

Points of Biew

A newsletter from Division 44's Bisexual Issue Committee

Dear Community,

We are excited to present our Winter, 2025 newsletter.



This newsletter includes an important summary of some of APA, articles about historical Bi+ figures and celebrities, and announcements (including a postdoctoral opportunity and opening positions on our committee!)

Formerly known as News Beyond the Binary, our publication is now proudly named Points of Biew, which is dedicated to all things bi+. Our definition of bisexual+ includes people romantically and/or sexually attracted to more than one sex and/or gender. This includes transgender, cisgender, non-binary, and agender folks who self-identify as bisexual, queer, pansexual, omnisexual, Two-Spirit, fluid, or who choose additional non heterosexual identity labels.

As a reminder, BIC is dedicated to promoting discussion, scholarship, and advocacy about bi+ issues in psychology and society at large. Our revamped newsletter will focus on four areas: 1) highlighting bi+-specific research; 2) amplifying a wide range of bi+ viewpoints; 3) cultivating meaningful discussion and engagement in bi+ issues; and 4) featuring a variety of media and print that either focuses on bi+ stories and/or was created by bi+ individuals. We continue to welcome any content submissions, comments, questions, and compliments at the BIC email address: Div44BIC@gmail.com. We are especially interested in individuals who would like to have their art featured in the newsletter!

Please enjoy our Winter 2025 issue of Points of Biew!
In gratitude and solidarity,

BIC Executive Committee



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APA 2025 Recap

Roadmaps to Bi+ Joy: Advocacy, Activism, and Community Self Care and Social

Thank you to all who came to our Symposium, **Roadmaps to Bi+ Joy: Advocacy, Activism, and Community Self Care** and our **Social at Buddies!** The well-attended symposium included three presentations.

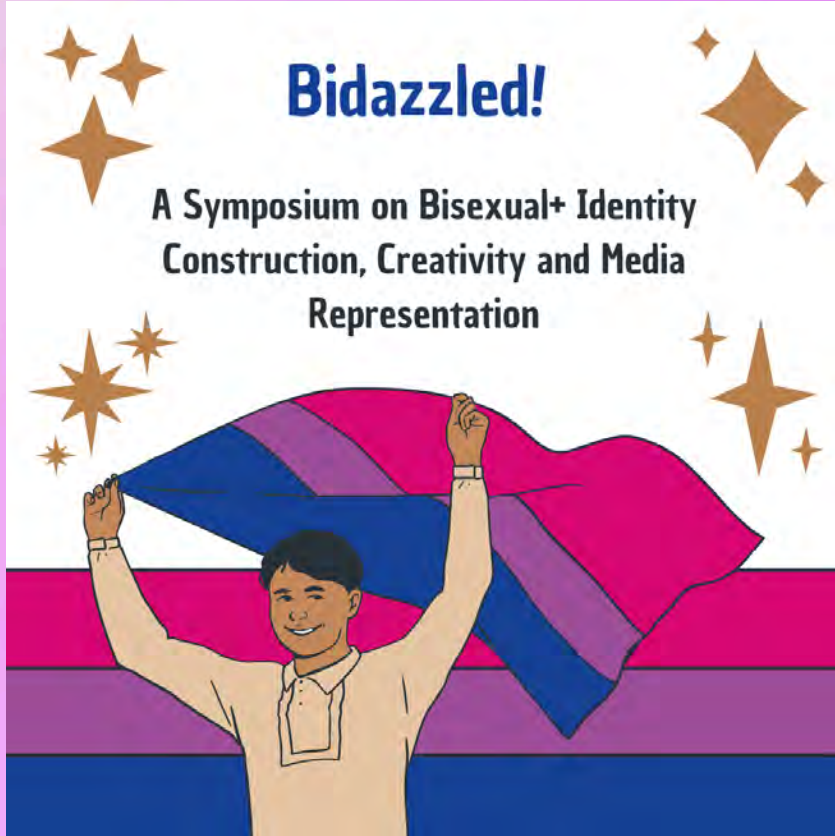
First, a presentation, "Bisexual+ Women's Sexual Well-being: A Test and Extension of Sexual Objectification Theory" by our co-Chair, Emily McIltrout! In her presentation, Emily examined the impact of minority stress and sexual objectification on sexual well-being with 299 bisexual women. They found both direct and indirect relationships between minority stress and sexual objectification variables to lower sexual well-being during both partnered sex and masturbation.

