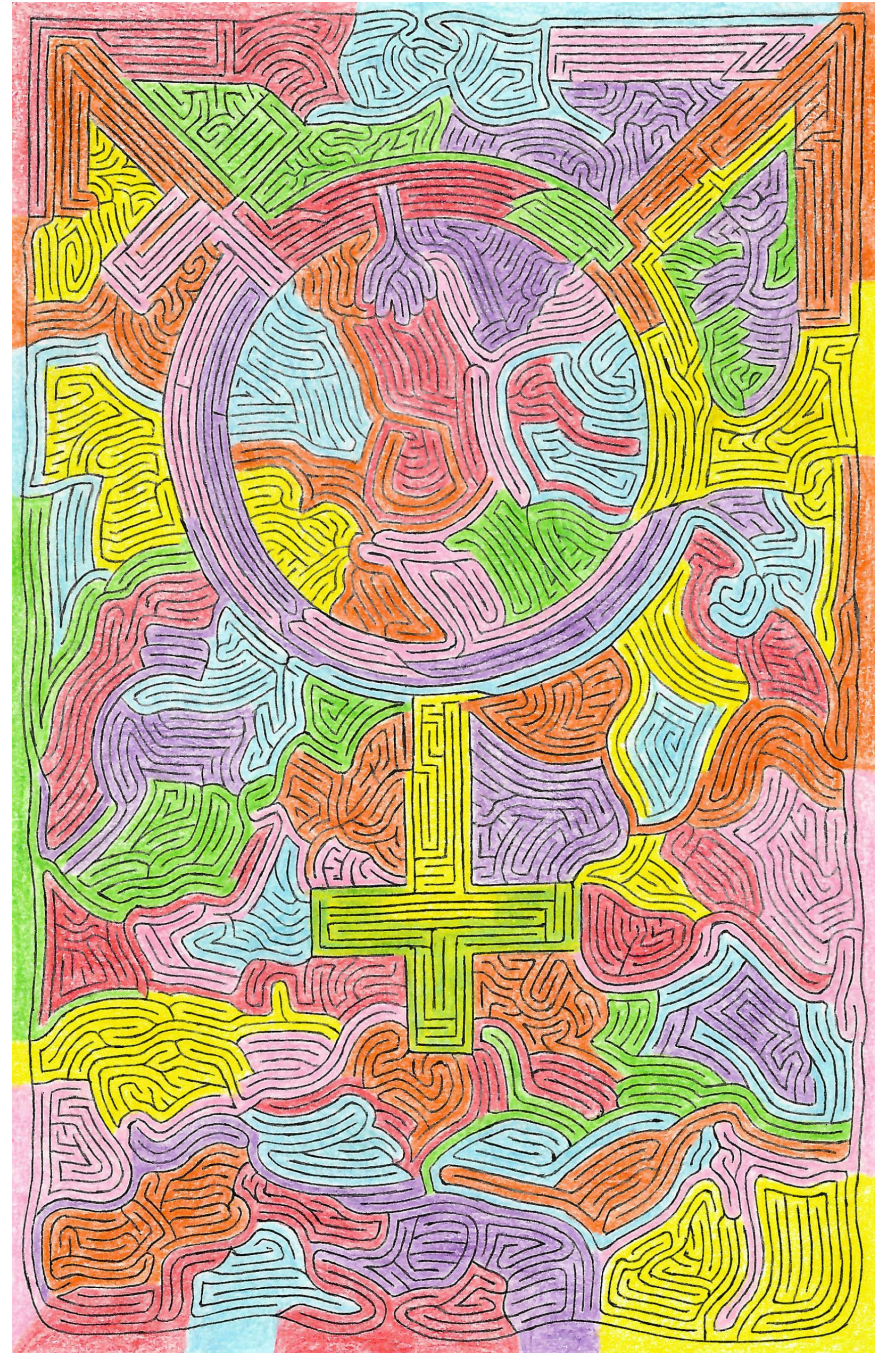
LOUD & QUEER!

Loud and Queer! is a quarterly zine published by the Ketchikan Queer Collective featuring visual art, articles, and resources. **Loud and Queer!** connects LGBTQ+ people of Southeast Alaska to inform, inspire, and build community. This publication tells our stories by and for each other.

