

CLGBTH

COMMITTEE ON LESBIAN, GAY, BISEXUAL & TRANSGENDER HISTORY

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CLGBTH

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CHAIR'S COLUMN FALL 2010

By now, I hope that all of you have had the chance to check out the Committee on LGBT History's new website at clgbthistory.org. Our new site, the work of Allen Meyer Design and the product of brainstorming among subcommittee members Ian Carter, Christina Hanhardt, Emily Hobson, and myself, went live this October. I am extremely grateful to Allen for all of his work on the site, and to the subcommittee for the ideas that went into rethinking our online presence. We are also now extraordinarily fortunate to have Brian Distelberg on board as our Web & Online Operations Manager. In this role, Brian will not only maintain and update our site, but, as a pioneer in imagining how historians do their work in the era of social media, he is especially well positioned to help our organization to grow – and to grow more interactive and dynamic using such tools.

As I noted in my previous Chair's Column, overhauling and reconceptualizing our online operations has been a major priority for the Committee on LGBT History over the past year. Despite the efforts of previous Board members and webmasters, our site has remained too static and rarely updated. Moreover, we have lacked the means to adequately respond to rapidly developing events, such as the controversies surrounding last January's AHA meeting in San Diego. Based on a WordPress platform, our new site is very easy to update, from our lists of dissertations and syllabi in LGBTQ history to current announcements. We are also adding the capability of joining or renewing your membership in the Committee online through PayPal – a long-requested feature that hopefully will be functional by the time you receive this newsletter.

The most exciting features of the new site are those that allow us to function more interactively. We encourage you to create a member profile on the site, and use those profiles to find opportunities for collaborating, whether that means organizing conference panels, discussing archival resources, or

finding a place to crash while on a research trip. Our site is integrated with our Facebook page ("Committee on LGBT History") and our Twitter account (CLGBTH); Facebook in particular has been drawing the attention of new people to the Committee, some of whom we hope will become active members in the future. The site has built-in forum and blogging features that we will develop over the next couple of years, as well as functions allowing us to promote books, articles, films, digital history exhibits, and other work done by our members. We will not only keep you posted on these projects, but encourage you to be part of the next stages of developing new approaches to making and promoting LGBTQ history and historians.

Beyond the website, I will also note that the 2011 AHA annual meeting is rapidly approaching, and we have an exciting program of panels on tap for Boston. Our business meeting will take place on Friday at lunchtime, while our reception - this year, co-hosted with the Coordinating Committee on Women in History and the Peace History Society - will take place on Friday evening. We are also arranging an event with local LGBT community groups, so keep an eye on the website for further

updates. Also, it is never too early to start thinking about panels and other events for the 2012 AHA annual meeting, so please contact me - and use the new site! - to start organizing sessions for Chicago.

It is also time to submit nominees for the 2011 John Boswell and Joan Nestle Prizes, which will recognize outstanding books and undergraduate papers in LGBTQ history, respectively. Ellen Herman (as chair), Chris Waters, and Stephanie Gilmore have been kind enough to volunteer for this year's prize committee, and you will find the instructions for submitting books and papers inside the newsletter's back cover. For the Nestle Prize, we especially encourage submissions from your current and recent students.

Finally, I want to welcome our newest Governing Board members, Stephanie Gilmore and Phil Tiemeyer, and to say how excited I am already to work with them.

See you in Boston - and on our website!

Best,
Ian Lekus

AHA 2011 CLGBTH SESSIONS

THURSDAY, JANUARY 6

3:00 PM-5:00 PM

Fantasies of Desire: Sex, Race, and the Politics of Performance

CLGBTH 1

Hyannis Room (Marriott Boston Copley Place)

Chair: **Ronald Gregg**, Yale University

Cookie Woolner, University of Michigan
Beau Brummells and Bulldaggers: African American Male Impersonators in the Early Twentieth Century

Whitney Strub, Rutgers University-Newark
"Hey Look Me Over": Race and the Homophile Erotic Imaginary

David Palmer, University of North Carolina at Chapel Hill
Gay Liberation and the Construction of Queer Consumerism in Early 1970s America

Nicholas Matte, University of Toronto
Fantasies of Desire: Sex, Race, and the Politics of Performance

Comment: **Ronald Gregg**, Yale University

FRIDAY, JANUARY 7

9:30 AM-11:30 AM

Same-Sex Marriage in Historical and Transnational Perspective

AHA Session 61; CLGBTH 2

Room 111 (Hynes Convention Center)

Chair: **Kenneth Sherrill**, Hunter College, City University of New York

Karen M. Dunak, Muskingum University
"Out of the closets and into the chapels!": Same-Sex Weddings and the Battle for Marriage Equality

Jens Rydstrom, Centre for Gender Studies, Lund University
"Don't Forget that Matrimony is a Holy Act, Even When It Is a Civil Ceremony": Changes in Sexual Norms and the Conceptualization of Gay Families in Scandinavia Since the 1990s

Christine Talbot, University of Northern Colorado
Marriage and American Citizenship: Polygamy and Same-Sex Marriage

Comment: **Felicia A. Kornbluh**, University of Vermont

12:15 PM-1:45 PM

Business Meeting

Vermont Room (Marriott Boston Copley Place)

Chair/Presiding: **Ian Lekus**, Harvard University

2:30 PM-4:30 PM

Lesbian and Feminist Activisms in the Americas: Contested Notions of Solidarity and Citizenship in the Neo-liberal Reagan Era

AHA Session 96; CLGBTH 3

Suffolk Room (Marriott Boston Copley Place)

Chair: **Margot Canaday**, Princeton University

Claire Bond Potter, Wesleyan University
Re-Thinking Second Wave Feminism's "Sex Wars"

Emily Hobson, University of Southern California
"Embracing Our Sisters in Solidarity": Revolutionary Nicaragua, Reagan-Era San Francisco, and Transnational Lesbian Possibility

Lucinda C. Grinnell, University of New Mexico
Challenging "Moral Renovation": Lesbian Activism and the 1982 Economic Crisis in Mexico City

Comment: **The Audience**

2:30 PM-4:30 PM

Trans Formations: New Directions in Historical Research
CLGBTH 4

Nantucket Room (Marriott Boston Copley Place)

Chair: **Sarah Richardson**, Harvard University

Emily Skidmore, University of Illinois at Urbana-Champaign
Boundaries Transformed: Queer Bodies, the Law, and the Mass Circulation Press at the Turn of the Twentieth Century

Howard H. Chiang, Princeton University
Sex Change, Medical Science, and the Popular Press in Postwar Taiwan

Paisley Currah, Brooklyn College, City University of New York
Sex Is as Sex Does

Shane Landrum, Brandeis University
Constructed Citizens: Adoptees, Transsexuals, and the Law of Birth Certificates in the United States since 1949

Comment: **Susan Stryker**, Indiana University

6:00 PM-8:00 PM

Reception (Co-hosted with the Coordinating Council for Women in History and the Peace History Society)
Dartmouth Room (Marriott Boston Copley Place)

SATURDAY, JANUARY 8

9:00 AM-11:00 AM

Comparative and Transnational Perspectives on the History of Gay and Lesbian Organizing

AHA Session 122; CLGBTH 5

Room 205 (Hynes Convention Center)

Chair: **Felicia A. Kornbluh**, University of Vermont

Leila J. Rupp, University of California at Santa Barbara
Transnational Homophile Organizing: The International Committee for Sexual Equality

David Carter, independent scholar
Frank Kameny and the U.S. Homophile Movement: Reactionary or Prophet of Gay Liberation?

