

# CLGBTH

COMMITTEE ON LESBIAN, GAY, BISEXUAL & TRANSGENDER HISTORY

## IN THIS ISSUE

1. **Chair's Column**
3. **Announcement of 2009 Prizes**
4. **"69/09" by Amy French**
6. **Member Publications, 2007-2008**
8. **Book Reviews**

Thomas A. Foster, ed., *Long Before Stonewall*  
Review by Jennifer Manion

Jack Drescher and Joseph P. Merlino, eds.,  
*American Psychiatry and Homosexuality*  
Review by Howard Hsueh-Hao Chiang

Rebecca Jennings, *A Lesbian History of Britain*  
Review by Melinda Marie Jetté

Jasbir K. Puar, *Terrorist Assemblages*  
Review by Heather R. White

Amin Ghaziani, *The Dividends of Dissent*  
Review by Robert Frame

Michael Sherry, *Gay Artists in Modern  
American Culture*  
Review by Stefanie Snider

17. **Statements, CLGBTH Board Nominees**
18. **Ballot**
19. **Call for Submissions for 2010 Prizes**

## CLGBTH

### Chair:

Ian Lekus, [lekus@fas.harvard.edu](mailto:lekus@fas.harvard.edu)

### Book Review Editor:

Jennifer Manion, [jmanion@conncoll.edu](mailto:jmanion@conncoll.edu)

### Newsletter Editor:

Christina B. Hanhardt, [hanhardt@umd.edu](mailto:hanhardt@umd.edu)

## CHAIR'S COLUMN SPRING 2009

What an audacious moment to write my first column as Chair of the Committee on LGBT History! As I write today—less than a week after Iowa's Supreme Court unanimously struck down the state's marriage ban for same-sex couples—Vermont's legislature has voted this morning to override a gubernatorial veto and make the Green Mountain State the fourth in the United States to provide marriage equality. In the hours since then, the District of Columbia has voted to recognize same-sex marriages performed in Connecticut, Iowa, Massachusetts, and Vermont. At the same time, however, the shadow of California's Proposition 8 continues to loom over us, and its fate remains unclear at the moment. Whatever our various critical analyses of and emotional investments in the issue of marriage politics might be, and wherever we might be living, it is hard to not be fascinated by the debates and the developments, or to think about the historical implications of these current events.

This past January saw some significant developments for our Committee. At our annual business meeting at the AHA, those in attendance ratified last fall's ballot and approved changing our name to the Committee on Lesbian, Gay, Bisexual, and Transgender History. We also announced the creation of the Allan Bérubé Prize for outstanding accomplishment in LGBTQ public history, which will be awarded for the first time in 2010 (along with the Gregory Sprague and Audre Lorde Prizes). Beyond our business meeting, the AHA approved the creation of the Lesbian, Gay, Bisexual, Transgender, and Queer Task Force, which has been charged with addressing discrimination and harassment in the hiring, promotion, and tenure processes. The Task Force is co-chaired by Leisa Meyer and David Weber, and its membership includes Jennifer Brier and Susan Stryker. I am especially grateful to Leisa for her work spearheading the creation of this Task Force, and look forward to collaboration between the Task Force and the Committee.

The most contentious issue of the meeting centered on next year's AHA meeting, scheduled to take place in San Diego. Doug Manchester, operator of the Manchester Grand Hyatt, one of the host hotels for the 2010 conference, donated \$125,000 to support the passage of Proposition 8. Because of this donation, and because of the reported labor practices at his hotel, UNITE labor organizers have launched a boycott of Manchester's hotels. Carlos Aramayo, a UNITE organizer, spoke to our business meeting, seeking support for the resolution asking the AHA to not conduct the 2010 conference at the Grand Hyatt. After a lengthy conversation, Committee members authorized me to speak at the AHA's general business meeting on behalf of the boycott—while also expressing concern about the potential costs to the AHA.

At that general business meeting, the AHA staff announced that breaking the contract with the Grand Hyatt would cost the Association hundreds of thousands of dollars. Several AHA members introduced an alternate resolution that reaffirmed the Association's commitment to workplace equity, regardless of sexual orientation or other categories of difference; established a working group to coordinate with the 2010 Program Committee and the LGBTQ Task Force to plan sessions and special events to address equity issues and to discuss marriage and family in historical perspective; set aside \$62,500 of AHA funds (and up to \$100,00 if matching funds are not raised) to support this resolution's initiatives; arrange media coverage and invite public participation in San Diego to publicize the AHA's positions on equity and equal rights; and make rooms available in nearby venues for AHA members who do not wish to patronize the Manchester Grand Hyatt. This alternate resolution was approved by those in attendance, and Leisa Meyer and James N. Green are part of the Working Group organizing this special track for the conference program. Meanwhile, protests at the Grand Hyatt continue (former President Bill Clinton crossed a picket line of LGBTQ, labor, and other social justice activists to speak at the hotel in February), so the fate of this conflict remains to be seen.

At the Committee's reception, we thanked Karen Krahulik for her three years of service as Chair, and we were fortunate enough to enjoy an excellent presentation by Sarah Schulman on the ACT UP Oral History Project (<http://www.actuporalhistory.org/>)—an online history project that I have since used in classroom teaching. Based on my students' excitement using the Project's video clips and interview transcripts, I heartily endorse using it in your own classes when relevant.

In addition to thanking Karen, I'd also like to thank Kevin Murphy and Mark Meinke for their service on the Committee's Governing Board; Kevin also deserves our thanks for editing and expanding this newsletter over the past three years. The Newsletter is in terrific hands with Christina Hanhardt taking over as Editor and Jennifer Manion now editing our book reviews. We do need to replace Kevin and Mark on the Governing Board, and inside this issue of the Newsletter, you will find the candidates' statements and the ballot for those now running for the Board. Please return your ballot to me by June 30.

Since January, the Committee's news includes the announcements that we have awarded the 2009 John Boswell Prize to Regina Kunzel for her recent book, *Criminal Intimacy: Prison and the Uneven History of Modern American Sexuality* (Chicago, 2008), and the 2009 Joan Nestle Prize to Ryan Darrow for his essay, "'A Great Surge of Purpose': Gay Persons with AIDS and Alternative Therapies"; you can read more about these two announcements on page 3. Finally, let me note that in order to better promote the Committee and to facilitate communications among our members and supporters, Charles Upchurch, our Secretary, has created the Facebook group, "Friends of the Committee on Lesbian, Gay, Bisexual, and Transgender History." We are already up to nearly 70 members of the group, and I encourage all those of you on Facebook to join the group and to invite your friends to do so as well! Until the next time, all my best wishes.

Ian Lekus

#### MARKING LGBT HISTORY

On February 26, 2009 the Franklin E. Kameny home and office received designation as a District of Columbia landmark by unanimous vote of DC's Historic Preservation Review Board.

Nominated by the Rainbow History Project and co-sponsored by the DC Preservation League, the home at 5020 Cathedral Avenue NW, Washington, DC becomes the first local gay, lesbian, bisexual, or transgender site recognized in the city.

Dr. Kameny was key to early campaigns for gay civil rights in employment, accommodation, and assembly, and for reversing legal, medical and clerical opposition to gay rights. Letters of support for the nomination were received from the CLGBTH, the National Gay and Lesbian Task Force, the Human Rights Campaign and prominent historians and members of the gay community nationwide.

The nomination will be forwarded to the National Register of Historic Places for listing later this year. If approved by the National Park Service, the Kameny site would be the second LGBT site so recognized. Until now, the Stonewall Inn has been the only LGBT site recognized by the National Park Service.

# ANNOUNCEMENT OF CLGBTH 2009 PRIZES

Regina Kunzel's *Criminal Intimacy: Prison and the Uneven History of Modern American Sexuality* (Chicago: University of Chicago Press, 2008) has been awarded the Committee on Lesbian, Gay, Bisexual, and Transgender History's 2009 John Boswell Prize. The John Boswell Prize is awarded for an outstanding book on lesbian, gay, bisexual, transgendered, transsexual, and/or queer history published in English during the two previous years.

The 2009 Prize Committee was chaired by John D'Emilio and included Amy Sueyoshi and Red Vaughan Tremmel.

In reaching its decision, the Prize Committee prepared the following commendation:

"In *Criminal Intimacy*, Regina Kunzel combines cultural, social, and intellectual history to produce a work of grand scope and great originality. Through a careful and finely textured analysis of the writings of prison officials, inmates, reformers, and academic investigators, Kunzel places the prison right in the middle of the history of sexuality in the United States. She argues convincingly that attention to sexual relationships in prison dramatically complicates any simple straight-line theories about the historical evolution of sexual identities. And she suggests that the prison is a good place to look if one wants to understand the tensions, anxieties, and contradictions that have swirled around sex across the last century or more."

Regina Kunzel is professor of history and gender, women, and sexuality studies and the Paul R. Frenzel Land Grant Chair in Liberal Arts at the University of Minnesota.