Send submissions to: loudandqueerketchikan@gmail.com

Puzzle Me This

START



Maze created by Ian Clarke - He/Him - Ally - Ketchika, AK

FINISH

Email your answers to loudandqueerketchikan@gmail.com
for a chance to win a prize! The winner will be announced in our next issue.

IN GAYER

NEWS

The Ketchikan Community Foundation awarded the Ketchikan Pride Alliance a \$3,000 grant to sustain the Loud and Queer! zine over the next year!

Many thanks to the Ketchikan Community Foundation for supporting local LGBTQ+ artists, and for helping us build connections to each other and resources. A big thanks to all of you who help make this zine possible with your submissions and support!

The Ketchikan Queer Collective sends free copies of each issue of Loud and Queer! to schools and public libraries in communities throughout Southeast Alaska. Loud and Queer! is now available in 20 communities in Southeast Alaska, and 1 community in Prince William Sound!

Are you a librarian, instructor, student, or do you reside in Southeast Alaska? Don't see Loud and Queer! in your school or public library? Contact us and we'll send a free copy of Loud and Queer! to your community.

Email us at loudandqueerketchikan@gmail.com or message us on Instagram @loudandqueerketchikan.



This project was made possible by a grant from the Ketchikan Community Foundation, an Affiliate of the Alaska Community Foundation.



Photographer:
Michael McGinnis
He/Him
Polyamorous
Ketchikan, AK

THIS IS LINGÍT AANÍ

The Land of the Tlingit

We are located on the current and ancestral lands of the Tlingit, who have been living here since time immemorial. Kichxáan (Ketchikan) remains the territory of the Taant'a Kwáan (Sea Lion Tribe) of the Tongass Tlingit. We are grateful for the opportunity to live and learn here in mutual respect and appreciation.

BACK TO THE BASICS

HETERONORMATIVITY

Heteronormativity assumes heterosexuality is the default sexual orientation, and the only normal or natural way to express sexuality and attraction. It's also often associated with views of a strict gender binary, gender as something fixed at birth, and traditional gender roles.

Not only does heteronormativity normalize being heterosexual, it also privileges those that identify as heterosexual over LGBTQ+ folks. Our societal institutions like marriage, education, hospitals, the legal system, and many more, historically give more power and rights to those who are heterosexual.

Heteronormativity presents in many different ways. These are a few examples of how heteronormativity is displayed.

Media

Media influences the way we see ourselves and others. From commercials to romantic comedies, when it comes to relationships, we mostly see heterosexual relationships with folks that are cisgender.

Often, when there are LGBTQ+ characters their sexuality is treated more as a plot point rather than normalized.

Coming Out

Coming out has historically been an important yet often very challenging process for LGBTQ+ individuals to no longer conceal their sexual orientation and/or gender identity.

Heteronormativity perpetuates the binary of being "in" or "out" of the closet and demands that people announce their "difference".

Marriage

Laws and healthcare have historically centered around and prioritized heterosexual relationships.

Same-sex marriage won't federally recognized until the 2015 U.S. Supreme Court decision in Obergefell v. Hodges.

Prior to legalized marriage, same-sex couples were often denied access to be with a hospitalized partner because they were not a blood relative or spouse.

Sex Education

Sex education often focuses on heterosexual relationships between cisgender people, excluding LGBTQ+ identities and relationships.

This reinforces heterosexuality and leaves LGBTQ+ youth dangerously underinformed about safer sex, healthy relationships, and reproductive health.

YOU'VE GOT MAIL!



The first idea of a Pride Group in Ketchikan was in February of 2014.

A local friend had invited many to her house for a meeting with other LGBTQ people. It was a dinner social, informal and safe. From that meeting grew a circle of other LGBTQ folks in a social network platform that stressed anonymity. And it worked! To this day, the platform still exists.

"Wouldn't it be nice if we were able to form a group to help other LGBTQ folks in Ketchikan?" was one of the topics of discussion.