Second, Dr. Melissa Ertl presented their study, "Flourishing, Sense of Community, and Social Justice Behavioral Intentions in a Diverse Sample of Cis Bisexual Women." In this presentation, Dr. Ertl presented a study that explored associations between flourishing and sense of community in relation to social justice behavioral intentions in a sample of 290 cisgender bisexual women. They found that both flourishing and sense of community were positively associated with social justice behavioral intentions.

Third, Saskia Jorgensen presented their study, "Understanding & Acceptance, No Questioning: A Qualitative Look at Social Connection in Bi+ People." In this study, Saskia, in a sample of 33 Bi+ participants, responded to "As a bi+ person, what helps you feel connected to a social group of community". They identified 15 unique codes, with most common being feeling seen/understood as a bi+ person, feelings of safety, and shared bi+ identities. We hope attendees learned more about how to increase bi +joy! Special thanks to our moderators, Dr. Chickarella, and Dakota Leget!

We are looking forward to seeing everyone at APA next year!

APA 2026 BIC Symposium Call



For this year's Bisexual Issues Committee (BIC) Symposium, we are considering the inherent creativity in identifying as, and comporting oneself as bisexual+. Within the last year, BIC has considered the representation of bisexual+ artists (see Dr. Mia Semelman's piece on Tyler, the Creator) along with the prevalence of online memes, groups and videos related to bisexual+ culture.

While bisexual+ identity development and “signaling” are diverse, a commonality is that bisexual+ individuals tend to be creative in how they think about themselves and others. We welcome proposals that consider identity construction, creativity and media representation of bisexual+ identities.

Traditionally, symposiums at APA have prioritized research proposals at the exclusion of other kinds of engagement and knowledge. Although we will be accepting research contributions as a part of our symposium, we are equally interested in other forms of engagement with bi+ communities including activism, clinical cases and teaching. If interested, please submit a 200-250 word abstract and a copy of a CV or resume to div44bic@gmail.com by **December 22, 2025**. Feel free to reach out to rchickerella@antioch.edu with any questions. We look forward to receiving your proposals!

"Is Tyler, the Creator Bisexual?"

By Mia Semelman, PsyD, BIC Co-Chair



*"All the bi b***** know the f*** is going down"*
Tyler, the Creator - "Sticky" (2024)

"Is Tyler, the Creator bisexual?" I heard the words fall out of my mouth.

I felt confused. My conversation partner acted as though this was obvious, but I wasn't aware he put a label on it. Tyler had just dropped his new album, DON'T TAP THE GLASS, and I was getting razzed for not being in the know that he was bisexual as a bisexual myself.

I'm very offline, so I assumed that this was now public knowledge: Tyler was clearly out as bi and I had just missed it. As I've been learning, and as real fans of Tyler already know, this definitive self-labeling of identity is not really his thing. It's not really my thing either, but suddenly, *I had to know*.

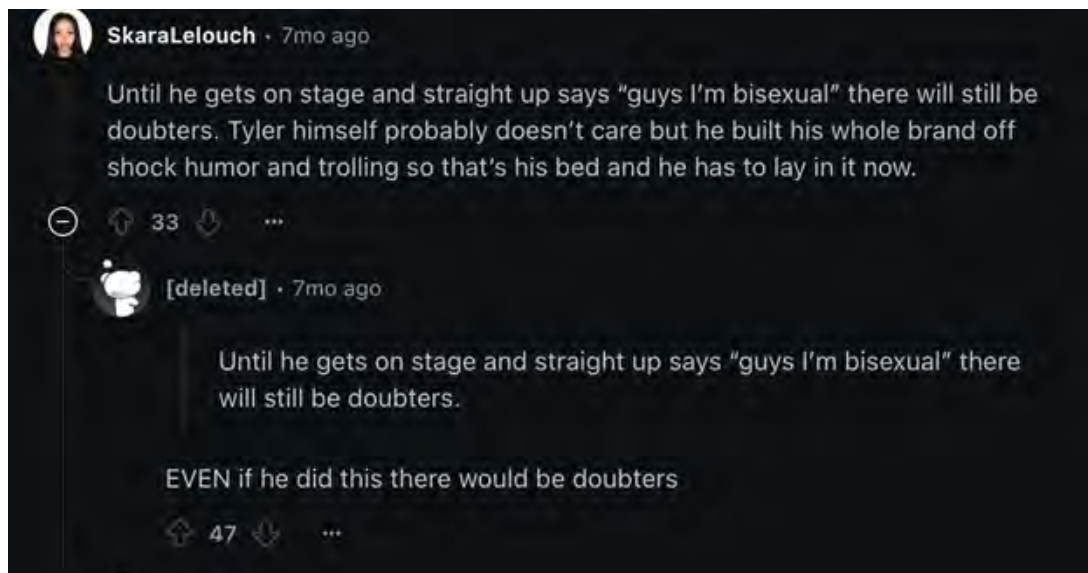
So, I did what any millennial would do and googled, "Is Tyler, the Creator bisexual?"