Ryan Darrow's "'A Great Surge of Purpose': Gay Persons with AIDS and Alternative Therapies" has been awarded the Committee on Lesbian, Gay, Bisexual, and Transgender History's 2009 Joan Nestle Undergraduate Prize. The Joan Nestle Undergraduate Prize is awarded for an outstanding paper on lesbian, gay, bisexual, transgendered, transsexual, and/or queer history completed in English by an undergraduate student during the previous two years.

The 2009 Prize Committee was chaired by John D'Emilio and included Amy Sueyoshi and Red Vaughan Tremmel.

In reaching its decision, the Prize Committee prepared the following commendation:

"In 'A Great Surge of Purpose': Gay Persons with AIDS and Alternative Therapies," Ryan Darrow investigates the efforts of gay men in the 1980s to take control of their lives and their health. He explores a mostly forgotten, but at the time quite vital, aspect of the social history of the AIDS epidemic and the U.S. in the 1980s. This is a fine essay in the recent history of sexuality, medicine, and everyday life."

A McNair Fellow, Ryan Darrow wrote this essay under the direction of Professor Pippa Holloway at Middle Tennessee State University.



# BY AMY FRENCH

ILLUSTRATION BY MIRA AZARM,  
OFFICE OF UNIVERSITY PUBLICATIONS,  
UNIVERSITY OF MARYLAND, COLLEGE PARK

## **69/09: The Queer Afterlives of Stonewall, the**

University of Maryland's seventh annual spring lecture series in LGBT Studies, included a panel on Washington DC political history with Joan Biren, Carlene Cheatam, Frank Kameny, Mark Meinke, and Boden Sandstrom; as well as talks by Jill Dolan, Susan Stryker, and Judith "Jack" Halberstam. The DC Queer Studies Symposium brought the series to a close with quickanddirty V: A Graduate Queer Studies Symposium, poetry readings by Regie Cabico, Reginald Harris, and Richard McCann, and a full day of paper sessions from the following Washington-area faculty: Madhavi Menon (American University); Samantha Pinto (Georgetown University); Elisabeth Anker, Holly Dugan, and Abby Wilkerson (George Washington University); and Christina B. Hanhardt, Katie King, Keguro Macharia, Jeffrey McCune, and Martha Nell Smith (University of Maryland).

June 28, 2009 will mark the fortieth anniversary of the Stonewall riots in New York City. No less momentous are other anniversaries, also celebrated this year. These include: the first edition of the *Washington Blade*, the nation's longest continuously published LGBT newspaper (40 years); the founding of the Lesbian

Herstory Archives, the largest collection of lesbian archival material in the world (35 years); and the first National March on Washington for Lesbian and Gay Rights (30 years). As tick marks on the official timeline of queer liberation these moments are somewhat arbitrary. As events that sustain an often universalizing LGBT historic imaginary, they have meanings that are both potent and real.

The marking of a person, place, or event as historically important, then, can be a fraught process. Nevertheless, recent events in the Washington, DC area nicely highlighted the queer past for the queer present—and thus endeavored toward a queer future, as well. Framed by the evocative title *69/09: The Queer Afterlives of Stonewall*, the seventh annual spring lecture series in LGBT Studies at the University of Maryland included four lectures and a film screening and culminated in the second annual DC Queer Studies Symposium, a two-day conference featuring students and faculty from schools in the Consortium of Universities of the Washington Metropolitan Area. While the series was fashioned, conventionally, as a commemoration of the fortieth anniversary of Stonewall, its promotional material announced the aim to disrupt its own orthodoxy and to “unsettle a conventional framing of LGBT history that fetishizes one time and place as foundational while marginalizing other moments and sites of activism.”

At the series' inaugural event, “‘Gay Is Good’: Stonewall-Era Activism in Washington, DC,” panelists Joan Biren, Carlene Cheatam, Frank Kameny,

Mark Meinke, and Boden Sandstrom shared stories of key contributions to LGBT politics and culture before, after, and during the era of Stonewall. Highlighting various communities of practice including the homophile group the Mattachine Society, the pioneering all-women sound company Woman Sound, and the DC Coalition of Black Lesbians and Gays, panel members described efforts to end job discrimination, increase visibility, and organize around issues of civil rights. As panelists identified themselves and their work across a range of personal identities, political goals, and definitions of community, they complicated simplistic understandings of LGBT history that characterize certain places, events, and groups as emblematic and others as irrelevant.

Reconsiderations of traditional framings of LGBT history continued with “From Flannel to Fleece: Women’s Music, Lesbian Feminism, and ‘Me’.” Here, theater scholar Jill Dolan traced the contours of her own emotional archive as a means of rethinking critiques of 1970s lesbian feminism. Citing the creative and critical use of memory and arguing that anecdotes *are* theory, Dolan spoke explicitly of the importance of infusing historical scholarship with personal experience. In emphasizing the serendipity of meaning-formation, the capriciousness of history, and the usefulness of storytelling, Dolan’s talk challenged LGBT activists and scholars to think of how the occasion of a particular historical interpretation’s domination might be used to analyze its very intelligibility.

References to the role of codes of representation in the production of social, cultural, and political effects of the past, present, and future animated two events featuring the work of gender studies professor Susan Stryker. The first was a screening of her documentary *Screaming Queens* (co-directed with Victor Silverman). Juxtaposing interviews of first-person accounts with archival footage and reenactments, the film tells how patrons of Compton’s Cafeteria—largely transgender people and street youth—fought off police harassment and arrest in a 1966 riot in San Francisco, California. Lecture and discussion continued the next day with Stryker’s talk “‘We Who Are Sexy’: The Post-Colonial Transsexual Whiteness of Christine Jorgensen in the Philippines,” a close reading of a 1962 Filipino film which revolves around a nightclub performance by transsexual celebrity Jorgensen. Though held separately, the two events clearly echoed each other in dislodging Stonewall—and the US, for that matter—from the center of queer history.

Concluding the lecture series was Judith “Jack” Halberstam’s “Queer Negativities,” an exploration of the counterintuitive, political force of failure, unbecoming, and refusal. Drawing from and responding to the theoretical works of Lee Edelman, Heather Love, and Leo Bersani and using examples from literature, popular culture, and queer art, Halberstam critiqued LGBT historians tendency to “cherry pick” versions of history best suited to “homoheroism” and suggested a need not only to explore anti-communitarian impuls-

es but also to accept responsibility for those strands of the past that are difficult, awkward, and unpleasant.

In two days of presentations at the DC Queer Studies Symposium, graduate student and faculty papers addressed topics as diverse as reading queerness in iconic texts, popular films, and hip-hop; the uncertain place of irony in lesbian identity; subverting heteronormative mandates; and the queer pasts of notable figures Ethel Waters and Emily Dickinson. Perhaps most striking, though, were scholars’ frequent references to the work of Eve Kosofsky Sedgwick, who died just days before the conference took place. In their consistent occurrences, these refrains quickly worked to create a sense of spontaneous commemoration—a mode of remembrance unplanned, unexpected, and yet wholly welcomed.

So much, then, depends on the material practices that constitute modes of remembrance. The particular conditions under which commemoration takes place determine not only its success or failure in inscribing the significance of an event in the popular imagination, but also which events are even possible for future generations to encounter, embody, and embrace. In *The Touch of the Past* Roger Simon considers the relations between remembrance, learning, and ethics and states that memorial functions are synonymous with the prospect of justice.<sup>2</sup> Arguing for the recognition of the “specific pedagogical force” of commemorative practices, Simon suggests “becoming less concerned with the consolidating identificatory effects of practices of historical memory and attending more to the eruptive force of remembering otherwise.”<sup>3</sup> In Simon’s formulation, remembering otherwise means attending to commemorations’ fundamental potential for the creation of transformative knowledge.

It is precisely this character of remembrance that is necessary to sustain the prospect of social transformation so closely aligned with LGBT activism. After all, programs like *69/09: The Queer Afterlives of Stonewall* do not merely reference the past but generate its meanings for the future. While simply acknowledging the lecture series as commemorative of Stonewall would all too easily reinforce the event’s mythic status, linking that acknowledgment to a pedagogical imperative of collective responsibility for undoing that status does just the opposite. It emphasizes that remembrance of other people, places, and events can and should serve as an insurgent critique of narratives that propose LGBT communities have a common identity fused to a single history and culture. In so doing, it implicitly recognizes the condition of human plurality and thus the realities of lived specificity and difference.

<sup>1</sup> LGBT Studies, “Lecture Series,” University of Maryland, <http://www.lgbts.umd.edu/lecture-series.html> (accessed March 28, 2009).

<sup>2</sup> Roger Simon, *The Touch of the Past* (New York: Palgrave Macmillan, 2005).

<sup>3</sup> *ibid.*, 4.

Amy French is a graduate student in History and Library Science (Archives) at the University of Maryland.

# CLGBTH MEMBER PUBLICATIONS, 2007-2008

Abrams, Brett L. *Hollywood Bohemians: Transgressive Sexuality and the Selling of the Movieland Dream*. Jefferson, NC: McFarland, 2008.

Boyd, Nan. "Who is the Subject? Queer Theory Meets Oral History." *Journal of the History of Sexuality* 17, no. 2 (May 2008): 177-189.