Pablo E. Ben, University of Northern Iowa
Peronism, the LGBT Movement, and Authoritarian Rule in Argentina in the 1960s and 1970s

Comment: **John A. D'Emilio**, University of Illinois at Chicago

9:00 AM-11:00 AM

Homosexuality and Radicalism in International and Comparative Perspectives

CLGBTH 6

Orleans Room (Marriott Boston Copley Place)

Chair: **Ian Lekus**, Harvard University

Aaron S. Lecklider, University of Massachusetts at Boston
"Love's Next Meeting in a Threatened Space": Sex, Antifascism, and the Spanish Civil War in American Culture

Donald L. Opitz, DePaul University, School for New Learning
The Evolution of "Manly Love of Comrades" in the Sexual Politics of Edward Carpenter

Ellen Zitani, City University of New York, Graduate Center
Sibilla Aleramo, Lina Poletti, and Giovanni Cena's Free Love in Light of Feminist and Anarchist Discourse in Early Twentieth-Century Italy

Comment: **Ian Lekus**, Harvard University

11:30 AM-1:30 PM

Del Otro Lado: Critical Analyses of Mexican (Homo) sexualities as History, from the Colonial Period to the Present

AHA Session 174; CLGBTH 7

Conference on Latin American History 35

Boylston Room (Marriott Boston Copley Place)

Chair: **Pete Sigal**, Duke University

Zeb Tortorici, University of California at Los Angeles
Reading the Signs of Sodomy in Colonial Mexico

Ryan M. Jones, University of Illinois at Urbana-Champaign
"A Problem Graver than Hunger or Illiteracy": Regulating Youths, Creating Ideal Citizens, and Sanctioning Mexico's Homosexual Menace, 1930-70

Rodrigo Laguarda, Instituto Mora
Being Gay in Mexico City: Global Resonances in a Local Process of Identity Formation, 1968-82

Comment: **Jocelyn Olcott**, Duke University

2:30 PM-4:30 PM

Black Queer Politics: Intersectional Approaches to Postwar African American Urban History

CLGBTH 8

Nantucket Room (Marriott Boston Copley Place)

Chair: **Eduardo A. Contreras**, Hunter College, City University of New York

Timothy Stewart-Winter, Rutgers University-Newark
The Black Church and the Gay Rights Question: Activists and Authority in Chicago, 1964-2008

Kwame Holmes, University of Illinois at Urbana-Champaign
Rebuilding a More Respectable Shaw: Rethinking the Origins of Black Heteronormativity in Post-Riot Washington, D.C., 1968-72

Tristan D. Cabello, Northwestern University
Race, Urban Boundaries, and Gay Activism: The Early Days of the AIDS Epidemic in Chicago, 1978-85

Comment: **Christina B. Hanhardt**, University of Maryland at College Park

2:30 PM-4:30 PM

LGBTQ Historians Task Force Open Forum

AHA Session 190

Room 111 (Hynes Convention Center)

Chair: **Leisa D. Meyer**, College of William and Mary

Panel: **Jennifer Brier**, University of Illinois at Chicago; **Marc Stein**, York University; and **Susan Stryker**, Indiana University

SUNDAY, JANUARY 9

8:30 AM-10:30 AM

Marriage Must Be Defended

AHA Session 250; CLGBTH 9

Room 209 (Hynes Convention Center)

Chair: **Leisa D. Meyer**, College of William and Mary

Gillian Avrum Frank, Rowan University
"His masculinity may be threatened by your paycheck": Conservative Women's Defense of Marriage in the Age of Stagflation

Lauren Jae Gutterman, New York University
Another "Enemy Within": Lesbian Wives, or the Hidden Threat to the Cold War Family

Aiko Takeuchi-Demirci, Brown University
Under the Banner of Democracy: Promoting Eugenic Marriages in U.S. Occupied Japan

Heather White, The New College of Florida
"Love Is the Only Norm": Situation Ethics and Sexuality Education in the Long Sixties

Comment: **Leisa D. Meyer**, College of William and Mary

QUEER IN THE ARCHIVE

This is the third part in a series of short reports on small, new, community-based, and less known archives that have strong LGBT/queer holdings. If you have experience working in such an archive and would like to write a report, please contact the newsletter editor Christina Hanhardt (hanhardt@umd.edu).

The Freedom Archives

522 Valencia Street San Francisco, CA 94110

Emily Thuma, New York University

The Freedom Archives is a community-based repository of audio and video recordings, organizational records, periodicals, and photographs of U.S.-based progressive movements from the 1960s to the present. The nonprofit organization was founded in 1999 by a cohort of former public radio programmers in the San Francisco Bay Area seeking to create a public access point for their individual collections that, when combined, totals thousands of hours of audio and video tapes. Located in the Mission District of San Francisco, the Archives shares a building with a number of other social justice organizations. The building will soon have a storefront space for public educational and cultural programs and events. In addition to being a repository, the Freedom Archives focuses on increasing access for younger generations to subjugated histories of radicalism through curricular development, media production, and an internship program that trains young people in historical research methods, and media restoration and production.

The collection consists of primarily audio and video recordings (more than 10,000 hours). These include weekly news segments, and cultural and educational programs produced for public radio stations and independent television from the late 1960s through the mid 1990s; they feature in-depth interviews and original and recorded music and poetry. Prison movements, the Black Liberation struggle, and the Puerto Rican independence struggle are well-represented; other areas of focus include civil rights, antiwar, Latino, Red Power, women's, and LGBTQ movements. While not an explicit focus or strength of the collection, a smattering of materials on LGBTQ politics and activism cross-cut these social movement archives. Researchers can search an online database available through the Freedom Archives website: www.freedomarchives.org. However, please note that as the Archives continues to survive on primarily volunteer labor and a modest budget there is a backlog in processing new acquisitions, and the small but growing collection of

print materials have only recently begun to be catalogued and added to the database. Researchers should contact Claude Marks (director) at info@freedomarchives.org with specific inquiries about collection holdings or to schedule an appointment to access materials. Also noteworthy for researchers and teachers, the organization's open source ethos has inspired a move to digitize and upload a significant amount of material to the website, including video and audio clips, images, and documents. Staff are also instigating conversations with other community-based repositories, including the Gay, Lesbian, Bisexual and Transgender Historical Society in San Francisco, to see about establishing additional web portals.

The Canadian Lesbian & Gay Archives (CLGA)

34 Isabella St. Toronto, Ontario Canada M4Y 1N1

Rebecka Sheffield, University of Toronto

The Canadian Lesbian and Gay Archives (CLGA) was founded in 1973 as part of *The Body Politic*, Canada's gay liberation newsmagazine of record during the 1970s and 1980s. The Archives has grown from just a few boxes of material to become the second largest queer archives in the world. Collections include personal and organizational records, with special emphasis on ensuring representation of diversity within LGBTQ communities. As well, the Archives collects vertical or subject files that contain information about individuals, organizations, and events in the community; photographs; moving images; posters; audiotapes; cartographic materials; architectural plans; and artifacts, such as matchbooks, t-shirts, buttons, banners, and flags. The James Fraser Library, named for a dedicated volunteer archivist, houses a growing number of rare volumes, limited editions, mid-century lesbian pulp fiction, and early 'one-hand novels' produced for gay men. A separate monograph collection includes pamphlets, chapbooks, and scripts. Like all material held in the Archives, books and monographs are available for reference only; however, researchers are welcome to cozy up next to the fireplace in the reading room and spend a few hours pouring over the material.

The CLGA recently moved to its permanent home, the Jared D. Session House in Toronto. This heritage property was gifted to the Archives by the Children's Aid Society of Toronto in 2006 and, after extensive renovations, the CLGA moved into the house in the spring of 2009. The new facility allows for a community meeting room, dedicated audio-visual room, a processing room, business offices, and a gallery space. Of note, the gallery is home to the National Portrait Collection. The Archives commissions portraits to honor individuals who have made significant contributions to LGBT communities in Canada. The collection was established in 1998 with 25 original portraits, and has grown to 70 portraits that include photography, oil, and watercolor. The gallery also hosts a variety of exhibitions showcasing the CLGA's collection, or those of other archives, community groups, or individual artists.

