

EXPANDING HORIZONS

ALISA SOLOMON

Happy New Year! Welcome to the new semester! Welcome to CLAGS's second decade! Such greetings would be heartfelt under any circumstances, but the artifices of the calendar seem especially useful now as we seek new beginnings after the trauma of the Fall.

To be sure, amid our own grief and anxieties and our students' distress, last semester was the most difficult we'd ever encountered. As a matter of principle, we remained determined to teach and attend to our students with full hearts, to pursue our research with dedication, to participate in our communities with vigor. It wasn't always easy. Still, all of us at CLAGS agreed that the best way we academic and community scholars can answer fundamentalism and violence and the drowning of dissent is to keep fostering open inquiry and debate and widening access to knowledge and knowledge-building. So we continued our work with more ardor than ever.

Our special fall edition of *CLAGSnews* addressed ways LGBTQ studies and queer theory might provide tools for analyzing the terrible events of September 11 and their aftermath. Meanwhile, we forged ahead with our planned programming, drawing large audiences eager for the inquiry we so cherish -- and, no doubt, for community. At our September 21 panel marking 100 years since the publication of Freud's *Interpretation of Dreams* and slightly in advance of the centennial of his *Three Essays on the Theory of Sexuality*, clinical psychologists and researchers who use psychoanalytic theory in their work considered Freud's legacy

Winter 2002/Vol. XII, No. 1

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for LGBTQ people and scholarship. Our October panel, "Labor, Class and Queer," brought together organizers, artists, and scholars for a lively exchange on workplace and economic conditions for LGBTQ folks — and on strategies for understanding and improving them. In November, in conjunction with an extensive exhibit on Oscar Wilde at the Morgan Library, we teamed up with CUNY's Center for the Humanities to present a spirited discussion featuring CUNY's own Wayne Koestenbaum, Robert Reid-Pharr, and Eve Kosofsky Sedgwick; they considered Wilde's role nowadays when, as Reid-Pharr quipped, "the love that dare not speak its name has become the love that will not shut up."

Our ongoing programming — Seminars in the City, Pedagogy Workshop, Colloquium Series — continued with enthusiastic and properly disputatious participants. (In this newsletter, we feature reports on recent Seminars in the City, beginning on p. 15.) And we gear up for new rounds of all three programs for the Spring semester, as detailed in the calendar, p. 8. We're especially excited about a new phase of the Pedagogy Workshop: this term we'll begin a series of master classes on teaching LGBTQ material to undergraduates, beginning with a forum on teaching Foucault, facilitated by NYU's Rabab Abdulhadi and Baruch College's Don Mengay on March 18, and continuing with a session on teaching Audre Lorde on April 18.

Also in April we are pleased to co-sponsor the Center for the Study of Women and Society's two-day conference, "With/Out Walls: Incarceration/Education/Control," which will feature, among other events, a panel on issues of sexuality for incarcerated women, and a presentation by Cheryl Dunye of her recent film, "Stranger Inside."

Throughout the Spring, we will also be developing our database of international LGBTQ scholarship. (See the report on the ILGA conference on p. 11.) While the project builds on CLAGS's expansion into international LGBTQ work in recent years, now the need for international communication, exchange, and cross-fertilization of scholarship feels more urgent than ever.

The importance of such connection was brought home to us by Judith Butler's stirring, standing-room-only Kessler Lecture, "Violence, Mourning, Politics," in December, in which she encouraged us to connect LGBTQ rejections of a "normative notion of what the body of the human must be" to wider recognition of who counts as human. (See an excerpt from this talk on p. 3.) Grief itself, she suggested, can be a resource for politics if we can "extrapolate from this experience of vulnerability to those of others, others whom we may well be able to protect from violence itself." It's a challenge CLAGS embraces as we look toward our expanding horizons. ♦