—. "Sex and Tourism: The Economic Implications of Same-Sex Marriage." *Radical History Review* 100 (Winter 2008): 223-250. Reprinted as "Sex and Tourism: The Economic Implications of the Gay Marriage Movement." *Fabulas: The Journal of the Gay, Lesbian, Bisexual, Transgender Historical Society* (Summer 2008): 13-15.

Brown, Michael. "Working Political Geography through Social Movement Theory: The Case of Lesbian and Gay Seattle." In *The Sage Handbook of Political Geography*, edited by K. Cox, M. Low and J. Robinson. London: Sage, 2008: 353-377.

Brown, Michael, and Larry Knopp. "Queering the Map: The Productive Tensions of Colliding Epistemologies." *Annals of the Association of American Geographers* 98, no. 1 (2008): 40-58.

Canaday, Margot. "Heterosexuality as a Legal Regime." In *The Cambridge History of Law in America*, Vol. 3, edited by Michael Grossberg and Christopher Tomlins. New York: Cambridge University Press, 2008: 442-471.

Chenier, Elise R. *Strangers In Our Midst: Sexual Deviancy in Postwar Ontario*. Toronto: University of Toronto Press, 2008.

Chiang, Howard H. "The Conceptual Contours of Sex in the Chinese Life Sciences: Zhu Xi (1899-1962), Hermaphroditism, and the Biological Discourse of Ci and Xiong, 1920-1950." *East Asian Science, Technology and Society: An International Journal* 2, no. 3 (September 2008): 401-430.

—. "Effecting Science, Affecting Medicine: Homosexuality, the Kinsey Reports, and the Contested Boundaries of Psychopathology in the United States, 1948-1965." *Journal of the History of the Behavioral Sciences* 44, no. 4 (Autumn 2008): 300-318.

—. "Empire of Desires: History and Queer Theory in an Age of Global Affect." *Critical Studies in History* 1 (December 2008): 50-71.

Diamond, Daniel. *Delicious: A Memoir of Glenway Wescott*. Toronto: Sykes Press, 2008. (ed. Ian Young)

Eaklor, Vicki. *Queer America: A GLBT History of the Twentieth Century*. Westport, CT: Greenwood Press, 2008.

—. "Queer History/American History," POV article for LGBT History Month (October, 2008), <http://www.glbtq.com>.

—. "Is Queer History, History with an Agenda? Sure." History News Network (June 30, 2008), <http://hnn.us/articles/51189.html>.

Fejes, Fred. *Gay Rights and Moral Panic: The Origins of America's Debate on Homosexuality*. New York: Palgrave Macmillan, 2008.

Foster, Thomas A., ed. *Long Before Stonewall: Histories of Same-Sex Sexuality in Early America*. New York: New York University Press, 2007. (Choice! Outstanding Academic Title 2007.)

Gossett, Charles W., and Elizabeth Bergman. "Introduction to American Government: What College Students Are Reading about Same Sex Marriage." In *Defending Same-Sex Marriage*, Vol. III, edited by Martin Dupuis and William Thompson. Westport, CT: Praeger Perspectives, Greenwood Publishing Group, 2007.

Gossett, Charles W., and Gregory B. Lewis. "Changing Public Opinion on Same-Sex Marriage: The Case of California." *Politics & Policy* 36, no. 1 (February 2008): 4-30.

Gossett, Charles W., and Eddy S. W. Ng. "Domestic Partnership Benefits." In *Handbook of Employee Benefits and Administration*, edited by Christopher G. Reddick and Jerrell D. Coggburn. Boca Raton, FL: Auerbach Publications, 2008: 379-397.

Gossett, Charles W., and Julie Novkov. "Survey of Textbooks for Teaching Introduction to U.S. Politics: (How) Do They See Us?" *PS: Political Science & Politics* 40, no. 2 (April 2007): 393-398.

Gunther, Scott. "Not 'communautaire' but 'identitaire': Linguistic Acrobatics on France's PinkTV." *Contemporary French Civilization* 32, no.1 (2008): 73-98.

Gould, Mitchell Santine. "Walt Whitman's Quaker Paradox." *Quaker History* 96 (2007): 1-23.

# CLGBTH MEMBER PUBLICATIONS, 2007-2008

Hanhardt, Christina B. "Butterflies, Whistles, and Fists: Gay Safe Streets Patrols and the New Gay Ghetto, 1976-1981." *Radical History Review* 100 (Winter 2008): 65-80.

Koskovich, Gerard. Co-curator of the "Pleasures" section in "Passionate Struggle: Dynamics of San Francisco's GLBT History." Historical exhibition, GLBT Historical Society, San Francisco (November 2008-October 2009).

—. "Libraries and Archives." In *LGBTQ America Today: An Encyclopedia*, vol. 2, edited by John Hawley. Westport, Conn.: Greenwood Press, 2008.

Koskovich, Gerard, Roberto Malini, and Steed Gamero. *Un Diverso Olocausto*. Florence and Milan: Arcigay Firenze/Visions, 2007.

Krahulik, Karen. "A Class Act: Ryan Landry and the Politics of Booger Drag." *GLQ: A Journal of Lesbian and Gay Studies* 15, no. 1 (2009): 1-30.

Kunzel, Regina. *Criminal Intimacy: Prison and the Uneven History of Modern American Sexuality*. Chicago: University of Chicago Press, 2008.

—. "Lessons in Being Gay: Queer Encounters in Gay and Lesbian Prison Activism." *Radical History Review* 100 (Winter 2008): 11-37.

Lauritsen, John. *The Man Who Wrote Frankenstein*. Dorchester, Mass.: Pagan Press, 2007.

Murphy, Kevin P. "Citizens Made and Remade: Sexual Scandal, Manhood, and Self-Government Reform in the Progressive-era United States." In *Representing Masculinity: Male Citizenship in Modern Western Culture*, edited by Stefan Dudink, Karen Hagemann, and Anna Clark. New York and London: Palgrave Macmillan, 2007.

—. *Political Manhood: Red Bloods, Mollycoddles, and the Politics of Progressive Era Reform*. New York: Columbia University Press, 2008.

Murphy, Kevin P., Jason Ruiz, and David Serlin, eds. "Queer Futures," a special issue of *Radical History Review*, 100 (Winter 2008).

Neumann, Caryn E. "Enabled by the Holy Spirit: Church Women United and the Development of Ecumenical Christian Feminism." In *Feminist Coalitions: Historical Perspectives on Second-Wave Feminism in the United States*, edited by Stephanie Gilmore. Urbana: University of Illinois Press, 2008.

Senelick, Laurence. "The homosexual theatre movement in the Weimar Republic," *Theatre Survey* 49, no. 1 (May 2008): 5-36.

—. "Out came the first coming out play," *The Gay & Lesbian Review Worldwide* (May-June 2007): 13-16.

—. "The word made flesh: staging pornography in eighteenth-century Paris." *Theatre Research International* 33, no. 2 (July 2008): 192-203.

Syrett, Nicholas L. "The Boys of Beaver Meadow: A Homosexual Community at 1920s Dartmouth College." *American Studies* 48, no. 2 (Summer 2007): 9-18.

Trumbach, Randolph. "Blackmail for Sodomy in 18th-Century London." *Historical Reflections/Réflexions Historiques*, 33, no. 1 (2007): 23-39.

—. "Renaissance Sodomy, 1500-1700" and "Modern Sodomy: The Origins of Homosexuality, 1700-1800." In *A Gay History of Britain: Love and Sex Between Men Since the Middle Ages*, edited by Matt Cook, Robert Mills, Randolph Trumbach and H.G. Cocks Oxford: Greenwood World Publishing, 2007.

Turner, William B. "'The Gay Rights State': Wisconsin's Pioneering Legislation to Prohibit Discrimination Based on Sexual Orientation," *Wisconsin Women's Law Review* (March 2007): 91-131.

—. "The Lesbian De Facto Parent Standard in Holtzman V. Knott: Judicial Policy Innovation and Diffusion," *Berkeley Journal of Gender, Law, and Justice* 22, no. 20 (2007): 135-182.

Waters, Chris. "Distance and Desire in the New British Queer History." *GLQ: A Journal of Lesbian and Gay Studies* 14 (2008): 139-55.

White, Heather R. "Proclaiming Liberation: The Historical Roots of LGBT Religious Organizing." *Nova Religio* 11, no. 4 (March 2008): 102-119.

Young, Ian. *Out in Paperback: A Visual History of Gay Pulp*. Toronto: Lester, Mason & Begg, 2007.

## BOOK REVIEWS

Thomas A. Foster, ed., *Long Before Stonewall: Histories of Same-Sex Sexuality in Early America* (New York: New York University Press, 2007).

Reviewed by Jennifer Manion, Connecticut College

The essays gathered by Thomas Foster in this excellent volume are truly ground-breaking, engaging, and creative in their attempt to expose and explain the existence of same-sex love and sexualities in early America. The methodologies, arguments, and sources used by the authors are wide-ranging and together illuminate multiple points of inquiry and bountiful possibilities for interpretation in this once-illusive field of study. This collection is a must-read for historians of sexuality for three reasons. First, several of the essays either challenge or provide layers of nuance to the now very flat “acts” versus “identity” paradigm which is far too often and unproductively invoked. Second, several of the essays are mind-blowing in their sophisticated attempt to establish more expansive conceptual relationships between the study of sexuality and other analytical categories. Third, long-standing findings in the field are challenged in some of the essays and enhanced in others.