The CLGA is run by a dedicated group of volunteers and one paid employee who oversees day-to-day operations. The CLGA research facility is not normally open to the general public, except by appointment for tours or events such as exhibitions and visiting scholar talks. Researchers wishing to use the collection must either pay a fee or become a member, and then can work with a reference archivist during public hours. The Archives is usually open Tuesday, Wednesday, and Thursday evenings from 7:30 to 10:00 pm for researcher drop-ins. Memberships are \$25 per person per year and include research privileges, invitations to private launches and exhibits, as well as visiting scholar talks. Members also receive copies of *Queer Archivist*, the CLGA's annual publication and a regular e-newsletter. You can follow the activities of the CLGA at www.clga.ca or on Twitter and Facebook. Read the CLGA outreach and community engagement news at www.clga.ca/news.

ACT UP Oral History Project

www.actuporalhistory.org

Marty Fink, Concordia University

The ACT UP Oral History Project presents an archive of AIDS activist and queer history in New York City. Since its inception in 2002, Sarah Schulman and Jim Hubbard have been collecting the testimonies of surviving members of the various cells of activity that comprised ACT UP/New York. Through a growing collection of interviews (122 of which are currently available online), the archive compiles narratives addressing subjects as wide ranging as treatment advocacy, civil disobedience trainings, media coverage, health insurance, racial

representation, legal support, artist collectives (including Gran Fury), youth issues, women's struggles, the pull for universal healthcare, queer activist histories, and global responses to HIV/AIDS. These retrospective accounts allow participants of ACT UP from the late 1980s and 1990s to reconstruct narratives of their experiences from a twenty-year distance in order to connect their losses and achievements to contemporary understandings of HIV/AIDS. The archive also functions to credit these advancements to the grassroots and queer communities that fought against the media and the state for cultural and medicinal intervention.

While it is difficult to single out individual voices to represent the larger Project, interviews like those of Dan Keith Williams and Jim Eigo represent the archive's capacity to recall both the various successes of ACT UP and the sense of community constructed within it. Williams discusses the perception that ACT UP/New York was largely a group of gay white men, but recalls the important role gay men of color played within it and the alliances formed between them. Williams describes the close friendship and collaborative work he developed with the late Ortez Alderson, simultaneously memorializing his friend and tracing the tactics ACT UP devised to address the specific needs of black communities. Eigo, similarly, tearfully recalls the late Marty Robinson and Vito Russo who banded together with "Queens Housewife" Iris Long to expose the greed and injustices perpetuated by profit-driven drug companies. The archive provides testimonies to the personal impact this organizing held for its individual members but also documents the critical feats that ACT UP as a cohesive entity was able to attain. As Williams attests in his recollection of getting arrested and going to trial to change state laws on needle exchange, "when 300 people do the same thing, change happens."

Anyone can access the archive online (www.actuporalhistoryproject.org) and stream excerpts from the growing body of interviews. Full PDF transcripts of each interview can also be downloaded free of cost. The full-length videotapes are available as part of the AIDS Activist Video Collection compiled by Hubbard at the New York Public Library Manuscripts and Archives Division, which is open to the public. The archive has been screened and exhibited in New York City and on tour. Such public displays of the archive provide an opportunity for ongoing, vibrant exchange between ex-members of ACT UP and a younger generation of AIDS activists and queers.

BOOK REVIEWS

Margot Canaday, *The Straight State: Sexuality and Citizenship in Twentieth-Century America* (Princeton: Princeton University Press, 2009).

Reviewed by Timothy Stewart-Winter, Rutgers University, Newark

The Straight State is a tour de force that historians of sexuality in the United States will be reading and talking about for a generation. As compellingly written as it is deeply and meticulously researched, Margot Canaday's book traces the changing relationship between the federal government and sexual minorities from the Progressive era until the age of Ronald Reagan. Capturing the government's gradually emerging interest in surveilling and regulating sexual perversion, Canaday calls the book "a history of federal interest in what becomes homosexuality by midcentury" (11).

The book is organized into two chronological parts. Part I covers the period from the turn of the century to the New Deal era, an era of what Canaday identifies as "nascent policing"; in Part II, she takes us from the mid-1940s to the early 1980s, into an era of "explicit regulation." Each half has chapters dealing respectively with immigration, the military, and social welfare. The book tracks how sexuality was systematically implicated in the development of the federal bureaucracy in these three broad areas of law and policy.

In Part I, Canaday identifies an earlier origin for federal regulation of homosexuality than scholars have previously noted. She finds that government management of perverts and perversion developed "through regulatory devices aimed at broader problems: poverty, disorder, violence, or crime, for example" (3). Chapter 1, for example, argues that the federal government's first bureaucratic preoccupation with perverts and perversion arose as part of the rise of comprehensive monitoring and management of the flow of citizens and noncitizens across the nation's external border. The official grounds for worry about homosexuals, according to Canaday, was that they were part of the larger class of persons "likely to become a public charge."

Turning to military justice during and after World War I, the second chapter looks at the worrying problem of perversion in the barracks, where authorities were dismayed to find that "the presence of sexual perverts among the commissioned and enlisted personnel" is "common" (57). The third chapter examines camps and shelters created by the Civilian Conservation Corps and the less familiar Federal Transient Program

(within the Federal Emergency Relief Administration) to cope with the problem of "transient" persons dislocated by the catastrophic early years of the Great Depression. Canaday contends that the latter program failed in part because transients were understood as "non-family people" or the "unattached" (91), and the deviant sexual subcultures in the camps generated constant rumors and unfavorable publicity. Canaday views the transient program's demise as "a foreclosure in the landscape of American social provision" (130), building on the scholarship of Linda Gordon and others who have examined how the family wage ideal constricted the New Deal's vision of welfare. One transient, Canaday points out, "captured the wave of the future when he declared, 'I will get married and go on relief'" (130). *The Straight State* makes it harder for political historians to ignore the ways in which modern federal social programs, whose gendered and racial exclusions are increasingly widely appreciated, also targeted homosexual individuals for exclusion and marginalized queerness in the public sphere.

In Part II, the sequence of the three policy arenas is reversed. The fourth chapter thus also centers on welfare policy in the shape of the GI Bill and the benefits it bestowed on World War II veterans, connecting the creation of the "administrative" discharge so often associated with homosexuality to the problem of "unattached persons" identified within the New Deal. The comparison between the two eras is key to her broader historical argument, as an "inchoate opposition between mobility and settlement evolved into an explicit differentiation between homosexuals and heterosexuals across the temporal span of World War II" (15). Next Canaday turns again to the military, offering a stunning depiction of (almost) jaw-droppingly invasive and brutal investigations of female homosexuality in the Korean War era forces.

The book's last chapter argues that the explicit exclusion of homosexuals at the border, introduced for the first time in the McCarran-Walter Act of 1952, was perhaps the most far-reaching and consequential of the federal government's antigay policies. "Paired with McCarran-Walter's shallow commitment to racial inclusion was an explicit assurance of homosexual exclusion. Immigration law—like the civil service's lavender scare and the 1950s' military purges—targeted the homosexual as an excluded figure against which a citizenry supposedly unified along racial and class lines could define itself" (217). As immigration policy came to emphasize "family reunification," gay relationships were not simply absent-mindedly left out; rather, the newfound valorization of straight marriages and the demarcation of gays and lesbians as unfit for citizenship represented two sides of the same coin. Here, in immigration policy, the state's "straightness" assumed its clearest and cruelest shape.

Part II traverses a period other scholars have already associated with antigay federal policy, but significantly expands our understanding of where and when this policy emerged as well as how it worked. A number of historians have described the Second World War and early Cold War as an era when the federal government embarked on an antigay regime of laws and policies. Canaday, however, identifies World War II as a moment when federal surveillance, policing, and management of homosexuals did not originate, but escalated and became formalized. Thus, the state now “explicitly used homosexuality to define who could enter the country and be naturalized, who could serve in the military, and who could collect state benefits” (3).

Canaday’s approach is necessarily selective, and as she acknowledges, the book does not touch on state and local governments, where LGBT Americans have in some places been incorporated into ruling coalitions far more extensively than in Washington. She does an excellent job, however, of laying out the stakes of her argument for historians of the U.S. federal government and the nation-state. “Unlike comparable European states, which were well established before sexologists ‘discovered’ the homosexual in the late nineteenth century,” she argues, “the American bureaucracy matured during the same years that scientific and popular awareness of the pervert exploded on the American continent.” As a result, “federal interest in homosexuality developed in tandem with the growth of the bureaucratic state” (2).

