

CLGH

IN THIS ISSUE

Chair's Column	1	Governing Board Elections	4	Member Publications	8	Topics and Issues Corner	11
CLGH Prizes	3	AHA Abstract	7	& Presentations		Reviews	12

Chair's Column

Leisa Meyer

Welcome to the spring! The CLGH presence at the AHA in January was once again quite visible – we offered one well-attended panel (see the abstract in this newsletter for details), hosted a terrific reception (with a “tuxedo cake”) that honored the 30th anniversary of the founding of the CLGH and thanked our departing newsletter and book review editors, Jennie Brier and Michael Wilson, welcomed 15 new members who signed on to our group during the AHA meeting, and last, though certainly not least, held our annual business meeting. During the business meeting there were a number of issues raised, suggestions made, and actions taken that I want to briefly summarize for you. One discussion focused on the question of whether or not we should consider changing the name of the committee to include bisexual, transgender, transsexual, and/or queer. This is a question that has been explored in some of our sibling organizations – most recently by the Modern Language Association’s Gay and Lesbian Caucus. I mention this point simply because it has been brought up by more and more CLGH members in recent years and might be worth some further discussion. I plan to pose a query via the email list to members in the next month or so to begin a conversation on this point. We also discussed the concerns raised by some CLGH members about discrimination against LGBTTTQ people in academic settings – both on the job market and also once they are hired the “hostile climate” many encounter when they arrive at their “new” institutions. To speak to some of these issues the CLGH submitted a proposal for a roundtable to be presented at next year’s AHA annual meeting in Philadelphia. This roundtable on hostile climate in employment situations, titled “Out There Or In Here? The Chilly Climate Revisited” is co-sponsored by the Coordinating Council for Women in History and the AHA Professional Division and features two of our members – Lisa Hazirjian and Marc Stein as presenters. (See “Topics and Issues” section for more on this point). Last, emerging from the discussion of discrimination was a suggestion made by several CLGH members in attendance that we should think about inaugurating a dissertation prize as a way to promote younger scholars within the discipline. With the advice of the Board of Governors, and the majority vote of CLGH members present at the business meeting, a subcommittee to investigate the possibilities of establishing a CLGH Dissertation Prize has been created. This subcommittee consists of: Margot Canaday (canad002@umn.edu), Jennifer Brier (jbrier@uic.edu), Charles Middleton (cmiddleton@roosevelt.edu), and James Green (James_Green@brown.edu). Should you be interested in participating in this effort please contact one of the subcommittee members or myself – we would love to have your input and ideas!

Let me also take a moment to update you on past issues that I have raised in this column. The CLGH Governing Board and I have continued our efforts to gain non-profit status for our organization and I am pleased to report that the paperwork to accomplish this action is now in the hands of the IRS – hopefully we will be hearing shortly that our request has been approved. Again, many thanks to William Peniston who took on the lion’s share of the workload through this process. And on a very positive note – the Gerber/Hart Library Board voted to continue funding the CLGH Gregory Sprague Prize for another ten years. The Sprague Prize is for the outstanding published or unpublished paper, article, book chapter, or dissertation chapter on lesbian, gay, bisexual, transgendered, transsexual, and/or queer history written in English and is awarded in even numbered years, the next Sprague Prize will be awarded in 2006. (See “CLGH Prizes” section for details).

Finally, I want to draw your attention to the ballot enclosed in this newsletter. There are two sections of this ballot – one soliciting nominations for the next chair of the CLGH and the second offering seven nominees for the two soon-to-be vacant spots on the CLGH Governing Board. The positions of both chair and member of the CLGH Board of Governors are vital for the CLGH to continue to grow and thrive as an organization. I ask that you give due consideration and thought in making your selections and nominations and in doing so ensuring the future success of the CLGH.

Please know that I appreciate the opportunity to work with all of you and wish you very well over this spring and summer.

CLGH On-Line Directory

The CLGH Directory of Members is now online. For reasons of privacy the membership director is not directly accessible from the CLGH homepage. You can access the membership directory at:
<http://www.usc.edu/isd/archives/clgh/membership/membershipdirect123454321.html>

To confirm or update your listing, please send the information to ldmeyer@wm.edu.

Name
Title
Department
University
Address
Telephone (w)
Telephone (h)
Telephone (fax)
Email Address
Website Address

CALL FOR SUBMISSIONS: CLGH 2006 Prize Competition

The Committee on Lesbian and Gay History will award two prizes in 2006:

The Gregory Sprague Prize for an outstanding PAPER or CHAPTER on lesbian, gay, bisexual, transgender, transsexual, and/or queer history written in English by a graduate student at a North American institution (the Sprague Prize is underwritten by the Gerber/Hart Library, Chicago, IL).

The Audre Lorde Prize for an outstanding ARTICLE on lesbian, gay, bisexual, transgender, transsexual, and/or queer history written in English by a North American.

Papers and chapters written and articles published in 2004 or 2005 are eligible. Materials may be submitted by students, faculty, authors, readers, or publishers. Self nominations are encouraged.

Send one copy to each of the three members of the Prize Committee by 30 December 2005.

Professor Vicki Eaklor (chair)	Professor Nan Alamilla Boyd	Don Romesburg
Division of Human Studies	Women's and Gender Studies Dept. 1	27th St.
Alfred University	Sonoma State University	San Francisco, CA 94110
Alfred, NY 14802	1801 East Cotati Avenue	
	Rohnert Park, CA 94928-3609	

For further information on CLGH and CLGH prizes, please contact Leisa Meyer, CLGH Chair, Associate Professor of History, History Department, College of William and Mary, P.O. Box 8795, Williamsburg, VA 23187-8795; 757-221-3737; ldmeyer@wm.edu ; or visit the CLGH website at www.usc.edu/clgh.

CLGH 2005 Prize Award Announcement

The Committee on Lesbian and Gay History Prize Committee is pleased to announce that the 2005 John Boswell Prize for an outstanding book on lesbian, gay, bisexual, transgendered, transsexual, and/or queer history published in English in 2003 or 2004 was awarded to Jens Rydström for his book, *Sinners and Citizens: Bestiality and Homosexuality in Sweden, 1880-1950* (University of Chicago Press, 2004). The CLGH Prize Committee awarded honorable mention to Nadine Hubbs, *The Queer Composition of America's Sound: Gay Modernists, American Music, and National Identity* (Berkeley: University of California Press, 2004). Join me in offering our deepest thanks to the prize committee, John Howard (chair), Margaret McFadden, and Pablo Ben for their efforts:

Winner, John Boswell Award, Committee on Lesbian and Gay History, 2005

A landmark study in queer history, Jens Rydström's *Sinners and Citizens* contributes countless new insights to the field, illuminating distinctive sexualities in Scandinavia, examining rural along with urban phenomena, and bringing a needed focus to sexual practices, in addition to sexual identities and cultures. It reminds us that, for hundreds of years, same-sex sexuality and bestiality were a conceptually linked pair, two closely related kinds of unnatural intercourse. Elegantly written, the book argues a principal historical transformation, from a rural penetrative sodomy paradigm to an urban masturbatory homosexual paradigm, dating roughly from the 1920s and 1930s. Rigorously researched, *Sinners and Citizens* mines government reports, the daily press, scientific journals, forensic psychiatric statements, mental hospital records, church periodicals, and sex reform movement literature, as well as questionnaires from 286 informants born before 1945. Forming the core of the study, the author has unearthed 2,333 court cases of bestiality and same-sex sexuality from Sweden's eight provincial archives and 84 of its 96 district courts – a massive achievement. With great care and sober reasoning, the multi-lingual Rydström has detected important patterns in the evolution of modern sexuality, while he has delicately narrated lives hitherto beyond the pale of academic inquiry. His book is model of scholarly innovation and daring.