Several contributors to the volume challenge the overuse by scholars of a Foucauldian framework, described by D’Emilio in the afterword as an attempt to determine “how, when, and where sexual identities coalesce and a homosexual/ heterosexual distinction is drawn” (389). Stephen Shapiro notes the limits of scholarship which aims to provide empirical grounding to Foucault’s claims because of the many questions which Foucault was not engaged with, most notably the fact that Foucault “never attempted to develop a method for discerning how the subjects covered by terms like ‘sodomy’ or ‘homosexuality’ may have conceptualized their own erotic behavior” (358).

Reprinted in this volume is one of the most persuasive studies to interrupt the “acts” vs. “identity” conceptualization of homosexuality. In “The Cry of Sodom: Discourse, Intercourse, and Desire in Colonial New England,” Richard Godbeer suggests that two Connecticut men living a century apart were each understood by their communities to prefer sex with other men. In his 1677 sodomy trial, the prosperous Nicholas Senison admitted “that he had ‘long’ practiced ‘this trade’” (93). The 1757 General Meeting of Baptist Churches described their own Minister Stephen Gorton as having “an inward disposition... towards the actual commission of a sin of so black and dark a dye” (96). Most remarkable in both cases is the degree of tolerance and leniency shown toward the

men by their communities. Because formal actions were only taken against the men when their behavior became “socially disruptive or threatened to damage the community’s reputation,” Godbeer concludes that New England colonists exhibited far more passive attitudes towards sodomy than formal religious teachings would have us believe possible. This was especially the case when those known or suspected to have engaged in sodomy were “otherwise valued” members of the community (99).

Ramón Gutiérrez offers a different spin on the “acts” versus “identity” debate in his polemical essay, “Warfare, Homosexuality, and Gender Status Among American Indian Men in the Southwest.” Gutiérrez critiques the work of anthropologists who “celebrated the berdache, situating them in mystical New Age worlds, heralding their primitive premodern ways, unfettered by homophobic cultures, and free of rigid masculine and feminine gender roles” (20). In this essay, Gutiérrez revisits the primary source documents that serve as the basis for such studies and reveals quite a different point of view. More than anything, berdache status was “a gender representation rooted in war” in which conquering tribes forced their enemies to give up arms, don women’s clothing and serve the men in ways typically expected of women, such as by cooking, cleaning, and “offering sex to men” (26). Other records reveal that far from being “celebrated or revered” the berdache were actually “laughed at even by local children, deemed foolish, and considered jokes” (27). To those whose knowledge of the berdache was acquired through feminist and queer reclamation projects which decontextualized their lives and celebrated their courageous gender transgression (this reviewer included), Gutiérrez’s account will both startle and instruct.

Even the title of Anne Myles’s essay suggests we are in for a conceptual, political, and historical workout. No doubt it will make some early Americanists nervous. But in “Border Crossings: The Queer Erotics of Quakerism in Seventeenth-Century New England,” Myles truly breaks new theoretical ground and makes a powerful case for reframing questions in both religious and sexuality studies. Together, the sexual and religious orders were integral to New England Puritanism (114). Quakers, then, with their “extreme rejection of hierarchy in favor of a radical spiritual and social erotics of sameness, of like drawn to like” represent what Myles describes as a “symbolic space of erotic otherness” (116, 117). Myles uncovers the rich terrain of female-gendered sexual deviance in Quakerism, revisiting classic feminist favorites such as Mary Dyer and Anne Hutchinson. Myles suggests there is great value to this line of inquiry because it enables us to study aspects of “same-sex affect and eroticism” without being limited by the “masculinist framework of sodomy” (132). Most provocatively, she points to the parallels between the contemporary process of “coming out” as a lesbian,



gay, or queer person to “coming out” as Quaker in the 17th century, concluding that “the conceptual equipment for imagining something akin to a queer identity/community was already in place” (132).

Finally, several essays enhance our view of longstanding models for understanding same-sex sexualities. Women have long had a lock on the category of “romantic friendship,” from Carroll-Smith Rosenberg’s seminal essay, “The Female World of Love and Ritual” to Lillian Faderman’s work *Surpassing the Love of Men* (excerpted in this volume). Now men, too, have their own model of same-sex romantic friendship captured in the intimate pages of two men’s diaries. Caleb Crain’s essay, “Leander, Lorenzo, and Castalio: An Early American Romance,” details the relationship built between John Fishbourne Mifflin (1759-1813) and James Gibson (1769-1856). There is suggestion of sexual intimacy, as relayed by Mifflin through his account of a sexual dream, but Crain does not want the reader to get hung up on this, arguing “there is enough detail to the story of Lorenzo, Leander, and Castalio to make the question of did they or didn’t they somewhat irrelevant” (244).

The range of writing styles, historical methods, and interpretive lenses is often the weakness of edited collections. In this case, however, I would argue such diversity is precisely the volume’s strength. Essays mentioned in this review are merely a sampling. Other authors include Gunlog Fur, Tracy Brown, Elizabeth Reis, Clare Lyons, Lisa Moore, Mark Kann, John Saillant, and Laura Mandell. Each makes an important contribution to this solid collection. The history of same-sex sexuality in early America is still in its infancy, and this book will surely frame the questions asked and methods used in future projects. The advancement of sexuality studies in early America is crucial because the 17th and 18th centuries have long represented the “dark ages” before the emergence of a modern sexual subjectivity to which some of us contemporary subjects can relate. *Long Before Stonewall* is essential reading for queer people, queer theorists, historians of sexuality, early Americanists, and any U.S. historian who wants to spice up their survey course.

**Jack Drescher and Joseph P. Merlino, eds., *American Psychiatry and Homosexuality: An Oral History* (New York: Harrington Park Press, 2007).**

Reviewed by Howard Hsueh-Hao Chiang, Princeton University

In December 1973, when the American Psychiatric Association (APA) Board of Trustees voted to remove

homosexuality from its official listing of mental disorders, the Diagnostic Statistical Manual (DSM), an entire generation of gay and lesbian activists recognized that this accomplishment was unprecedented and would soon shake the world. Once frequently charged outright as sick, their new social status enabled them to claim the kind of respectability any citizen deserves. No longer regarded as inherently deficient, pathological, or “curable,” American homosexuals demonstrated to the rest of the world that they were as normal (and functional) as everyone else. It would take almost thirty years for psychiatrists in other countries such as China to follow suit and de-pathologize homosexuality officially. Based primarily in oral interviews, *American Psychiatry and Homosexuality*, edited by Jack Drescher and Joseph P. Merlino, provides a timely and illuminating account of the key developments in American psychiatry both before and after the landmark APA decision.

In fact, the personal recollections of the many psychiatrists interviewed in this volume offer a much more complex view of the shift in clinical diagnosis. Their words reveal that the decision was reached in a particular moment of American history when many broader trends in society were at stake. To quote one of the psychiatrists, “Vietnam War, women’s and black issues, and then gay issues helped fuel the idea that psychiatry had to be more creative about acknowledging and taking part in social issues” (51). As we learn from the familiar voices of John Fryer, Judd Marmor, Robert Spitzer, and other psychiatrists in the early chapters, this shift in psychiatrists’ preoccupation was facilitated by larger structural changes in the profession. Starting in the late 1960s, the profession was joined by a younger generation of psychiatrists who started to find traditional psychoanalytic theories unpersuasive and began to emphasize biopsychosocial integrative approaches.

At the height of the Vietnam War era, African Americans, students, feminists, gay liberationists, and other political activists stepped up and challenged authorities. According to Joanne Meyerowitz, for instance, feminists appropriated the concept of “gender” from medical authorities, thereby reworking its larger socio-cultural valency in the 1960s and 1970s.<sup>1</sup> This resulted in a significant shift in gender and sexual mores, changes that amounted to a political climate in which psychiatrists would increasingly become suspicious of their traditional opinions on matters of gender roles and sexual behavior. And all of this developed in tandem with an anti-psychiatry movement that put increasing pressure on the psychiatric profession to sharpen their diagnostic criteria. Simply put, through the eyes of the psychiatrists interviewed in this volume, it becomes readily apparent that the transformation in the clinical status of homosexuality was only one part of the many aspects of social turmoil in American history in the 1970s.