Another strength of the book is that Canaday elegantly captures the distinctive historical trajectory of sexual citizenship. She argues persuasively for the importance of a twentieth-century paradox: “As the state moved to enfranchise women and dismantle Jim Crow,” she observes, “it was gradually working to construct a boundary in law and policy that by midcentury explicitly defined the homosexual as the anticitizen” (8-9). Throughout the book, Canaday demonstrates why queer history should matter to historians of modern American life more broadly. Chapter 5, for example, intriguingly suggests that anti-lesbian witchhunts both accompanied and flowed from the permanent bureaucratic integration of women into the armed services by means of the Women’s Armed Services Act of 1948.

Canaday’s prose is efficient, compact, and packed with brilliant detail. In the book’s opening pages, the head of the Bureau of Immigration in 1909 alerts his boss, Secretary of Commerce and Labor Oscar Straus, to “a new species of undesirable immigrant not heretofore met with in the enforcement of immigration law, and for whose exclusion no specific provision seems to have been made” (20). Wilson’s Cabinet secretary approved heartily of the finding: “‘Noted with keen satisfaction,’ Straus scrawled in large, ex-

cited lettering” (20). *The Straight State* portrays three-dimensional federal officials, many of whom wrote in turgid bureaucratese. And yet, improbably, Canaday makes these sources sing.

Julie Abraham, *Metropolitan Lovers: The Homosexuality of Cities* (Minneapolis: University of Minnesota Press, 2009).

Reviewed by Marcia Gallo, University of Nevada, Las Vegas

In *Metropolitan Lovers*, Julie Abraham has crafted a creative exploration of the significance of queers to modern cities, and vice versa. Opening with the observation that, “(h)omosexuals and cities even share a name” (xiii, invoking Sodom), she urges us to reconsider what we think we know about the interplay between place and personal identity, cosmopolitan sensibilities and same-sex sexualities. While much of her evidence is, in her own words, “the familiar” – “famous homosexuals” as well as well-regarded scholars and critics; well-known novels and classic nonfiction works; “frequently invoked metropolitan types” and the language of urban analysis (xv) – her choice of sources proves surprising and gratifying, ranging from Balzac and Baudelaire to Bechdel, and she pairs them in new and interesting ways.

In Abraham’s account, “Femmes damnées” as well as *Dykes To Watch Out For* are crucial actors in defining Western urbanity throughout nearly two centuries. Her project not only joins modern urban history with lesbian and gay culture and politics but also “challenges a recent and powerful assumption about the union of homosexuals and cities, namely, that the homosexuality of the city is always male” (xvii). She intends to undermine this assumption and does not disappoint.

Legibility also is a major theme throughout the book, whose three sections – “Setting Terms,” “Claiming Residence,” and “The Fear and Hope of Great American Cities” – traverse time and location to situate same-sex desire on the streets and in the neighborhoods of selected European and American cities. Abraham opens in Paris with Baudelaire’s *les lesbiennes*. She describes the importance of his efforts, alongside those of other early 19th century male novelists (Balzac, Zola), to use representations of both real and fantastical lesbian sexuality to come to grips with the economic and social chaos of modernity. As symbolic challengers of dominant gender norms who did not possess real power to threaten the status of elite men, the lesbians (and prostitutes) of fiction and criminological studies held a favored place in the *demimonde* of both London and Paris.

Abraham then turns to Oscar Wilde and Henry James

to discuss gay legibility, individualism versus socialism, and the late 19th century development of a queer white male “urban type” (67) in great cities such as London (and wannabe Los Angeles). From there she moves on to 1920s Chicago – “the ‘shock city’ of the age” (83) – citing the role of both social scientists and novelists in establishing gay identity and fixing the association of homosexuality with cities. Abraham notes the significance of gay sexologist Magnus Hirschfeld’s work to the Chicago School’s leading sociologist Lewis Wirth; she also mentions Henry Gerber’s founding of the first American gay rights group, the Society for Human Rights, in Chicago in 1924. She notes that that while both gay men and lesbians are seen as “public actors,” the convergences of Freudianism with feminism associate lesbians with political activism (108-9).

Enter Jane Addams, followed by Radclyffe Hall. Reminding us of the genesis of the term “Boston marriages” in Henry James, Abraham historicizes the development of a new genre of female professional: the white urban female social worker. She explores the community-within-the-city that such women, and their partnerships, created in settlement houses in British and American cities. She quotes Addams’s extensive writings about her experiences in Chicago and compares them to Hall’s *The Well of Loneliness*, asserting that both women “reflected the convergence of homosexuality and urbanity” as well as providing two distinct representations of lesbianism that would become dominant cultural markers: one, “self-consciously modern, political, and urban” and the other, “a conservative tendency, ambivalent about modernity, politics, and the city” (143).

In what is arguably her strongest chapter, “Paris, Harlem, Hudson Street – 1961,” Abraham deals with the “increasingly legible urban presence” (169) of lesbians and gay men after World War II. She also – in perhaps the most innovative of many pairings in the book – contrasts Jane Jacobs (*The Death and Life of Great American Cities*) with James Baldwin. Despite differences – including in relation to discourse that made “Baldwin, as a black gay man... always vulnerable to being read as a model of vice” (183) – these two figures shared a passionate belief in the possibilities of urbanity, writing against the grain of the postwar retreat to the suburbs and finding in cities possibilities for both disorder and freedom. As Abraham puts it, “To accept one’s homosexuality is, for Baldwin, like staying in the neighborhood is for Jacobs, a matter of embracing the city. Not only do both decisions signify the acceptance of groups and places as well as attachment itself; both attachments might redeem the city” (217).

After reviewing the significance of urban queer theatricality, including but not limited to camp, the stage is set for Abraham to highlight the explosion of gay and lesbian rights and liberation movements – and the

backlash they inspired – in major U.S. cities from the 1960s into the end of the 20th century. She also delves into queer migrations to cities, “gay ghettos,” and gentrification. While detailing reactionary responses from ballot measures to murder, she writes that, in much of the media as well as the public mind, “(a)ntigay violence is explained as a problem of backward rural areas” (276). Given the reality of vicious assaults in major cities, however, especially for those transgressing gender norms, a stronger critique of media representations of an urban/rural contrast is necessary.

However, Abraham nicely charts the fault lines within gay communities at the millennium, pointing out the public statements of some gay and lesbian “leaders” who distance themselves and their organizations from urban queerness in ways that “reinforc[e] deeply familiar and very narrow understandings of homosexuality – and of urbanity – ostensibly in the service of constructing broader views” (282). She concludes that, “despite their political differences, gay conservatives and radicals alike embraced and exploited the cultural equation of homosexuality and the city. They agreed, that is, that the city was key to the place and meaning of homosexuality” (284-5).

Regardless of the supposedly instantaneous and spatially unmoored connectedness of 21st century life, *Metropolitan Lovers* – along with the broad range of scholarship to which it speaks – affirms a primacy of place for LGBTQ individuals and communities today. Julie Abraham has provided new evidence, fresh analysis, and a thoughtful cultural roadmap (with terrific illustrations) to selected European and American cities and the queer metropolitan lovers that continue to define, and be defined by, them.

Scott Gunther, *The Elastic Closet: A History of Homosexuality in France, 1942-present* (New York: Palgrave MacMillan, 2009).

Reviewed by Leslie Choquette, Assumption College

Scott Gunther’s *The Elastic Closet* presents a history of French homosexuals from World War II to the present using the standpoints of the law, politics, and the media. In contrast to those who stress the importance of identity politics to the French gay rights movement, Gunther views the claim to difference as an early-to-mid 1970s aberration that places the assimilatory pressures of French republican ideology in broader relief. For French homosexuals, the principles of secularism, separation of private and public spheres, liberalism, and universalism have cut two ways, limiting the scope of legal discrimination yet promoting individualism and an assimilationist ethos. Thus, the closet has become “elastic.”