Honorable Mention, John Boswell Award, Committee on Lesbian and Gay History, 2005

Nadine Hubbs has written a powerful transdisciplinary study of the creation of modernist American music and its genesis in queer culture in the mid twentieth century, entitled *The Queer Composition of America's Sound*. Much more than a "great queers in history" project, Hubbs's study theorizes queer, national, and musical identity and demonstrates the Thomson-Copland circle's connections to and genealogy with Paris, the continent, and both lesbian and gay culture at the time. Hubbs analyzes Virgil Thomson's and Gertrude Stein's *Four Saints in Three Acts* (1934) and its "queer theology," what "being musical" meant in the 40s and 50s, and the significance of the difference between tonal and atonal music. Supporting her arguments with archival personal letters, music manuscripts, and theory, Hubbs elegantly structures her work around musical tropes--Intermezzo, Coda, Reprise—as she teaches us about music composition, identity, history, and "the sexuality of culture."

CLGH Email Announcements List

The CLGH email announcements list continues to provide information on lgbtq history to CLGH members. Please contact ldmeyer@wm.edu if you are not receiving CLGH email announcements and would like to, if you are receiving CLGH announcements and would like not to, or if you need to change your email address. Email addresses that result in returned mail on a regular basis are deleted from the list.

CLGH Governing Board Election and Chair Nomination

Enclosed you will find a ballot to select members of the CLGH Governing Board and submit nominations for the next chair of the CLGH. Please complete this ballot and nomination form and return by 10 June 2005 to Leisa Meyer, History Department, P.O. Box 8795, College of William and Mary, Williamsburg, VA 23187-8795.

CLGH Governing Board Election

There are two three-year terms open. These full-term openings will replace Karen Krahulik and William Peniston as they depart from the Board after multiple years of wonderful service to our organization and community. Please join me in extending our deepest gratitude for Karen and William's efforts. One last note, we have always tried to have at least one candidate on the board whose work is with/in libraries and/or archives. William Peniston has been that person for the past three years. I ask that you consider this intent as you look over the statements of the nominees for this year's election.

GOVERNING BOARD NOMINEES STATEMENTS:

Lee Arnold

I have been the Library Director of The Historical Society of Pennsylvania (HSP) since 1992. Previously, I was the Assistant University Librarian for Administrative Services at Princeton University Libraries. I received my Master of Library and Information Science from the University of Wisconsin--Milwaukee in 1987 and a Master of Liberal Arts (with a concentration in archives management) from Temple University in 2000; I am a member of the Academy of Certified Archivists. Since my early twenties I have had an interest in gay and lesbian history. This interest manifested itself after I began to work here at HSP, when I accepted several writing assignments for gay biographical essays. I have published essays on various folk, including Michael Callen, Rita Mae Brown, Rev. Troy Perry, and G. Lytton Strachey. I was also a frequent book reviewer for the CLGH Newsletter, The Lesbian and Gay Studies Newsletter, Library Journal, and The Lavender Salon Reader. It is an honor for me to be nominated to the Governing Board of the CLGH, which I have been a member of for many years. I hope to bring a archival perspective to the CLGH Board.

Libby Bouvier

I am a founding (1980) member of the History Project: documenting LGBT Boston <www.historyproject.org>. I am currently Head of Archives, division of Archives & Records Preservation, MA Supreme Judicial Court. I am interested in working with the Board in exploring ways that the Committee and GLBT archives and community-based history projects can collaborate.

Daniel Hurewitz

I am an assistant professor of 20th-century U.S. history at Tulane University, where I teach a variety of U.S. history courses, as well as seminars on public history and history research methods. My own research focuses on the politics of sexuality and identity. My book (whose contract is currently being negotiated: hooray!) examines the broad cultural origins of gay political identity in 1930s and 40s Los Angeles. My next project big project looks at state-led homophobia in the 1930s. In the meantime, I have written articles examining the role of historians in the Lawrence decision and analyzing ways that historians have periodized sexual identities. I'm eager to join the hard-working crew of CLGH and contribute to the project of keeping queer history a vital part of the profession. Certainly my own interest in gay history is what led me into graduate school in the first place. I'm especially interested in the ways we can tie lgbt history to other historical endeavors, and I'm also very much committed to maintaining strong connections between professional historians and our various communities.

Lisa Gayle Hazirjian:

My lifelong obsessions with social movements, political culture, and public policy in the United States inform every aspect of my professional work. They manifest themselves in my current book project, *Negotiating Poverty: Economic Hegemony and Working-Class Politics in a New South City*, and in my future research plans to examine contestation over the cultural and legal parameters of sexual freedoms in the modern U.S.. As a visiting assistant professor at Case Western Reserve University, I teach a variety of my undergraduate and graduate courses ranging from American Political History, Industrial America 1880-1940, and US since 1940, to Social Movements in the Modern United States, Oral History and the Challenges of American Pluralism, and History of Sexuality in America. As a CLGH member since 1998, I've participated in panels on Queer History & Oral History and on Queering the Survey, and advocated increasing CLGH's role in addressing homophobia as it manifests itself in history curriculum and employment processes. As a member of the CLGH Governing Board, I want to expand our syllabus resource project to include LGBTQ-inclusive general history courses, and to work on a subcommittee to devise and implement strategies to address climate issues, such as developing a set of "best practices" guidelines for search committees that call attention to existing problems by modeling strategies to counteract them.

Mark Meinke

In corresponding late last year with William Peniston, it became clear that CLGH is committed to working with, strengthening, learning from, and partnering with the community archives, historical societies, and libraries that have become an important element of capturing, preserving, and promoting lesbian, gay, bisexual, and transgendered history in this country. I would like to be a part of that and to strengthen those links. I would also like to work to bring local organizations into more frequent collaboration with CLGH. In November 2000, I created Washington, DC's Rainbow History Project out of personal frustration at not being able to identify archival materials and sources on the metropolitan LGBT history. Perhaps because of the transience of our population and the many competing involvements, Washington DC never evolved its own historical organization. It was time to have one and by default I became its initial historian. Our initial projects, collecting oral histories and defining the social context of our community, have created a base on which to build more structured portraits of our history. Early on we defined our purpose as collecting, preserving, and promoting our community's history. In the past five years we have created a local history website that serves as a virtual archive of the community, drawing some 25,000 hits monthly. With limited financial means, we have focused on promoting first inside and outside the community, building a network of support equally in the professional historical, archival, and tourism community and in the LGBT community. From the outset I have been particularly conscious of the fact that African-American and women's LGBT experiences in Washington should be a central focus of our documentation, in reflection of the city's own demographics. The website and our initial research reflects the community we inhabit. With a firm base of data and support, Rainbow History is now able to expand into collecting and preserving the documents and artifacts of the community. These firm bases have also become the basis of local fundraising for our projects. Personally, I was initially trained as an historian specializing in the Middle East at Macalester College but went on to specialize in applied linguistics. My various personas in the work world have included ESL/EFL teaching, foreign exchange trading and treasury management, the foreign service, management of an Arabic software firm, and financial management of a cancer patient support organization. I lived in the Middle East for seventeen years, returning to the US in 1988.

Kevin Murphy

I am currently Assistant Professor of History and Adjunct Assistant Professor of American Studies at the University of Minnesota and I have been a member of CLGH since 1996. I am completing a book manuscript entitled *Red Bloods and Mollycoddles: Political Manhood and Urban Reform in New York City, 1877-1917* and have begun research on a new project tentatively entitled “Transatlantic Sex: Sexual Knowledge and Progressive Politics at the Turn of the Twentieth Century.” My publications include “Socrates in the Slums: Gender, Homoerotics, and Settlement House Reform in the United States” and “Walking the Queer City.” I teach graduate and undergraduate courses that incorporate queer themes including “Dissident Sexualities in U.S. History” and “History of Sexuality in the Americas.” I am also a founding member of the Twin Cities GLBT Oral History Project; this collective is currently developing a book-length publication on queer life narratives and local history as well as an exhibition on queer activism in the Twin Cities. I currently serve as newsletter editor for the Committee on Lesbian and Gay History. If elected to the Board, I would like to work on developing a plan for engaging CLGH members in public debates about GLBT-related issues and on forging stronger connections with public historians.

