

CLAGSnews

THE CENTER FOR LESBIAN AND GAY STUDIES
THE GRADUATE CENTER, THE CITY UNIVERSITY OF NEW YORK

SUCH STUFF AS DREAMS ARE MADE ON

ALISA SOLOMON

I've just finished teaching an undergraduate Shakespeare class at Baruch College—CUNY to a class of mostly business majors. For many of the students, English is not their first language, so predictably, they had some trouble parsing Shakespeare's text. But they had no difficulty at all understanding what was going on between Patroclus and Achilles in *Troilus and Cressida*, or, arguably, between Antonio and Sebastian—or Olivia and Viola or Orsino and Cesario—in *Twelfth Night*. In general, they were not in the slightest surprised to find homoeroticism in the works of the Greatest Writer Ever. (Indeed, critically analyzing Bardolatry was a harder sell.) It had been some years since I had taught an undergraduate Shakespeare course, and I was astonished by the sea-change.

I don't think it's just because we at CLAGS have been in a reflective mood in this, our 10th anniversary year, that I have been thinking about the implications of my students' ease in—even expectation of—discussing queer themes among many others. Of course, that simply shows how deep an impact LGTBQ Studies and activism have had in the last decade or so. What a relief to be able to spend class time discussing the significance of these themes instead of having to plead that they merely be recognized. Indeed, that recognition has been secured places a healthy pressure on us as teachers and scholars.

Extrapolating from many such instances, we've been asking ourselves at CLAGS what implications the changing landscape of LGTBQ Studies has for our work. What does it mean for our programming, for instance, that you can find some kind of LGTBQ talk at a campus or community space on almost any given evening in New York? And, in turn, what does it mean that so much activity is happening even as funding sources for LGTBQ scholars have not expanded to keep pace? How can we continue to support emerging and seasoned, university-based and independent scholars? As teachers, how might we continue to challenge our students—and our colleagues—toward ever deeper and more complicated analyses?

Many such questions were energetically debated at our April conference, Futures of the Field: Building LGBT Studies into the University. (See reports beginning on p. 16.) Internally, we have been chewing on them at CLAGS as we have been planning our 2001-2002 programs. Emphasizing our mandate to



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bridge university and non-academic communities, and to keep theory and practice in constant conversation with each other, we will present two focused fall symposia. One, on September 21, on the 100th anniversary of the publication of Freud's "Three Essays," will bring together psychoanalytic theorists and practicing clinicians to consider Freud's impact on LGBTQ lives and our understanding of them. Then, on October 11, along with a screening of the ground-breaking documentary "Out at Work," union organizers, LGBTQ activists and scholars will discuss the way the labor movement has – or has failed to – deal with LGBTQ concerns, and how the LGBTQ movement has – or has failed to – deal with labor and class concerns.

On December 7, at the culminating celebration of our 10th anniversary, we are thrilled to honor Judith Butler as the 10th annual David R. Kessler lecturer. Her lecture will be followed by a blowout CLAGS birthday bash. So mark your calendars now – and don't forget your dancing shoes.

In the meantime, our colloquium series will continue, with renewed emphasis on work-in-progress and on research that makes connections among LGBTQ concerns and race, class and gender. (See reports on two of last semester's colloquia on p. 14 and 15.) Queer CUNY III is already in the planning stages. (See p. 11 for Kerri McCormack's take on Queer CUNY II.) Seminars in the City launches a special summer session in August on Black Feminisms and Queer Theory, taught by Prof. E. Frances White. And our pedagogy workshop, Lesson Plans, conducted in collaboration with NYU's Center for the Study of Gender and Sexuality, will kick off the new term in early October. (You'll find a personal reflection from a workshop participant on p. 7.)

Drawing a diverse group of teachers, that workshop has, among many things, demonstrated what disparate circumstances we all work in. Some of my colleagues there would ferociously envy my recent experience with my Shakespeare students, finding their own still resistant, suspicious, or just plain queasy about queer themes; others would wonder what I'm making such a big deal about. That range of experiences alone compels us to continue these conversations.

More than that, we are instituting some Pedagogy Pages with this issue of the newsletter, hoping to expand the conversation. (See p. 6.) We invite your submissions: What innovations have you made in your classes dealing with LGBTQ material? What new find worked like a dream on your syllabus? What strategy provoked the most lively and thoughtful discussion among your students? Please send your 500-word accounts to CLAGS!

This is also the time of year that we enthusiastically welcome new members to our board – see p. 13. And the time we must wish farewell – along with ENORMOUS thanks – to those who are stepping down from our board: George Custen, Robert Kaplan, and E. Frances White, whose dedication, energy, and many labors added so much to our efforts.

Thanks to our active and passionate board – along with our splendid staff and all of you – we anticipate another productive and provocative year at CLAGS and thank you, as ever, for your support through our first decade. I look forward to seeing you at many of our Fall events – and to dancing in celebration with you on December 7. ♦



CLAGS's April 2001 Futures of the Field conference brought together LGBTQ intellectuals from across the country and abroad.

KESSLER LECTURE EXCERPT

A Tuna Bleeding in the Heat:

A Chicana Codex of Changing Consciousness

BY CHERRIE L. MORAGA

The Color of a Nation.

*They thought of the desert as colorless,
blind from its high noon bright.*

*They saw no hue,
its original inhabitants equally invisible,
their footprints camouflaged by the dusty imprint of wagon wheels and hoof tracks.*

*Her name was written there in the dust.
Did you see her, she who wrote without letters,
the picture of a disappearing planet?*

*She knew in advance what it would mean, their arrival.
She saw us, her pueblo, a cactus tuna bleeding in the heat.*

(AN EXCERPT)

In 1996, I wrote a memoir entitled, *Waiting in the Wings: Portrait of a Queer Motherhood*. The book, which was initiated by my now seven-year-old son's premature and threatened birth in 1993, was completed three years later, marked by the death of my son's paternal grandfather and the death of a beloved uncle. Through the act of writing that so-called autobiography, I learned that a story well-told is a story embellished and re-visioned just as the stories that rose from my mother's mouth in our family kitchen some forty years earlier. The fiction of our lives — how we conceive our histories by heart — can sometimes provide a truth far greater than any telling of a tale frozen to the facts.

Through writing *Waiting in the Wings*, I learned to reconfigure and rearrange dates, names, chronologies in the effort to create a narrative generated by a relentless faith in dreams, memory and desire. Since the completion of that memoir, I have witnessed my journal entries moving away from an "I" fixed on the exact record of my experience, to something, I hope, much deeper: I have encountered the "I" of character who is and who is not me, but one which allows me the freedom of incorrect politics and a bravery not realized in my own life. So, what I present to you today is as much an autobiographical narrative as it is a dream waiting to happen based on some irrefutable facts. Here are a few.

In the small world that is my extended queer family we live as if our values shaped the world at large



*CLAGS's 9th annual
David R. Kessler
Lecture in Lesbian and
Gay Studies honored
Cherrie Moraga (second
from left) with
testimonials from
(l-r) Irma Mayorga,
Jacqui Alexander, and
Ricardo Bracho.*

CLAGS announces

Seminars in the City

Contending Forces: Black Feminism and Queer Studies

With E. Frances White,
New York University

This series, which will be **American Sign Language (ASL) interpreted**, will discuss questions like: How do race, gender, and sexuality transform each other in our lives? What do race and sexuality have to do with class? What do black feminists have to say about sexuality and class? What does Audre Lorde tell us about growing up black and queer? The free reading discussion group will meet the first four Wednesdays in August. Books are available on loan from the CLAGS office on a first-come first-serve basis.

August 1, 2001

Discussion of E. Frances White's *Dark Continent of Our Bodies: Black Feminism and the Politics of Respectability*

August 8, 2001

Discussion of Audre Lorde's *Zami: A New Spelling of My Name*

August 15, 2001

Discussion of Audre Lorde's *Sister Outsider*

August 22, 2001

Discussion of *Dangerous Liaisons: Blacks, Gays, and the Struggle for Equality*, ed. Eric Brandt

The SEMINARS IN THE CITY series is supported by the New York Council for the Humanities and the National Endowment for the Humanities. The series will take place at The Lesbian and Gay Community Center, located at One Little West Twelfth Street in New York City, and is open to the public. The Center is fully accessible. For registration and access information, please call (212) 817-1955.

or more accurately that our values chisel away at some monolithic monoculture we attempt to subvert with our art, our blood, our daily prayer. This may be the truest fiction we inhabit, but it sustains us. For now.

Another maker of fiction, Spokane/Coeur d'Alene Indian, Sherman Alexie writes: "I made a very conscious decision to marry an Indian woman, who made a very conscious decision to marry me. Our hope: to give birth to and raise Indian children who love themselves. That is the most revolutionary act." When I stumbled upon these lines in Alexie's collection of poems and essays, *One Stick Song*, my heart opened at the pure courage and simplicity of the statement. I felt Alexie my relative in the naming of what I, as a Chicana lesbian, have kept secret for so long. For as taboo as it is to admit within the context of the firmly-inscribed multiracial social democracy progressives paint of their Dream-America, I had a child to make nation, one regenerated from the blood nations Mexicans in this country are forced to abandon. I had an Indian child to counter the loss of my family's working-class mexicanindianism with each succeeding generation. I had a Xicano child cuz Raza's turning white all over the states.

Sometimes I think it is the "social advantage" of looking white enough to travel unnoticed amongst them that has put me in the position to recognize on a visceral level how spiritually unrewarding the white nation-state is. It may feed your belly but not your soul, I tell my Chicano students. And beneath this writing, I hear my son ask about his beloved gringo grandpa, my father, "What about Papa Joe?" How do you teach a seven-year-old the difference between institutionalized ignorance, racism, bigotry, class arrogance, and the individual white people, breeds and mixed-bloods that make up our family? How do you teach a child the word "genocide" and still give them reason to love beyond their front door?

The evolution of my own changing lesbianichicana consciousness eventually led me to make the same basic decision Alexie made: "to marry an Indian woman and to give birth to, and raise Indian children who love themselves." Not necessarily in that order, but, I believe, prompted by the same moral imperative. I can't write those lines, however without acknowledging that from the perspective of most North American Indians, Chicanos are perceived as second-class Indians at best or no Indian at all, i.e. "Hispanic." I also can't write those lines without also conceding that when most heterosexuals of color discuss "breeding" as a revolutionary act, they aren't necessarily thinking of their lesbian sisters and gay brothers as comrades in those reproductive acts of sexual resistance. Historically, we may have been invited to bed by those cultural nationalists, but not to the tribal councils.