Gunther develops his argument chronologically, starting with an introductory survey of the legal status of homosexuality in France prior to World War II, and noting as watershed the French Revolution's decriminalization of sodomy (1791). In contrast to many other Western nations, France's policing of homosexuals would rely on using non-discriminatory laws – most notably against public indecency and corruption of minors – in discriminatory ways.

Chapter 1 begins with Vichy's *ordre moral* which, in this domain as in so many others, represented both a break and continuity with French tradition. In 1942, Marshal Pétain established a separate age of consent for homosexuals, raising it to 21 while keeping the heterosexuals' age at 13. Though discriminatory, the law did not criminalize sodomy per se, and in this regard, Vichy exhibited a minimal deference for republican values. Thanks to its relative restraint, Vichy's legislative innovation survived the Liberation. In the pro-natalist climate of 1945, De Gaulle's provisional government maintained the age of consent for homosexuals at 21, simply raising that for heterosexuals to 15. In 1960, the Fifth Republic extended the dual standard, doubling the penalty for public indecency when committed by homosexuals.

Meanwhile, the postwar decades witnessed a homophile movement obsessed with respectability and dignity. Its signature organization was *Arcadie*, founded by André Baudry in 1954. *Arcadie* generally eschewed political lobbying in favor of representing homosexuals in socially acceptable ways. Interestingly, however, it continued to flirt with pederasty to the extent that its reference to classical Greece upheld the republican model of integration.

Chapter 2 focuses on the 1970s, presented by Gunther as an anomalous period of in-your-face radicalism. France's "Stonewall" occurred in 1971, when militants hijacked a popular radio show devoted to "Homosexuality, this Painful Problem." Energized by the event, the activists founded the *Front homosexuel d'action révolutionnaire* (FHAR), an organization committed to eliminating the age of consent altogether. Like other left elements the FHAR was prone to schisms, with lesbians leaving within months to form the *Gouines rouges* (Red Dykes), and regional *Groupes de libération homosexuelle* (GLHs) marking themselves off from the FHAR in 1974. These successor groups continued to demand their "right to difference," yet by 1976, younger militants were beginning to question the unabashedly anti-marriage and anti-family stance of the movement. By the late 1970s, Gunther argues, "it was clear that the anti-republican defense of radical difference had proved entirely incapable of producing legal change" (46). The 1979 founding of the

Comité d'urgence anti-répression homosexuelle (CUARH) represented a return to assimilationist strategy and discourse.

Chapter 3, dubbed "French Homosexuals Build a More Stately Closet," deals with the period since 1980. Gunther acknowledges that the past thirty years have witnessed significant legal victories, most notably the repeal of the discriminatory standards for consent and public indecency (1980 and 1982); a 1985 law banning discrimination "*en raison de mœurs*" (based on lifestyle); gender-blind civil unions in 1999; and the 2004 criminalization of anti-gay hate speech. At the same time, Gunther claims, internalized, private self-control has replaced legal and public constraint, as homosexuals strive to fulfill republican expectations for assimilation and acceptance. He presents the transformation of the Marais neighborhood from Jewish slum to affluent gay ghetto as evidence of the pressure to be "respectable, resourceful, and socially palatable" (71), and blames the slow response to AIDS on "widespread appreciation for French universalism" (81). While assimilatory strategies have proven politically effective, he concludes that "the more respectable face of homosexuality created new limitations and reproduced some form of 'closet'" (90).

Gunther's final chapter, entitled "'Outing' the French Gay Media," reaffirms this point through an analysis of homosexual magazines and television programs since 1990. He highlights the contrast between the stated audience for this media (all sexualities and genders) and its actual audience (relatively normative gay men). He also emphasizes the resiliency of the elastic closet in his brief conclusion devoted to the recent embrace of U.S. queer theory by a small, mostly lesbian cadre of activists and intellectuals. Queer theory, to the extent that it involves rebellion against fixed, binary identities, appears to mesh quite nicely with the republican rejection of identity politics.

The Elastic Closet is a well documented and clearly presented survey that anyone interested in France's modern gay rights movement should read. That is not to say that Gunther's argument is entirely convincing. There is an implicit (and occasionally explicit) comparison in the narrative between France and North America, or French universalism and "Anglo-Saxon" multiculturalism (a characterization that might surprise gay rights activists in Quebec). But fully analyzing the effects of contrasting political cultures on the gay rights movements in France and North America would require a rigorous comparative effort that Gunther never undertakes. Indeed, many of the developments he presents as specifically French, and which he explains in terms of France's republican tradition, are arguably transnational, including the postwar homophile movement, 1970s

radicalism, and the subsequent efforts of gays and lesbians “to portray themselves in increasingly socially acceptable ways” (3). While piecemeal legal improvements have characterized the less centralized polities of the U.S. and Canada, federal protections have not necessarily been won any earlier than in France. Likewise, the backlash against France’s 2004 anti-homophobia law as conveying “special rights” to homosexuals has its exact discursive counterpart in the “multicultural” United States. I raise these criticisms not to detract from Gunther’s important study, but to encourage a more systematic and comparative approach. In the meantime, *The Elastic Closet* will stand as an excellent point of departure for understanding the postwar experience of French homosexuals.

Andrea Weiss, *In the Shadow of the Magic Mountain: The Erika and Klaus Mann Story* (Chicago: The University of Chicago Press, 2008).

Reviewed by James W. Jones, Central Michigan University

Erika and Klaus Mann, the two eldest children of Nobel laureate Thomas Mann, formed a unique personal bond that brought them fame and saw them through countless same-sex love affairs, transnational journeys, and lecture tours throughout the U.S. and Europe. Erika was well-known from the late 1920s through the 1930s as a performer in political satires and from the 1930s through the 1940s as a journalist and lecturer involved in the fight against German fascism. During this same period, Klaus was a celebrated author and editor and consistently spoke out against National Socialism through lectures and various publications. Their relationship, as well as their individual lives, offer compelling opportunities for examining the effects that social and political reaction to homosexuality took upon the bodies and personalities of those who resisted gender/sexual identity conformity. Unfortunately, such analysis is nowhere to be found in Weiss’s superficial biography.

Today Klaus Mann remains remembered for his literary works, his openness about being gay, and his 1949 suicide; Erika is chiefly known as the caretaker of the literary estate of their father. Their paths diverged during World War II, although both served the Allied cause: Erika as a journalist for the BBC and Klaus as a soldier in the U.S. Army (whose job was to edit the newspaper *Stars and Stripes* from a base in Rome). Their bond, so strong in their youth and through their twenties, was severely tested by the war and then broken during the post-war years when Erika switched allegiance from her drug-addicted brother to her aged father.

This is essentially the narrative that the author lays out in eight chapters, each of which carries the title of a book written by one or both of the siblings. The volume also includes a preface, an index, several photographs interspersed with the text, and notes. The notes are not likely to help any researcher, as most refer to already published diaries and letters. There is no analysis or discussion of the extensive secondary literature on Erika, Klaus, or their father Thomas Mann. The lack of a bibliography further detracts from the value of this work for those interested in learning more about them.

The story is told in chronological order and in a very readable tone with the aim seeming to be simply to tell the biographies of these siblings. Their lives are linked here not only through their very close personal relationship but also by their relationship to their father. This relationship was always a difficult one for Klaus. He could never achieve the artistic success of his father, but he did live openly his desire for other men, a desire his father shared but could express only secretly or vicariously through his stories. Erika, too, loved the same sex and had several long-term relationships; in Weiss’s telling, she never has doubts or is troubled by living her sexual desire. Klaus, on the other hand, struggled all his life not with being gay but with the limits he experienced on what being gay meant in his world, which is to say, a series of short-term relationships, an eternal search that was never fully rewarded.