Horacio Roque Ramirez

A very queer hello to all! I am very excited about the possibility of serving on CLGH’s Governing Board. As a gay Latino immigrant from El Salvador, I bring personal, professional, and political historical work focusing on bridging grounded historical studies of queer (im)migrant populations, especially Latinas/os, and transnational debates on gender and sexuality. Trained formally in Latin American history and comparative ethnic studies, I seek to challenge essentialist assumptions about “Latin American and Latino culture” in relation to queer genders and sexualities as well to mark racial ethnic specificities in queer historiography of the U.S. My published work has been varied, appearing in the *Journal of the History of Sexuality* (April 2003), the *Oral History Review* (Fall 2002), *Queer Migrations: Sexuality, U.S. Citizenship, and Border Crossings* (2005), *Virgins, Guerrillas & Locas: Gay Latinos Writing about Love* (1999), and *CORPUS: An HIV Prevention Publication* (fall 2004). Since the mid-1990s I have participated actively in the Oral History Association, the Organization of American Historians, the National Association for Chicana and Chicano Studies, and the American Historical Association, and have served as a “queer Latino link” among individuals, projects, and panels in these spaces. I currently teach queer community studies, Central American migrations and globalizing sexualities in the Americas at UC Santa Barbara. My energies as part of the Governing Board would be to bring many more queer participants of color to the AHA/CLGH and to recruit and mentor a younger generation of queer interdisciplinary historians researching neglected communities and subjects.

Abstract, CLGH/AHA Annual Meeting, 6-9 January 2005, Seattle, WA

The CLGH organized session at the 2005 AHA was a great success. The abstract from this session follows for your information:

ROUNDTABLE: THE HISTORIAN AS ARCHIVIST/THE ARCHIVIST AS HISTORIAN: THE POLITICS OF COLLECTING AND PRESERVING QUEER HISTORY

Panel Organizer: Martin Meeker, University of California, Berkeley

Panel Chair: Marcia Gallo, City University of New York, Graduate Center

Discussant 1: Terence Kissack, Ph.D., GLBT Historical Society, San Francisco

Discussant 2: Marcia Gallo, City University of New York, Graduate Center

Discussant 3: Horacio Roque Ramirez, Department of Chicana and Chicano Studies

Discussant 4: Tim Retzliff, University of Michigan

ROUNDTABLE GOALS:

The pursuit of historical research and the activity of collecting documents and other historical materials for archival preservation have been more closely linked in the practice of lesbian, gay, bisexual, transgender (LGBT) history than most other historical subfields. When both academic and independent/community-based scholars like John D'Emilio, Lillian Faderman, Jonathan Ned Katz, and Joan Nestle began studying the LGBT past in the 1970s, theirs was a project that entailed equal parts researching and collecting. In the wake of their work, a number of community-based archives and history projects were founded in both the United States and Canada with the goal of preserving the unique documents that the pioneering archivist/historians were collecting. A result of this collecting and preserving has been the accumulation of a vast amount of material (including personal papers, organizational records, newsletters and periodicals, photographs and ephemera, and oral history interviews) that is now stored and available to researchers at community-based archives, public libraries, and special collections departments at universities. Thanks to the work of scores of archivist/historians in the 1970s and 1980s, scholars studying the LGBT past no longer need to complain of the dearth of archival materials or that the historical record is silent on the experiences of LGBT people.

The work of the archivist and the work of the historian, however, are sometimes at odds as the historian and the archivist often have conflicting priorities and think about the materials that they handle in quite different ways. When the historian and archivist are one-in-the-same, the process of negotiation between the two roles becomes an occasion for contemplation on the practice of history-making from the collection of materials to the production of analytical books and articles. This roundtable discussion among a group of archivist/historians and/or historian/archivists will consider the implications of working at the intersection of those two, sometimes conflicting, sometimes conspiring, pursuits.

In particular, discussants focused upon three related issues in their comments and in the ensuing discussion: 1) the relationship between doing historical research and seeking materials for archival collections; 2) the relationship of an individual's manuscript collections to the collecting institution and the ways in which the link between the two might emphasize aspects of one's identity (such as sexuality) and erase others (such as ethnicity); and 3) the act of mediating between collecting institutions and marginalized populations which have little or no experience with collecting and preserving their histories. After brief presentations by the discussants, the audience will be invited to engage in an exchange based on the issues presented with the discussants.

CLGH Dissertation Bibliography

CLGH has assembled a bibliography of more than 80 lgbtq history dissertations and dissertations-in-progress (arranged in chronological order). The bibliography is based on information supplied by CLGH members and other lgbtq historians, and it includes dissertations described by their authors as “fully” or “partially” focused on lgbtq history. The complete bibliography is available on the CLGH website (GOTOBUTTON BM_6_ www.usc.edu/clgh). If you have updates, corrections, or additions, please send them to [HYPERLINK “mailto:ldmeyer@wm.edu” ldmeyer@wm.edu](mailto:HYPERLINK \). Newly added dissertations and dissertations-in-progress include the following:

Kenneth W. Cimino. *Gay Assimilation: The Group Consciousness of Gay Conservatives*. Claremont Graduate University, May 2004. Committee: Gary Segura, University of Iowa (Chair); Harry Pachon, University of Southern California; Annette Steinacker, Claremont Graduate University.

PUBLICATIONS AND PRESENTATIONS BY MEMBERS

Barry Adam, “Care, Intimacy, and Same-Sex Partnership in the 21st Century,” *Current Sociology*, 52 (2), 265-279, 2004.

Karen L. Cox, *Dixie’s Daughters* (2003).

Carolyn Dinshaw, co-editor, *The Cambridge Companion to Medieval Women’s Writing*.

Daniel Elash, Papers: “The Persistence of a Muslim Sicily,” and “The Persistence of Greekness in Sicily and Southern Italy.”

Estelle Freedman, “Gay Marriage,” *OAH Newsletter* (August 2004).

Gary Garrett, “Blasting Through Paradise: The Construction and Consequences of the Tamiami Trail,” in Jack E. Davis and Raymond Aresenault, eds. *Paradise Lost? The Environmental History of Florida* (Gainesville: Univ. of Florida Press, 2005).

Richard Godbeer, *Sexual Revolution In Early America* (Johns Hopkins UP, 2002); *Escaping Salem* (Oxford University Press, 2004).

David Higgs, “Tales of Two Carmelites: Inquisitorial Narratives From Portugal and Brazil,” in P. Sigal, *Infamous Desire: Male Homosexuality in Colonial Latin America* (Chicago, 2003): 152-167.

Nadine Hubbs, *The Queer Composition of America’s Sound: Gay Modernists, American Music, and National Identity*. Berkeley: University of California Press, 2004.

Tirza Latimer, *Women Together/Women Apart: Portraits of Lesbian Paris* (Rutgers UP, 2005).

Sharon Marcus, “Queer Theory for Everyone,” forthcoming in *Signs*; “Reflections on Victorian Fashion Plates,” in *Differences* 14.3 (Fall 2003).

Donald W. McLeod, *A Brief History of Gay, Canada's First Gay Tabloid, 1964-1966* (Toronto: Homewood Books, 2003).

Martin Meeker, "A Queer and Contested Medium: The Emergence of Representational Politics in the 'Golden Age' of Lesbian Paperbacks, 1955-1963," *Journal of Women's History* 17.1 (Spring 2005).