According to bi.org, *definitely yes*:

"I could f*** a trillion b*****, every country I done been in, Men or women, it don't matter, If I seen 'em, then I had 'em" from the song "Wilshire" confirm that Tyler is bisexual."

I am probably overthinking it, but I find it interesting and confusing that the author of the article on bi.org thinks that this song lyric "confirms" this. How do we know Tyler is talking about himself? What if Tyler meant to communicate swag and power, rather than bisexuality? This also raises other questions: What is bisexuality? Are we referring to one's behavior, identity or something else?

I found several subreddits devoted to this topic:



Reddit user SkaraLelouch nailed it for me. I really need to hear Tyler sincerely say, “I am bisexual” to feel comfortable identifying him as such. But the responding Redditor on a since-deleted account also brings up an essential and complex layer. As I understand it, Tyler began his career using homophobic slurs, leading many people to assume he was straight. Over time, he began to rap about sleeping with men, which led to people labeling him as gay, but he later talks about liking and sleeping with women. How are we to make meaning out of this?? Many people are already confused by *bisexuality*, now we’re adding trolling to the mix!

As I was going down this rabbit hole, searching for clarity, I thought, “Why does it matter?” And does my curiosity hit differently that I’m a bisexual person wondering if this famous rap artist is bisexual? For instance, would we find it a little problematically fetishistic if I was straight and spending this amount of time researching his sexuality? Is Tyler not declaring his sexuality part of his persona and wanting to play on the mystery, or does the hiddenness speak to internalized shame about being queer?

“I been kissing White boys since 2004”
Tyler, the Creator - *“Who Dat Boy”* (2017)

As I spoke to friends about this piece, my sorta queer (neither of us are sure how they identify) friend asked, “Why do YOU care, Mia?” The answers came easy. Representation. Visibility. We bisexuals may feel invisible in a monogamy-centric culture if we’re seen as dating one partner with one particular gender, and we can struggle with minority stress in ways that differ from monosexuals.



My psychoanalytic friend said, “The unknown makes people uncomfortable. We want to know.” My friend was reminding me about something I’d learned from psychoanalytic teachings -- uncertainty can bring up deep feelings of anxiety potentially pointing us to something that got suppressed in our unconscious.

My friend helped me clarify that wanting to know about his sexuality was a question of higher significance than just celebrity gossip. Knowing that Tyler and I share this identity would bring me a sense of deep connection and reduce feelings of isolation (even though I only just started seriously listening to his music three months ago). And I would admire him for being a rare example of an openly bi Black male hip hop artist.

At the same time, I started to realize that if I definitively knew that he was bisexual, something else would be lost. I certainly wouldn’t have poured hours and hours into trying to know what his sexuality is if he simply told me. Additionally, the mysteriousness about his sexuality is a poignant artistic choice unto itself because personally, it feels very familiar. Being bisexual (for many) is opaque.

“Sorry to the guys I had to hide / Sorry to the girls I had to lie to.”
Tyler, the Creator - “SORRY NOT SORRY” (2021)

My research led me to discover John Gibaud’s analysis of Tyler’s Non-Apology (2025). While the question of whether he should apologize or not is an interesting one, it’s beyond the scope of this article. I did discover some of the horrible things he said earlier on in his career- some of which was directed specifically at celebrities, but the part I want to focus on is the part directed at LGBT individuals. For instance, on his 2011 debut album, *Goblin*, Tyler reportedly used an anti-gay slur over 200 times.

