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QCATS EDITOR'S LETTER

In April 2015, President Barack Obama called for an end to conversion therapies for LGBTQ youth. Conversion therapy has, for centuries, been used as a tool to dehumanize and ostracize the LGBTQ community, under the guise of religious salvation, and medical progression. Currently California, New Jersey, Illinois, Oregon, Washington D.C., and Vermont, are the only states/districts that have banned conversion therapies. Nonetheless this is still practiced across the United States. The current Presidential Administration's stand on LGBTQ rights has created a historical moment in which these rights are being attacked once again. It is important to revisit this topic in order to remember the systematic forms of oppression that have and continue to marginalize LGBTQ people. This volume is comprised of selected submissions that were presented at the 2015 UCLA QGrad Conference "'Curing' the Queer: From Pathology to Resistance," which invited community members and graduate students from across the country and various fields (social sciences, humanities, law, and life sciences) to present their research and open up a critical discussion on the (re)emergence of homo/queer/trans phobic culture. Below you will find a brief introduction to the essays for this volume.

Stefanos Milkidis' **"Foucault: On the monstrosity of the hermaphroditic body"** guides us through Foucault's discourse on the hermaphrodite body. Focusing on two Foucauldian case studies, Milkidis traces the ways in which the hermaphrodite body is pathologized, underscoring the relationship between knowledge production and power relations. Milkidis' emphasis on Foucault's research proves fruitful to better understanding how the "deviant body" was historically demonized and pathologized as an abnormal "other" within medical spaces/discourse.

In **"Dys-appearing/Re-Appearing: Trans Men Actors Resisting Cisnormative Theatrical Traditions with Phenomenal Stage Presence"** Joshua Bastian Cole lays the groundwork for a theory of acting for trans men that incorporates an understanding of various

symptoms of dysphoria, rather than labeling them undesirable “absences” that must be eliminated in the pursuit of a normatively-conceived stage “presence.” Using a de-pathologizing medical model of trans subjectivity in combination with various phenomenological theories of trans embodiment, Cole explores trans men’s abilities to actively create a body in space and time. He argues that these creative survival techniques can be used as a the basis for a method for stage acting. He concludes with a postscript that provides an application for his ideas, an exercise which bridges the gap between social performativity and stage performance.

Amy E. Alterman’s **“Performing Research in the Closeted City: One Lesbian Researcher’s Autoethnographic Journey toward LGBTQ-Inclusive Sex Education in Atlanta, Georgia”** traces her experiences as an ethnographer in the field to examine how performances of silence inform sex education in Atlanta, GA. Using Eve Kosofsky Sedgwick’s theorization of the closet, Alterman explores the many silences simultaneously operating around sex education and LGBTQ-inclusive topics in sex education to consider abstinence-centered advocates as closeted professionals who are reluctant to engage in public dialogue about sex education.

Following the work of Michelle Alexander, Kevin Medina and Brian Nguyen’s **“Acknowledged but Ignored: A Critical Race Theory Approach to the Prison Rape Elimination Act,”** address the overrepresentation of incarcerated men of color, specifically African American men. Medina and Nguyen highlight the ways in which racism and homophobia reproduce rape culture in prisons and demonstrate the limitations of the Prison Rape Elimination Act.

To our queer community and allies, we hope you find these discussions illuminating. Thank you for your continuous support.

*Audrey Silvestre, Vicente Carrillo,
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