The author’s reliance on diaries and letters skews the point of view and limits the narrative. An example of this is the role of the siblings’ various lovers; one never learns much as to their thoughts on their beloveds or relationships. Although the stronger personality, Erika remains enigmatic because, in the absence of an autobiography, her thoughts are derived from her letters and her motivations from what others thought of her. Klaus’s autobiography, *The Turning Point* (1942), serves as the source for much of Weiss’s narrative, but here, too, the story strikes one as oddly slanted. Weiss returns relentlessly to Mann’s use of drugs but never explains how it was possible for Klaus to publish so many novels, stories, essays, and book reviews, found and edit journals, and maintain an extensive correspondence while often moving to new housing every few weeks or months.

Weiss tells the story in chronological order, yet it is often difficult to ascertain exactly when an event transpired. Even so central a fact as the birth years of Erika and Klaus are never given precisely: Weiss cites the parents’ wedding date (February 11, 1905) (6), and two pages later tells of Erika’s birth as being “exactly nine months after the wedding” (8). One has to go back to find the date and do the math. The author’s historical references are at times a bit off. She describes Ger-

many during the years 1919-23 as “the most modern and certainly the most exciting place in Europe” (33), but this description actually applies to the years 1924-32. The “Night of the Long Knives” took place in June 1934, not December (117). She writes that the 1948 decision of the three Western allies “to establish their own separate government in Bonn” (226) caused the Berlin Blockade, but the Blockade was the Soviet Union’s response to the economic, not political, unification of the Western zones of occupation via the introduction of the Deutsche Mark.

Other small errors can be found. Thomas Mann’s novel *The Magic Mountain* is lengthy, but consists of one volume, not two (232). One wonders whether the following reference to postwar Germany is an error in simile or a Freudian slip: “the honorable, civilized Germany of Goethe and Schiller, which surely would rise again like an albatross from the ashes of the glorious defeat” (208).

This book might be of interest to someone who has heard of Klaus and Erika Mann but knows nothing about them. Others would be advised to turn to the available literature on the siblings and their father. Weiss’s narrative remains superficial and, for most of the book, presents the two main figures as sharply drawn opposing personalities, a portrait that does not allow for the shades and ill-defined boundaries that characterize any familial relationship, in particular this one. Erika lives here as a born leader who dominates by force of her personality and has some talent as a cabaret performer and public speaker. Klaus is forever a lost soul, a weak personality, a drug addict who somehow manages to publish many works of fiction and a trove of critical essays. Why they developed these traits, what led to Klaus’s drug use, why Erika needed to be loved by more than one person at the same time — such questions remain not just unexplored but, even more surprisingly, unmentioned. A march of facts determines the narrative, and without analysis, one is left as perplexed as one began. No one’s life is a line leading directly from one point to another; each is a twisting crisscross of events and players and personality traits. But that is a story to be found elsewhere.

Thomas Glave, ed., *Our Caribbean: A Gathering of Lesbian and Gay Writings from the Antilles* (Durham: Duke University Press, 2008).

Reviewed by Steeve O. Buckridge, Grand Valley State University

Thomas Glave has produced a fascinating and excellent anthology of lesbian and gay writings from across the Caribbean (also known as the Antilles or the West Indies). An award-winning writer, activist, and Associate

Professor of creative writing at SUNY Binghamton, Glave was born to Jamaican parents in the Bronx and raised in both the United States and Jamaica. He was instrumental in founding several lesbian and gay organizations in Jamaica, including the Jamaica Forum for Lesbians and All-Sexuals and Gays (J-FLAG), and continues to be engaged in the struggle for human rights in his native Caribbean. *Our Caribbean* is a testament to both his commitment to the struggle and to his passion for his craft.

The book is a remarkable achievement that Glave admits was long overdue, expressing his disbelief that the book “could exist at all... in spite of thundering condemnation...sidelong disapproving – sometimes baleful – glances... the banishments, ostracisms and in more than a few cases the extreme violence” (1). He describes the anthology as motivated by his own quest for intellectual and cultural community: “How did other [Caribbean] GLBT writers dream? Where did they live? ... what would it be like to truly hear... the many conversations that we have had with each other and still need so very much to have?” (3). The anthology makes a significant contribution to answering such questions; Glave has gathered an outstanding collection of fiction, non-fiction, memoir, and poetry that work together to offer a regional and international platform for Caribbean LGBT writers to be heard. The first anthology of its kind, *Our Caribbean* confronts blatant homophobia and compels the reader to reevaluate old notions of sexuality in the Antilles, elevating debates about the region in sophisticated ways.

The text includes works by thirty-seven authors and spans from 1956 to the present. The authors hail from all over the Antilles: Haiti, Jamaica, Grenada, Puerto Rico, Guyana, Suriname, the Bahamas, Cuba, the Dominican Republic, Panama, St. Vincent, St. Kitts, and Trinidad. Some of these writers are little known; others, including José Alcántara Almánzar, Dionne Brand, Michelle Cliff, Audre Lorde, Reinaldo Arenas, Achy Obejas, and Assotto Saint, are internationally celebrated. Although Glave makes it clear that his intention is not to single out or draw attention to any one piece of writing, he does recommend a rarely seen and little known essay by the U.S.-born, Caribbean descendant author and activist Audre Lorde, “Of Generators and Survival: Hugo Letter.”

The anthology’s “collective voices” are not organized by theme or topic. Nonetheless, they reveal a wealth of information that will be of interest to many scholars and students of queer studies and the history of sexuality, and allow readers perspective on family life, gender relations, the constructs of race, class and identity, and other social structures in the Caribbean. Wesley Crichlow’s contribution, for instance, provides a synopsis of the history of lesbian and gay people in

Trinidad, while Mabel Cuesta presents a similar overview for Cuba. Reinaldo Arenas speaks of desire and erotica in Cuba despite social condemnation and harassment by Cuban authorities, while Timothy Chin examines homophobic rhetoric in Jamaican dancehall culture. Juanita Ramos explores the politics of identity in intersection with race, Americanization, and sexuality in the Puerto Rican context. These voices reaffirm ownership of Caribbean identity and reveal the experiences and often harsh realities of life for LGBT people in the region. Many contributors to the anthology have lived outside the Caribbean, and their writings portray histories of voluntary migration and exile, as well as themes of love and desire, alienation and sadness, brutality, oppression, and ostracism. Perhaps the common thread connecting these voices is their sense of resilience and spirit of determination – that LGBT people in the Antilles have dared and continue to survive.

Glave's own narrative style is elegant, fluid, and reader friendly, and the anthology as a whole is clearly organized, well presented, and the narratives flow smoothly. One particularly interesting topic in the Introduction is Glave's discussion of language and terminology. Glave wrestled with the issue of whether a title in a Creole language would best represent the collection, and whether the terms "gay" and "lesbian" were appropriate (7-8). On the first question, he remarks that he made an editorial decision not to use Jamaican patois in the anthology's title, because to do so would reflect him as a Jamaican "supremacist" in light of the pan-Caribbean nature of the anthology (8). On the latter question, Glave acknowledges that the terms "lesbian" and "gay" are inadequate, noting that although they are used in a few places, some Caribbean people interested in same-sex relations do not identify with them. Thus, he troubles the meanings of "lesbian" and "gay" within the Caribbean context, asking, "how does one even define Caribbean lesbian and gay writing?" (9). Ultimately, he defines the terms as problematic but necessary, and encourages the reader to examine questions of language.

Two particularly useful elements of the text are the glossary of terms and the contributors' biographies, the latter of which is in itself an interesting read. Nonetheless, it is a pity that a map of the Caribbean was not included to provide some geographical and visual representation of the selected works. Apart from the well-written introduction, and the expansive body of selected works, the volume includes a detailed list of copyright permissions.

Our Caribbean is an enormously stimulating text that is indeed unique and extremely valuable to anyone interested in issues related to the LGBT community in the Caribbean or globally. I would use this text and highly recommend it to scholars and students at both

the undergraduate and graduate levels. While primarily a collection of primary sources rather than secondary analysis, it offers major contributions to several fields, including LGBT and queer studies and literature, women's and gender studies, the history of sexuality, literary and cultural studies, social history, anthropology and sociology, and Caribbean studies. Current and future generations of students and scholars will benefit greatly from this volume, which in time will influence the formation of new interpretations and the struggle for LGBT rights throughout the Antilles. Overall, *Our Caribbean* is a superb book, which more than adequately fulfills its promise.