Not a whole lot of progress for the first year; which can be expected since many of the current participants weren't out yet. But with time, the group grew to the point that we could start meeting publicly in various places. This is where "Transgender Ketchikan" was created. This was a Friday meet up of several local transgender folks in a local coffee shop. It was a breath of fresh air to be in a safe place surrounded by friends.

From this point, several years had passed. The first Pride picnic was held with a good number of people in attendance. All were in agreement that we would need to do the picnic again in the following years. We had such a diverse group of attendees. Many of which were allies. "I want to be fabulous today too" were the comments.

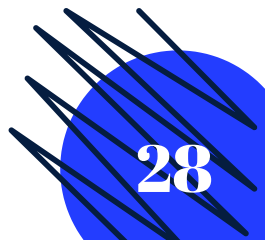
We were able to obtain a grant from SEAGLA in Juneau several years ago that allowed us to hire an attorney to incorporate Ketchikan Pride Alliance. Of course not a lot happened the first couple of years since the group had very little money. We were once again able to receive a small grant to assist our group with an active non-profit status. Thus, Ketchikan Pride Alliance Inc. was born! That was 2 years ago.

Why am I telling you this? Well, eight years ago, I had a goal and a vision to create a non-profit incorporation for the Ketchikan community that was positive and educational. I'm happy to say that that goal has been met and I'm beyond thrilled at the progress KPA has made in the past year.

Having achieved that goal; it is my intention to have the younger, more energetic and fresh individuals lead KPA into the next decade. Therefore, I will be stepping down as your president on July 1, 2022. It's with an extremely happy heart that I'm able to do this having reached a long term goal. For that I thank you all and ask that you support the Vice President in this transition as well as the new President of KPA.

Thank you! It was an exciting ride!

Sheen Davis
She/Her
Ketchikan, AK





My English name is Corinne and my Tlingit name is Kanik! I am Tlingit, Haida, and Tsimshian and I grew up in Juneau, Alaska!

This is Tlingit for “love is love” but the direct translation is “to stand with someone is to choose to stand with someone.” X̱'unei Lance Twitchell helped me with the Tlingit translation!

Gunalchéesh for providing the community with these cool opportunities!

Corinne James
She/Her/They/Them
Queer
Juneau, AK

How to Combat Heteronormativity

Challenging heteronormativity is not about challenging heterosexuality. It is about questioning the idea that heterosexuality is the only normal, natural, or good form of sexuality.

Share How You Identify

Introducing yourself with your name and pronouns makes space for others to do the same.

Example:

Steven: Hi I'm Steven, I use he/him pronouns.

Jamie: Hi Steven! I'm Jamie, I use they/them pronouns.



Don't Force Sexuality on Children

Living in a heteronormative culture, children are assumed by default to be straight. Heterosexuality is forced on children from a very young age. For example, age-appropriate behavior by young children is often given heterosexual undertones by adults inappropriately sexualizing innocent actions. “Is that your girlfriend, Billy?”



Use Inclusive Terms When Asking Questions

Don't make assumptions. Be thoughtful and intentional about the language you use. Use partner instead of boyfriend or girlfriend and husband or wife when first asking about someone's significant other.

Consume Consciously

Be intentional about what media you consume and products you purchase. Choose to support shows, movies, and artists that challenge heteronormativity. Try to avoid buying products that perpetuate traditional gender roles or gender stereotypes.

Example:

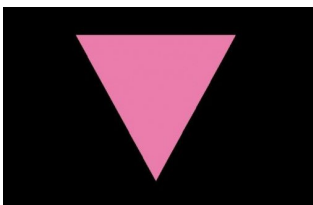
Leah: "Is your partner coming to the party?"

Tori: "Yeah! I'm bringing Taylor. They LOVE murder mysteries!"

Leah: "It should be a great time!"

Evolution of the Pride Flag

Many people use the rainbow flag to represent the LGBTQ+ Community, but it's not the only flag that people in the community connect with. Different groups, genders, and identities have come up with their own flags over the years to bring awareness to their unique needs and experiences.



While the pink triangle was originally used to mark gay men in Nazi Germany during World War II and was supposed to represent inferiority, the pink triangle exists today as an emblem of Pride and fighting oppression. The AIDS Coalition to Unleash Power, which was founded in 1987, is the organization that inverted the triangle and made it the symbol it is today.