Emily Mieras, "The Other Side of the Bridge," *Gender and History*.

David James Prickett, "Magnus Hirschfeld and the Photographic (Re)Invention of the Third Sex," ed. Gail Finney, *The Text as Spectacle: Visual Culture in Twentieth-Century Germany* (Indiana UP, 2006); "Ostwald, Hans," ed. Volkmar Sigusch and Gunter Grau, *Personenlexikon der Sexualwissenschaft* (Campus, 2005); "'Mein Verhältnis zur schonen Literatur...': Literarische Auseinandersetzungen mit Magnus Hirschfeld," *Der Sexualreformer Magnus Hirschfeld (1868-1935): Ein Leben im Spannungsfeld von Wissenschaft, Politik und Gesellschaft* (Sifria – Wissenschaftliche Bibliothek 8. Berlin-Brandenburg: be.bra, 2004): 357-70; "Envisioning the Homosexual: Gender Performance, Photography, and the Modernist Homosexual Aesthetic," ed. Carolin Duttlinger, Lucia Ruprecht, and Andrew Webber, *Performance and Performativity in German Cultural Studies* (Oxford: Peter Lang, 2003): 177-200.

Jens Rydström, "From Sodomy to Homosexuality: Paradigmatic Change and the Inclusion of Lesbians in Modern Criminal Discourse," *NORA: Nordic Journal of Women's Studies* 12 (2005): 1; "Solidarity With Whom?: Gender, Ethnicity, Class, Sexuality: Social Categories in Time and Space," Stockholm University; "The International Gay and Lesbian Rights Movement and Apartheid," in eds. Neville Hood, Karen Martin, and Graeme Reid, *Sexual Politics in South Africa: Equality, Gay and Lesbian Movement, The Struggle* (Cape Town: Double Storey Press, forthcoming, February, 2005)

Laurence Senelick, *Anton Chekhov's Selected Plays*, trans. and ed. by Laurence Senelick (W.W. Norton); "Rewriting Repressed Memories: Writing Russian Theatre History," in ed. S. E. Wilmer, *Writing & Rewriting National Theatre Histories* (University of Iowa Press).

Megan Shockley, "BRATs, Mayhem, and Debutantes: Women Rugby Players and the Creation of Southern Subculture," Paper.

Bruce R. Smith, "Shakespeare and Gender: Mind, Matter, Imagination," Paper, *Sociedad Iberiana de Estudios Renacentistas Ingleses*, Lisbon (March 2004) and University of Manchester, UK (July, 2004).

John Stanley, "Constructing a Narrative: A History of Homosexuality in Poland," Paper.

Fred Wasserman, "Stonewall," Essay in Marc Stein, ed. *Encyclopedia of Lesbian, Gay, Bisexual, and Transgender History and Culture* (NY: Charles Scribner's Sons/Thomson Gale, 2003); ed. Schoenberg, Kandinsky, and the Blue Rider, exhibition catalogue (NY: Scala Books and The Jewish Museum, 2004).

Michael Young, "The Jacobean Sodomitical Court," Newberry Library, January 2004; "King James VI & I: In or Out of the Closet?" North American Conference on British Studies, November 2004.

Topics/Issues Corner

Discrimination and “Hostile Climates” for LGBTTQ People at Academic Institutions

The issue of discrimination and “hostile” or “chilly” climate for lgbttq people both on the job market and within academic institutions was raised by several members of the CLGH this year. I passed along these concerns to the CLGH Board of Governors and we had an extended email conversation, portions of which I would like share with you here. Describing some aspects of this concern a CLGH member asked the following questions: “What do you do when an anti-gay faculty member from another department challenges your right to include LGBTQ subject matter in your courses, and your chair doesn’t defend you? What do you do when your homophobic colleagues acknowledge that the butch lesbian job candidate is superior to the heterosexual male candidate in scholarship and teaching, but refuse to offer her the job. . . and justify themselves by saying that they’re doing her a favor, since she wouldn’t be comfortable in your department anyway? What do you do when your colleagues dismiss or denigrate research on LGBTQ topics?” And provided the following “most likely” current answers to these questions: “Most of us find the nearest sympathetic ear and vent about the incident. We fume to our fellow travelers. In some instances, we might directly challenge the individuals at the heart of the offense. We might also report an incident to a higher authority within our institutions, but in many places there’s no mechanism in place to do so, and no protection for those who challenge instances of homophobia in our own departments. Such incidents rarely seem ‘actionable’--in the legal sense of the term, they rarely (if ever) are--which makes them all the more frustrating.” During the discussions that followed several possible courses of action were suggested to address these issues. I ask that you take a moment to look over some of these ideas and if you have a response to them or alternative suggestions of your own please contact me <ldmeyer@wm.edu> so we can continue this conversation (and possibly move to some sort of action?).

1. Take “institutional steps” to better promote younger scholars and students working on lgbttq history within the discipline. (Note: The CLGH established a subcommittee to investigate the possibility of creating a CLGH Dissertation Prize as one move in this direction).
2. We might be able to learn something from our counterpart groups in history or other disciplines. The Society of Lesbian and Gay Anthropologists (SOLGA) website explains how they were able to get the American Anthropological Association (AAA) to differentiate between schools with non-discrimination clauses that include sexual orientation and those that don’t regarding the posting of jobs. See the following link to SOLGA’s 2002 annual report in which they lay out some of the actions they have taken with the AAA on these issues: <http://www.aaanet.org/reports/02ar/solga.htm> See also this link to the AAA’s antidiscrimination policy: <http://www.aaanet.org/stmts/discrimination.htm>
3. Create mechanisms or means, either within the CLGH or external to it, through which lgbttq people encountering discrimination or hostile/chilly climate might have their issues “heard.” This might be a committee of the CLGH or some other body or venue.
4. Ask more senior scholars or more established members of the CLGH to take the lead on pursuing possible means of addressing some of these issues.
5. Identify “ally” organizations that might help to publicize these issues and raise awareness of the need to address them. (Note: The CLGH/CCWH co-sponsored roundtable submitted for the 2006 AHA is one step in this direction, moreover because this roundtable is also co-sponsored by the AHA’s “professional division” it also raises the awareness of this body as well).

Reviews

Jamison Green, *Becoming a Visible Man* (Nashville, Tenn.: Vanderbilt University Press, 2004), pp. ix + 264.

Reviewed by Brett Beemyn, Ohio State University

While autobiographies can be an important historical source, too often they provide little in the way of context and offer few cultural insights beyond the thinking and experiences of the author. One recent notable exception is *Becoming a Visible Man*. Green, a leading female-to-male (FTM) transsexual activist and writer, poignantly and honestly describes how he gradually acknowledged and accepted himself as a man and, in the process, helped create an FTM community. His growing awareness of himself as transsexual both contributed to and reflected the increasing visibility of transmen in U.S. society.

As Green points out, prior to the 1990s, few transmen knew other FTMs. Most doctors refused to introduce their FTM patients to others who had undergone gender confirmation surgeries; instead, medical professionals encouraged them to hide their transsexual pasts and disappear into society once they had had the surgeries. Given the overwhelming stigma associated with being transsexual, many FTMs did not need much persuading to become invisible. However, as Green and a number of other transmen realized, only by being open about themselves could their situation begin to improve. Continuing the groundbreaking work of Lou Sullivan, who founded FTM (known today as FTM International), the first major organization of transmen, Green has aided many other transmen who have had nowhere else to turn for support and has helped both medical professionals and the larger society recognize that FTMs were not uncommon, pathological, or lesser men than those individuals who were born with male bodies. Green skillfully interweaves his own history within a larger examination of transsexual experiences and concerns, including relationships with parents, children, and partners, societal images and stereotypes, and access to health-care services. Readers who are unfamiliar with the topic and those who identify as trans or are otherwise knowledgeable about transgender issues can both learn a great deal from this book.