But what the book has to offer does not stop there. Taken as a whole, it characterizes the 1973 decision less as an endpoint of paramount accomplishment, and more as the beginning of a series of uncertainties and ensuing expectations. In this regard, the book offers a refreshing perspective on the history of the relationship between American psychiatry and homosexuality, one whose narrative brings us to the present and beyond Ronald Bayer's earlier contribution, *Homosexuality and American Psychiatry*, which clearly stands as the scholarly foundation on which most of the interviews proceeded.<sup>2</sup> Starting about one-third into the book, we are reminded of numerous important but less frequently documented aspects of this history: the impact of AIDS on the organization of the Association of Gay and Lesbian Psychiatrists (125); a surprising measure of unawareness of the broader significance of the 1973 decision even among doctors who played an instrumental role in the founding of gay psychiatrist groups throughout the nation (e.g., David Kessler, 139); Dr. Nanette Gartrell's study on lesbianism that discussed homosexuality as a normal variation of sexual expression *before* the decision (149); the unique marginalizing and alienating experience felt by women psychiatrists who participated in this history (e.g., 157); the story behind the endowment of the now renowned David R. Kessler lectureship in Lesbian and Gay Studies at the Center for Lesbian and Gay Studies (CLAGS) of the City University of New York; and the establishment of lesser known organizations that began to pay increasing attention to age-related issues, such as Senior Action in a Gay Environment (183), the Institute for the Protection of Lesbian and Gay Youth (which would eventually become the Hetrick-Martin Institute, 183), Parents and Friends of Lesbians and Gays (184), and the AIDS and Adolescents Network for New York City (189).

Despite the overall effectiveness of the book in documenting the role of certain medical professionals in the history of the American gay liberation movement, my only reservation concerns its less rigorous depiction of the epistemic tension between science and medicine in this history. All too often, the story we hear about the 1973 APA decision casts various gay activists as key players in a war between American psychiatry and homosexuality. Bayer's original research has certainly contributed to this popular narrative. In this respect, the volume offers a sorely needed corrective by showing that the decision was also the product of the efforts of many psychiatrists and that a majority of them continued to build a friendlier environment for gays and lesbians within the mental health profession after the landmark decision. Unfortunately, even this more nuanced viewpoint often pitches these "progressive" psychiatrists (e.g., Marmor) against a "less scientific" group of conservative psychoanalysts. For instance, in the forward to this volume, the lesbian activist Barbara Gittings writes that the psychoanalytic pathologization

of homosexuality "was uncritically accepted at the time. I'm not aware of a single review or comment in the contemporary psychiatric literature that pointed out that the Bieber authors failed to follow science" (xvi). To that characterization, the editors of the volume add: "American psychiatry, influenced at the time by psychoanalytically 'ego psychology,' mostly ignored a growing body of sexology research and its normalizing conclusions about homosexuality" (1-2).

However, as I have argued elsewhere, this historical interpretation that strictly juxtaposes liberal-minded psychiatrists against conservative psychoanalysts on the ground of a single epistemic frame of "science" is grossly insufficient.<sup>3</sup> The normalizing arguments about homosexuality advocated by Kinsey's research group and others like Evelyn Hooker were constructed within a statistical metric of normalcy that sharply contrasted with a clinical metric of normalcy that underpinned physicians' long-standing practice of the case-studies methodology. So, the progressive psychiatrists were not necessarily *more scientific* than the psychoanalysts *per se*, but their conceptualization of sexual normality simply belonged to a different conceptual scheme with its own set of theoretical and methodological preoccupations that gradually challenged the old. With respect to psychiatrists' changing view of homosexuality, what we witness over time is thus a historical shift in the norms of clinical "truth"—from one that found the case-studies method sufficient for distinguishing the pathological from the normal to one that became increasingly grounded in the statistical notion of normalcy and socio-populational approaches. Therefore, our appreciation of the history of American psychiatry and homosexuality would benefit from a higher degree of sensitivity to this evolving tension between science and medicine.

Finally, the editors of the volume should be reminded that far from ignoring the sexological findings coming from the Kinsey Reports and the like around the mid-twentieth century, the American psychiatric profession failed to ignore them all too well. Next to quantitative social scientists and such psychoanalytically oriented anthropologists as Margaret Mead, the majority of them were the most vociferous public critics of Kinsey's work. Central to the struggle in overcoming the pathologization of homosexuality was not merely the matter of medical diagnosis that rested on a single standard of scientificity, but larger concerns surrounding the production of knowledge at the very intersection of science and medicine where the parameters of psychopathology were disputed in the context of postwar America.

<sup>1</sup> Joanne Meyerowitz, *How Sex Changed: A History of Transsexuality in the United States* (Cambridge: Harvard University Press, 2002).

<sup>2</sup> Ronald Bayer, *Homosexuality and American Psychiatry: The Politics of Diagnosis* (New York: Basic Books, 1981).

<sup>3</sup> Howard H. Chiang, "Effecting Science, Affecting Medicine: Homosexuality, the Kinsey Reports, and the Contested Boundaries of Psychopathology in the United States, 1948-1965," *Journal of the History of the Behavioral Sciences* 44, no. 4 (2008): 300-318.

**Rebecca Jennings, *A Lesbian History of Britain: Love and Sex Between Women Since 1500* (Oxford: Greenwood World Publishing, 2007).**

Reviewed by Melinda Marie Jetté, Franklin Pierce University

Although Rebecca Jennings's *A Lesbian History of Britain: Love and Sex Between Women Since 1500* carries an ambitious title, the volume is more modest in its coverage. Commissioned by Greenwood Press International, this slim volume offers a concise synthesis of the existing literature on lesbian history in Great Britain. As such, it exhibits the strengths and weaknesses of a survey text aimed at general readers. Given its limitations, *A Lesbian History of Britain* is best suited for undergraduate courses in British history, queer history, and the history of sexuality.

In the introduction, Jennings presents an instructive overview of the challenges and possibilities involved in studying lesbian history in Britain. She notes the legacy of denial and invisibility that translated into a lack of documentation on lesbian experience, especially in the early modern period. Mindful of the sometimes contentious relationship between activists, academics, and popular historians studying the history of homosexuality, Jennings carefully outlines both the essentialist and constructionist approaches to the field. Equally instructive is her discussion of the contributions of queer theory and its emphasis on contextualizing gender and sexuality in order to better understand lesbian experience over time. Although the author here reiterates her intention to examine 500 years of lesbian love, desire, and experience, the volume is ultimately uneven on these points.

Jennings structures the book with overlapping chronological chapters on specific themes. The first three chapters, which explore the early modern period, focus on Same-Sex Desire (1500-1800), Cross-Dressing and Female Husbands (1600-1800), and Romantic Friendships (1700-1900). Since Jennings did not conduct original primary source research, she relies heavily on secondary studies and readily available published primary sources. She also tends to quote from primary works cited in secondary studies, such as Valerie Taub's *The Renaissance of Lesbianism in Early Modern England* and Emma Donoghue's *Passions between Women*. Limited by this document base, Jennings necessarily focuses on cultural, intellectual, and literary history rather than the social history of lesbian experience in the early modern period. The second chapter explores gender inversion and cross-dressing as expressions of same-sex desire. Interestingly, the historical documents on "female husbands" women who crossed-dressed as men and married women—were created when they were prosecuted

for vagrancy and fraud because there were no specific anti-lesbian laws on the books.

Chapter 3—one of the more interesting chapters—is useful for undergraduate courses as Jennings explores the historiographical questions raised by the early research of Carroll Smith-Rosenberg and Lillian Faderman on female same-sex sexuality before 1900. Jennings discusses in detail the discovery of Anne Lister's coded diaries from the mid-1800s and Martha Vicinus's more recent argument that two types of intimate female friendships emerged by the 1700s: sensual romantic friendships and sexual Sapphism. Although Jennings does not use the word "agency" in this chapter, she clearly shows that women who pursued intimate female relationships faced considerable financial, familial, and social barriers to their relationships. As a result, they actively sought to manipulate their public image in order to cultivate respectability by outwardly conforming to middle-class conventions regarding proper femininity.

In the middle three chapters of the volume, Jennings explores the New Woman (1850-1900), Sexology and the Science of Sex (1880s-1920s), and Sapphism and the First World War (1914-1918). Although these chapters also focus more on cultural and intellectual history, rather than lesbian experience per se, these first two are useful for undergraduates and general readers because the author concisely summarizes the historiographical debates about this period. Jennings discusses the positive and negative cultural discourses on the New Woman in contemporary texts and the portrayal of same-sex desire in New Women fiction.

The chapter on sexology is quite interesting since Jennings probes the scientific origins of constructionist thinking, explaining that sexologists such as Richard von Krafft-Ebing, Havelock Ellis, and Sigmund Freud contributed two of the most influential concepts to modern Western thinking about sexuality: the idea of categorizing human behavior and the idea that certain categories of people engage in certain kinds of sexual behavior. Jennings also outlines the origins of the concept of the female invert—the mannish lesbian as an "inverted male." Perhaps most intriguing in this chapter is the author's reconsideration of the influence of the sexologists and their relationship with homosexual women (and men) during the late 1800s and early 1900s. Drawing on the work of Lucy Bland, Laura Doan, Liz Stanley, and Alison Oram, Jennings notes the ambivalence of the larger medical profession to sexological research and the responses of women to the writings of the sexologists. Rather than simply imposing sexological categories on unwilling women, some women found the scientists' arguments helpful in thinking about their own identities. Indeed, a number of well-known suffragettes and female physicians became members of

the British Society for the Study of Sex Psychology (BSSSP) and later founded the journal *Urania* (1915-1940), which allowed them to discuss and critique the sexological literature. A vanguard publication for its day, the journal *Urania* staked out radical positions on gender, (hetero)sexuality, and marriage, and openly supported female same-sex love and desire.