1978

Gay activist and drag queen, Gilbert Baker unveiled the rainbow flag as a symbol of the pride of the queer community. The Gilbert Baker Pride Flag consisted of 8 stripes, each with their own meaning. Pink for sex, red for life, orange for healing, yellow for sunlight, green for nature, turquoise for magic, indigo for harmony, and violet for spirit.



1979

The rainbow flag has gone through many changes over the years, initially decreasing the colors from 8 to 7 and eventually down to 6. These changes were largely to make the flag less expensive to produce.



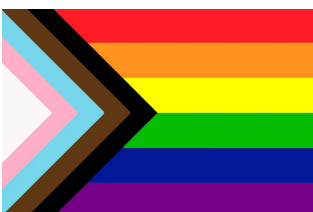
2017

Brown and black stripes were added to give representation to LGBTQ+ People of Color and acknowledge the unique challenges they face.

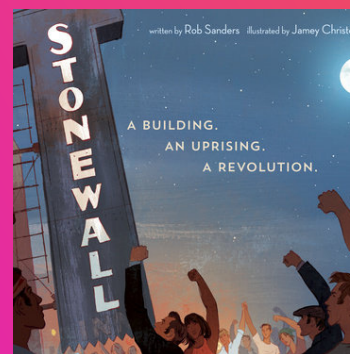


2018

The Progress Pride flag made its debut from non-binary designer Daniel Quasar. This version of the Pride flag includes the black and brown stripes as well as the transgender pride flag.



LGBTQ+ BOOK SUGGESTIONS



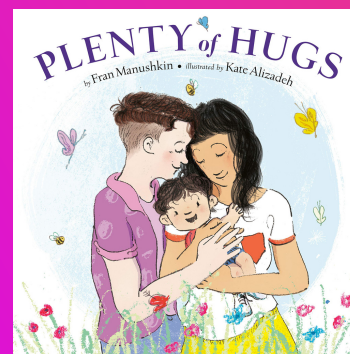
Stonewall: A Building, an Uprising, a Revolution

This book is a moving account of the 1969 police raid and ensuing protests. Narrated by the Stonewall Inn itself, this accessible and empowering book is an essential piece of Pride history and should be read by both the young and the old and everyone in-between.



Frankie and Bug

This book is the perfect blend of a 1980s throwback, friendship, and finding one's true self. This is a powerful coming-of-age story that follows a young girl and her new friend as they learn about family, friendship, allyship, and finding your way in a complicated world.



Plenty of Hugs

This beautiful and lyrical picture book follows a toddler and their two mommies on a beautiful and sunny day. The line, "There's a buzz for each bug, and a breeze for each tree, and plenty of hugs for you and me." Perfectly captures the essence of this book. It is sure to be a storytime repeat!

Check out these new books at the Ketchikan Public Library or your local public library!

LOUD & QUEER! PLAYLIST

Brain in a Skull - Heat Shimmer

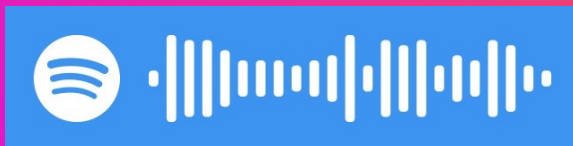
Get Me Started ft. syd - Kehlani

Mace Spray - The Jazebelles

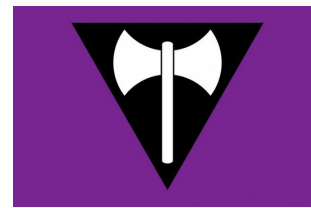
She Keeps Me Warm - Mary Lambert

Love Me More - Sam Smith

LISTEN NOW



Open Spotify and scan the code to listen to our Queer playlist or search "L&Q Ketchikan" on Spotify!



1999

The first lesbian flag was designed by Sean Campbell. It featured an inverted black triangle originally used to mark lesbians and people identified as "asocial" in Nazi Germany during World War II. The axe is a labrys, which is a symbol of feminine power in Greek mythology. The purple color originates from the lesbian subculture of the 1920's, when lesbians used the violet as their symbol, taking it from a line in a poem by Sappho.