Violence, Mourning, Politics

BY JUDITH BUTLER

I'd like to speak to you this evening on the matter of politics and, specifically, how the struggles of gender and sexual minorities might offer a perspective on current issues that are before us, questions of mourning and violence, which we have to deal with as part of an international community. I'd like to start, and to end, with the question of the human, of who counts as the human, and the related question of whose lives count as lives, and with a question that has preoccupied many of us for years: *what makes for a grievable life*. I believe that whatever our differences as a community, and there are many, we all have some notion of what it is to have lost somebody. And if we've lost, then it seems to follow that we have had, that we have desired and loved, and struggled to find the conditions for our desire. We have all lost in recent decades from AIDS, but there are other losses that inflict us, other diseases, and there is the fact as well that we are, as a community, subjected to violence, even if some of us have not been. And this means that we are constituted politically in part by virtue of the social vulnerability of our bodies, as a field of desire and physical vulnerability, of a publicity at once assertive and targeted.

I am not sure I know when mourning is successful, or when one has fully mourned another human being. I'm certain, though, that it does not mean that you have forgotten them, or that something else comes along to take their place. I don't think it works that way. I think instead that one mourns when one accepts the fact that the loss one undergoes will be one which changes you, changes you possibly forever, and that mourning has to do with agreeing to undergo a transformation the full result of which you cannot know in advance. So there is losing, and there is the transformative effect of loss, and this latter cannot be charted or planned. I don't think, for instance, you can invoke a protestant ethic when it comes to loss. You can't say, oh, I'll go through loss this way, and that will be the result, and I'll apply myself to the task, and I'll endeavor to achieve the resolution of grief that is before me. I think you get hit by waves, and that you start out the day, with an aim, a project, a plan, and you find yourself foiled. You find yourself fallen. You're exhausted, and you don't know why. Something is larger than your own deliberate plan, your own project, your own knowing. Something takes hold of you, and what sense does this make? What is it that claims us at such moments, such that we are not the masters of ourselves? To what are we tied? And by what are we seized?

Is it simply the case that we are undergoing something temporary, or is it rather that, in undergoing what we do, something about who we are is revealed, something which delineates the ties we have to others, that shows us that the ties are what we are, what we are composed of, and that when we lose them, especially some of them, we do not know who we are, or what to do. Many people think that grief is privatizing, that it returns us to a solitary situation, but I think it has and can furnish a sense of political community of a complex order.

And it is not just that I might be said to "have" these relations, and sit back and enumerate them to you, explaining what this friendship means, what that lover meant or means to me. On the contrary, it seems that what grief displays is the way in which we are in the thrall of our relations with others in ways that we cannot always recount or explain, in ways that often interrupt the self-conscious account of ourselves we might try to provide, in ways that challenge the very notion of ourselves as autonomous and in control. I might try to tell a story here, about what I am feeling, but it would have to be a story in



Board member Carolyn Dinshaw talks to Judith Butler, CLAGS's 10th Kessler honoree.

CELEBRATING A DECADE OF LGBTQ SCHOLARSHIP

A standing-room-only crowd helped celebrate CLAGS's 10th birthday at the 10th Annual David R. Kessler Lecture on December 7, which featured Judith Butler, introduced by warm testimonials by David Eng and Biddy Martin. After the lecture, CLAGS supporters danced, dined, shmoozed, and, of course, debated the fine points of Butler's talk, at a benefit bash in the Graduate Center's skylight room. We are pleased to offer an excerpt from Butler's lecture here — along with some photos of the festivities.

which the very "I" who seeks to tell the story is stopped in the midst of the telling, the very "I" is called into question by its relation to the Other, a relation that does not precisely reduce me to speechlessness, but does nevertheless clutter my speech with signs of its undoing.

Let's face it. We're undone by each other. And if we're not, we're missing something.

This seems so clearly the case with grief, but this can be so only because it was already the case with desire. One does not always stay intact. It may be that one wants to, or does, but it may also be that despite one's best efforts, one is undone, in the face of the other, by the touch, by the scent, by the feel, by the prospect of the touch, by the memory of the feel. And so when we speak about my sexuality or my gender, as we do, and as we must, we mean something complicated by it. Since it is not precisely a possession, but, rather, a mode of being dispossessed, a way of being for another, or by virtue of another. It won't even do to say that I am promoting a relational view of the self over an autonomous one, or trying to redescribe autonomy in terms of relationality. We tend to narrate the history of the movement in such a way that ecstasy figures in the '60s and '70s, and mid-way through the '80s. But maybe ecstasy is more persistent than that, maybe it is with us all along. To be ec-static means, literally, to be outside oneself, and this can have several meanings: to be transported beyond oneself by a passion, but also to be *beside oneself* with rage or grief. I think that if I can still speak to a "we", or include myself within its terms, I am speaking to those of us who are living in certain ways *beside ourselves*, whether it is in sexual passion, or emotional grief, or political rage.