Still, I believe my conversation about strategies for revolution as a chicanadykemama resides more solidly within the cultural-political framework of American Indigenism (North and South) than in any gay and lesbian or feminist movement, which remains, at its cultural core, Euro-American, in spite of a twenty-year history of people of color activism in those movements. I have for the most part removed myself from conversation with the gay and lesbianfeminist movement because most of its activists do not share my fears and as such do not share my hopes.

Genocide is what I'm afraid of, as well as the complete cultural obliteration of those I call my pueblo and the planet that sustains us. Gay men and Lesbians (regardless of race) have, in the last two decades, become intimately connected to the question of survival because of the AIDS pandemic. But, as AIDS activists have already learned, sometimes the hard way, AIDS and the threat of death, impacts people of color communities (gay and heterosexual) differently. AIDS is just one more murderous face in the long history of the systematic annihilation of poor and colored folk across the globe.

So, I fear AIDS as I fear gang-violence as I fear the prison industrial complex as I fear breast cancer. But I also fear the loss of Nuevo México to New York artists; the loss of MexicanIndian curanderismo to new age healers; the loss of Día de los Muertos to San Francisco artists and Halloween; the loss of Native tribal and familia social structures to the nuclear family (gay and straight); the cultural loss of kids of color to mixed-race adoptions (gay and straight); the loss of art to commerce.

I think of Adrienne Rich's words from a generation ago, "Every woman's death diminishes me." Twenty years later, I would amend Rich's statement and assert with equal lesbian feminist passion, "Every barrio boy's death diminishes me." I never knew I would experience it this way; this intimate sense de un pueblo in the body of a boy. Maybe motherhood has changed me. And then, I think not, except for a growing compassion for those I have loved the most intimately in my life: mexicanwomen madres unspoken and unspoken for. This love is what fundamentally propelled me to be a lesbian in the first place and this love remains so. And so, I suffer their sons, their fathers, our men. But I remain a resistant combatant. ♦

Standing Against Censorship—Again

Good afternoon. I'm Alisa Solomon, the executive director of the Center for Lesbian and Gay Studies (CLAGS) at the City University of New York, and I'm glad to be here on behalf of CLAGS to voice our strong objection to Mayor Giuliani's so-called Cultural Affairs Advisory Commission. We at CLAGS are not fooled by the Mayor's disingenuous assertions that this committee is merely a group of concerned citizens exercising their free speech in offering him their advice, for we recognize many of the members as long-time activists in the effort to squelch dissident viewpoints and legislate their own narrow morality. Nor are we fooled by the mayor's professions as an opera queen, even if he does like to put on a dress now and then, for we know his abysmal record on support for the arts, public space, and free expression, and we recognize the deep threats of his policies to the open exchange of ideas upon which democracy depends.

I'll leave the issue of unconstitutional viewpoint discrimination that the Mayor's efforts imply to the legal scholars among us today. What I'd like to offer, instead, is a brief comment on the context in which the Mayor takes this appalling action, for it is linked to his sustained attacks on small arts institutions, community spaces, public education, and other activities at the heart of a vibrant culture.

Let's start by being clear on one important point: despite his protestations that he wants to save the arts from perversion and blasphemy, the Mayor is no friend to the arts. Year after year, his budget proposal has called for the absolute gutting of the Department of Cultural Affairs — indeed he actually referred to city council support for some 450 independent theaters, museums, dance companies and other arts organizations as “political pork.” His arts policy, from the day he took office, has been to shore up the big tourist-drawing institutions at the expense of smaller groups, meanwhile, giddily selling off public building to private developers, he has evicted one arts group after another. At the same time — and here the hypocrisy in his complaints that the Brooklyn Museum is misusing public funds by trying to make a buck is downright chutzpadik — the mayor has repeatedly proposed in his budget that in order to be eligible for city funds, arts groups demonstrate that at least 50 percent of their income comes from private sources.

This is no coincidence. The more than decade-long battle over the National Endowment for the Arts made it all too clear that the arts are a powerful wedge for attacking the very principle of public funding. And indeed, among the people on the Mayor's so-called advisory panel are aggressive attackers of funding for the City University and other public institutions. If the Mayor would move to defund or evict a museum for including work that some people find offensive, what's next? Cutting faculty lines at CUNY because he prefers a conservative curriculum and phony appeals to a misguided definition of standards? It's already happening.

Perhaps what's most dangerous in the Mayor's policy is his specious claim that he is protecting taxpayers from being offended, as if those who appreciate the artwork he objects to don't also pay taxes. Thus in declaring whose opinions will have access to our dwindling public space and whose won't, the Mayor is asserting who counts as a citizen and who doesn't. What is at stake here is not simply tax dollars for so-called “offensive speech,” but public space for different, and yes, sometimes discomforting points of view. We at CLAGS believe that minority or controversial views must not only be tolerated, but that indeed, they should be welcomed and encouraged for their positive contribution to the discourse and debate that are essential to a democracy. ♦

On April 5, CLAGS joined artists, lawyers, civic leaders, and representatives of free speech and arts organizations such as the New York Civil Liberties Union, the National Coalition Against Censorship, and People for the American Way, at a press conference to announce their opposition to Mayor Rudolph Giuliani's appointment of an arts “decency panel.” Here is Alisa Solomon's press conference statement.

This report launches a new regular feature of *CLAGSnews*, a Pedagogy Page, where we hope to expand dialogue among teachers of LGBTQ material. We invite you to submit 500-word accounts of the new innovations, unsolvable dilemmas, full-out triumphs and unsuspected traps you have found in your classrooms. What issues do you face teaching LGBTQ materials? What debates would you like to launch on this page?



USING WEB RESOURCES IN THE LGBTQ CLASSROOM

BY JUDITH HALBERSTAM

I am currently teaching a class on "Gender, Sexuality and Subcultures," which focuses on the recent emergence of a wide array of queer subcultures. Since there is not a huge amount of work published on queer subcultures, I had to look to zines and other ephemeral sources for the course materials. I also wanted to give the class access to musical sources for riot grrl bands and introduce them to the music of the new punk dyke bands themselves. From a logistical point of view this class threatened to be a nightmare.

A colleague suggested to me that my class could become much more streamlined and manageable if I put my materials on line and created a discussion list and web site for the class. In so doing I

also found out that I could put my punk collection of hard-to-find 7-inch records in "DARP" or the Digital Audio Reserves Project and the students could then listen to this music on their own time while doing the readings. The class web site gave students access to web sites where they could find out about independent record labels, zine collections, local queer events and guerilla art.

My experience with web resources has led me to believe that LGBTQ studies can really benefit from the possibilities opened up by these new technologies. The benefits can be thought about in a few different ways: First, the new web resources make possible the construction and maintenance of alternative archives. If we have alternative archives, moreover, we will presumably learn different things about different groups and we can break our dependence upon the rather narrow canon of LGBTQ materials that has sprung up alongside LGBTQ curricula. Second, the "smart classroom" allows us to teach differently. While some teachers are going to be profoundly suspicious (and with good reason) of the new technologically advanced classrooms, I suggest that we do not necessarily have the luxury for suspicion. These classrooms will probably be commonplace all too quickly and so we need to learn to use the new technologies to our advantage rather than indulging in Luddite outrage. How can we use the prosthetic devices like Power Point to bring students closer to texts, to defamiliarize the digital cultures they inhabit and to queer the curriculum?

Finally, I think we need to explore the possibilities of the digital classroom because our students already reside in digital universes; we need to be familiar with their idioms in order to persuasively argue that they might develop an interest in cultures, languages and histories far removed from their own. ♦

Judith Halberstam is Associate Professor of Literature at UC San Diego.

Debating, Brainstorming, Planning, Arguing:

The CLAGS/CSGS Pedagogy Workshop

R. E. STERNGLANTZ

When issues of gender and sexuality meet questions of pedagogy, the principle of academic freedom achieves a particularly weighty significance. At the same time, the practical challenges facing the educator grappling with these questions are no less daunting. And that's where Lesson Plans—the continuing series of pedagogy workshops jointly sponsored by CLAGS and the Center for the Study of Gender and Sexuality (CSGS) at NYU—comes in. Moderated by CLAGS director Alisa Solomon and CSGS director Carolyn Dinshaw, a diverse group of educators from universities and high schools in and around New York City met four times during the 2000-01 academic year to question, and debate, and brainstorm, and plan, and argue, and learn.

Sometimes, the topic was curriculum: one meeting focused on establishing a "desert island" queer-studies reading list, another on ways of introducing discussions of gender and sexuality into courses which are often taught from a monolithically straight-white-male perspective. The other two sessions turned the spotlight on the teacher/student dynamic and on the responsibilities and repercussions of bringing gender and sexuality into the classroom: Are there lines that should not be crossed and others that must be crossed? How much of my private life is it appropriate/imperative/safe to expose to students? To what extent will an appeal to 'academic freedom' protect an instructor accused of perverting subject matter on ideological grounds? What about homophobia, overt and covert? What about student evaluations?

And what about my career?

What makes this workshop special—and perhaps unique—is the diversity of the participants. Many universities have faculty groups devoted to issues of gender and/or sexuality where these topics are endlessly and continuously explored—witness CLAGS and CSGS. When I attended the first workshop this year, I expected to find myself the sole outsider among CUNY and NYU faculty, but I told myself that, having spent half of my life in CUNY and NYU (as student and adjunct), I could sort of lay claim to membership in both sponsoring institutions, so I wouldn't really be, well, queer. What I discovered was that many of the workshop regulars were a lot like me: faculty members in institutions where we find ourselves more or less alone in engaging issues of gender and sexuality in (and out of) the classroom (and dealing with the concurrent loss of privacy that comes with that territory), where there is not only no formal dialogue on these matters but also no real sense that there ought to be a conversation.