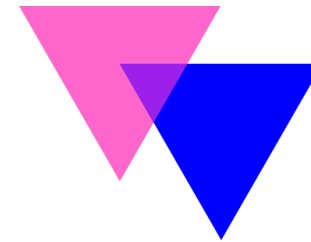
2018

The Sunset Lesbian flag was created by Emily Gwen. It started with seven bars of color and was shortened to five. This is the most common lesbian flag today.



1987

The first specifically bisexual symbol, the biangles, was created by artist Liz Nania. The triangle shapes were used to reclaim the triangles used to denote homosexuals in Nazi Germany, while the blue and pink colors were taken from the traditional "blue for boys; pink for girls." The purple is created by overlapping the blue and pink and represents queerness; it alludes to "the Lavender Menace" and other associations of purple with queerness. The overlapping of the triangles is symbolic of attraction to all genders.



1998

The bisexual flag was created by activist Michael Page. He used the colors and the overlapping theme from the biangles to create the flag.



1999

Transgender activist, Monica Helms, created the Transgender Pride flag. The blue and pink colors were chosen to represent the traditional "blue for boys; pink for girls." The white represents individuals who identify as gender neutral or don't fit into the gender binary.



There are many more Pride flags, each with their own unique history and meaning.



Láx' (Heron)
Matthew Woodland
Lingít, Raven, Hinyaa Kwaan,
Taawk.aaneidí, Sculpin House
He/They
Katxan (Two-Spirit)
Gay
Juneau, AK

Instagram: yellowcedar_sealion
<https://mtjuneaustickers.com/collections/stickers>

5.

What will happen at my provider visit(s)?

- Your health care provider will talk to you about sex. I know for some, this can be awkward or even triggering. Please know that we only ask you these questions to help determine the right treatment plan for you. You can also use this as an opportunity to educate your provider! I have learned a lot with the help of my patients. Please also let your provider know if you have experienced any type of sexual trauma. You should never feel judged, and if you do, perhaps you should talk to a different provider.
- You will need to do lab tests. You will need to get regular screening for HIV, gonorrhea, chlamydia, syphilis every 3 months. We will also need to check your kidney function every 3-6 months to make sure that your organs are safe.
- We will talk to you about how you are taking the medications. Your risk of HIV is reduced only if you are taking the medication correctly. In fact, if you are using the medication the wrong way, you may set yourself up for developing HIV that is more difficult to treat.

6.

I no longer want to take PrEP, what do I do? - Some people try PrEP and decide it's not for them anymore (they get into a stable relationship, they simply do not want to take PrEP anymore, etc.). Talk to your provider because it needs to be stopped the right way in order to prevent your risk of developing HIV after PrEP discontinuation.

7.

How do I pay for PrEP? - Most, if not almost all, insurance companies must cover the cost of PrEP and associated lab testing under the Affordable Care Act. There should be minimal to no out-of-pocket costs for you. If you don't have insurance or Medicaid (or if PrEP still costs too much), talk to your provider about how you can get coverage. Most clinics can help you apply for Medicaid or any other type of assistance program that you may qualify for.

Your health care ally, **Charles G. Jose, MD, MPH**

Charlie is a family medicine doctor who trained at a Federally Qualified Health Center with a robust Ryan White Program. He has been a PrEP prescriber since 2017 and currently treats patients with HIV and Hepatitis C infections.

What is PrEP

Your protection to prevent contraction of HIV

1.

What is PrEP? - PrEP is a once daily pill that can prevent you from getting HIV if you are exposed to the virus. If taken correctly, you can reduce the risk of getting HIV from sex by more than 90% and from IV drug use by at least 70%. You may have heard about Truvada or Descovy, which are the two approved oral medications. The FDA approved the first injectable PrEP method, Apretude, in December 2021, but this medication is not yet widely available.



2.

Is PrEP right for me? - Are you: A male or transgender woman who has sex with men? A male or female who has a sexual partner with HIV? Any person who sometimes forgets or intentionally forgets a condom? Any person who may have had an STD in the last 6 months? Any person who has survival or transactional sex? An injectable drug user who may share needles or equipment? People come from all walks of life, and if you answered yes to any of these questions, PrEP may be an option for you.