Karen L. Graves, *And They Were Wonderful Teachers: Florida's Purge of Gay and Lesbian Teachers* (Urbana: University of Illinois Press, 2009).

Reviewed by Gerard Sullivan, University of Sydney, Australia

And They Were Wonderful Teachers places the story of Florida's 1956-1965 campaign against homosexual teachers within a broad political and historical context. Graves locates the events in relation to a long-standing practice of state scrutiny of teachers' personal behavior. She observes that in the 1840s, Horace Mann, widely regarded as the father of U.S. public education, expected local school committees to act as sentinels of teachers' moral excellence and Christian virtue. In Mann's time, teachers' personal behavior was weighted more heavily than professional competence.

While the scrutiny of teachers' personal lives gradually became an administrative rather than community matter, by the 1960s, the treatment was no less self-righteous. Teachers' reputation rather than their conduct was emphasized, and to that point, courts upheld decisions by administrators to revoke teaching licenses on the basis of hearsay. Florida's purge of teachers thought to have engaged in homosexual behavior lay firmly in this tradition. Graves further ties this history to long-standing controversies over state control of schools, teachers' attempts to raise their professional status, and sexism associated with the feminization of the profession. In 1950s Florida, this history coincided with Cold War purges of communists and homosexuals in the United States.

Students of U.S. LGBT history will be aware of the McCarthy era campaign to rid the federal civil service of homosexuals, who were considered to be vulnerable to blackmail and, as such, security risks. A similar campaign a few years later in Florida, led by Senator Charley Johns, is also well known, though a full understanding was impossible while government documents remained sealed. Karen Graves's book is the

first detailed account of the Florida Legislative Investigations (aka Johns) Committee documents and of the Committee's operations between 1956 and 1965.

Graves explains that the Committee was established with the primary goal of circumventing *Brown v. Board of Education*. Initially, the Committee attempted to undermine the NAACP by linking the organization to communism, but it was hamstrung by court challenges. The Committee then turned its attention to a much easier target: homosexual teachers. Though success in targeting university faculty was limited, primary and secondary school teachers were easy game. Florida's teaching force was generally conservative and left those accused largely defenseless. Professional organizations, including the Florida Education Association, cooperated with the Johns Committee and saw the investigation as an opportunity to advance their professional autonomy and self-regulation. The investigations occurred at a time when homosexuality was almost universally regarded as deviant in the United States (including by many homosexuals). Asked to name others who might have engaged in homosexual behavior, many of those called before the Committee cooperated. With nowhere to turn for organizational, legal, or political support, many of the accused left the profession quietly rather than face disgrace in a public proceeding. Over the nine years of the Committee's investigations, 87 school teachers were interviewed, of whom about one-third denied any connection to homosexuality. It is unclear how many had their teaching licenses revoked.

Despite the Committee's success, by the early 1960s increasing concern was expressed about its investigation methods and lack of due process. It was disbanded in 1965 after it released a sexually explicit annual report. Graves does not draw out the point, but it is likely that by this time, events had moved on and culture changed to an extent that the Committee had become irrelevant. The civil rights movement was well-established and the Committee had been unsuccessful in resisting desegregation. It did not unearth a communist threat, and for all its bluster about the threat of homosexuality, a relatively small number of homosexual teachers had been discovered. Given the expense of maintaining the Committee and that there were established procedures for dealing with teachers who contravened laws or social mores, it was no longer seen as fulfilling a useful role. Doubtless there were also significant changes in the political landscape of Florida and the Committee was no longer an advantage to the careers of key supporters of its activities, though this is not an avenue of analysis that Graves pursues in any depth. This is not to say, however, that concern about teachers' sexual orientation ended, in Florida and elsewhere in the nation.¹

Undoubtedly, Graves's book contributes to the history of education, particularly in Florida. Although the outline of the Florida Legislative Investigations Committee's activities has been known for many years, scholars have wondered what more might be contained in the sealed records, and once released to public scrutiny, have been waiting for an analysis of the details of the Committee's deliberations. Graves's book provides this account. Its strength lies less in revealing new information about the events than in linking them to the historical context of U.S. public education. This is strongest in the final chapter, which readers may wish to read first.

Graves discusses details of the history of educational administration in Florida, and the book is likely to appeal to those with an interest in this specific topic. A glossary of acronyms used to refer to organizations and the names of incumbents of various offices would assist readers who are unfamiliar with this landscape. More information about Florida political alliances, coalitions, and ambitions of the main actors would add color and context to Graves's account. This reader also wished for reference to similar campaigns around the nation during the same period in order to provide context and analysis at a broader level.

The cover illustration of this book is very effective. It shows a photograph of a classroom from the period with only a silhouette of the teacher. A review would not be complete without mention of the title, which is a quote from an interview with a colleague of purged teachers. In my view this is a sentimental rather than a judicious choice, which at the outset, leads one to wonder about the academic merit of the content. While Graves does not establish whether teachers who were removed from their classrooms were any better or worse than any other teacher, her approach to the events is scholarly, if clearly critical.

Another somewhat questionable choice is reference to "gay and lesbian" (and occasionally "queer") teachers – terms, identities, and commitments which were not common in the period in which the Johns Committee operated and which are misleading when considering how teachers and the community responded to the events discussed. More attention to the quantitative aspects of the analysis would also improve the book.

Despite these comments, Graves makes a valuable contribution to gay and lesbian history, Florida studies, and the history of U.S. education. Her review of relevant literature is strong and she sheds long-awaited light on Johns Committee deliberations. Graves's account explains why teachers were left to fend for themselves. Teacher organizations used the purge to promote their own agendas and the nascent homophile movement was unable to provide

much support to individual teachers, even if the teachers knew of its existence. The overarching structure of public regulation of teachers' moral lives remained.

¹ In the late 1970s, an organization with Anita Bryant as figurehead successfully ran a campaign in Dade County to repeal anti-discrimination legislation that included gay men and lesbians as a protected category. The Save Our Children organization suggested that homosexual teachers would recruit children and inculcate values at odds with those of many of their parents and others in the community. Similar campaigns followed in other jurisdictions, most notably (and unsuccessfully) in California.

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

Reviewed by Phil Tiemeyer, Philadelphia University

Fred Fejes's *Gay Rights and Moral Panic* analyzes the 1977 repeal of Miami-Dade County's non-discrimination law at the hands of Anita Bryant and the Save Our Children campaign. A media studies scholar well versed in queer history, Fejes is also the author of an earlier article, which adeptly analyzes newspapers' incendiary role in Miami's virulent 1954 campaign against gays and lesbians. Having been impressed by that article, I was eager to read Fejes's latest book and was pleased to find the same in-depth analysis of Miami's queer politics in his discussion of Bryant's campaign.

Coupled with similar repeal efforts that ensued across the country, Fejes insists that the 1977 campaign, which could have had only an isolated, local impact, instead "produced the first major national debate about gay rights" (4). While the vote itself was a distinct defeat, Fejes nonetheless sees it as a crystallizing moment for LGBT activism. He argues that Bryant deserves attention as someone who inadvertently galvanized the gay rights political movement, stressing that her "flamboyant, moralistic, Bible-quoting condemnations of homosexuality... succeeded in uniting and energizing the lesbian and gay community where previous efforts had failed" (122). Furthermore, Fejes sees the Dade campaign as the initial battle in a long, persistent line of conflicts with the politico-religious forces of the religious right.

