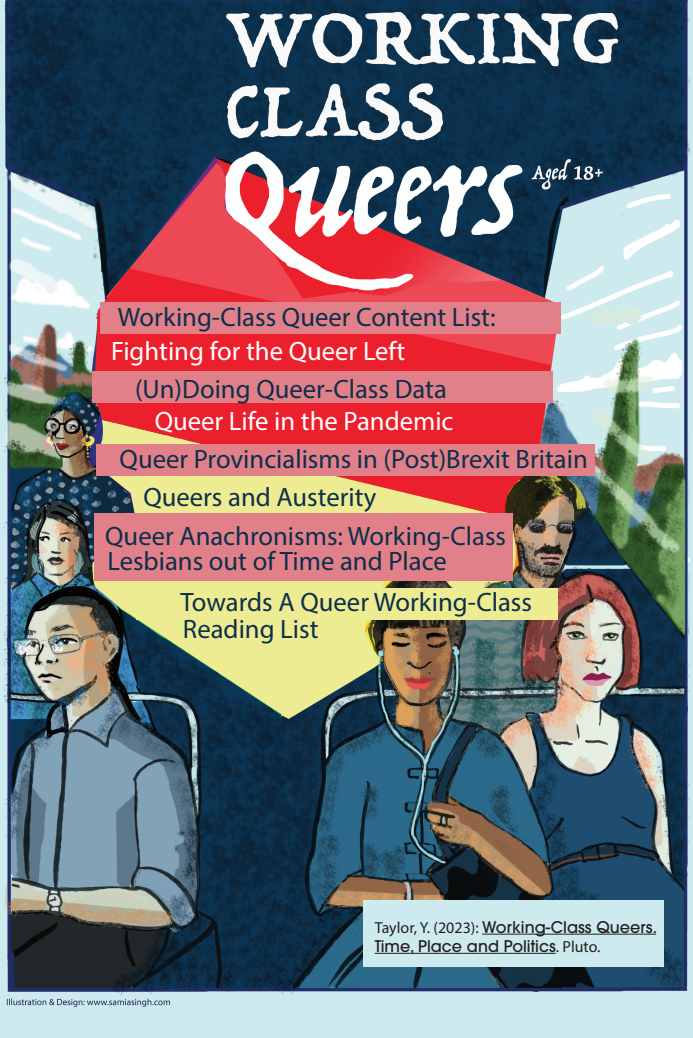


WORKING CLASS QUEERS Aged 18+



Working-Class Queer Content List:
Fighting for the Queer Left

(Un)Doing Queer-Class Data
Queer Life in the Pandemic

Queer Provincialisms in (Post)Brexit Britain

Queers and Austerity

Queer Anachronisms: Working-Class
Lesbians out of Time and Place

Towards A Queer Working-Class
Reading List

Taylor, Y. (2023): Working-Class Queers. Time, Place and Politics. Pluto.

Questions, Thoughts, Responses:

What's included in the contents?

What themes emerge?

What might be missing?

What could a book on
working-class queer life include?

Who are the audiences for
working-class queers?

How might you address the topic?

How would you begin?

How would you end?



Acknowledgement:

This book was written during a global pandemic, during austerity, during global recession and into the cost of living crisis. To write this is to acknowledge the times we're in, as stretching backwards and forwards. To write now is to complicate crisis as exceptional, resolved by DIY individualism, resource management, austerity, deferral ... or in keeping writing. And yet I have kept writing, enabled and supported by people in and beyond these book pages and often as queer-feminist solidarity and persistence. I write, hopeful of something different rather than a return to 'business as usual'. In this book I ask if this might be a queer-left hope, animated by working-class queer life.

What contexts are you writing from, through, in and towards?

What is researcher positionality?

What is insider status?

What is queer data?

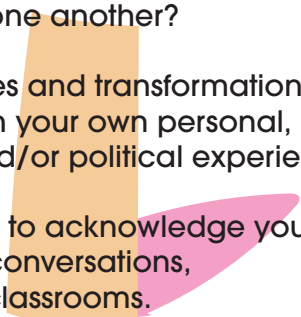
How would you acknowledge where you are writing from?

Or where you are acting, knowing or reading from?