In the final four chapters, Jennings charts the emergence of modern lesbianism in Britain; however, she takes a somewhat unconventional thematic approach, which limits her ability to demonstrate important linkages in this period. Chapter 7 purports to examine the “modern lesbian” (1918-1939), but it is largely a sociological analysis of the novels *The Well of Loneliness* (1928) and *Orlando* (1928) rather than an exploration of lesbian experience. Equally disappointing is the limited use of literary criticism and historical studies from this period. It is unclear in this chapter what influence these two novels had on lesbians in Britain in the mid-1900s. The chapter concludes with a discussion of the misadventures of a (in)famous female cross-dresser from the 1930s, Colonel Barker (Valerie Arkell-Smith), but this section is not well-integrated with the rest of the chapter.

Chapter 8 examines Lesbian Bars (1920s-1970s) and Lesbian Social Organizations (1960s-1970s). Identity, community, and lesbian experience are unevenly explored in these sections. Jennings argues that a true lesbian subculture—focused on bars and social organizations—did not develop in Britain until the mid-twentieth century. She relies heavily on U.S. literature given the apparent paucity of secondary studies on Britain. At one point the author claims that class was less of a factor for lesbians in Britain than in the United States during this period—a startling statement given the well-known strictures of the British class system. Here archival and primary source research—especially oral history interviews—would have allowed Jennings to craft a more complex and subtle portrait of the post-war era. Equally troubling is the lack of attention to race and ethnicity in the twentieth century. Finally, Jennings separates her discussion of the homophile movement and social organizations in Britain from activist movements in the 1960s and 1970s. Thus, the thematic structure of the book prevents the author from showing the contemporary *interconnections* between the somewhat isolated organizations and larger social changes beginning in the 1960s.

In the final chapter, “The Politics of Lesbianism” (1970-2000) Jennings provides a general overview of gay liberation, women’s liberation, lesbian feminism/separatism, AIDS, the lesbian “sex wars” of the 1980s, lesbian families, and the emergence of queer theory in the 1990s. While the examinations of the more dramatic political movements—gay liberation, women’s liberation, and lesbian separatism—are the stronger

sections of the chapter, the latter sections could benefit from more in-depth discussions of the major issues facing lesbians during the past twenty years, particularly anti-discrimination statutes, family law, and same-sex marriage. Jennings concludes *A Lesbian History of Britain* by considering lesbian visibility in mainstream society and culture. In this sense, she ends where she began by raising questions about lesbian in(visibility) in Great Britain. On the whole, she has penned a general survey that will open the door to further study from young undergraduate and general readers. She provides a useful starting point for those interested in learning more about the lesbian history of Britain.

**Jasbir K. Puar, *Terrorist Assemblages: Homonationalism in Queer Times* (Durham: Duke University Press, 2007).**

Reviewed by Heather R. White, Vassar College

Jasbir Puar’s *Terrorist Assemblages* interrogates connections between two recent historical developments: the incorporation of queer subjects into American nationhood and the geopolitics of anti-terrorism. Her work takes up Lisa Duggan’s explication of homonormativity, which names the way in which the figure of the upstanding (gainfully employed, monogamously partnered, patriotic, implicitly white) homosexual citizen has recently entered into myths of national belonging. Puar exposes the place of that homonormative figure within American nationalism and the global war on terror.

An early example illustrates Puar’s argument. In the introduction, she considers at length a phrase from conservative columnist Charles Krauthammer: “People are now coming out of the closet on the word empire [...] The fact is no country has been as dominant culturally, economically, technologically, and militarily in the history of the world since the Roman Empire” (1). Homosexual jargon has been annexed by advocates of U.S. imperialism, Puar comments, thus giving fleeting recognition to a national homosexual subject as the American empire comes out of the closet. This spectral figure is Puar’s homonationalism, and she identifies its three related manifestations, which she pursues throughout the book: American sexual exceptionalism, regulatory queerness, and the ascendancy of whiteness. I will unpack this trio in the succeeding paragraphs. First, I gesture towards the methods illuminated by her reading of Krauthammer. Puar’s work is an “assemblage,” a term she uses to trouble (among other things) the overly linear and temporal analysis of intersectional approaches to sexuality, gender, race, class, and nationality. Assemblage, as Puar uses it,

opens up the spectral, the fleeting, and the affective. Her reading of layered texts (from South Park episodes to presidential addresses) masterfully interprets connections that a positivist methodology would dismiss as spectral. Puar captures ghosts and induces them to speak.

Chapter 1, “The Sexuality of Terrorism” queries the doubled figures of the patriot and the terrorist as they appeared on posters in Manhattan after 9/11. In these posters, a turbaned Osama bin Laden was anally penetrated by the Empire State Building. The accompanying caption read: “The Empire Strikes Back... So you like skyscrapers, huh, bitch?” (37). Puar reads this text through commentary on the sexual deviancy of terrorism (and “Muslim sexuality” more broadly) and images of the healthy, productive, and normative bodies of the gay citizen (think *Queer Eye for the Straight Guy*). These Orientalist and nationalist discourses, she argues, function to redraw the boundaries around queer sexuality. They quarantine a racially and sexually perverse “monster-terrorist-fag” as they also incorporate the figure of the homosexual patriot within the otherwise heteronormative boundaries of the nation state. This doubling situates an American sexual exceptionalism (an American nation tolerant toward queers) against the repressive, queer-intolerant and thus perversely sexualized terrorist “other.”

The next two chapters, read together, expand this pairing by juxtaposing the Abu Ghraib torture scandal and the 2003 *Lawrence and Garner v. Texas* ruling of the U.S. Supreme Court. Puar’s analysis of reports from and reactions to Abu Ghraib highlights an unwitting collusion of LGBT rights groups with nationalist sentiment regarding what spokespersons called the “sexual torture” of Abu Ghraib prisoners. Here, Puar draws out another meaning of sexual exceptionalism, pointing to the ways in which the Bush administration distinguished between the exceptional depravity of Abu Ghraib and the military’s larger project of bringing freedom to Iraq. This distinction is made possible, in part, by sanctioning “the sexual” as properly the domain of personal privacy and individual ownership and thus the ultimate site of violation. Abu Ghraib was thus depicted as clearly excessive and unusual in relation to other wartime violence. What made this torture so heinous (and by implication, so effective), commentators explained, was the sexual repression of Muslim cultures. Such explanations, while appearing to indict the military prison guards, functioned to further sequester and stigmatize “Muslim sexuality” against the ostensibly more open and tolerant sexual cultures of the United States. Puar’s analysis of this commentary devastatingly demonstrates the way in which U.S. imperial practices and discourses “lasso sexuality

in the deployment of U.S. nationalism, patriotism, and ... empire” (113).

The following chapter re-reads the 2003 *Lawrence* case, which decriminalized adult sodomy in the United States, alongside the Abu Ghraib torture scandal. Puar first recovers a view of the second party in the case and deliberately names Tyrone Garner, an African American man, alongside John Geddes Lawrence (who is white) in the *Lawrence and Garner v. Texas* case. Puar interrogates the frequent omission of race from analyses of the case and argues that the ruling relied upon implicitly racialized notions of public and private, in which white bodies are less publicly scrutinized than non-white bodies. The right to privacy granted by *Lawrence and Garner*, Puar argues, paradoxically serves a regulatory function: “It patrols the boundaries between queer subjects who are invited into life and queer populations who come into being through their perverse sexual-racial attributes and histories” (165).

With this discursive doubling as a backdrop, the last chapter insightfully turns to a missed connection in grassroots organizing. Puar examines the efforts by South Asian and Sikh advocacy groups in the aftermath of 9/11 to challenge the targeting of turbaned Sikh men as Muslim terrorists and to educate an unaware American public about the religious meanings of wearing a turban. These organizing efforts, Puar claims, produced the turbaned Sikh man as an exemplar of heteronormative patriotism against images of the perversely queer turbaned body of the Muslim terrorist. Queer South Asian advocacy groups struggled concurrently against the increased targeting of queer South Asians in racist and homophobic crimes. In spite of overlapping concerns, Puar notes, these activist initiatives did not and dare not converge—not because of disproportionate homophobia within Sikh communities, as many white queer organizers mistakenly assume, but because the (white) discursive terrain scripted tactics of visibility that made the two advocacy efforts incommensurate. A queer diasporic turbaned Sikh, Puar suggests, could not register within a dominant politics of visibility.

Puar, in her conclusion, suggests a different kind of politics—a politics of assemblage—to counter both sexual exceptionalism and the surveillance of queered terrorist look-alikes (and especially South Asian, Sikh, and Muslim bodies). Projects of “terrorist assemblage” Puar elegantly argues, “creatively, powerfully, and unexpectedly scramble the terrain of the political within organizing and intellectual projects, weakening the tenuous collusion of the disciplinary subject and the population for control” (222). Puar presents her own work in this call to “fantastical wonders of futurity” (222), and leaves open what other acts and events may follow.

I highly recommend this politically daring book, while cautioning that it will be difficult reading for most undergraduates. Some of Puar's other published essays (especially her "Monster-Terrorist-Fag" co-authored with Amit Rai) provide more accessible coverage.<sup>1</sup>

<sup>1</sup> Jasbir K. Puar and Amit Rai, "Monster, Terrorist, Fag: The War on Terrorism and the Production of 'Docile Patriots,'" *Social Text* 7, vol. 20, no. 3 (Fall 2002): 117-148.