Today, this era tends to be chalked up to Tyler being an “edgy” teen at the time of these recordings. I suppose, it’s a bit uncomfortable seeing a queer person be harmful to other queer people. Again, I tried to understand the significance of this. At first, I thought, well maybe this was culturally normative and maybe he was ignorant about the harms he was causing. Maybe that is true, but his earlier era was also described as “suburban,” “very online,” and “skater culture.”

I had to go and listen to *Goblin*. The energy is theatrical, and it’s clearly intended to “shock” – not too different from other rappers about a decade earlier like Eminem. While I can clearly see how this would be offensive to many people, this brings up a bigger ethical and aesthetic question about where artists are expected to draw lines. Also, beyond the scope of this little article here.

But as a psychologist who has devoted years to working with LGBTQ+ folks, one lens that comes up for me is thinking about Tyler’s identity development. And I’m not talking about one of those linear stage models of development that have a specific trajectory with one “correct” outcome for queer folx. But seeing, perhaps, this potentially problematic behavior as a stepping stone to him later being able to express his more authentic self which appears bi+, bi-ish, but still not exactly clear and that’s the way he prefers it. This ambiguity may or may not be his most “actualized” self -- that’s definitely not for me to say. I will say that I think him resisting definitive labels is really beautiful and admirable in a world that seems to consistently pressure us all to check boxes.

“Truth is, since a youth kid, thought it was a phase/Thought it'd be like the phrase "poof", gone/ But, it's still goin' on”

Tyler, the Creator – “Garden Shed” (2017)

Tyler’s non-declaring of his sexuality has served as somewhat of a Rorschach, allowing fans like me to project onto ambiguity and attempt to better understand themselves through the process. Something pulls us in with mystery, especially mystery around sexuality.

I am grateful to Tyler for keeping me guessing because he’s taught me to get a little more comfortable with not-knowing.

A Legacy of Hope: Reflections on the Bi-conic Life of Brenda Howard



By: Sara Townsend, MA, BIC Secretary

This piece is about Brenda Howard. But it's also about how learning our history, and paying attention to where it's told, can prove instructive to the bi+ community. In this article, I focus on this bi-con's legacies, the lessons she taught through how she lived, engaged in activism, and built relationships.

Why? Because looking to our bi+ ancestry is critical to understanding who we are and where we come from, to helping us understand what has been done and where we might go next, and to buffering against burnout. I don't know about you, but I need as much buffering as I can get right now.

Remembering is Resistance

This goes without saying we are living through an incredibly painful, terrifying moment in U.S. history. The systematic attacks on our trans community have been unrelenting, and many are scared, going underground, or fleeing the country. As part of these attacks, we have seen accurate history erased, with the intent of both harming trans people and dividing the broader LGBTQ+ community. In case you were wondering, the National Parks Stonewall page still describes "the LGB movement" alongside pictures of Marsha P. Johnson and Sylvia Rivera, as if their existence and work had nothing to do with the T. Links are broken, stories are gone. Across the broader ecosystem of federally-funded work, entire sexuality and gender research offices have been dismantled, critical data has been removed in schools, LGBTQ+ history, which was never fully incorporated into the curricula, can get teachers fired.

You know this. I know this. We know this.

And so, it is at this moment in time when we most need to appreciate and protect our stories. Remembering is, in fact, resistance.

For bi+ people specifically, we know that LGBTQ+ history books so often erase us as if we were not at Stonewall or lying in the streets with ACT UP. As if we are new to history. As if we are a fad.



We know better.

Looking at the lives of activists like Brenda Howard can help us keep this knowledge front of mind. Brenda Howard was there, organizing Pride, agitating with ACT UP, building an intersectional bi+ activist movement. Remembering her and our other bi+ elders is resistance. We know that in moments of tension, homonormativity re-emerges, prioritizing assimilation into white cisheteronormative ideals. We know that in these moments, bi+ and trans people, especially those who are BIPOC, are often marginalized within activism.