That's what drew me to Lesson Plans. I'm not a group-joiner by temperament, and—to tell you the truth—I'd rather slit my throat than share. But a year out of grad school, shortly after beginning a job as an assistant professor of English at Adelphi University eighteen months ago, I found myself in a position other than the one to which I'd been hired. I thought I was the Medieval-Renaissance person. But just by virtue of being, I was suddenly the queer feminist—and, having no training for this role and for the flak that came with it, I needed to learn, and I needed a professional community.

As educators, we talk a lot about making the classroom a safe space for the exchange of ideas. But even educators need a safe space sometimes. Lesson Plans gives us that space. ♦

R. E. Sternglantz is Assistant Professor of English at Adelphi University.

December 7th:
10th annual Kessler
Lecture, honoring
Judith Butler, and
benefit
birthday
bash.

CLAGScafe

All events in the Graduate Center are wheelchair accessible. Please contact the Security office at the Graduate Center at (212-817-777) for further details.

SEMINARS IN THE CITY:

Contending Forces: Black Feminism and Queer Studies

With E. Frances White, New York University
This series, which will be American Sign Language (ASL) interpreted, will discuss questions like: How do race, gender, and sexuality transform each other in our lives? What do race and sexuality have to do with class? What do black feminists have to say about sexuality and class? What does Audre Lorde tell us about growing up black and queer? The free reading discussion group will meet at the Lesbian and Gay Community Services Center at One Little West Twelfth Street in New York City from 7-9pm the first four Wednesdays in August. The Center is fully accessible. Please contact CLAGS at (212) 817-1955 for registration or access information. Books are available on loan from the CLAGS office on a first-come first-serve basis.

August 1, 2001, 7pm.

Seminars in the City

Contending Forces:

*Black Feminism and Queer Studies**

with **E. Frances White** of New York University
Discussion of E. Frances White's *Dark Continent of Our Bodies: Black Feminism and the Politics of Respectability*

August 8, 2001, 7pm.

Seminars in the City

Contending Forces:

*Black Feminism and Queer Studies**

with **E. Frances White** of New York University
Discussion of Audre Lorde's *Zami: A New Spelling of My Name*

August 15, 2001, 7pm.

Seminars in the City

Contending Forces:

*Black Feminism and Queer Studies**

with **E. Frances White** of New York University
Discussion of Audre Lorde's *Sister Outsider*

August 22, 2001 at 7 pm.

Seminars in the City

Contending Forces:

*Black Feminism and Queer Studies**

with **E. Frances White** of New York University
Discussion of *Dangerous Liaisons: Blacks, Gays, and the Struggle for Equality*, ed. Eric Brandt

Friday, September 21, 2001, 4-6 pm.

FREUDIAN SLIPS: A DIALOGUE ON SEXUALITY, PSYCHOANALYSIS, AND CULTURE

Exploring Freud's Legacy

One hundred years after the publication of Sigmund Freud's epochal *The Interpretation of Dreams* and slightly in advance of the centennial of his *Three Essays on the Theory of Sexuality*, this panel will pause to consider his legacy not just for academically-based studies of sexuality, but also for clinical approaches to sexual life. In addition, the four panelists will look more generally at Freud's contributions—for better and for worse—to U.S. cultural conceptions (and misconceptions) of same-sex desire. At the start of this new century, are Freud and the psychoanalytic theories he pioneered still relevant? Can Freud (a pink Freud?) and psychoanalysis, be leveraged for a project of queer liberation?

Participants include **Jack Drescher**, editor of the Haworth Press's *Journal of Gay & Lesbian Psychotherapy* and author of *Psychoanalytic Therapy and the Gay Man*; **David Eng**, Assistant Professor of English at Rutgers University, author of *Racial Castration: Managing Masculinity in Asian America*, and co-editor of Q&A: *Queer in Asian America*; **Carolyn Stack**, clinical psychologist and psychoanalyst in private practice in Cambridge, MA., and co-editor of the forthcoming anthology *Bringing the Plague: Toward a Postmodern Psychoanalysis*; moderator **Ann Pellegrini**, Associate Professor of Women's Studies at Barnard College, Columbia University, and author of *Performance Anxieties: Staging Psychoanalysis, Staging Race*; and others.



* The
SEMINARS
IN THE
CITY series

is supported by the New York Council for the Humanities and the National Endowment for the Humanities.

Calendar

October 1, 2001, 7-9 pm.

Lesson Plans: Pedagogy Workshops on Teaching Gender and Sexuality

Fostering Dissent in the Classroom

Facilitated by **Alisa Solomon**, Baruch College and the Graduate Center, and **Carolyn Dinshaw**, NYU

CUNY Graduate Center, Room TBA

Thursday, October 11, 2001, 2-7pm.

Labor, Class and Queer

Panel discussion and screening of **Tami Gold** and **Kelly Anderson's** 1997 film, "Out at Work." Participants include the "Out at Work" filmmakers, **Patrick McCreery** and **Kitty Krupat**, co-editors of *Out At Work: Building a Gay-Labor Alliance*, and representatives of the AFL-CIO's Pride at Work program.

This event, as part of State Humanities Month, is made possible by a generous grant from the New York Council for the Humanities.

November 15, 2001

Fellowships application deadline for the Martin Duberman, the CLAGS, and the James D. Woods, III awards.

December 7, 2001, 7-10pm.

10th Annual David R. Kessler lecture, honoring **Judith Butler**

Proshansky Auditorium, GC

Followed by a dinner and dancing benefit in GC's dining area

All events at The Graduate Center are co-sponsored by Continuing Education & Public Programs, The Graduate Center, CUNY.

Online Syllabi and LGTBQ Studies Proposal Collection

CLAGS is collecting syllabi for courses and proposed courses from educators across the country. We are making these syllabi available on our web site, www.clags.org, as we receive them. If you have a syllabus you think might be appropriate, please send it to us in digital format as an email attachment to clags@gc.cuny.edu with "syllabi collection" in the subject line or on disk by mail to the CLAGS office.

CLAGS is also planning to post online, on its advocacy pages, copies of proposals for LGTBQ studies programs (minors, majors, concentrations, departments, etc.) from the many colleges and universities that have such programs in place. We hope this collection will be a resource for others in the process of institutionalizing LGTBQ studies on their campuses. If you have been involved in putting an LGTBQ studies program proposal together, please send it to us at clags@gc.cuny.edu or by mail to CLAGS, The Graduate Center, The City University of New York, 365 Fifth Avenue, Room 7.115, New York, NY 10016. ♦



Q-CUNY List

Q-CUNY is an electronic mailing list that developed from CLAGS's first Queer CUNY Conference, held in May 2000. It was created to foster communication among faculty, students, administrators and staff at the City University of New York who are involved with—or interested in—lesbian, gay, transgender, bisexual, or queer life and/or studies at CUNY. So far, the list has been an important point of exchange for a number of issues including discussions of the 2001 Queer CUNY Conference, notification of job openings, sharing information about LGTBQ course offerings throughout the CUNY campuses, and organizing discussion groups around specific topics. To subscribe, send a blank email message to join-qcuny-l@listserv.gc.cuny.edu.

GenderSexStudies List

Gendersexstudies-l is an electronic mailing list sponsored by CLAGS designed to enhance communication among teachers and scholars dedicated to the study of gender and sexuality. In addition to being a conduit of information about conferences, calls for papers, job listing, etc., one of its purposes is to facilitate timely responses to attacks on the study of gender and sexuality in the academy. To subscribe, send a message to majordomo@brooklyn.cuny.edu with **subscribe gendersexstudies-l** in the body of the message.

Undergraduate LGTBQ Courses at CUNY

Summer 2001

Hunter College English 399.79 From Friendship to Homosexual: Same-Sex Desire in Nineteenth- Century American Literature

Monday, Tuesday,
Wednesday, Thursday,
3:12pm-4:50pm.
Instructor: Robert Kaplan

Fall 2001

Baruch College English 4525 Lesbian and Gay Themes in 20th Century Literature

Tuesdays and Thursday,
7:35-8:50pm
Instructor: Professor
Donald Mengay

Hunter College English 390.96 Modernisms: Queer, Canonical, Diasporic

Mondays, Thursday,
8:10am-9:25am
Instructor: Linda
Camarasana

Lehman College History 329

The History of Sexuality and Sex Roles: GLBQT History, Politics, and Culture

Friday, 1:30 pm-4:15 pm
Instructor: Professor Martin
Duberman

Queens College Political Science 102 Political Controversies/ Sexual Politics

Monday, 6:30 p.m.-9:20
p.m.
Instructor: Professor Joe
Rollins

Interdisciplinary Concentration in Lesbian and Gay/Queer Studies Fall 2001

Prof. Alisa Solomon, Coordinator (212.817.1955)

IDS. 70100 - Intro to Lesbian & Gay/Queer Studies

GC: W, 4:15-6:15 p.m., Rm. TBA, 3 credits, Prof. Paisley Currah, [60789]

ANTH. 82200 - Place, Culture, Politics in NYC

GC: R, 4:15-6:15 p.m., Rm. TBA, 3 credits, Prof. Neil Smith, [60187] Cross listed with WSCP 81000

C L. 85000 - Fashion/Gender/Power/Consumerism

GC: W, 2:00-4:00 p.m., Rm. TBA, 3 credits, Prof. Eugenia Paulicelli, [60200] Cross listed with WSCP 81000

ENGL. 80200 - Victorian Textures

GC: T, 6:30-8:30 p.m., Rm. TBA, 2/4 credits, Prof. Eve Sedgwick, [60647]

ENGL. 86200 - Stars: Film & Writing of Fandom

GC: T, 4:15-6:15 p.m., Rm. TBA, 2/4 credits, Prof. Koestenbaum, [60661]

ENGL. 80500 - Theory Colloquium

GC: M, 2:00-4:00 p.m., Rm. TBA, 2/4 credits, Prof. Steven Kruger, [60650]

FREN. 86000 - Proust

GC: M, 6:30-8:30 p.m., Rm. TBA, 3 credits, Prof. Royal S. Brown, [60075]

FREN. 87300 - Postcolonial Texts:Anglo/Francophon

GC: R, 4:15-6:15 p.m., Rm. TBA, 3 credits, Profs. Francesca Canadé Sautman / Meena Alexander, [60076]
Cross listed with English 86000