I'm arguing, if I am "arguing" at all, that we have an interesting political predicament, since most of the time when we hear about "rights," we understand them as pertaining to individuals, or when we argue for protection against discrimination, we argue as a group or a class. And in that language and in that context, we have to present ourselves as bounded beings, distinct, recognizable, delineated, a subject before the law, a community defined by sameness. Indeed, we had better be able to use that language to secure legal protections and entitlements. But perhaps we make a mistake if we take the definitions of who we are, legally, to be adequate descriptions of what we are about. And though this language might well establish our legitimacy within a legal framework ensconced in liberal versions of human ontology, it doesn't do justice to passion and grief and rage, all of which tear us from ourselves, bind us to others, transport us, undo us, implicate us in lives that are not our own, fatally, irreversibly.

It is not easy to understand how a political community is wrought from such ties. One speaks, and one speaks for another, to another, and yet there is no way to collapse the distinction between the other and myself. When we say "we" we do nothing more than designate this very problematic. We do not solve it. And perhaps it is, and ought to be, insoluble. I don't want to forget that there are bodies here, and that bodies are in a certain sense our own, that over which we must claim rights of autonomy: this is as true for lesbian and gays rights claims in favor of sexual freedom as it is for transsexual and transgender claims to self-determination, as it is to intersex claims to be free of coerced medical and psychiatric interventions, as it is for all claims to be free from racist attacks, physical and verbal, as it is for feminism's claim to reproductive freedom. It is difficult, if not impossible, to make these claims without recourse to autonomy. And I am not suggesting that we cease to make these claims. We have to, we must. And I'm not saying that we have to make these claims reluctantly or strategically. They are part of any normative aspiration of a movement that seeks to maximize the protection and the freedoms of sexual and gender minorities, of women, defined with the broadest possible compass, of racial and ethnic minorities, especially as they cut across all the other categories. But is there another normative aspiration that we must also seek to articulate and to defend? Is there a way in which the place of the body in all of these struggles opens up a different conception of politics?

The body implies mortality, vulnerability, agency: the skin and the flesh expose us to the gaze of others, but also to touch, and to violence, and it can be the agency and instrument of all these as well.



CLAGS members celebrate a decade of LGTBQ work with dancing and dining at the Graduate Center.

Although we struggle for rights over our own bodies, the very bodies for which we struggle are not quite ever only our own. The body has its invariably public dimension: and it is constituted as a social phenomenon in the public sphere, so that my body is and is not mine. If it is given over from the start to the world of others, bearing their imprint, formed within the crucible of social life, it is only later, and with some uncertainty, that I lay claim to my body as my own. Indeed, if I seek to deny the fact that my body relates me, and against my will, and from the start, to others I do not choose to have in proximity to myself, if I build a notion of "autonomy" on the basis of the denial of this sphere or a primary and unwilling physical proximity with others, then do I precisely deny the social and political conditions of my embodiment in the name of autonomy? If I am struggling for autonomy, do I not need to be struggling for something else as well, a conception of myself as invariably in community, impressed upon by others, impressing them as well, and in ways that are not fully predictable?

Is there a way that we might struggle for autonomy in many spheres, but also consider the demands that are imposed upon us by living in a world of beings who are, by definition, physically dependent on one another, physically vulnerable to one another. Is this not another way of imagining community, and imagining it in such a way that it becomes incumbent upon us to consider very carefully when and where we use violence, for violence is, always, an exploitation of that primary tie, that primary way in which we are, as bodies, outside ourselves, for one another.