3.

How does PrEP work? - These medications prevent HIV from replicating in your body. Maximum drug levels reach rectal tissues after 7 days and in blood and vaginal tissues after 20 days.

4.

Will PrEP protect me against everything? - Hard NO. PrEP does not prevent gonorrhea, chlamydia, syphilis, genital warts, herpes, or hepatitis A/B/C viruses (and pregnancy). To prevent your risk of other infections and pregnancy, PrEP should be paired with condoms and other methods (i.e. HPV vaccinations to protect against anogenital warts, suppressive antivirals to lower risk of herpes, etc.). Untreated STIs can increase your risk of contracting HIV so please, please always get regular testing even if you are not on PrEP!



K. Elliott
She/Her/They/Them
Non-Binary
Ketchikan, AK

Bellamy Posey
They/Them
Transmale; Genderfluid; Non-Binary
Ketchikan, AK

The Great Stand

Give your friends a Hand
For The Great Stand!.

There was a boy who would chant his battle cries.
He and his friends would march around in the cities of Demise.

"Yes we are Queer! Don't shed a Tear."
"We are the Bi in Bioluminous."
"We are Gay and here to Stay."

We love who we love,
Gay is Ok!
For being ourselves we Shouldn't have to pay.

If you Don't agree, say hi to my Fist.
If you Threaten me, say hi to the Abyss.

Let us be us and you be you.
You Can't tell us what to do.

It's ok to be Yourself,
Don't let anyone tell you Otherwise.
Keep going towards your Dreams,
And make sure to Socialize.

Now take some notes as I Say, we will Not go Away.

If they are Bi, bake them some Pi.
If they are Gay, Say hooray.
If they are Pan, believe that they can.
If they are Trans, give them friendship bands.
If they are Lesbian, you better lets me in.
If they are Ace, give them a place that comes with a mace.
If they are Poly, give them a trolley with built in lollies.
If they are Straight, give them a plate.
If they are Demi, give them memi.
If they are Non-Binary, you better let them marry.(if they want)
If they are GenderFluid, believe they can do it.
If they are Anti, give them some manti.

Now settle down and take a nap, this was my LGBTQ rap.

Zac Bennett
He/Him/They/Them
Pan
Juneau, AK

Auntie Queer was heading home on the milk run when the girl sitting next to her asked her for some advice.

Hi Auntie Queer,

I'm in high school and my girlfriend asked to hold my hand in public and be more open with our relationship. I'm not sure if I'm ready for that and I'm not sure it's even safe to be open in my town. What should I do?

- Queer Teen

Hey, sis!

This is a hard one. On one hand, it's important for us to make those we choose to share our lives with feel validated; on the other, we have to protect our own well being.

I would suggest an honest conversation with your girlfriend. Talk to her about your concerns, and see where it goes. Hopefully, she'll understand you may not be quite where she is in your queer journey.

You'll figure this one out! Just make sure to do what feels right, and most importantly, what feels safe for you!