Remembering Brenda Howard is also about pushing back against this dynamic, about reminding others, and ourselves, that we belong and that a united LGBTQ+ community is a strong LGBTQ+ community.

Brenda Howard's Unapologetic Activism

The next time someone asks you why LGBT Pride marches exist or why Gay Pride Month is June, tell them "A bisexual woman named Brenda Howard thought it should be." - Tom Limoncelli

Brenda Howard (1946 - 2005) is most famously known as The Mother of Pride, a moniker she earned when she organized the Christopher Street Liberation Day Parade the first ever Pride and precursor to today's celebrations. She was also heavily involved in the LGBTQ+ rights movement in general and played a key role in getting the "B" included in that acronym. But that was only one part of her legacy. Here are some lessons from Brenda Howard's deep, passionate work:

Yes, She Was There: Brenda Howard was involved in an incredible list of organizations: ACT UP, the Gay Liberation Front, the Gay Activists Alliance, the Coalition for Lesbian and Gay Rights, the New York Area Bisexual Network, BiNet USA, the first Alcoholics Anonymous chapter for Bisexuals, the Bisexual S/M Discussion Group, the 19 3 March on Washington for Gay, Lesbian and Bi Rights and Liberation, and Stonewall 25. She showed up as a proud bisexual, working coalitionally to advance rights for the entire LGBTQ+ community while insisting that bisexuals get the recognition and resources they deserved.

She Was Intersectional: Larry Nelson, Brenda Howard's partner, has described her as "an in-your-face activist" who "fought for anyone who had their rights trampled on." Brenda Howard was involved in anti-war, women's liberation, BIPOC rights, and AIDS activism. She was polyamorous and involved in the kink community, and she worked tirelessly against stigma and misinformation about these identities. She was a proud Jewish woman who, in the words of her friend Hayyim Obadyah, "was unflinching in confronting the moral implications" of Jewish texts and "made a difference in our understanding of inclusiveness."



But She Wasn't Alone: So often, in lifting up the stories of remarkable people like Brenda Howard, we fail to see that sociopolitical change is a community effort. This individualizing view, I would argue, serves to sanitize activist history—group-led change is more powerful and thus more dangerous to the status quo. Brenda Howard was part of broader communities of people who worked together, with passion and care, to make lasting change.

The Need for Archives

In researching this piece, I found it difficult to find robust, reliable sources about Brenda Howard. Most of the information came from a vintage website from the year she died, an act of love by her partner Larry Nelson in honor of her memory where pictures, a partial timeline of her life, and eulogies from friends provide some insight. I found nothing in my university library except a single primary source—a two-sentence article announcing her death. In contrast, other important figures from LGBTQ+ history have had more written on them. A library search for Larry Kramer, for instance, pulled up hundreds of relevant results. This is not to pit us against each other—we need our Larry Kramer histories. But given how important Brenda Howard is to the LGBTQ+ community, it is disheartening to see so little on who she was.

There is a lesson here too, a hard one. We need more of our history preserved. I am not the first to say this, and I won't be the last. In fact, the current season of *Bisexual Killjoy* focuses on this very issue, and a recent episode with Robyn Ochs provides critical context. The Bi+ Archive Atlas, launched on September 5th, "brings together digital archives and archival records, including publications, zines, oral histories, and more, that document bisexual+ lives." And speaking of Robyn Ochs, her publication *Bi Women Quarterly* has been documenting history in real time for over forty years. As a community, we need these sources. Read them, share them, and contribute to them if you can.

Taking the Long View

In closing this piece, I want to leave us with the words of Brenda Howard's friends those closest to her who felt that her vision, passion, and care were most important to understanding who she was. In Tom Limoncelli's eulogy, he beautifully highlighted each characteristic in turn:

Remember the Long View: "The common thread I see in all of her work and the quality I admire about her the most is her ability to stick with a project for the long term. Some activists go after the 'issue of the day' but Brenda worked diligently on projects that involved nurturing for years."

Persistence Will Get Us Through: "Whether it was the NYABN Info Line, keeping the dream of SW25 alive, running support groups, or making sure that nobody would ever forget Stonewall, she was a persistent force."