GERM. 81000 - Frank Wedekind & Fin-de-Siecle

GC: T, 4:15-6:15 p.m., Rm. TBA, 3 credits, Prof. Rolf-Kieser, [60520]

MUS. 86900 - Gendering Musicology

GC: T, 10:00 a.m.-1:00 p.m., Rm. 3491, 3 credits, Prof. Ellie Hisama, [60112] Cross listed with WSCP 81000

P SC. 71901 - Contemporary Political Theory

GC: M, 6:30-8:30 p.m., Rm. TBA, 3 credits, Prof. Mark Blasius, [60500]

SOC. 80900 - Gender & Globalization

GC: T, 2:00-4:00 p.m., Rm. TBA, 3 credits, Prof. Hester Eisenstein, [60322] Cross listed with WSCP 81000

SOC. 81100 - Race/Ethnicity/Urban Ethnography

GC: T, 4:15-6:15 p.m., Rm. TBA, 3 credits, Profs. Juan Battle / William Kornblum, [60316] Cross listed with PSYC 80103

SOC. 83100 - Social Construction of Illness

GC: R, 2:00-4:00 p.m., Rm. TBA, 3 credits, Prof. Barbara Katz Rothman, [60356] Cross listed with WSCP 81000

SOC. 83101 - Social Unconscious

GC: W, 2:00-4:00 p.m., Rm. TBA, 3 credits, Prof. Catherine Silver, [60765] Cross listed with WSCP 81000

SOC. 86800 - Social Theories of the Body

GC: M, 4:15-6:15 p.m., Rm. TBA, 3 credits, Prof. Patricia Clough, [60372] Cross listed with WSCP 81000

THEA. 85300 - History of African-American Theatre

GC: T, 4:15-6:15 p.m., Rm. TBA, 3 credits, Prof. Marvin McAllister, [60086]

THEA. 85400 - Theatre and Sexual Dissidence from Oscar Wilde to Holly Hughes

GC: M, 4:15-6:15 p.m., Rm. TBA, 3 credits, Prof. David Savran, [60890]

WSCP. 71700 - Proseminar: Multicultural/Transnational Fem

GC: M, 6:30-8:30 p.m., Rm. TBA, 3 credits, Profs. Alyson Bardsley/ Catherine Lavender, [60577]

WSCP. 81000 - Lit & Culture of World War I

GC: W, 4:15-6:15 p.m., Rm. TBA, 3 credits, Prof. Jane Marcus, [60584] Cross listed with ENGL 86700

WSCP. 81000 - History of Feminism

GC: W, 4:15-6:15 p.m., Rm. TBA, 3 credits, Prof. Bonnie Anderson, [60587] Cross listed with HIST 74300

CIAGSreports

Establishing a Meaningful Dialogue A STUDENT'S REFLECTION ON QUEER CUNY

KERRI MCCORMACK

At the annual Queer CUNY conference, held at Queens College in March, about 100 students, staff, and faculty from most of the CUNY campuses, made useful contacts and aired some important questions in plenary sessions such as "Out on Campus: Reports from the Boroughs," and "Generating Scholarship" and in smaller sessions such as a student meeting on organizing and networking. But amid the high spirits and energetic debate, one thing became more and more evident as the day went on: There is no widespread agreement on the terms we use to describe Queer Studies or even our queer lives.

The Queer CUNY Conference provided a vivid example of how we can't even decide what the word "queer" really means. In the "Report from the Boroughs," representatives from each school got up and used different names for their student groups. Approximately half of them included only the words "gay and lesbian" in their names or acronyms, and a few more included "bisexual." Only a handful included the full spectrum of "gay, lesbian, bisexual, and transgender," including an admirable transwoman who had become the president of her queer student group at Brooklyn College. Throughout the day, lines around Queer Studies blurred, as many faculty members used the term "Queer Studies" synonymously with "Gay and Lesbian Studies." Countless times, bisexual and transgendered people were pushed to the sidelines. Blanche Wiesen Cook, the

keynote speaker, addressed the connections between queer activists and other causes, such as civil rights, labor, and women's issues. But the connections among gay, bisexual and transgendered people were never fully addressed. In an early session, the faculty advisor of one undergraduate group proudly explained how he had prevented students on his campus from holding a drag ball, lest they feed into stereotypes.

To be queer is to be different. Queer is about breaking down the hierarchies that exist between people everywhere. We cannot truly be queer unless we break down the hierarchies within our own community. These include not only race, class, gender, and gender expression, but age and education. The conference was meant to be a day for students, staff, and faculty to mix and discuss queer issues at CUNY. It became apparent, however, that at any point when the groups were mixed, the faculty dominated the discussion. This is not to put blame on any group, but to point out a serious problem. The students are the future of this field: Queer Studies will have no future unless the program of study is strong and relevant to many of the issues in the queer community.

In order for any community to survive, it needs to have a sense of itself, both historically and in the present day. A community must have goals and dreams that stem from both the needs of its people and its heritage. It is essential to define who we are, instead of allowing

others to do it for us. This seems to me to be one quintessential purpose of Queer Studies: Recording personal narratives, organizing data, and establishing some kind of cultural foundation within which we can continue to live, love, and struggle as a people. Though a range of LGBTQ scholarship of the last decade or two has certainly contributed to this project, students entering LGBTQ Studies and lives always need to participate in this process, even if some older students and scholars have moved away from this imperative to focus on the breaking down of identity categories or on other aspects of the field.

At next year's Queer CUNY Conference, it would be extremely useful if everyone sat down and had an intergenerational discussion on how the queer community is defined. This discussion may bring out the striking differences of opinion in the queer community and border on the edge of civility, but that can only be beneficial in the long run. A whole host of various self-definitions, after all, are better than any neat, packaged definition thrust upon us by a society that wishes to see us assimilate. It would be a great triumph to see the same people who discouraged their student groups from holding drag balls speaking out on the right for all people to freely express their gender identity. Let's make plans to empower ourselves now. ♦

Kerri McCormack is an undergraduate at Queens College, majoring in Political Science.

We would like to thank the generous supporters of CLAGS's fellowships who have supported the work of our 2000-2001 awardees. If you would like to help fund our 2001-2002 fellowships, please use the tear-off on the back page and check the box to indicate that your support is for fellowships.

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Ten years after CLAGS was established at the Graduate Center, we see that people are now more in need of funding for their work and ideas than ever. Since 1999 CLAGS has, with the generosity of our dedicated donors, run a successful fellowships program and has offered the Martin Duberman Fellowship, the CLAGS Fellowship, and the James D. Woods, III Fellowship to intellectuals doing work around LGBTQ issues on local, national, and international levels. We've seen the number of applications increase annually and have watched requests for funding come from all over the country—and, increasingly, from around the globe. CLAGS's fellowships committee worked long and hard to read through the stacks upon stacks of applications and announced their award decisions in April. We hope that you'll join us in congratulating the work of our 2000-2001 fellows and thank the generous supporters who helped to fund this year's awardees.

FELLOWSHIP WINNERS 2001

The winner of the 2000-2001 Duberman Fellowship is **James Green**. He is examining the interaction of Brazilian social and cultural norms with the lesbian and gay movement, including the significant interchange between lesbians and gay men, and currently works in Latin American history at California State University, Long Beach. David Caron and Sharon Marcus, who were also among this year's accomplished pool of award applicants, both received honorable mention and attest to the remarkable work that is going on around LGBTQ thought. Caron is working on issues that affect the notions of community formation and nationhood historically held by France, specifically in Marais, the oldest surviving district in Paris where both Jewish and gay communities co-exist. Marcus is reconstructing contemporary understandings of Victorian concepts of "family," and is analyzing the formation of desires between middle-class women in Victorian England.

The CLAGS Fellowship saw a record number of applicants last fall. This year's award went to **David Johnson**, whose work argues that America's political culture of the 1950s contributed to a wholesale purge of suspected homosexuals, resulting from the perception that gays and lesbians were a threat to American national security, tantamount to the threat posed by Communists. Margot Weiss and Gayatri Gopinath were the recipients of honorable mention for the CLAGS Fellowship. Weiss is working on contemporary S/M sexualities within the shifting understandings of sexuality in the contemporary US, and Gopinath is examining understandings of the production of sexuality in the context of postcolonial nationalisms and globalization by focusing on the South Asian diaspora.

CLAGS was pleased to see the second annual call for applications for our James D. Woods, III Fellowship met with great enthusiasm. The 2000-2001 award went to **Manolo Guzman**, a PhD candidate in Sociology at CUNY's Graduate Center. His dissertation explores the relationship between culture and anal eroticism, especially as it relates to HIV infection and Puerto Rican gay men, and looks to develop a culturally affirmative model that will ultimately lead to alternative HIV prevention strategies targeting this population and other Latino gay men. The fellowships committee awarded Patrick McCreery, a PhD student in American Studies at NYU, the Woods honorable mention. His dissertation examines Anita Bryant's 1977 campaign to overturn a gay rights law in Dade County Florida.

Finally, this year saw CLAGS present its second Passing-the-Torch award, which recognizes the achievements of an emerging scholar. The prize is backed by the support of prominent scholars in the field of LGBTQ Studies who are committed to seeing the next generation of intellectuals bring new and interesting ideas to the foreground of LGBTQ life. CLAGS is proud to honor **Molly McGarry** with this year's award. She is a historian who co-curated the New York Public Library's groundbreaking exhibition, *Becoming Visible: The Legacy of Stonewall*. She also co-authored the exhibit's follow-up publication, *Becoming Visible: An Illustrated History of Lesbian and Gay Life in Twentieth-Century America*, which joins writing with hundreds of photos, posters, flyers, and more to create a comprehensive visual and ideological chronicle of LGBTQ life in the US. ♦

NEW BOARD MEMBERS

Deb Amory works in Anthropology, Women's Studies, Africana Studies, and LGBTQ Studies at SUNY Purchase. She presented on gay globalization using her research on a group of urban gay kuchu men in Kenya last year in CLAGS's colloquium series (see *CLAGSNews* Summer 2000 issue for a report). She is currently working with CLAGS board member Esther Newton to develop an on-line version of CLAGS's Seminars in the City discussion group.

Lisa Bowleg has been with the Department of Psychology at the University of Rhode Island since 1998. Her current work in psychology focuses on women and HIV/AIDS prevention, women of color and body image, and LGBTQ issues, and, since 1999, she has been supervising research around the multiple social identities among Black gay men, lesbians, bisexual men and women and transgendered people.