One of the most informative aspects is Green's descriptions of the nature, effects, advantages/disadvantages, and even the costs of different gender confirmation surgeries. Transsexual autobiographies typically recount the authors' pre- and post-transition lives, but rarely do they discuss the details of the transition process or address how the medical system regulates and limits transgender people's health-care access. Green points out, for example, that hormones are widely dispersed for a variety of conditions and generally covered by insurance. However, if the treatment is to help transsexuals, suddenly physicians will not readily prescribe hormones and insurance companies will not pay for them. Similarly, a woman is able to have a mastectomy as a treatment for cancer or as a preventive measure if there is a history of breast cancer in her family, but nearly the same procedure for a transman is restricted, because it is considered part of a "sex change." Moreover, as Green states, "sex reassignment is done routinely without the patient's consent in cases of intersexed children, yet transsexual young people and adults are not allowed to have surgeries at their own request" (p. 92).

Although Green focuses on his own experiences and those of other transmen who acknowledged that they were transgender in the 1980s and early '90s and had gender confirmation surgeries, he repeatedly reminds the reader that there is not one way to be transsexual. Some transsexuals, he notes, decide not to have genital surgeries because of the tremendous personal expense, health reasons, or what they consider to be less than adequate options or results (particularly for transmen). A growing number of transsexuals also do not pursue "bottom surgery" because they recognize that their genitals are not what makes them women or men, despite the medical establishment's insistence that "real" transsexuals present as strictly female or male and desire to alter their bodies to match biological women or men.

Green proposes a more inclusive, non-surgical definition of transsexuality. In discussing transmen, he states simply that, "transsexual men are men who have lived in female bodies" (p. 186). Like other men, they may look masculine, feminine, or androgynous, without their appearance making them any less a man. What matters is only that they identify as men, not how they present themselves or how they may modify their bodies. Readers of *Becoming a Visible Man* thus can gain a much better understanding of transmen and transsexuality, as well as learn about the interesting life of a pioneering transgender leader.

Nan Alamilla Boyd, *Wide Open Town: A History of Queer San Francisco to 1965* (Berkeley: University of California Press, 2003), pp. 333.

Reviewed by Daniel Hurewitz, Tulane University

Nan Boyd's *Wide Open Town* is an exciting and valuable contribution to 20th-century American queer history. Boyd's *Town* not only offers an enticing view of the shifting substance of San Francisco gay male and lesbian communities. It also advances the discussion of many of the issues queer historians have been grappling with for the last two decades.

Boyd's volume tracks the emergence of San Francisco's vibrant gay and lesbian public and political life from the turn of the 20th-century to the mid-1960s. Boyd roots that history squarely in the city's wide-open world of sex tourism and sex commerce. Queer life flourished there for much of the century in part because of the specific local culture that, rather like New Orleans, celebrated its own "anything goes" way of life. Queer bar activity – and there were informal gatherings before there were any distinctly queer bars – occurred alongside of prostitution and the selling of sexual and transgender displays to non-gay tourists. Because the local economy relied to some degree on this open sexuality, a more visible queer life was also able to take hold.

This wide-open past is just one of the many elements that Boyd explores that makes the case for San Francisco's uniqueness, in the process challenging any single national narrative about how homosexuality was policed and became visible in the 20th century. Importantly, for instance, she explains that the organization of liquor control in California, after the repeal of Prohibition, differed dramatically from the system established in New York. Until the 1950s, California's system focused much more on taxation as compared to New York's emphasis on policing bars, gay or otherwise. Thus, while George Chauncey documented a crackdown against "fairy" performers and gay bars shortly after Prohibition's end, Boyd indicates that San Francisco did not experience so significant an upswing in police hostility in the 1930s. Queer life found a somewhat more hospitable environment out west.

Indeed, Boyd suggests that by the mid-1960s, San Francisco had resolved many of the tensions that continued to

simmer in other American cities around homosexuality. While she leaves unanswered the question of why Stonewall seemed to capture the imagination of so many activists around the country, she makes clear that San Francisco bar and homophile activists were seeing much larger successes by the 1960s than the rest of the nation.

Wide Open Town pulls together many elements that have often been treated as the subjects of separate monographs. It contains, for instance, chapters both about gay male culture and about lesbian bars and space-claiming prior to World War II. Similarly she has chapters that analyze the postwar political stirrings in the bar scenes, the strategies of anti-bar homophile activists (especially the Daughters of Bilitis), and the merging of these two political streams in the new activism of the 1960s.

Boyd's material on bar life in San Francisco is especially rich and well-researched. She is quite successful at moving the politics of that world into the analytical spotlight as fully equal to homophile politics. In turn, this allows Boyd to offer a narrative which captures the multivalent evolution of gay politics, and thus responds both to the political organization emphasis epitomized by John D'Emilio's *Sexual Politics, Sexual Communities*, and the social life emphasis seen in Elizabeth Kennedy and Madeline Davis' *Boots of Leather, Slippers of Gold*.

In fact, Boyd's narrative helps clarify the differences between the two political strands. Namely, she argues that bar activists emphasized protecting "overt" homosexual behavior and focused on the rights of homosexuals to assemble as groups in public. Their energies were devoted to maintaining or creating bars as safe places for homosexuals to gather, at least as long as no sexual activity occurred there. By contrast, she explains, homophile activists were less interested in group rights and more interested in protecting the privacy of individual homosexuals who generally stayed out of the public gaze. Thus one of their principal concerns – in addition to urging greater gender normativity among their members – was battling police entrapment. While Boyd joins D'Emilio in viewing the homophile position as a flawed and limited one, bringing forward the difference between individual rights and group rights helps to illuminate both the tensions between these two constituencies and the multiple directions that a politics of homosexuality could have taken in the mid-twentieth century.

There is much more to chew over in Boyd's book. For instance, as she suggests in the conclusion, her focus on bar life serves to privilege commercial enterprises. While this may balance other scholars' privileging of organizational politics, there is something tricky about making the survival of business ventures – gay bars – the exciting plot of the story. Thus when the Tavern Guild members agree to fix prices on bar drinks, in Boyd's narrative, we celebrate them for demonstrating a sense of communal cohesion. Yet we might also criticize their anti-capitalist collusion or their overly-capitalist profiteering. The heroics of carving out space that is not merely public space, but also commercial space, is plainly complex.

Potentially more significant is Boyd's recurring examination of the relationship of transgender behavior, and perhaps identity as well, to the emergence of a gay politics. The early public displays of homosexuality were very much tied up with the early performances of male and female impersonators. For some, those transgender shows were seen as the public markers of homosexuality; in other ways, they simply provided a context in which homosexual behavior could safely occur. Regardless, Boyd repeatedly brings forward the multiple ways that transgender behavior created a space in which homosexual activity could take root.

In addition, in a terrific stylistic move, Boyd introduces each chapter with the testimony of one of her many oral history subjects. These long autobiographical statements serve to humanize the larger issues that she brings forward in the chapters, tying her narrative more fully to individual experience.

Taken as a whole, Nan Boyd's *Wide Open Town* is a real success. Bursting with remarkable research and thoughtful analysis, it challenges any notion of a national queer history narrative, making clear instead how San Francisco's queer past differed from other American cities. It also advances our thinking about the multiple fronts of queer activism and raises questions about how that activism was linked to commerce and transgender behavior. All told, it is an impressive achievement.

Matt Cook, *London and the Culture of Homosexuality, 1885-1914* (Cambridge University Press, 2003), pp. 240.