**Amin Ghaziani, *The Dividends of Dissent: How Conflict and Culture Work in Lesbian and Gay Marches on Washington* (Chicago: University of Chicago Press, 2008).**

Reviewed by Robert Frame, Normandale Community College

Perhaps a few CLGBTH members experienced a sense of déjà vu viewing the film *Milk* following Californians' passage of Proposition 8. Some of Harvey Milk's arguments about the 1978 Briggs initiative campaign resonated forcefully with the Proposition 8 campaign that just ended. In the January 13, 2009, issue of *The Advocate*, U.S. Representative Barney Frank chastised the gay community because they "want to hold rallies instead of doing political lobbying." It is with serendipitous timing, then, that Amin Ghaziani's *The Dividends of Dissent* reminds us that marching in the streets is a crucial element of both movement and legislative politics. Ghaziani analyzes the organizing of the four marches on Washington held by lesbian, gay, bisexual, and transgender people between 1979 and 2000, emphasizing how infighting over these marches (deciding whether or not to march in the streets, when and under what title to march, what to march for, and who to have speak) were crucial mechanisms to create shared understandings both of march strategy and of community identity. Though engaging most directly with the sociological literature that is his intellectual home, Ghaziani examines a question that occupies those of us in many disciplines: how does culture work?

Ghaziani demonstrates how "fights over mundane tasks were proxies for deeper divisions about the role and meaning of sexuality in American life" (314). He structures his book around a quartet of paired chapters. In the first chapter, he gives the context in which each march was organized, focusing on social currents that directly inspired and affected march organizing, including consciousness, organizational development and political/cultural status of the group, and external threat (301). Readers will recognize histories familiar to those who study (or lived through) these periods and see how each period shaped its march. The second chapter closely examines initial delibera-

tions over the decision to march through formal announcements of the march and the organizing process. Ghaziani convincingly argues that in these steps, activists make material such abstract ideas as "who we are and what we want" by fighting over discrete organizing tasks (20). Ghaziani demonstrates that materiality in multiple ways. First, he shows how organizers' explicit decisions about who to include in the title (gays and lesbians? bisexuals? trans people?) spoke to how they perceived group identity. Second, through strategizing over how to claim space for the movement in the larger culture (from the margins? in the mainstream?) and among human-rights allies (as equals? partners?), they signaled beliefs about the state of the movement.

Ghaziani begins with the 1979 National March on Washington for Lesbian & Gay Rights held only ten years after Stonewall. Organizing efforts and infighting first coalesced around fears of whether gay people were ready to march in Washington as members of a national movement. Activists did decide to march, inspired by openly gay martyr Harvey Milk's call to march and by a wide range of events around them: Stonewall and the annual freedom marches it inspired, de-classification of homosexuality as a mental illness, Anita Bryant-inspired battles to protect local civil-rights legislation across the country, the successful defeat of California's Briggs initiative to fire homosexual teachers, euphoria at Milk's election followed by despair and anger at his murder. Ghaziani explores moments around this march when dissent debilitated rather than paid dividends, as planning meetings in Urbana-Champaign in 1973 and in Minneapolis in 1978 broke down over differences. In Philadelphia, Houston, and various regional centers, however, activists agreed on how to move forward. Ghaziani makes clear that they were creating a template that would shape organizing not just for 1979 but also for later marches. Through "infighting" (the back-and-forth of dissent and decision-making) these activists "converged on a cluster of assumptions, agreements, and meanings" that became "constitutive templates (or at least ideas exceedingly difficult to ignore)" in later rounds of organizing (166).

The next set of chapters lays out the much-changed context for the 1987 march, epitomized by the dual disasters of the AIDS crisis and the *Bowers v. Hardwick* sodomy decision. Building on the success of the 1979 march and motivated by "the bitter rejection of gay people's aspirations for equality" (90) throughout the 1980s, support for a march was robust. Ghaziani examines an aspect new to the 1987 organizing: conflict over coalition-building as central to the organizing process. A key recurring element to the organizing was using a grassroots structure not only to identify if, when, and around what issues to march (the template) but also to build energy, enthusiasm, and turnout.

By the 1993 march, Ghaziani notes that lesbians and gay men were very visible in their disagreements about their rights. Their activism had re-defined the availability of treatments to diagnose and treat people with HIV as well as the government's drug-approval process. Threats, however, remained. The "culture wars" around homosexuality encompassed AIDS, military service, attacks on hate crimes laws and civil rights as "special rights" and the beginning of open demands for marriage equality. Ghaziani shows how organizers' self-conception and demands moved closer to the mainstream of society and away from the margins. He gives close attention to new emphases within the culture template for organizing, especially on locating LGBT people's rights within a broader civil-rights and coalition-building framework, expanding who was part of the community to include bisexuals (as "bis") in the march title and trans people in the platform.

The last paired chapters examine the Millennium March on Washington of 2000. Ghaziani argues that the special rights/equal rights debate had been settled by the U.S. Supreme Court's *Romer v. Evans* decision, but that hate crimes and violence, "Don't Ask, Don't Tell," federal legislation like the Employment Non-Discrimination Act and 1996's Defense of Marriage Act, and "the holy war on gays" (such as the "ex-gay" movement and other religious Right attacks) left the community vulnerable. Here, Ghaziani most clearly details a change in organizing strategy from one of vibrant debate to one of limiting dissent. In breaking with the established organizing pattern, a very small group of people made decisions using a corporate model. In doing so, they deliberately avoided the diverse and competing voices which shaped previous organizing efforts. Leaving those voices out of the process, however, did not silence them. Rather, removing this internal forum for shared self-definition led to strong external reactions. Vociferous dissent to the centralizing decision-making allows Ghaziani to examine "under what conditions might dissent escalate into an organizational splinter?" (237), which is exactly what happened through the creation of the Ad Hoc Committee for an Open Process and an organizational boycott. This is one of the strongest sections of the study.

Many readers will appreciate how skillfully Ghaziani presents each march's context and will welcome his depiction of the lesser-known story of how the marches were organized. He does this in striking detail, using extensive source material (nearly 1200 news entries, personal papers of over a dozen activists, interviews with nearly four times that many subjects, archival material, and audio and video records of each march). He successfully demonstrates how analyzing particular cases can reveal specificity that is otherwise difficult to capture. In

doing so, he sheds light on a continuing structural problem for members of LGBT communities: how to have broad debates and create shared understandings. This well-written and strongly argued book is a valuable addition for scholars of sociology, queer studies, history, political science, and women and gender studies.

***Gay Artists in Modern American Culture: An Imagined Conspiracy* by Michael S. Sherry (Durham: University of North Carolina Press, 2007).**

Reviewed by Stefanie Snider, University of Southern California

Michael Sherry's most recent book drastically departs from his earlier work on United States military history by delving into a history of gay artistic identity in the twentieth century. In *Gay Artists in Modern American Culture: An Imagined Conspiracy*, Sherry details what he describes as the "biography of an idea," an exploration of the concept that gay male artists working in mid-twentieth century America were imagined to take part in "a homosexual international conspiracy," or "homintern." Sherry likens this conspiracy of a "queer menace" to the Cold War anti-Communist sentiment prevalent in the United States during this same time period. The three themes of the book, cultural empire, authenticity, and the "homintern" discourse within gay artistic America, are paralleled to the anxieties felt by the dominant American culture from global "threats" to U.S. cultural and military dominance and imperialism. Indeed, Sherry links the ways in which a large-scale nationalistic cultural identity was formed by the simultaneous incorporation and rejection of gay male artists in the United States during the 1950s and the 1960s. As such, the perceived threats to American cultural capital were both internal and external.

Sherry argues that while American cultural production was touted as a cut above international competitors during the mid-twentieth century, the artists who contributed to the sense of an innovative and authentic America were often queer and thus were represented as "psychologically and creatively inauthentic." Sherry summarizes, "Hence denunciation of them as queer artists unfolded alongside celebration of them as American artists. Out of national pride, aspirations for cultural empire, and fears of enemy advances, Americans showcased artists as emblems of the nation's freedom and muscular

culture.” Such artists were considered “gay” rather than “American,” however, when queerness was seen as effeminate, criminal, and pathological. Sherry contends that it is this anxiety-producing fine line on which gay American artists were situated that makes the subject a fruitful and absorbing one for historical research.