Michael Bronski is a journalist and cultural critic who has written on topics including sex, AIDS, film, books, theater, children, consumerism, mainstream and grassroots organizing, and history for publications ranging from *Z Magazine* to the *Village Voice* to gay porn magazines. He recently presented his current work, which looks historically at the changes in self-help and support books for queer teens, at CLAGS's March 2001 panel discussion, *Interrogating Sexual Abuse Paradigms*.

Carolyn Dinshaw is a medievalist who has been at NYU since 1999. She is Professor of English there and has recently taught a course on *Critical Historiographies/Queer Historiographies* with current CLAGS board member Lisa Duggan. She is Director of NYU's Center for the Study of Gender and Sexuality and is founding editor, with David Halperin, of *GLQ: A Journal of Lesbian and Gay Studies*, published by Duke University Press.

Peter Hegarty has been a part of the CUNY system at the College of Staten Island (CSI) since 1999. He teaches in the Social and Personality Psychology Program there and has been a member of the organizing committee for CLAGS's Queer CUNY conferences. He has previously taught a course on *Lesbian and Gay Perspectives on Psychology* (at Stanford) and received CSI's Lesbian, Gay, and Bisexual Alliance Award for Recognition of Service in 2000.

Fred Moten teaches in NYU's Department of Performance Studies. His interests include black performance and critical theory and, in December 2000, he presented "Around the Five Spot: Black Performance and Libidinal Saturation in Greenwich Village, (Around) 1963" for CLAGS's colloquium series. He has taught courses on issues from Marxist theory to poststructuralist studies in performance, and from Samuel Delany's writings to jazz performance and literary representation.

Walter (Peter) Penrose is a Ph.D. candidate in History at the CUNY Graduate Center, specializing in ancient history and the history of gender and sexuality. He has presented conference papers and lectures on diverse issues of gender and sexuality in the ancient Mediterranean and South Asia. He is the author of "Hidden in History: Female Homoeroticism and Women of a 'Third Nature' in the South Asian Past" in the *Journal of the History of Sexuality*.

Robert Reid-Pharr will be joining the Graduate Center's English Department this fall and will be teaching a course on Late 20th Century African American Fiction. He has published *Conjugal Union: The Body, The House and The Black American*, and, most recently, *Black Gay Man: Essays* (with Samuel Delany) through CLAGS's Sexual Culture Series published through NYU Press. ♦

CLAGS welcomes eight new board members for the year 2001-2002. These recent additions to our hard-working board of directors will make a real difference to our organization as we move into our second decade.



Racial Castration

Managing Masculinity in Asian America
DAVID L. ENG

Racial Castration explores the role of sexuality in racial formation and the place of race in sexual identity, examining images—literary, visual, and filmic—that configure past as well as contemporary perceptions of Asian American men as emasculated, homosexualized, or queer.

"Wide-ranging and lucid, this work offers a theoretically rich set of cultural readings, making us know in new ways the proximities of racial difference, desire, anxiety, and visual representation."—Judith Butler, University of California at Berkeley

304 pages, 14 b&w photos, paper \$18.95
Perverse Modernities

Duke University Press

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Thursday,
October 11, 2001,
2-7pm.
Labor, Class
and Queer

How has the labor movement dealt with – or failed to deal with – LGTBQ concerns? How has the LGTBQ movement dealt with – or failed to deal with – labor and class concerns? A symposium featuring union organizers, labor and LGTBQ activists, and scholars will consider such questions in a lively afternoon symposium, preceded by a screening of the ground-breaking documentary, "Out at Work." Participants include representatives of the AFL-CIO's Pride at Work, filmmakers Tami Gold and Kelly Anderson, and Patrick McCreery and Kitty Krupat, co-editors of *Out At Work: Building a Gay-Labor Alliance*.



Jossianna Arroyo presents her work at CLAG's colloquium series.

The Sexual Democracy of MISCEGENATION: Jossianna Arroyo Examines the Homoerotic Narratives of the Father of Racial Democracy

MARCELO MONTES PENHA

Investigations of the sexual Other generally attempt to explain sexual practices by characterizing their practitioners as "homosexual" or "gay." Jossianna Arroyo, Assistant Professor of Spanish at the University of Michigan, went beyond this approach during her March 28 colloquium presentation, "Brazilian Homoerotics: Cultural Subjectivity and Representation in Gilberto Freyre." Arroyo explores not just sexual practices but also the construction of the Brazilian nation through a reading of Gilberto Freyre's two novels, *Dona Sinhá e o Filho Padre* (1964) and *O Outro Amor de Dr. Paulo* (1977).

Through her close reading of Freyre, Arroyo delves into the heart of the father of the ideology of "Racial Democracy" to explore the contradictory, the impure, the hybrid, and the chaotic in Latin American literature. Arroyo argues that the patriotic desires of these countries shaped literature as a national project, and, moreover, that nation-building projects such as Freyre's were written to represent and solve the heterogeneous character of their countries, particularly those related to race, gender and sexuality.

Freyre's study, *Casa Grande e Senzala*, 1934 (The Masters and The Slaves), was fundamental to the racial dynamics of the Brazilian national project during the Estado Novo (New State) period of the 1930s and 40s. With that book Freyre gave birth to the theory (that many argue is a myth) of Brazilian Racial Democracy, and to this day he confounds both foreign and Brazilian scholars studying race. Arroyo argues that for Freyre, "cultural subjectivity is based on a homosocial alliance that erases racial lines to build a 'national brotherhood.'" Arroyo suggests that in Freyre's novels what we see is a discourse of "repressed sexuality" within a patriarchal system.

Thus, Arroyo examines the quasi-transparent homoerotic aspects of Freyre's novels, quoting narratives of love and sexual feelings between male characters. Interestingly, during archival research Arroyo found cuts in the manuscript made by the publishing house, which eliminated passages where homoerotic subtext is more overt – and she read some of these excised passages in her presentation.

While Arroyo shows the father of racial democracy queering himself, she does not conclude that his texts are homosexual in order to place the novel, the characters, or the author in a category. On the contrary, she places Freyre's homoerotic narratives in a more interesting and larger context that involves Freyre's attachment and commitment to his nation, a nation that Arroyo sees as culturally hybrid in the realms of race, gender, and sexuality.

Arroyo does not compromise her analysis by attempting to translate cultural practices. Rather, she complicates the understandings of miscegenation by offering to it a homoerotic component that does not disturb Freyre's literary and intellectual formulations.

Arroyo's essay "Brazilian Homoerotics: Cultural subjectivity and Representation in Gilberto Freyre" is part of the forthcoming anthology *LusoSex: Nations, Sexualities and Genders in Portuguese Speaking Countries* (eds. Fernando Arenas & Susan Quinlan; University of Minnesota Press; 2001). ♦

Marcelo Montes Penha is a PhD Candidate in the American Studies Program at NYU.

Talking with Sharon Holland about "Behaving Black Bodies in GERTRUDE STEIN AND GAYL JONES" HUGH ENGLISH

As I sat in the first-floor coffee shop of the CUNY Graduate Center with my undergraduate students from Queens College describing their journeys there, I remembered the scheduling coincidence that allowed me to bring together the conversation of my classroom with Sharon Holland's work, and with the larger conversation about race, gender, and sexuality that her work invites. The CLAGS Colloquium with Sharon Holland, "Behaving Black Bodies in Gertrude Stein and Gayl Jones" coincided exactly with the final meeting of my Senior English seminar at Queens College, a course in which we focused on Gertrude Stein and Willa Cather, on their engagements with and evasions of historical contests over sex/gender and sexuality. Here was an opportunity to bridge a gap between two spaces of my professional life—undergraduate study in CUNY and the scholarly world of Queer Studies—two spaces, each apparently and discursively different and yet each engaged in contemporary intellectual work on race, gender, identity, and writing. My students would end their undergraduate English majors by stepping literally into the space of post-graduate academic discourse — and I wouldn't have to miss what Holland had to say about Stein and Jones.

Before turning to her announced subject, Holland offered an anecdote about seeing Alexander Calder's sculptural representation of Josephine Baker (*Aztec Josephine Baker*, ca. 1929). In her example, Holland detailed a moment of misrecognition, in which she, paraphrasing Stein commenting on her return to Oakland, California, found no there there. In contrast, as Holland was soon to demonstrate, Stein and Jones offer representational examples where black women's bodies become the narrative,

where the matter and meanings of black female bodies are very much there. This opening anecdote suggested the context of Holland's consideration of these two writers within her larger project of reading modern and post-modern representations of black and female bodies.

Framed by questions about the representations of racial bodies, in general, and of black bodies, in particular, Holland, then, presented us with stimulating close work with examples from two texts: Stein's *Three Lives*, and Jones' *Corregidora*. Holland's interpretive work subtly and carefully complicated identity and its representation, and opened into readings of how complex the identities in these texts are, suggesting in the process the sort of rhetorical and historical flexibility we need to see Stein's and Jones's engagements with subjective possibilities. She kept our focus on the writing—on how Stein and Jones use language, for example, finding in their "repeating repetition" a shared but different use of lyrical quotidian speech. She described their shared obsessive interest in telling the story of a woman (and their different focus on how difficult that is within the constraints of sex). And she demonstrated the interpretive use of a flexible understanding of race as a sign that is so much already destabilized that its use seems inevitably to mutate, to destabilize the ground it supposedly establishes.

Moreover, Holland suggested a larger historical argument in which Stein might represent a moment in our past and Jones our future. As a scholar working on Stein, I was particularly struck by Holland's reach into the modernist past in order to re-read "Melanctha," the center story in *Three Lives*, and a story whose racial representations have productively troubled readers for several decades. Holland finds in

Stein's representation of the mixed-race protagonist a sign of the impossible purity of whiteness and of the sexual mobility of all women. And, she does what many do not do: she resists Stein's own effort in subsequent self-representations to separate "Melanctha" from the other stories in *Three Lives*. In so doing, Holland resists separating Stein's modernist revolution in style from her representation of black female bodies, and she foregrounds exactly what this separation refuses to see, namely how structurally integral the black female body is to the larger representation of sex/gender and sexuality in *Three Lives*, and in modernist and post-modernist representations more generally.