Reviewed by George Robb, William Paterson University

Matt Cook's fascinating cultural history examines the relationship between the city of London and male homosexuality from 1885, when all acts of "gross indecency" between men were criminalized in England, until the beginning of the First World War, a period in which defining categories such as "normal" and "abnormal" became a central activity and preoccupation in the realms of science and law. Cook builds on earlier work by Randolph Trumbach, George Chauncey, and Morris Kaplan, which detailed the creation of urban sexual subcultures during the eighteenth and nineteenth centuries.

The vastness of late Victorian London gave its citizens a considerable amount of anonymity, allowing men in particular to shift their sexual identity and self-representation as they moved across the urban landscape. Cook especially emphasizes the complexity of homosexual representations in turn-of-the-century England through his examination of journalistic accounts of homosexual scandals, medical and scientific writings, and literary and artistic sources. The emerging figure of the homosexual could be depicted variously as moral monster, criminal, biological invert, or decadent aesthete.

Influenced by the work of anthropologists and cultural geographers, Cook elaborates on how the urban geography of London helped shape and facilitate homosexual encounters and identities. Locations such as train stations, public parks, theatres, restaurants, hotels, sports clubs, and public toilets became bound up in the social and sexual lives of homosexual men. In particular, the development of the West End during the nineteenth century as a center of shopping and entertainment was seized upon by men seeking sexual relationships with other men, "apparently confirming the association of homosexual behavior with fashion, effeminacy and monetary transaction." (p. 14)

The presence of large numbers of unattached and underpaid military personnel and merchant seamen in the nation's capital further enriched the potential for cruising and casual prostitution. The Army came to recognize this

problem, and in 1903, forbade uniformed soldiers from loitering in public parks after dark. Soldiers and sailors figured heavily in the pornography of the period and were also frequently involved in arrests for homosexual behavior. The press, however, struggled mightily to present soldiers as the “normal,” working-class victims of predatory, elite sexual degenerates. This scenario proved typical of popular representations of gay sex in the city.

As Cook explains, London newspapers vied with one another in detailing scandal and sensationalism at the century’s end as one means of attracting a rapidly expanding reading public. Crusading journalists presented themselves as protectors of public morality, as they “lifted the veil” on all manner of urban vice and corruption. In mediating homosexual scandals like the Cleveland Street Affair, where London telegraph delivery boys prostituted themselves in a gay brothel frequented by aristocrats, or like the trials of Oscar Wilde, the press was influential in constructing an image of “the homosexual” as upper class, effeminate, grossly sensual, and decadent. Cook demonstrates that newspaper accounts were hardly influenced by new medical theories of sexual inversion, rather depicting homosexual behavior as the result of moral debasement, self-indulgence, and the rejection of “domestic joys.”

Although medical experts had yet to impose their theories of inversion upon legal authorities or popular discourse, they too associated homosexuality with city life. Cook points out that many sexologists assumed that the fast-paced conditions and moral depravity of large cities like London led to physical and psychological degeneration, including sexual abnormality. Based as they were in cities, sexologists like London’s Havelock Ellis also tended to construct models of homosexuality from the case histories of urban, middle-class men, whose homosexual experiences and self-images no doubt differed markedly from their working-class and rural counterparts.

Cook argues that an important source of identity for urban elites who were attracted to other men was the Greek ideal. The importance of Classical culture in the upper-class, British educational system exerted tremendous influence over contemporary discussions of homosexuality, and might idealize same-sex relationships in ways that medical discourse could not and the popular press would not. One of the earliest defenses of same-sex desire, John Addington Symonds’s “A Problem of Greek Ethics” (1883), typically drew upon classical precedents of noble and heroic lov-

ers like Achilles and Patroclus or the Theban Band. At his trial, Wilde famously invoked Platonic philosophy to justify his friendships with younger men. Unlike other discourses that depicted homosexuals as degenerate and effeminate, the Hellenic model invoked images of strong, healthy and vigorous manhood. For those who identified with this muscular ideal, London’s many athletic clubs and swimming pools provided a more “manly” alternative to theatres and shopping arcades as cruising grounds. The Greek and Roman statue galleries at the British Museum also became an important site for gay men, where the celebration of the male nude was acceptable.

Another trope through which same-sex desire might be expressed in late Victorian London was religiosity. However, with the exception of a brief look at university missions in East London, this is an area mostly neglected by Cook. Here he might have profited from the recent work of Frederick Roden, *Same-Sex Desire in Victorian Religious Culture* (Palgrave, 2002). High Church Anglicanism and Roman Catholicism especially offered sites in which homosexual desire could be expressed, idealized, sublimated, or disguised. Monastic communities, church choirs, settlement houses, and confraternities all facilitated male friendship and socializing, often across class lines. Religious literature and art also offered models of male companionship (David and Jonathan) and eroticized male beauty (St. Sebastian) every bit as potent as the Greek myths. Some attention to this milieu would have further enriched what is already an outstanding work of scholarship.

John D’Emilio, *Lost Prophet: The Life and Times of Bayard Rustin* (New York: Free Press, 2003) pp. 564.

Reviewed by Allan H. Spear, University of Minnesota, Twin Cities

About twenty-five years ago, I had a conversation with a friend whom I was trying to persuade to run for the state legislature. My friend, a gay black man, told me that he was inclined against it as he feared that public office would force him out of the closet and that he was not prepared for that. I reminded him that I was a state senator and was openly gay and my political career seemed to be thriving. “Yes,” he replied, “but you’re not black. It is simply not

possible to be openly gay and to maintain credibility as a leader in the black community.” “But what about Bayard Rustin?” I asked. “You’ve made my point,” he said.

My friend had a strong case. Rustin was, as I implied, both a major black civil rights leader and, at least within the context of his own times, an openly gay man. Yet, as John D’Emilio demonstrates, in his superb new biography, Rustin’s life was marked by a continual tension between his sexuality and his ability to be an effective leader. Rustin’s sexuality, D’Emilio writes, “or, more accurately, the stigma that American society attached to his sexual desires, made him forever vulnerable. Again and again, Rustin found his aspirations blocked, his talents contained, and his influence marginalized” (p. 5). That Rustin nevertheless became a major figure in the African American struggle for freedom was a tribute to his remarkable ability and determination.

John D’Emilio, as readers of this journal know well, is one of the pre-eminent historians of the gay experience in America. Yet he has not written a “gay life” of Bayard Rustin; he has written a comprehensive life and times that brings together all of the many facets of Rustin’s wide-ranging career. Rustin was a conscientious objector during World War II, a leader of two major pacifist organizations, the leading spokesperson for Gandhi-style nonviolent direct action in America, a close adviser to Martin Luther King and, perhaps most important, the architect of the historic 1963 March on Washington. His sexuality, however, was not, as D’Emilio makes clear, just “an interesting backdrop to the public career.” It operated as a constant counterpoint to his public life. “Rustin’s sexual desires brought him trouble repeatedly. Police locked him up. Judges humiliated him in the courtroom. Newspapers exposed him. Worst of all, friends, mentors and close allies repeatedly abandoned him because how he chose to love and whom he chose to desire put him beyond the pale of what America at the time defined as acceptable” (p. 3). Rustin’s life is a compelling story of triumph and tragedy, of his invaluable contributions to the civil rights struggle and of the crippling strictures imposed on him by homophobia.

Perhaps the “pivotal event in Rustin’s life,” as D’Emilio calls it (p. 193), was his 1953 arrest on “morals charges” in Pasadena, California. At the time, Rustin had served for over a decade on the staff of the Fellowship of Reconciliation (FOR), the Quaker-affiliated pacifist organization. A rising star in the pacifist movement and a favorite of FOR leader A.J. Muste, Rustin had helped transform the FOR

from an antiwar group into an organization committed to the use of nonviolent resistance to change society. In particular, he had persuaded his colleagues in the FOR to fully commit themselves to the struggle for racial justice, and had just received approval from the board to go to Africa for a year to apply nonviolent techniques to the African independence movement. Pasadena changed everything. Arrested for having oral sex in the back seat of a car, he was sentenced to sixty days in the Los Angeles county jail and forced to resign from his position with the FOR. To add to his humiliation, the FOR issued a statement, widely circulated among pacifists, which detailed the reason for his dismissal.