How do queer-feminist writers acknowledge one another?

What continuities and transformations are important in your own personal, professional and/or political experience?

Take a moment to acknowledge your queer-feminist conversations, collaborators, classrooms.





“

.... on what basis do the self-styled working-class want to categorise other women, and in doing so promote disharmony amongst us? Father's occupation? Husband's? Own (if employed)? ..."

(WORKING-CLASS QUEERS: 1)

Q: How are you defining class?

A:

Q: Why is class so complicated to define?

A:

.
Q: I wouldn't say I was working-class or middle-class. Who identifies with class?

A:
.....

.
Q: Why are you class obsessed? Why put people into boxes?

A:
.....

Q: Class can't reflect contemporary society, so what's the use of class?

A:
.....





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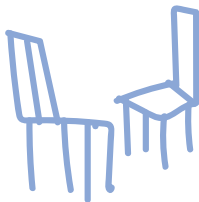
... you know, somebody says working-class, we all visualise a white cis man with a flat cap and a whippet or whatever. I also think about how much that isn't actually what working-class communities think working-class is ... But all over the place were these, and not maiden aunts, they had bloody girlfriends that were living with them and long-term, and nobody talked about it ... And I think there's something for me about, even like in that generation, people kind of thirty, forty years older than me, queerness was quite visible. Like being working-class is queer.

(SENIOR MANAGER IN A UK LGBTQ+ ORGANISATION, INTERVIEWED 2021)
(WORKING-CLASS QUEERS: 17)

Is class queer?

How is queer classed?

What's a middle-class LGBTQ+ space or scene?



What's a working-class LGBTQ+ space or scene?

What issues faced by LGBTQ+ people and communities might also be class-making?

How might class production, and reproduction, be linked to sexuality?

Are ideas of 'safe spaces' classed?

Are images, representations and stories of and from LGBTQ people and communities classed?

Is LGBTQ+ service provision classed? Are sectors such as education? What does this mean for equality? And for visibility?

Where do we find middle-class queers? Where do we find working-class queers? What might this say about 'outness'?

What might it say about us?



“

I volunteered to do it because I knew that there would probably be an under-representation of BAME participants in the project overall ... I don't volunteer for any qualitative interviews with people that I've not met before, or I don't know about them and their work.

(ALISHA, 39, SOUTH ASIAN, LESBIAN)

(WORKING-CLASS QUEERS: 20)

How is the working-class imagined?
Is this a local, national or international imagining?

How is the working-class named or known across time (e.g. 1980s-2020s) and place (incl. constituent parts of the UK)?



What do ideas of difference do to stretch the term 'working-class'? Who is put outside of this category and why?

How does race and gender intersect with class? Who participates in research projects and what impacts upon this?

How do we 'scale up' to imagine global dynamics even in local, or national, projects?

Who is imagined as coming from and belonging to our local or national contexts? Who is imagined as outside these or as far away?

How does the question of 'where are you from?' operate in racialised and classed ways?



To Margaret Thatcher... My grandfather used to hope for your death. I was extra-sad that you outlived him – not only because I had fewer years with him, but because the world had more years with you. Because more beautiful working-class, POC and LGBTQ people were made miserable by you, died because of you. I raise a glass to my grandfather on your death day. And to everyone else who deserved so much more.

(POSTCARDS FROM WORKSHOP, 2018: 'TO MARGARET THATCHER...')

(WORKING-CLASS QUEERS: 28)

Write a postcard (or send a tweet!) to a politician, campaigner, activist, celebrity etc. This can be someone who has made an impact on LGBTQ+ lives, either positively or negatively.

Write a note to your past self; what do you wish you had known 10 years ago? Write one to your future self; what are you doing and what might the world look like?

What moments in LGBTQ+ histories are important? Can these be mapped on a timeline?

How does this compare to your own biography?

What does a queer-left future look like?

Publics
#LwiththeT
#BLM
Welfare
Regional divides
Equality
Pride
Education
Public schools
Student Grants
Intersectionality
Scotland
Common
Crime rates
Council estates
Labour
Rainbows

(WORKING-CLASS QUEERS: 34)

Map out the words – including groups, place, issues etc. – you associate when you think about ‘class’ and ‘queer’.