Although a colloquium, unlike a classroom in which ideally participants have all done the same reading, offers difficulties for the discussion of specific texts when participants may or may not know them, Holland managed to lead us through some of the local details of these two writers toward a larger sense of how (textual) regulation of black bodies offers a view of the regulation of sexuality more generally. I, of course, was thrilled to witness my students observing how this approach reinforced and extended the work of my classroom where we had been working to historicize sex/gender and sexuality as categories of experience and of thought. Holland's talk brought my students—and I suspect others in attendance also—to a sense of a larger engagement in thinking about race, gender, sexuality, and writing, and to a larger sense of how the representation of specific black bodies is also a general negotiation of sexuality.

Enjoying Holland's talk myself, I was also happy with my decision to make the

LGBT Studies: Past, Presences and Futures

Friday, September 21,
2001, 4-6 pm.

FREUDIAN SLIPS: A DIALOGUE ON SEXUALITY, PSYCHOANALYSIS, AND CULTURE Exploring Freud's Legacy

One-hundred years after the publication of Sigmund Freud's epochal *The Interpretation of Dreams* and slightly in advance of the centennial of his *Three Essays on the Theory of Sexuality*, this panel will pause to consider his legacy not just for academically-based studies of sexuality, but also for clinical approaches to sexual life. In addition, the four panelists will look more generally at Freud's contributions—for better and for worse—to U.S. cultural conceptions (and misconceptions) of same-sex desire. At the start of this new century, are Freud and the psychoanalytic theories he pioneered still relevant? Can Freud (a pink Freud?) and psychoanalysis be leveraged for a project of queer liberation?

Participants include Jack Drescher, editor of the Haworth Press's *Journal of Gay & Lesbian Psychotherapy* and author of *Psychoanalytic Therapy and the Gay Man*; David Eng, Assistant Professor of English at Rutgers University, author of *Racial Castration: Managing Masculinity in Asian America* and co-editor of *Q&A: Queer in Asian America*; Carolyn Stack, clinical psychologist and psychoanalyst in private practice in Cambridge, MA, and co-editor of the forthcoming anthology *Bringing the Plague: Toward a Postmodern Psychoanalysis*; moderator Ann Pellegrini, Associate Professor of Women's Studies at Barnard College, Columbia University, and author of *Performance Anxieties: Staging Psychoanalysis, Staging Race*; and others.

When I rolled out of bed at 4 am on April 20 to make the trip to New York for "Futures of the Field: Building LGBT Studies into the 21st Century University," the idea of discussing institutionalization was less than appealing. In a time of staff cutbacks, increasing courseloads and notoriously poor job markets, going back to sleep seemed a much better idea.

Refreshingly, lament was not in the air. Alisa Solomon set the tone of the conference by describing it as a forum for going "where the best of our imaginations may take us." A certain radicalness entered the auditorium when Judith Butler stated unequivocally, that there should be no canons, or rather "tombstones," of sacred texts in queer studies. Instead, we should develop living critical practices that analyze even our own processes of knowledge production. Sharon Holland brought to bear a further challenge to the institutional and intellectual boundaries guiding queer scholarship. In order to transform our institutions, Holland argued, why not turn around the common insistence on bringing academic work into our communities and seek also to bring the community into the classroom? For example, she noted, we might begin thinking of new ways of reading dossiers, in order to bring often-excluded community scholars into the university. Taking a different tack, Jonathan Katz proposed that only the security of departmental status could make a home for the radical analytic and creative potential that queer studies brings as an "undisciplined discipline."

Emerging during the course of the conference was not consensus, but a set of debates over what fights needed to be fought and how. Asking how we create forms of thinking in which the analysis of sexuality and gender is not separated from the analysis of race, class, colonialism and transnationalism became a cornerstone for the first day's discussion. Additionally, how do we create those forms of thinking without losing sight of the differences among those categories? Anjali Arondekar argued that the analytic exportation of American and European models of "queer" and "race" often elide the complex history of colonialism that is also part of the history of racialization and sexuality. Vivien Ng argued that we have not yet

fully challenged the implicit boundaries of either disciplinary or interdisciplinarity; why not push the university's understanding of LGBT studies, women's studies and ethnic studies by recognizing them as collaborators in as a field of "liberation" or "social justice" studies? Robert Reid-Pharr asked the troubling question, what kinds of challenges are possible within an institutional environment where the creation of new knowledges may well be met with "tolerance," even respect, without a change in the allocation of resources?

One key question bridging the first and second days of discussion asked what are the conditions under which we create queer knowledge? Jeffrey Escoffier noted that intellectual work often takes place outside of colleges and universities, particularly around the publishing of queer magazines and books. As an example of the importance of knowledge from outside the academy, he pointed to the refusal of CDC recommendations on AIDS prevention ("stop having sex") by AIDS activists who relied on their own community knowledge to create the framework of safe sex. Framji Minwalla observed that the university, from the nineteenth century onwards, was imagined as a place of so-called "superior" European knowledge. Minwalla noted that the "easy incorporation" of queerness and sexuality into the university's corporate administrative structures should make us question our role in the commodification and colonization of sexuality and sexual identities. In turn, Miranda Joseph argued that within the context of globalization, the university's incorporation of the study of "otherness" and difference may be far from radical.

The context of the corporate university should make us particularly suspicious, noted Ann Pellegrini, of the instrumentalizing language of usefulness and productivity. When queer theory is attacked as serving no one's needs and producing nothing of practical value, does that criticism not reinforce a heteronormative understanding that privileges productive sexuality over non-reproductive pleasures?

Throughout the second day, what also became increasingly central was the divide between public and private universities, and the unevenness of institutional development on an

international scale. The profile of LGBT studies seemed often to be represented by a handful of well-established programs; outside of those centers, however, graduate students spoke frequently of a lack of LGBT studies faculty at their institutions, and a sense that they were often in the position of self-teaching. Alongside the issue of increasing resources, what seemed further needed for the development of the field was an awareness of the possibilities, demands and limitations of the self-taught graduate student doing queer work.

Similar concerns were voiced by Pauline Park about transgender studies. Even while transgender studies has become increasingly visible, most of the work is being done by non-tenured faculty, graduate students and independent scholars. At the same time, leading figures in transgender studies often do not identify as transgendered, although their work may greatly affect trans- identities and communities. When and how will there be tenured transgendered faculty to secure the T at the end of "LGBT"?

Complicating matters, different forms of scrutiny are imposed by university administrations, the media and state legislatures on public and private schools. Public institutions are not necessarily hostile to LGBT studies: Molly Merryman noted that the relative ease of establishing the Kent State University program emerged from a combination of being able to secure funding and find administrative allies. Amy Kesselman, an organizer of the famous "Revolt Behavior" conference at SUNY New Paltz, put the conservative attack on queer sexuality in the context of a larger conservative assault on public higher education in New York State.

The conference closed with an acknowledgement of the complex relationship between the creation of knowledge and its institutional settings. John D'Emilio noted that "however we institutionalize... we need this work everywhere" in the university. The alternative is to become embattled, "desperate teachers." Judith Halberstam argued for the importance of interdisciplinarity in terms of "using methods that best match the project," where creative methods are brought to bear on creative projects. Halberstam suggested that we must push the boundaries of who writes on what subjects.

These analyses, the questions they open and the wide range of directions and projects they suggest, all point not to the failure or decline of queer studies, but to the opposite: these were discussions that have the possibility of getting us somewhere new, and of making sure that there will indeed be a future for LGBT studies. ♦

Richard M. Juang is a doctoral candidate in English at Cornell University

The Next Generation

A L Y S S A H A R T L E Y

The undergraduate roundtable at CLAGS's Futures of the Field conference confirmed one thing that should have been evident before we entered the room: that, in general, young people question assumed ideas and concepts much more than their elders do. More than twenty of us attended this roundtable and we came from places as varied as Duke and Dartmouth, and many were from colleges in the New York City area. The first pleasure was that, without leaders, we engaged in a far-ranging and expansive discussion that began with our own conceptions of what the word "queer" means and what it may or may not include and, ultimately, how much more needed to be included in the concept "queer." Although some were uncomfortable with the idea that straight people could be queer, others suggested that the concept "queer," might be imagined conceptually as something that goes beyond sexual and gender orientation, something which might have caused great discomfort to ensconced members of the academy then outside of our room.

We discussed the fears of taking queer-related courses and the related fears of parents' and employers' reactions to seeing these courses listed on transcripts. We talked about what use there might be for Queer Studies beyond academia (or even within academia) in the job market, although there we concluded that this was a difficult thing to predict but agreed that a related degree may soon be useful in a human resources department, for example. We all agreed that much more communication is needed between queer faculty and student groups, due to the fact that many students voiced a feeling of separation—and sometimes a lack of support—from queer members of the faculty. Finally, as some mentioned throughout the course of the two-day conference, many of the undergraduates felt that there needed to be a greater connection between scholarship and activism.

Of the group, less than half plan to become professors, and I am one who intends to pursue teaching. I was the only transgendered person at the roundtable and was, by far, at 36, the oldest person to attend. The latter fact came to light when a woman suggested that more history should be added to the introductory courses. I was able to share my own memories of reading the first articles in the *Village Voice* about GRID (Gay-Related Immune Deficiency), an early acronym that some of the others were not familiar with. The roundtable helped me to appreciate the much more intuitive understanding of my gender that younger people generally have, as opposed to a much more intellectual approach—or worse—taken by older members of the LGBTQ community. The discussions that the students had showed how willing the young are to shake things up and displayed a broad acceptance of new ideas that they are bringing to the movement. Thomas Jefferson suggested that revolutions are needed every twenty years, and many people at the undergraduate student roundtable showed both a willingness and ability to take part in any new revolution that is ignited. ♦

Alyssa K. Harley, an out transwoman studying literature at Brooklyn College, is the winner of the 2001 Helen Brell Honors Scholarship for excellence in English, and the President of the BC LGBT Alliance.

Challenging Assumptions

A Social Worker's View of Futures of the Field

BY LORI MESSINGER

It was a pleasure to gather with other LGBT scholars from across the country, including some of the biggest names in the field, at the conference, "Futures of the Field: Building LGBT Studies into the 21st Century." That said, I came away with some serious reservations about the state of our field, where we will be going, and who is leading us there. I spoke a few times at the conference, but I wanted to offer my

Studies have changed and grown, not withered and died, and become even more relevant.