Rustin had been in jail before. He had been imprisoned for over two years as a conscientious objector during World War II and was jailed in North Carolina for his role in the 1946 Journey of Reconciliation, a forerunner of the Freedom Rides of the 1960s. But in his previous experiences, he had the support of his associates and colleagues and left jail with his reputation enhanced among activists in the peace movement. In 1953, he was totally isolated. Muste and the FOR board and staff abandoned him and there was not yet a gay movement, or even, in D’Emilio’s words, a “readily accessible language of gay pride and affirmation” to give him support (p. 198). His friends excused their behavior by insisting that their problem with Rustin was not that he was gay but that he was promiscuous. But they failed to understand that it was the limitations that society placed on expressions of gay intimacy that left gay men with no alternative to promiscuity.

Rustin fought his way back. He took a position with the War Resisters League, a pacifist organization without the religious ties of the FOR. Within a few years, he was again a respected figure within the growing movement for nonviolent direct action. But, as D’Emilio points out, Pasadena “severely restricted the public roles he was allowed to assume...He remained always in the background, his figure shadowy and blurred, his importance masked. At any moment, his sexual history might erupt into consciousness” (p. 193).

The 1955-56 Montgomery bus boycott catapulted nonviolent direct action into the national spotlight. Rustin was immediately drawn in and went south to provide advice and support to E.D. Nixon and Martin Luther King, Jr., the leaders of the boycott. Over the next few years, Rustin became a key adviser to King as the young pastor emerged

as a national leader in the struggle against segregation. Before Montgomery, King had had only a passing acquaintance with the nonviolent philosophy of Gandhi. It was Rustin who “initiated the process that transformed King into the most illustrious American proponent of nonviolence in the twentieth century” (p. 230). Rustin’s influence on King and the nonviolent movement was wide-ranging. He drafted speeches and articles for King, put him in touch with leaders such as Muste, A. Philip Randolph, and James Farmer, gathered support for King among northern liberals and radicals, and played a major role in institutionalizing King’s approach with the formation of a permanent organization, the Southern Christian Leadership Conference.

Yet again, Rustin’s sexuality would become a limitation. In 1960, Rustin attempted to organize a massive nonviolent march on both the Republican and Democratic nominating conventions urging the parties to support the civil rights agenda. Roy Wilkins of the NAACP, whose leadership was threatened by the burgeoning nonviolent movement, and Congressman Adam Clayton Powell, who saw party politics as his turf, opposed the project and resented Rustin’s aggressive role in it. They conspired to destroy Rustin’s influence. At Wilkins’s instigation, Powell let it be known that unless King withdrew from the project, Powell would charge that King and Rustin were having a sexual affair. The allegation, of course, was preposterous; even J. Edgar Hoover would have had trouble believing that, given what he knew about King’s vigorous heterosexuality. But King panicked and cut off his ties with Rustin. For the next several years, Rustin was once again a marginal figure.

Rustin re-emerged as a national leader in 1963 to undertake the project that would be the crowning achievement of his career, the March on Washington. Even before the confrontation in Birmingham forced the Kennedy administration to finally embrace the civil rights movement and propose national civil rights legislation, Rustin and A. Philip Randolph had begun planning for a mass mobilization in Washington. Kennedy’s call for legislation gave the idea political immediacy. Randolph, the only major African-American leader never to abandon Rustin, insisted that Rustin direct it. When Roy Wilkins objected, Randolph himself became the director and made Rustin his deputy. Rustin did the work and he did it brilliantly. In eight weeks, he built an organization out of nothing, oversaw every detail, and mediated the myriad conflicts among the many groups that were sponsoring the march. At the last moment, there was another attempt to use Rustin’s sexuality to derail his

leadership. South Carolina’s white supremacist Senator Strom Thurmond denounced Rustin as a “sexual pervert” in the Congressional Record, the most public “outing” that Rustin had been yet forced to endure. But this time, with the charges coming from a notorious racist, the civil rights leadership, including Wilkins, rallied behind Rustin. The march, of course, was a major turning point in the struggle for black equality, as Rustin called it, “one of the great days in American history.” And it transformed Rustin from a marginal figure to a major civil rights leader.

The rest of Rustin’s life was in many ways anti-climactic. After the march, Rustin sought an organizational position that would shelter him from the crises that had beset his career and a strategy that would sustain the momentum of the march and lead the civil rights movement beyond the struggle against segregation in the South. He found the former when Randolph established the A. Philip Randolph Institute and installed Rustin as its director. Funded mainly by the AFL-CIO, the Randolph Institute was a research and service center for the civil rights movement. His strategic approach was outlined in his 1965 article, “From Protest to Politics,” which called for a broad progressive coalition, including trade unions, religious liberals and the Democratic Party, which would link the movement for racial justice with broader currents of economic and social reform. But as Rustin was moving from the margins into the mainstream, society was polarizing. The rise of separatism and cultural nationalism within the black community and the growing preoccupation of white liberals with the war in Vietnam left Rustin’s vision stillborn. Rustin vigorously rejected separatism and, to the shock of his pacifist friends, never fully embraced the opposition to the war. He continued to pursue an active life, traveled widely and received many honors in his latter years, but he never recaptured the pre-eminence that he enjoyed as organizer of the 1963 march.

D’Emilio’s achievement is impressive in every way. *Lost Prophet* is beautifully written, based on wide-ranging research, and fascinating to anyone with even a casual interest in recent American history. It delineates clearly the evolution of Rustin’s political thinking, the tumultuous ups and downs of his career, and the continual intrusion of his sexual life into his work as a public figure. Only Rustin the private man remains at times murky. In the early chapters, for example, it is not totally clear how an illegitimate child, who was raised by grandparents of modest means in rural Pennsylvania and who never finished college, transformed

himself so quickly into a cultured, sophisticated young man with a well-developed political and spiritual view of the world. Similarly, we never learn exactly how Rustin lived so well; he worked, until the very end of his life, for struggling, meagerly-funded organizations, yet he traveled the world and amassed a vast collection of antiques and art objects. And while D'Emilio is superb in analyzing the interaction between Rustin's sexuality and his career, the emotional dimensions of Rustin's private life are never fully clear. Why did he take some of the risks that he did? Why did his early attempts at stable relationships fail? Perhaps it is impossible to know any of this. Gay men of Rustin's generation did not talk openly about their sexuality. Rustin was more open than most. He never denied that he was gay or tried to hide his sexuality. But if his closet door was ajar, it was not fully open. Not until late in his life, when the gay movement provided him with a context to understand his sexuality, did he publicly discuss being gay and attempt to relate the struggle for gay rights with the movement for racial justice. And only his last and most successful relationship -- with Walter Naegle, who provided D'Emilio with invaluable information about Rustin's latter years -- comes fully to life.

Like many biographers, D'Emilio tends to exaggerate the degree to which he has rescued his subject from obscurity. Rustin, to be sure, does not have the iconic stature of Martin Luther King or Malcolm X. But neither has he been "lost in the shadows of history" (p. 3). Americans familiar with their recent past know at least of his role in the March on Washington and interest in him is reflected in the fact that this is the third full-length biography of Rustin to appear since 1997 (and, by far, the best). But if D'Emilio can be faulted for calling Rustin "lost," he has not exaggerated in calling him a "prophet." Bayard Rustin brought nonviolent direct action into the mainstream of American life. He steadfastly insisted that positive change in the status of African Americans could come only by reaching across racial lines. He was a major architect of the strategy that made the civil rights struggle the most significant movement for social change in modern American history. Although he came to be regarded toward the end of his career as too conservative by a younger generation of militants, it seems clear today that his commitment to nonviolence and interracial cooperation and his understanding of the economic dimension of racial issues have stood the test of time.