-Auntie Queer Xoxo

ASK AUNTIE QUEER ... ON THE MILK RUN

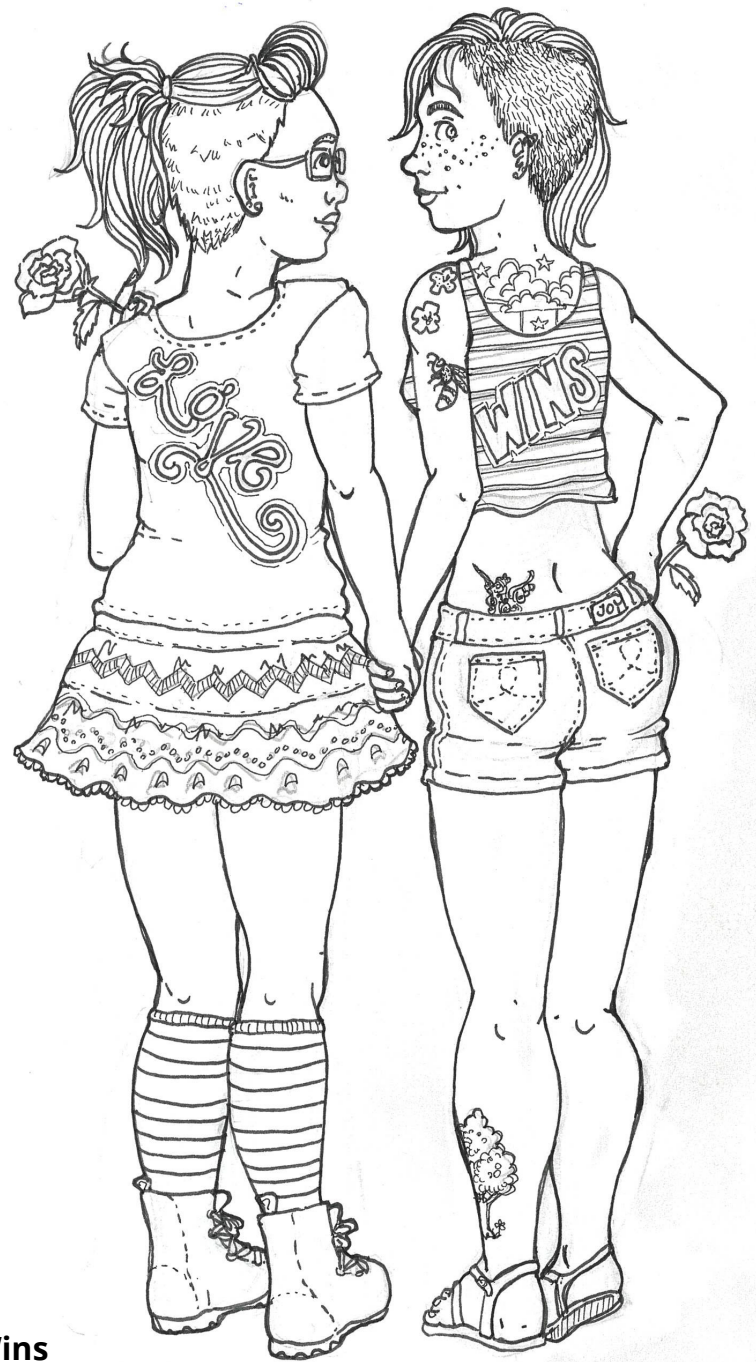


LOVE EVERYBERRY

Jessica Miles
She/Her
Androsexual
Ketchikan, AK



Esther Smith
She/Her
Queer
Anchorage, AK



Love Wins
Morgan Weber
She/Her/They/Them
Nonbinary
Ketchikan, AK

as Henry David Thoreau says in Walden:

“I wished to live deliberately... and not, when I came to die, discover that I had not lived.”

Thoreau had to go live alone in the woods to do it, but I think most of us need the village. And actually, so did Thoreau. After two years, he moved back to town (got tired of living deliberately, I guess).

But in writing about the experience, he holds it up to the light where we can all get a look at it and discover what living deliberately, living authentically, might mean for us.

“The courage to live authentically is meaningless without the courage to do it with and for others.”

The courage to live authentically is meaningless without the courage to do it with and for others. We all have deserts to cross.

So I'm writing this series of essays to hold my own desert-crossing up to the light. There's something validating about that light. Maybe it can help others across their own deserts.

Call me the breeze.

Or call me Jane.



Jane Hale is a columnist in the Juneau Empire. “Coming Out” is a biweekly column It appears on the Empire’s Neighbors page.

Jane Hall
She/Her
Non-Binary
Queer
Juneau, AK

QUEER WISDOM

THE RULE IS: TAKE CARE OF EACH OTHER

Opponents of LGBTQ+ equality are reviving a decades old moral panic with false claims that LGBTQ+ content is “obscene” and that LGBTQ+ people and our allies are “grooming” children. Opponents of LGBTQ+ equality are increasingly targeting queer spaces; classroom conversations about sexual orientation and gender identity; and banning books with LGBTQ+ characters and themes, often under the guise of “parents rights.”