Scholars in the professional fields, such as nursing, psychology, education, public health, social work, law, and the like, are doing some wonderful research with LGBT populations. We use the theory being developed by other fields and apply it in our more empirical research with these populations. Our research has immediate and practical impact on these populations, as we usually suggest implications of our findings for practice with these populations. Most of us have the interdisciplinary background being advocated by the speakers, and yet our perspectives were often missing or ignored. Certainly, there was no one representing our perspectives on any of the panels, with the exception of Dr. Robert Schoenberg, who was there not as a social work scholar but as the director of a LGBT Center. How can LGBT Studies be interdisciplinary if it ignores the professional disciplines and leaves all the "bridging work" to those of us on this side of the divide?



Speakers at the Futures of the Field opening plenary: (l-r) Judith Butler, Jonathan Katz, Carolyn Dinshaw, Sharon Holland, and Esther Newton.

thoughts in a more coherent and comprehensive manner.

I found myself alternately saddened, angered, and challenged by the insular and elitist nature of some of the presenters and the audience members. As a social work scholar at North Carolina State University, I violated many attendees' assumptions in three different ways, as: (1) an academic in a professional discipline, (2) someone working outside the sacred Northeast and West coasts, and (3) an employee of a public institution serving working-class students. I also gladly claim an identity as a feminist, a label that I see as linked to the challenging of racism, classism, sexism, heterosexism and homophobia, and other forms of discrimination and oppression. I worried throughout the conference about the trashing of feminism by some as a passé term that assumes the primacy of gender over other categories—that is not my experience or understanding of the word. I believe that feminism and Women's

I was taken aback somewhat by the suggestion from one member of the audience that panelists and other queer theorists go out to the "hinterlands," as she called it, and share the gospel of queer theory. "We could go in groups," she proposed, articulating a fear that somehow queer folks would be reviled or attacked in "backwater" places. While it could be argued that this was just the opinion of one person, my experience at the conference suggests that several people in attendance shared this perspective. Yet, it assumes two facts not in evidence that I would argue are actually complete misconceptions: First, that there are no scholars in America's heartland or the South who can understand or articulate these theories. Second, that there is more violence against gays and lesbians in these areas than in other areas of the country.

As I am sure you are aware, the South has produced some of this country's most active and vocal LGBT activists, writers, and scholars. In

Presenters and participants at the conference's Intersections of Critical Race/Critical Queer Studies panel.



North Carolina alone, Mandy Carter, Mab Segrest, and Alan Gurganus spring to mind as models of combining activism, writing, and scholarship. They recognize the utility of "gay and lesbian identities" in political and social advocacy. Perhaps this is the root of some of my problems with the conference—the spoken and unspoken agreement by some of the panelists in the plenary presentations that those who challenge queer theory and a commitment to post-identity projects are uneducated, lazy, anti-intellectual, or, like the much-maligned "1970s feminists," hopelessly out of date.

As a person who identifies as a social work scholar, a partnered lesbian, a Jew, a teacher of working-class students, and a resident of the South, that kind of thinking strikes me as out of touch with the lived realities of people outside of the academy. For many, "gay" and "lesbian" identities (among others) are both socially constructed abstractions and real, concrete, and important parts of how we experience our lives. Only deconstructing how "lesbian identity" is defined within different communities risks missing the ways in which the active and passive identification of certain persons as lesbians limits opportunities, shapes interactions with social and political systems, and offers opportunities for community, struggle and change in the material world. I hope that this perspective is adequately represented at future conferences.

As for the assumption that violence against LGBT persons is worse outside NYC and California, I will not argue rates of harassment, assault, or murder. These statistics are always low, due to fear of reporting and improper classification of hate crimes. I will, however, note that in all the data I have seen about attacks and harassment in the South, none has been of a

visiting scholar brought to campus to talk about queer theory or LGBT studies. Let us never forget that we are, as we would say in North Carolina, a very privileged bunch of folks.

I believe that we scholars doing LGBT studies bear some responsibility to LGBT students and other marginalized students in our schools and universities. I hope that this is part of our mission. LGBT students drop out of school at an alarmingly high rate, and we know that attempted and successful suicide rates are astronomical for this population. While encouraging students to live a "life of the mind" is a noble goal, it is necessary to remember we need also to encourage students to live. As Miranda Joseph stated in her presentation, sometimes we have to help students build a gay identity before we explore with them its shortcomings. When we are out and active in our universities, in ways that Linda Garber identified in her panel presentation, we can offer support, guidance, and role models for LGBT students. That is part of my feminist project.

I appreciate the conference committee and CLAGS staff for creating a conference that illuminated, among other issues, the divisions in the field re: theory versus practice, the best location of LGBT studies in the university, the splits among scholars (currently and/or formerly) associated with Women's Studies, public versus private universities, differing tactics for challenging the structures of the university (i.e., destructing disciplines versus bridging disciplines), the usefulness of queer canons, etc. These discussions will help me to think through my own approaches to these dilemmas. ♦

Lori Messinger is Assistant Professor in the Social Work Program of North Carolina State University.

NEWS FROM CUNY

PAUL MONETTE- ROGER HORWITZ DISSERTATION PRIZE

Thanks to the generosity of Graduate Center English Professor Joseph Wittreich, CLAGS is pleased to announce the establishment of Paul Monette-Roger Horwitz Dissertation Prize. This yearly award, in the amount of \$500, will be given for the best dissertation in LGBTQ Studies by a CUNY PhD candidate. In endowing the prize, Wittreich honors the memories of Monette, a poet and author, and his partner, Horwitz, an attorney. In *Borrowed Time: An AIDS Memoir* Monette powerfully chronicles Horwitz's bout with AIDS. Monette also succumbed to the disease in 1995, but his work remains an important document in the HIV/AIDS struggle. CLAGS is proud to honor both men's lives and achievements with this award.

The first deadline for submissions is **June 1, 2002**. The award will be adjudicated by CLAGS's Fellowships Committee. Please contact the CLAGS office (212-817-1955 or clags@gc.cuny.edu) for further information.

Remembering Beyond the Self: CROSSING BORDERS 2001

JILL DOLAN

In a passionate keynote address at the third in CLAGS's series of "Crossing Borders" conferences, Cherríe Moraga called on conference participants to "hold the pussy in public," to join otherwise isolated Latina/o artists in bringing racialized queerness into public debate. Presented at the University of Texas at Austin in February, "Crossing Borders 2001: U.S. Latina/o Queer Performance" was linked by its coalitional politics around race and ethnicity—broadly figured as *latinidad*—and gender and sexuality. This three-day gathering was sponsored by CLAGS through a generous gift from the Michael C.P. Ryan Estate and co-sponsored by the Center for Dramatic and Performance Studies at the Department of Theatre and Dance at UT.

As if to model Moraga's challenge, scholars Oscar Montero, Tiffany Ana López, Larry La Fountain Stokes, Alicia Arrizón, José Quiroga, José Muñoz, Marvette Pérez, Amelia Malagamba-Ansótegui, Licia Fiol-Matta, and Irma Mayorga joined performers Alina Troyano, Marga Gómez, Luis Alfaro, Paul Bonin-Rodríguez, Tony Valenzeula, Gigi Otalvaro Hormillosa, and Arthur Avilés to present their work and stage conversations that covered the territory between queer Latina/o theory and practice.

Moraga said we need better artistic training for more people, so that truths can be told that make survival for queer Latina/os more possible. She called for us to require more of our art, so that more queer Latino/a artists will be equipped to take the risks that make them heroic. Luis Alfaro's performance at the conference perhaps exemplified the precise technique and the power of presence that demonstrates such heroism. Alfaro performed clips from *Life at the Intersection of Pico and Union* in downtown Los Angeles, an intersection of possibility in which there are no "orphans of Atzlan." He described his own experiences in ways that, as Moraga suggested, go "so deep into the 'I' they become the 'we.'" Tiffany López pointed out that Alfaro trained with feminists, working with Maria Irene Fornes to perfect his writing technique and to hone what López calls Alfaro's "politics of empathy." In performance, his body appears excessive (critics, in fact, apparently refer frequently to his weight, a gendered reference that's usually reserved for women, which links Alfaro to a kind of feminized, but ultimately feminist, presence). He capitalizes on this excessiveness by staging scenes in which he represents gestically—in a Brechtian sense—the ways in which Latino and white culture, and heterosexual and gay culture, collide.

In one moment, while a voiceover tells the story of his Mexican mother's rejection by his assimilated Mexican-American father, Alfaro stuffs himself with Twinkies, popping each individually packaged treat open and forcing it into his mouth, at first with pleasure, then with desperation, as he crams two separate boxes of the junk food through his teeth. The audience reacted first with glee at what seemed to be parodic, then with horror at the metaphor Alfaro performed. His performance described how assimilation leaves no room for the self, can't even really be consumed. All that gooey cream and vanilla cake, and all the symbolic racial whiteness of the Twinkie snack, had to be spit into a towel at the end of the piece, although crumbs of the cake lingered on Alfaro's face through the rest of the performance, like a reminder of the tenacious seductions of assimilation.

This excessiveness, and the way it marks his body as feminine, as marginal, as finally incapable of joining the club of white assimilation or of Latino masculinity, allied Alfaro with a feminist and queer politic, one that offered moments of community, coalition, and faith. In his number "Heroes and Saints," he honors Cherríe Moraga's play by the same name. Moraga watched from the audience during the performance at the conference as he credited her, performing a piece about gay male history, about coming out, gaining community, finding himself on the margins of white gay life, losing friends to AIDS. In honoring Moraga, Alfaro made palpable the queer Latino/a genealogy that his work—and the conference—is about. At the conference, Moraga said that art "lets you believe in cultural memory; it's a way of remembering beyond the self." "Crossing Borders 2001" exemplified such coalitional rememberings. ♦

Jill Dolan, former executive director of CLAGS, was a consultant to Crossing Borders 2001. She holds the Z. T. Scott Family Chair in Drama at the University of Texas at Austin.