While I agree that this is a potentially fascinating topic that explores the contradictory nature of multiple identities within twentieth-century artistic culture, the text has several limitations that obscure its possibility as a satisfying read. One major challenge here is Sherry’s definition, or more precisely lack thereof, of an “artist” or “art” in the 1950s and 1960s in the United States. While Sherry makes large sweeping statements about artistic culture during this time, he never fully explains his choices of particular musicians and theatre-based artists as the focus of his book. Like all too many books about sexual identity and the arts, *Gay Artists in Modern American Culture* basically ignores women altogether. Sherry’s justification comes down to a brief line about “men’s dominance of the mid-century arts and the scrutiny given to gay creativity,” effectively furthering the marginalization of heterosexual women and lesbians as subjects in American artistic culture during the mid-twentieth century. Other than the personal anecdotes about his own interest in music and its history with which he opens the book, Sherry does not hint at the history of many other mid-century artistic practices and ignores the visual arts altogether. Nor does Sherry refer to previous work produced on queer American artists engaged in fine and commercial visual art during the mid-twentieth century, work that could potentially reinforce his major points. Literary history is discussed as background, but not in any substantive way. His research into performance-based art is commendable and interesting, but his lack of contextualization is troubling. Moreover, Sherry prides himself on his generalization of “the arts” in *Gay Artists in Modern American Culture*; his focus on sexual identity as it interacts with a nation’s concept of itself specifically prioritizes sexuality over artistic identity in the name of a broad-based “comprehensive” approach to the subject. Sherry is admirable in his desire to focus on an often-observed sexuality within mainstream American culture of the 1950s and 60s; unfortunately, this concentration creates a text that glosses over important differences in artistic practices and at the same time all too often threatens to become entangled in the minute details of his chosen artists’ lives.

Sherry organizes *Gay Artists in Modern American Culture* around thematic chapters called “Discovery,” “Explanation,” “Frenzy,” and “Aftermath.” Within these chapters he traces the chronological motivations and changes behind the “imagined conspiracy” of gay artists through an examination of major figures such as Aaron Copland, Samuel Barber, Montgomery Clift, and Rock Hudson. Sherry takes composer Barber as his primary case study in “Barber at the Met,” wherein he uses Barber’s life story as a gay American composer to illustrate the uneasy yet profoundly intertwined relationships between these identities for many gay male artists working in the 1950s and 1960s. Sherry contends that Barber set a precedent among gay American artists through his relatively open life with partner Gian Carlo Menotti, Italian composer and librettist. Additionally, Barber was important in musical history because he created a sound that did not try to single-handedly defeat European tradition during a time when much American music was seen as lackluster compared with or deemed derivative of European influence. Compared with a composer like Copland, who helped to formulate a very distinctive American musical idiom, Barber’s music had a more universal appeal that the artist himself deemed “international.” This in no way counted as a strike against him, however, as Sherry asserts, “nationalism [...] prized both music that sounded American and American-composed music that sounded international, thereby carrying American prestige abroad.” In fact, in the later 1950s and 1960s, American music was lauded for its “melting-pot” status as a heterogeneous cultural sound. Being American meant interacting with and playing off of multiple cultural resources in the musical world. At this Sherry convinces us that Barber excelled.

Sherry’s treatment of Barber as the case in point of the tensions found in the relationship between American and gay identity for male artists in the mid-twentieth century emphasizes the ordinariness of this situation as well as the underlying homophobia of American national identity. Gay artists were vulnerable because they were simultaneously part of the core class of artists who were celebrated for their creation of a national American identity, and readily cast out and alienated as queer when it was necessary to shore up a masculinist national status. Michael Sherry’s *Gay Artists in Modern American Culture: An Imagined Conspiracy*, while limited in scope and rather insular, makes obvious the tensions and challenges of national and personal identity formation in regard to sexuality in mid-twentieth century America.



## GOVERNING BOARD NOMINATIONS FOR 2009-2012 TERM

### Wesley Chenault

Wesley Chenault considers his nomination to serve on the board an honor and privilege. For years, he has worked to connect scholars, information professionals, and queer communities. It is his passion.

An archivist and public historian, Chenault has fifteen years of experience in academic, non-profit, and government archives, and has presented papers and given workshops about basic preservation techniques, exhibit design, and queer history and archives. Before accepting a position in the Archives Division at the Auburn Avenue Research Library on African American Culture and History in 2008, Chenault served as archivist at the Atlanta History Center. There, he was curator of *The Unspoken Past: Atlanta Lesbian and Gay History, 1940-1970*, an exhibition, co-author of *Gay and Lesbian Atlanta*, and director of the Center's LGBT oral history project. From 2002 to 2004, he was invited to participate in the NEH sponsored Historically Black Colleges and Universities Archives Institute. He also teaches a public history course in the History Department at the University of West Georgia.

Chenault holds a BA in Psychology, an MA in Women's Studies, and a PhD in American Studies from the University of New Mexico. He is a member of several professional organizations, among them the American Historical Association (AHA), and has ten years of experience serving on academic, non-profit, and organization boards and committees, including AHA, local arrangements committee; ART PAPERS, board of directors; Atlanta Regional Commission, GLBT advisory committee; Kennesaw State University, Gender and Women's Studies advisory board; and multiple committees of the Society of Georgia Archivists.

### Nicholas Syrett

Syrett earned his A.B. in Women's and Gender Studies at Columbia University and his Ph.D. from the Program in American Culture at the University of Michigan. He is currently an assistant professor of history at the University of Northern Colorado where he teaches classes in American women's history, queer history and the history of sexuality more broadly, and the history of race and slavery in America. He is also an affiliate of the Women's Studies Program. He just published his first book, *The Company He Keeps: A History of White College Fraternities* (Durham: University of North Carolina Press, 2009). The book examines masculinity and sexuality in traditionally white college fraternities from their founding in 1825 to the present. The chapters on twentieth-century fraternity life are particularly concerned with issues of queer sexuality in college fraternities and with male homosexuality as a foil for fraternal masculinity. He has also published in *American Studies* and in a collection of essays called *Clio in the Classroom: A Guide for Teaching U.S. Women's History* (Oxford: Oxford University Press, 2009). He is also serving on this year's CLGBTH Prize Committee. He writes, "I am interested in joining the board of the CLGBTH because I would like to contribute something back to a profession that has made a place for me as both a queer academic and a historian of the queer past. I feel that my own past in both feminist and queer activism (including stints on other volunteer collectives) has prepared me for the duties of the CLGBTH board."

# BALLOT

## CLGBTH Governing Board Elections – Spring 2009

Please return completed ballot by June 30, 2009 to:

Ian Lekus  
Committee on Degrees in History and Literature  
Barker Center  
12 Quincy St.  
Harvard University  
Cambridge, MA 02138  
lekus@fas.harvard.edu

### **Governing Board Elections:**

The mission of the CLGBTH Governing Board is to further the goals of CLGBTH and to assist and advise the CLGBTH Chair. Governing Board members are expected to take responsibility for at least one CLGBTH project each year.

Select TWO candidates for three-year terms (June 30, 2009 – June 29, 2012)

\_\_\_\_\_ **Wesley Chenault**

\_\_\_\_\_ **Nicholas Syrett**

cut here

# CALL FOR SUBMISSIONS FOR 2010 CLGBTH PRIZES

The Committee on Lesbian, Gay, Bisexual, and Transgender History, affiliated with the American Historical Association, will award three prizes in 2010:

The Audre Lorde Prize for an outstanding article on lesbian, gay, bisexual, transgendered, transsexual, and/or queer history published in English.

The Gregory Sprague Prize for an outstanding paper on lesbian, gay, bisexual, transgendered, transsexual, and/or queer history completed in English by a graduate student (the Sprague Prize is underwritten by the Gerber/Hart Library, Chicago, Ill.).

The Allan Bérubé Prize for an outstanding public history project on lesbian, gay, bisexual, transgendered, and/or queer history.

The CLGBTH is awarding the Allan Bérubé Prize for the first time in 2010. While books or essays written for a broad audience are eligible for the Bérubé Prize, *we especially encourage projects such as – but not limited to – PowerPoint presentations, online digital media, documentary film, installations, exhibits, archiving, oral history collecting, or organizational/program development efforts whose primary audiences are not academic historical specialists.* Scholarly publications that somehow politically intervene in the relationship between academic and public/community-based history may also be considered. While institutionally affiliated scholars may apply based on public or community-oriented projects, individuals with a history of independent or community-based work will be given priority, and are especially encouraged to apply.

Papers and chapters written, articles published, and public history projects completed in 2008 or 2009 are eligible. Materials may be submitted by

students, faculty, authors, librarians, documentary makers, or publishers. Self-nominations are encouraged. Published articles by graduate students may be submitted for both the Lorde and Sprague Prizes. If the submission is eligible to be considered for more than one award, please indicate whether submissions are for the Sprague Prize, the Lorde Prize, and/or the Bérubé Prize.

The deadline for submissions is December 31, 2009.

Submissions should be sent electronically to each of the following three members of the 2010 CLGBTH Prize Committee:

**Marc Stein** (Chair)

Associate Professor of History  
York University  
mrstein@yorku.ca

**Nicholas Syrett**

Assistant Professor of History  
University of Northern Colorado  
Nicholas.Syrett@unco.edu

**Ellen Zitani**

Ph.D. Candidate, History  
City University of New York Graduate Center  
ellenzitani@gmail.com

If you have questions about any of the Prizes, please contact the CLGBTH Chair, Ian Lekus, at [lekus@fas.harvard.edu](mailto:lekus@fas.harvard.edu).

# **CLGBTH**

c/o Christina B. Hanhardt  
Department of American Studies  
1102 Holzapfel Hall  
University of Maryland  
College Park, MD 20742