These attacks aren't new but they have reached a new level of intensity. Even though support for LGBTQ+ people is at an all time high, trans and nonbinary people continue to be targeted for their right to exist in public spaces. Around the country, opponents of LGBTQ+ equality are targeting trans and non-binary people in all aspects of their lives: from limiting their ability to receive gender-affirming healthcare to restricting them from competing on sports teams and using bathrooms that align with their gender identity.

In an increasingly frightening world, we need each other and not in a vague, abstract way. We need our friends, our families, and our neighbors to support each other. Our fight is born of love and loyalty for real people with whom we laugh, cry, and lean on. We have a duty to ourselves and each other to actively protect all of our LGBTQ+ siblings.

We can be the hope, love, and safety we need in the world. No matter what form these attacks take, our response must always be the same: take care of each other.



That's it, that's the story. In professor Padovano's reading, it's a parable about our individual insufficiency, a story about allowing others to help us. Whatever you have to do, you don't have to do it alone. You can rely on others for aid and comfort.

For me, the story has become a transgender parable, a story about dying as one "self" to become another: giving up the identity the culture has saddled you with and discovering a self that feels more authentic and true.

"Whatever you have to do, you don't have to do it alone. You can rely on others for aid and comfort."

But here too, my old professor's interpretation is crucial. The lesson, again, is that we don't have to do it alone: this is true for crossing the deserts of our unhappiness and all of our various psychological dysphorias.

"When we believe ourselves to be self-sufficient, our actions are like the river's — futile, destined to fail..."

When we believe ourselves to be self-sufficient, our actions are like the river's — futile, destined to fail, always ending up as quagmire. It's only when we engage with and for others that our actions can transcend what Simone de Beauvoir calls our "facticity," our own finite quagmires of time and place, the things we can't change about who we are.

By herself, the River can't get across the desert. But with the Wind's help — and a moment of courage — she transcends her own abilities and finds the freedom to be the river she wants to be: my reading of the parable suggests that we not accept unwillingly or by default the selves that society constructs for us. It asks us to embrace our freedom to live authentically — to live deliberately,

Crossing A Desert

“I ain’t hiding from nobody.” — J. J. Cale, *Call Me the Breeze*

In the late 1970s, my undergraduate mentor, Catholic theologian Anthony Padovano, recounted an old Sufi story that I never forgot. It goes like this:

There was a river that wanted to cross a desert. Each day the River would rush down the mountain and try to gain enough momentum to cross the desert and reach the other side. But she would never get far before ending up as quagmire. She tried and tried, rushing down the mountain faster each time. But no matter how hard she tried, she could never get very far before ending up as quagmire.

Then one day the Wind came by and offered to help.

“If you let me,” she said to the River, “I can pick you up and carry you across the desert and then set you down on the other side.

“But you will have to die first,” the Wind told the River. “You will have to stop being a river for a little while. But then I will be able to pick you up, carry you over the desert, and set you down on the other side, where you will be a river once again.”

But the River was frightened by the prospect of dying, of losing her identity as a river. So, she declined the Wind’s offer and kept trying to cross the desert on her own. And each time she would again end up as quagmire.

Finally, the River agreed to let the Wind help. She allowed herself to die, to stop being a river, and then the Wind picked her up, carried her over the desert, and set her down on the other side, where she became a river again and flowed through the land of her desire.

Marsha P. Johnson

Transgender, Drag Queen, American Gay Liberation Activist (1945-1992)

A dedicated activist for gay liberation, who created a safe space for Black and Latino LGBTQ+ youth in New York, Marsha was an instrumental figure in the Stonewall uprising and gay liberation movement.

Marsha was a founding member of the Gay Liberation Front and co-founded the radical activist group Street Transvestite Action Revolutionaries (STAR) alongside close friend, Latina American gay liberation and transgender rights activist Sylvia Rivera.

It was also with Sylvia that Marsha launched the STAR House in 1972, a shelter intended as a safe space for gay and young trans people living on the streets. There Marsha made it her mission to care for the young drag queens, trans women, gender nonconformists and gay youths who found themselves lacking security and acceptance elsewhere.



Reclining Mood
Grace Freeman
She/Her
Queer
Ketchikan, AK