**"Crossing Borders
2001: U.S. Latina/o
Queer Performance"
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QUNY NOTES

DEBORAH GAMBS

This May, at our End of Year/Welcome Summer party, QUNY elected a new student representative to the CLAGS Board. Robert Kaplan's term on the Board ended this year, and he will now be devoting his energies to his dissertation. Robert was instrumental in developing the Annual Queer CUNY conference, and worked with CLAGS over a number of years advocating for the development of the Concentration in Lesbian and Gay/Queer Studies. Fortunately, he will be available to act as a consultant and general fairy godmother to QUNY and queer organizing within the CUNY system although he will no longer be officially involved.

In his place, QUNY elected Peter Penrose, a student in Ancient History at the Graduate Center. In addition to being active in QUNY, Peter is a member of the New York City Lesbian and Gay History Seminar and the Committee for Lesbian and Gay History. Welcome Peter!

In February, QUNY (the Graduate Center's Lesbian, Gay, Bisexual, Transgender, and Queer student group) held a social. QUNY hosts a social every semester in the Doctoral Students Council (DSC) student lounge, with wine, food, music and great conversation. In April, QUNY showed "Living with Pride: Ruth Ellis at 100," a film by Yvonne Welbon celebrating the life of Ruth Ellis, who was often described as the oldest, out African-American lesbian. For more information on QUNY events, please contact Deborah Gambs at dgambs@gc.cuny.edu.

Next Fall, QUNY and CLAGS will be jointly surveying students at the Graduate Center to find out how they feel about the current course offerings in LGBTQ studies, and how students would like to see queer work further integrated into their coursework in general. Through the survey, we hope to determine the amount of interest among students in Lesbian and Gay/Queer Studies, and present this data to the faculty and Curriculum Committee as QUNY and CLAGS work together to move the Concentration toward a Certificate Program. ♦

The Hermitage in central Pennsylvania offers summer retreats to LGBTQ scholars and activists. CLAGS has not visited the site and strongly encourages anyone who is interested to check it out in person. The Hermitage welcomes such visits.

Freedom of Inqueery

A residency to consider the meaning of your existence, perhaps the most important question of our lives. A chance for five people on a full scholarship basis for a one- to three- month period in the summer of 2002 at the Hermitage in central Pennsylvania.

The residencies are offered to faculty, staff and students in queer studies programs internationally, as well as to staff and volunteers in queer community service organizations. In return, the participants are asked to provide three to four hours of work daily, such as gardening, feeding the animals and building maintenance.

The Hermitage is both a working farm and non-sectarian retreat center established for the freedom of inqueery. Unlike the MacDowell Colony or Yaddo, which emphasize artistic or intellectual productivity, the Hermitage emphasizes process, contemplation, and meditation. It's not a place to finish your book, but a place to ponder why the book is necessary.

Write for information. Applications will be mailed by August 31, 2001. The application deadline is October 31, 2001. The five chosen residents will be notified by January 1, 2002.

Write Johannes Zinzendorf, The Hermitage, RD 1 Box 149, Pitman, PA 17964. Phone: 570-425-2548. Email: BroJoh@yahoo.com



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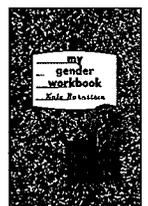
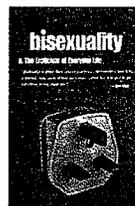
2001 Lambda Literary Award Finalist

Interviews/Entrevistas

GLORIA E. ANZALDÚA
Edited by ANALOUISE KEATING

Gender Trouble

Tenth Anniversary Edition
JUDITH BUTLER



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So many organizations and individuals make vital contributions to the Center for Lesbian and Gay Studies. It is through their generosity that CLAGS is able to fulfill its mission of improving the understanding of lesbian, gay, transgender, bisexual, and queer lives. We'd like to take this opportunity to thank our major donors and institutional members from 2000.

CLAGS News is published twice a year by the Center for Lesbian and Gay Studies at the CUNY Graduate Center. All submissions related to the study of gay, lesbian, transgender, and bisexual experiences are welcome. Please address all inquiries to *CLAGS News*, The Graduate Center, The City University of New York, Room 7.115, New York, NY 10016. Phone: 212.817.1955 clags@gc.cuny.edu

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Fellowship Guidelines 2001-02

Applicants are encouraged to apply for as many awards as they find themselves eligible for. Those applying for multiple awards should limit their letters of recommendation to a total of three. US citizenship is not required for any CLAGS award and fellowship winners may be eligible for US residency through CLAGS. Questions should be directed to the CLAGS contact information listed below.

The Martin Duberman Fellowship

An endowed fellowship named for CLAGS's founder and first executive director, Martin Duberman, this fellowship is open to applicants from any country doing scholarly research on the lesbian/gay/transgender/bisexual/queer (LGTBQ) experience. University affiliation is not necessary, but the applicant must be able to show a prior contribution to the field of LGTBQ Studies. Adjudication is by the fellowships committee of the Center for Lesbian and Gay Studies. The winner of the fellowship may be asked to participate in CLAGS's Colloquium Series the following academic year to present his/her research project.

Award: \$7,500

Deadline: November 15, 2001

The CLAGS Fellowship

A fellowship for a graduate student, an academic, or an independent scholar for work on a dissertation, first, or second book. Open to intellectuals both within and outside the academy who have demonstrated a commitment to the field of LGTBQ Studies. Intended to give the scholar the most help possible in furthering her or his work, the fellowship can be used for research, travel, or writing support. Adjudicated by the fellowships committee of the Center for Lesbian and Gay Studies. The winner of the fellowship may be asked to participate in CLAGS's Colloquium Series the following academic year to present his/her research project.

Award: \$5,000

Deadline: November 15, 2001

The James D. Woods III Fellowship

A fellowship for an outstanding graduate student in the New York metropolitan area working in any discipline for the research or writing of a dissertation on a subject of importance to the field of LGBTQ studies, broadly defined. Students from the City University of New York (CUNY), women, and minority students are particularly encouraged to apply. Adjudicated by the fellowships committee of the Center for Lesbian and Gay Studies. The winner of the fellowship will be asked to submit a progress report about her or his research one year after the award is granted.

Award: \$2,500

Deadline: November 15, 2001

Please check CLAGS's website in August 2001 for any updates to the application guidelines, requirements, or procedures, or contact Preston Bautista at the CLAGS office: Phone: (212) 817-1955 or Email: clags@gc.cuny.edu.

It's been a few short months since you last received CLAGS's special 10th anniversary edition of CLAGS News. During that time we've been busy holding our colloquium series, awarding this year's fellowship winners, holding groundbreaking conferences—both in New York and in Texas—hosting panel discussions, workshops and reading groups, and more. To make these events possible and, more importantly, to ensure that we are able to continue providing them, we've begun CLAGS's 10th Anniversary Campaign.

This year, we are asking those who have been so important to our organization—people like yourself—to consider making a special gift to our 10th Anniversary Campaign in honor of our decade of activism. As you may know, CLAGS is a membership organization, and relies on our committed donors to see us through many of our efforts, only some of which are mentioned above. Unfortunately, our 10th anniversary year saw a cut in funding from the City University of New York. Now we are counting on the people who rely on our innovative programming and the insightful LGTBQ thought that our organization fosters to make certain that CLAGS can successfully embark on its second decade. We have already gained strong support from our anniversary Host Committee and, if you are able, we hope that you'll consider joining them. If you believe in creating and supporting new LGTBQ scholarship and resources, now is the time to become a member, renew your membership, or make a pledge to our 10th Anniversary Campaign. Everyone at CLAGS thanks you for your support. ♦

CLAGS'S BASIC MEMBERSHIP

Receive CLAGS News and be the first to know about exciting upcoming events.

- \$10 Student/Limited Income \$35 Individual
 \$50 Household/Institution

HONOR ROLL

The above as well as free admission to all CLAGS conferences, an invitation to the annual Kessler lecture, and the option of having your name listed in the conference programs, website and biannual newsletter.

- \$100
 \$250 The above plus a select CLAGS publication
 \$500 The above plus membership in CLAGS's 10th Anniversary campaign host committee

DEAN'S LIST

All of the above as well as a personal CLAGS library, which includes a copy of each publication now available from the Sexual Culture Series.

- \$1000
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 I'd like to make a contribution to fellowships in the amount of \$_____.

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Please send donations to: Center for Lesbian and Gay Studies,
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Sharon Holland continued from page 15

colloquium my final class meeting—bringing English undergraduates at the end of their final semester into the Graduate Center (most of them for the first time), and bringing together our semester's conversation with the larger conversation. Certainly, there were multi-dimensions of discourse for my students—one the one hand, the familiar, recognizable practices of looking closely at texts and interpreting them, on the other, the less familiar conversations of feminist, critical race, and queer studies. Despite my awareness that many of my students felt themselves thrust into a discursive deep-end, I was intensely aware of and grateful for the reinforcing moment of seeing the same strokes being practiced that we had been using all semester. Although we had been following a similar path in connecting theoretical and historical concerns with our reading of literature, I know that many of my students felt "over their heads" with unfamiliar references. This, of course, is often true for any of us, and yet we somehow have the confidence that we too can participate in a conversation even before we know everything. I hope that some of my students began to think of themselves differently in this way.

The students whom I am discussing do not necessarily

imagine themselves as scholars, and certainly most of them do not imagine themselves as queer (or as lesbian, gay, bisexual, transgender). Their willingness to listen and to participate in an unfamiliar discourse—both in my course and in Holland's colloquium—their reach toward what I would call a queer understanding represents a sort of hopeful moment for me in teaching Queer Studies in CUNY.

On the threshold of two worlds within CUNY, I and my students learned from Holland. Bridging the space of undergraduate study where queer ways of knowing seem still so unfamiliar and the space of contemporary Queer and feminist studies, we learned from Holland's balance of close attention to language with attention to larger histories, larger frames of meaning. And, we ended our semester productively imagining our contemporary moment as readers of writers so different from one another and from us historically, and yet—as presented by Sharon Holland—so illuminating about how race and gender structure those different historical experiences.

Hugh English is Assistant Professor of English at Queens College-CUNY.

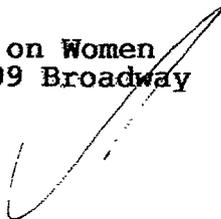
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