Caring Comes First: "Her formal training was in nursing, which seems powerfully symbolic of how she helped the community."

And last, a poem from Brenda Howard's friend Dorothy Danaher-Gilpin words to echo in our own bi+ hearts:

In Honor of Brenda

by Dorothy Danaher-Gilpin, Ed.D.

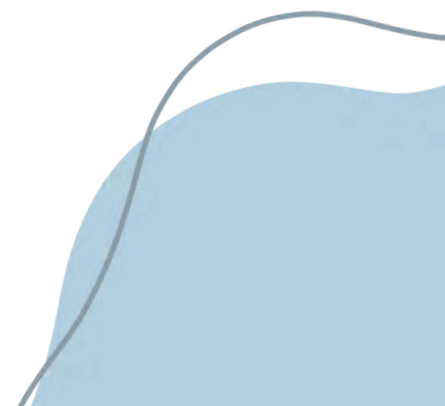
When I was in pigtails
You were already marching
Voice firm and loud
Banners held high

I, blissful in suburbia
Years from sexual maturity
Watched you on TV
And wondered
What all the fuss was about.
I grew older
And tired of the nonsense
I moved to the Big City
In search of
My soul.

Many spirits were trampled
By Reagan-Bush
Yours was emboldened
Defiant
You strode harder
We followed
Made gains
Ideas changed
Laws changed
A leather vest and buttons
Your simple uniform
Tireless hours on the phone
Recruiting volunteers
To help you hold
Our banners

For Freedom For
Justice For
Compassion For All.

You leave us now
With a Legacy Of
Hope Fight for
what's Right
And
We will Prevail.



Bisexual Issues

Open Call for Committee Members!

Division 44's Bisexual+ Issues Committee is recruiting for several open and new positions! Joining BIC is a great way to get involved in leadership opportunities, meet a variety of Division members and develop professional networks, and cultivate a sense of belonging and community with queer and bi+ colleagues. Please note you do not have to identify as plurisexual or bisexual to join, but you must share an interest and commitment to bisexual issues and bisexual visibility within psychology and society at large. We have the following openings:

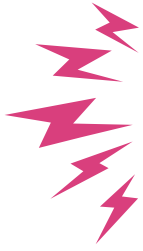
Student Representatives (up to two openings): Responsibilities include overseeing the campus representatives program, acting as a liaison between students and BIC's executive committee, and hosting virtual student events (e.g., mentoring workshops, social hours).

Campus Representatives (four openings): Responsibilities include acting as liaison between university campus and BIC's executive committee, disseminating information about BIC events across student networks, including giving a presentation about BIC at university campus.

Campus and Student Representative positions are **open to all graduate student members of Division 44** with an interest in bi+ issues. You do not need to be a graduate student in a psychology program to apply.

BIC's leadership meetings during the Winter semester will occur on the third **Friday of each month from 4-5 PM PST/7-8 PM EST**. We especially welcome individuals whose identities have been historically underrepresented in psychology leadership positions.

Please send your **CV and a 250-word statement of interest to Div44BIC@gmail.com by December 30th 2025**. Applicants are welcome to apply to multiple roles. Thank you for your time and consideration



BIC News and Shout Outs

- Dr. Brian Feinstein at Rosalind Franklin University in Chicago, IL is hiring a postdoctoral research associate. The postdoc will contribute to a NIMH-funded study examining the longitudinal and daily associations between sexual orientation-related rejection, rejection sensitivity, and mental health in a diverse cohort of sexual minority adolescents. There will be lots of opportunities to contribute to data analysis and dissemination (e.g., authoring and co-authoring manuscripts consistent with their interests). They will also be able to gain exposure to and mentorship in grant writing. Individuals with interests in LGBTQ+ adolescent mental health, bi+ mental health, and longitudinal/ESM data are strongly encouraged to apply.
 - **Start date:** Preferably by February or March 2026, but will consider applicants who require a later start date
 - **Location:** On-site preferred remote will be considered
 - Applications will be reviewed on a rolling basis until the position is filled.
 - **For more information and to apply**, [click here](#).
- YouTube videos available from the Bi+ Research Virtual 4th International Bisexuality+ Research Conference from **October 4th-5th**
 - **Click here for the 2025 playlist**