Fejes also effectively traces how the Dade campaign pushed LGBT activists in a more conservative direction, marking the rise of national political organizations, such as the National Gay Task Force, whose public personae were more mainstream than predecessors that had largely confined their actions to America's larger coastal cities. Efforts to appeal to a voting audience nationwide — in Dade and, soon thereafter, Wichita, St. Paul, Eugene, and across California in the Briggs campaign — led to the increas-

ing alienation of the movement's radical voices and the accentuation of more generic commitments to "human rights" and "equality." Lost in this mainstreaming were explicit efforts to destigmatize homosexuality and to promote a radical sexual politics. Still, the Dade campaign, even as it moderated gay rights activism, also diversified representation at some levels. Lesbian feminists, often estranged from the male-dominated ranks of activism, tentatively joined forces with men; as Fejes quotes an issue of *Lesbian Tide*, "As distasteful as it was, it was now necessary to engage in coalition politics with gay men against the rising attack on them" (170).

The book largely follows a chronological format. It opens with Fejes's account of how mainstream media accounts of gays and lesbians (whether in newspapers, radio, films, or television) evolved between the 1930s and the 1970s. He contends that such media portrayals—more than religious or scientific views of homosexuality—shaped public opinion of gays and lesbians. And while media accounts from the 1960s or 1970s were increasingly neutral or even at times sympathetic towards gays and lesbians, lingering perceptions of sickness, especially the linkage of gay men and pedophilia, persisted into the 1970s. Fejes's work in this area is not new, borrowing heavily from Estelle Freedman's and others' work on child-related sex panics; his coverage of the history of gays and lesbians in the media echoes preexisting scholarship from Martin Meeker, Steven Capsuto, and Vito Russo among others. What is unique is that Fejes traces the political end point for such harmful media-driven stereotypes; the widespread equation of homosexuality with child molestation allowed Bryant and Save Our Children to promote a decidedly non-Biblical, but nonetheless virulent, stereotype of homosexuality that galvanized the anti-gay vote.

Fejes's account is exceptionally strong when his focus moves to Miami. His dependence on secondary sources is replaced with material from archival research, personal interviews, and locally generated media, which together create a thorough and enlightening account of the passage of Dade's non-discrimination law, the petition campaign that ensued, and the eventual resounding vote to repeal the law. His deep knowledge of Miami politics and gay activism shines in this section, providing readers with a complex understanding of Miami's culturally diverse politics. In particular, Fejes deserves strong praise for detailing the varied reactions that Miami's evangelicals, Catholics, Cubans, African Americans, and Jews had to gay rights activism. Additionally, his coverage of the increasingly important fundamentalist Christian media outlets and Cuban-American

radio stations and newspapers — all of which proved essential to Bryant's victory — sheds light on understudied realms in media studies. While gays and lesbians garnered support from Miami's Jewish community, Fejes pointedly concludes that they otherwise failed to build effective coalitions across identity categories and had too few influential media allies to communicate beyond Miami's small LGBT world.

After considering Miami, Fejes follows the momentum behind Bryant's repeal movement into the battles that culminated in California's 1978 Briggs Initiative. His account of the victory over conservative State Senator John Briggs's attempts to rid California of gay and gay-supportive teachers is not as thorough as his coverage of Miami, but still highlights the key dynamics of the campaign. Fejes continues to stress his thesis that such campaigns moderated the gay rights movement, noting that most anti-Briggs campaigners pressed voters to support a right to privacy rather than a right to decidedly unpopular sexual practices. This tactic ultimately won support from such unlikely sources as former governor Ronald Reagan, who unexpectedly denounced Briggs's efforts and potentially swung the election. Fejes's account thereby complements the hagiographic accounts of Harvey Milk's role in the victory found in films and the work of Randy Shilts.

Fejes deserves credit for pushing queer history into a more contemporary era and covering an event vital to LGBT activism that historians and media scholars have, as yet, neglected. I am left with the provocative image of Anita Bryant as the unwitting progenitor of a modern gay rights movement, one whose legacy is in some ways as formative as Harvey Milk or others who worked from within the gay community. Indeed, Bryant's role was at once both galvanizing and traumatizing. While the movement grew in response to Dade, this newly nationalized gay rights movement moderated its self-presentation in ways that persist to this day, as other scholars have noted in regards to increasing political and media visibility since the 1990s. The book does have limitations, couching an exceptionally well-researched account of Miami's repeal campaign — grounded in archival research and personal interviews — amidst a pre- and post-history composed without the same originality of sources or level of depth. That said, *Gay Rights and Moral Panic* is a strong contribution providing valuable insight into a transformational moment in LGBT activist and political history.

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 New Membership Renewal (Renewals need only fill in information that has changed)

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Mailing Address (for Newsletter): _____ _____ _____	(Information in this column is optional) Position/Title: _____ Affiliation: _____ Phone (home): _____ Phone (work): _____ Fax/Website: _____
Email: _____	

Include the information above on Committee on LGBT History's on-line directory of members:

- Name Address Position/Title
 Affiliation Telephone (home) Telephone (work) Email Fax/Website

I am interested in reviewing books for the newsletter in these areas: _____

Membership Categories	Cost	Three-Year Option (to simplify y/our bookkeeping)	Totals
Basic (Student, Retired, Unemployed)	\$5	\$15	
Regular (Income Under US \$40,000/Year)	\$10	\$30	
Regular (Income Over US \$40,000/Year)	\$20	\$60	
Lifetime	\$150	\$150	
Donation			
Grand Total (checks payable to "Committee on LGBT History")			

Is my membership up to date?

To check, look at the mailing label on your newsletter. Across from your name is a number or the letter "L." The number indicates the last year you paid. The "L" indicates Life Member status. If you are not paid up, please renew your membership now. We try to continue to send the newsletter to those who are behind in paying, but this puts a strain on finances. If you do not think the number on your newsletter accurately reflects your last dues payment, or if you don't have the newsletter but still want to check on this, please contact the Committee on LGBT History Secretary, Charles Upchurch, at cupchurch@fsu.edu.

Be sure to check out the new Committee on LGBT History website at clgbthistory.org! And stay tuned for a new on-line membership system at clgbthistory.org/membership/joinrenew.

Donations and dues support Committee on LGBT History activities at the AHA annual meeting and other conferences, our prizes, our newsletter, and our other projects. Mail membership forms, dues, and donations to:

**Ian Lekus
 Harvard University
 Committee on Degrees in History and Literature
 Barker Center, 12 Quincy St.
 Cambridge, MA 02138 USA**



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CALL FOR SUBMISSIONS: 2011 JOHN BOSWELL AND JOAN NESTLE PRIZES

The Committee on Lesbian, Gay, Bisexual, and Transgender History, an affiliate society of the American Historical Association, will award the John Boswell and Joan Nestle Prizes in 2011:

The John Boswell Prize for an outstanding book on lesbian, gay, bisexual, transgender, and/or queer history published in English in 2009 or 2010.

The Joan Nestle Undergraduate Prize for an outstanding paper on lesbian, gay, bisexual, transgender, and/or queer history completed in English by an undergraduate student in 2009 or 2010.

Materials may be submitted by students, faculty, authors, readers, editors, or publishers. Self-nominations are encouraged.

Send one copy of the nominated book or paper to *each* of the three members of the Prize Committee by 31 December 2010. Joan Nestle Undergraduate Prize submissions may be emailed to the committee members.

Prize Committee Chair:
Ellen Herman
Department of History
University of Oregon
Eugene, OR 97403-1288
eherman@uoregon.edu

Chris Waters
Chair, and Hans W. Gatzke '38 Professor of Modern European History
Department of History
85 Mission Park Drive
Williams College
Williamstown, MA 01267
cwaters@williams.edu

Stephanie Gilmore
Assistant Professor and Chair
Women's and Gender Studies Department
105 Denny Hall
Dickinson College
Carlisle, PA 17013
gilmores@dickinson.edu

**Mailed submissions must be postmarked by 31 December 2010;
emailed submissions must be postmarked by 11:59pm (Pacific time), 31 December 2010.**

If you have questions about the prizes, please contact the Chair of the Committee on LGBT History, Ian Lekus, at lekus@fas.harvard.edu. Do not mail submissions to the CLGBTH Chair.

CLGBTH

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