John H. Gagnon, *An Interpretation of Desire: Essays in the Study of Sexuality*. (Chicago: University of Chicago Press, 2004), pp. xxvi, + 302.

Reviewed by Kevin White, University of Portsmouth

The sociologist John Gagnon is best known as one of the co-authors of the 1994 study of American sexual behaviour and attitudes, *Sex in America*. For his contribution to this magnum opus alone he would deserve to be long remembered: the work proved to be a useful corrective in that it showed how little change in behaviour had been wrought by the sexual revolution. However, this collection of essays by Gagnon on sexuality, *An Interpretation of Desire*, shows that Gagnon has been for forty years the purveyor of wide-ranging work in the field of sexuality, which, while distinctively a product of sociology, really ought to be better known to historians.

The book focuses on two major areas in which Gagnon's work has made his name: the development of his celebrated theory of sexual scripting, and his extensive contribution to studies of the epidemiology of AIDS that led eventually to his work on *Sex in America*. For this latter work, we are all in his debt, but it is the former material on sexual scripting that will be of most interest to historians for now.

This theory was developed in two notable essays: "Scripts and the Coordination of Sexual Conduct" (1974) and "The Explicit and Implicit Use of the Scripting perspective in Sex Research" (1991). In these works, Gagnon and his collaborator William Simon developed a theory of sexuality that was resoundingly social. They rejected the ideas of Freud and Reich that sexual behaviour was a consequence of biological and social factors. Somewhat ironically, Gagnon, first employed as a researcher in the Kinsey Institute, rejected his master's zoologically-based view that sexual behaviour was just a part of our animal nature. No, Gagnon and Simon insisted that sexual behaviour was learnt. As they wrote, "Undeniably, what we conventionally describe as sexual behaviour is rooted in biological capacities and processes, but no more than other forms of behaviour. The sexual area may be precisely that realm wherein the superordinate position of the socio-cultural over the biological level is most complete."

As Gayle Rubin has noted, Gagnon and Simon “virtually reinvented sex research as social science.” An excellent foreword by Jeffrey Escoffier shows how this perspective was rooted in the Chicago School’s symbolic interactionism, as well as Freud’s work on fantasy and the “intra-psychic” component of sexual experience, and, most significantly, in George Herbert Mead’s work on “role-taking”. Historians will immediately recognise here elements of the “essentialists v. social constructionist” debate that raged in the 1980s, and, indeed, Gagnon and Simon had a direct and acknowledged impact on the first great historian of the gay movement (the British sociologist, Jeffrey Weeks).

It’s worth saying that he was an obvious influence, too, on John D’Emilio and Estelle Freedman’s classic work, *A History of Sexuality in America*, a work that brilliantly synthesised all that had gone before it but which, curiously has failed to assert influence on work since.

But then along came Foucault and swept us all away like a tsunami. It is obvious that Gagnon detests Foucault, not least because he has stolen much of his thunder, but especially as they both are concerned with the role of discourse in cultural production. In an interview at the end of the book, Gagnon dismisses him rightly as a “poor historian” (p. 280) and insightfully explains Foucault’s influence in the United States as part of a “deference to French intellectual life by Americans. Being knowledgeable about France and French ideas is a way American intellectuals separate themselves from the common herd” (p. 281). One might these days include British ones too here.

Gagnon has indeed failed to engage Foucault properly, as he really ought to have done. Foucault may have been compelling with his swoops and his sweeps over history, but, in sociological terms he was a structuralist in methodology and as an historian an analyst concerned with the *longue durée*. Gagnon is quite the opposite: at heart an interpretivist, but also a fine traditional historian with a real interest in change over time. Foucault cared not one jot about nuts and bolts. Gagnon cares absolutely to the point where he includes lengthy detailed discussions of how sexual scripts affect the act of sex itself. Yet he resolutely insists that we need to study ways by which an act of sex between two men had a massively different meaning in Chicago in the 1930s from, say, in Chicago in the 1970s. Gagnon reveals himself, therefore, to be a good old American pragmatist at heart, an empiricist who suspects the high-falutin’ finely tuned idea that hasn’t been tested. He, therefore, is a far finer model for the study of U.S. gay history than Foucault because his respect for detail and facts and his common sense are values we historians share with him. His approach to social constructionism enables a genuinely useable past to emerge.

i John H. Gagnon and William Simon, *Sexual Conduct: Social Sources of Human Sexuality* (Chicago: Aldine, 1973), 15.

Gayle Rubin, “Studying Sexual Subcultures: Excavating the Ethnography of Gay Communities in Urban North America,” in Ellen Lewin and William Leap, eds., *Out in Theory, the Emergence of Lesbian and Gay Anthropology* (Urbana: University of Illinois Press, 2002), 28.

John D’Emilio and Estelle Freedman, *A History of Sexuality in America*. (New York: Harper and Row, 1988).

Membership Information

For your current membership status, please check the address label on the envelope in which this newsletter was sent. Lifetime members are indicated with an "L"; all others have a two-digit year code that indicates the last year for which your membership was paid. Members who have paid the 2005 membership fee will see "05."

As of April 2005, CLGH had 265 members, including 65 lifetime members; the last newsletter was sent to 81 sibling organizations, libraries, research centers, etc. Members who have not paid since 2002 will be removed from the CLGH mailing list in 2005 (unless they renew their membership or write to ldmeyer@wm.edu requesting that the fee be waived).

If your membership is not current, please use the form enclosed to re-join the CLGH. Membership fees are used primarily to support the four prizes awarded by CLGH, finance the copying and mailing costs associated with the newsletter, and pay expenses related to the annual AHA/CLGH meetings.

If you have the names and addresses of potential new CLGH members or the mailing addresses of organizations that you think might like to receive copies of the CLGH newsletter, please send them to ldmeyer@wm.edu. Also I want to clarify and reaffirm that the CLGH is open to anyone who wishes to participate in our organization. You do not have to self-identify as lesbian, gay, bisexual, transgender, or queer (lgbtq) nor does your work need to address lgbtq history.

CLGH extends special thanks to the following lifetime members: Brett Abrams, Robert Aldrich, Judith Bennett, Peter Boag, Jennifer Brier, Nwabueze Brooks, Vern L. Bullough, Andrew Calimach, George Chauncey, Blanche Wiesen Cook, John D'Emilio, David D. Doyle, Jr., Martin Duberman, Lisa Duggan, Vicki Eaklor, Robert Frame, Andrea Friedman, Kent Gerard, Lori Ginzberg, Ramon Gutierrez, Hugh Hawkins, Chad Heap, Gert Hekma, Ellen Herman, A. William Hogle, John Howard, David Johnson, James Jones, Kathleen Kennedy, Gerard Koskovich, Regina Kunzel, Susan Lanser, Edward McCord, Don McLeod, Jeffrey Merrick, Leisa Meyer, Charles R. Middleton, Henry Minton, Marilyn Morris, Jacqueline Murray, Afsaneh Najmabadi, William Pencak, William A. Peniston, Bryant Ragan, Eugene Rice, George Robb, Vernon Rosario, Tom Sargant, Edward B. Segel, David Serlin, Michael Sherry, Michael Sibalis, Bruce R. Smith, John Stanley, James Steakley, Marc Stein, David Thomas, Randolph Trumbach, Nancy Unger, Martha Vicinus, Charles Upchurch, Jr., Chris Waters, Richard Wetzell, Walter Williams, and Les Wright.

CLGH

c/o Murphy

University of Minnesota

Department of History

748 Social Sciences Building

267 - 19th Avenue South

Minneapolis, MN 55455