If I might then return to the problem of grief, to the moments in which one undergoes something which is outside of one's control, finds that one is beside oneself, not at one with oneself, perhaps we can say grief contains within it the possibility of apprehending the fundamental sociality of embodied life, the ways in which we are, from the start, and by virtue of being a bodily being, already given over, beyond ourselves, implicated in lives that are not our own. Can this situation, one which is so dramatic for us, one which establishes a very specific political perspective for anyone who works in the field of sexual and gender politics, supply a perspective by which to begin to apprehend the contemporary global situation?

Mourning, fear, anxiety, rage. And in the US, we are everywhere now surrounded with violence, of having perpetrated it, having suffered it, living in fear of it, planning more of it. Violence is surely a touch of the worst order, a way in which the human vulnerability to other humans is exposed in its most terrifying way, a way in which we are given over, without control, to the will of another, the way in which life itself can be expunged by the willful action of another. To the extent that we commit violence, we are acting upon another, to put the other at risk, cause the other damage, to expunge the other. In a way, we all live with this particular vulnerability, a vulnerability to the other which is part of bodily life, but this vulnerability becomes highly exacerbated under certain social and political conditions, a vulnerability which becomes the basis of claims for non-militaristic political solutions, one which we cannot will away, one which we must attend to, even abide by, as we begin to think about what politics might be implied by staying with the thought of corporeal vulnerability itself.

I think, for instance, that we have seen, are seeing, various ways of dealing with grief, so that, for instance, William Safire, citing Milton, writes in the *New York Times* that we must banish melancholy, so that President Bush announces on September 21st that we have finished grieving and that NOW it is time for resolute action to take the place of grief. When grieving is feared, it seeks to resolve itself quickly, to banish itself in the name of an action that is invested with the power to restore the loss or rectify the world. Is there something to be gained from grieving, from tarrying with grief, remaining exposed to its unbearability and not endeavoring to seek a resolution for grief through violence? Is there something to be gained in the political domain by maintaining grief as part of the framework by which we think our international ties? If we stay with the sense of loss, are we left feeling only passive and powerless, as some fear? Or are we, rather, returned to a sense of human vulnerability, to our collective responsibility for the physical lives of one another. The attempt to foreclose that vulnerability, to banish it, to make ourselves secure at the expense of every other human consideration, is surely also to eradicate one of the most important resources from which we must take our bearings, and find our way.

To grieve, and to make grief itself into a resource for politics, is not to be resigned to a simple passivity or powerlessness. It is, rather, to allow oneself to extrapolate from this experience of vulnerability



Alisa Solomon pours a drink for CLAGS Board member Deb Amory.

THE PERILS OF QUEERING THE CURRICULUM

BY DAVID WILLIAM FOSTER

A student came into my office the other day who provided a direct challenge to my efforts to queer the curriculum. Let me say first that, although I respect the value of teaching courses on topics that are presented as queer-marked -- indeed, I teach graduate courses in English on Queer Theory and Queer Filmmaking -- my ideological preference in the courses I teach in both Spanish and Portuguese is to engage in queer readings across the canon, toward demonstrating that 1) sexual/gender identity is problematic in all texts, and any facile or obvious attribution is likely to be the result of un/undertheorized reading, and 2) the force of homophobia keeps us from seeing the problematics of sexual/gender identity or intimidates us into ignoring it if we happen to see it. While queer-marked courses are likely mostly to attract those committed to queer interests, courses taught under the aegis of queering the curriculum may take many students by surprise, and some act like they have stumbled into the wrong course: "Wasn't this course supposed to be about Argentine theater? So why are we talking about the constructing of sexual/gender identity?"

But the challenge I experienced went beyond the matter of confusion. Rather, it had to do with privileging the point of view the student took, by definition (herein was one problem to begin with), as refuting, perhaps even disrespecting, her own personal beliefs. In short, she was being forced to attend to a point of view that she found to be morally reprehensible.

I tried to explain to her the importance of listening to all points of view, and the particular importance to us as individuals to understand in particular those we hold to be unacceptable. I also tried to explain to her the matter of "correcting the balance" -- in this case, that the heterosexual presumption (as do classist, ethnocentric, racist, and sexist ones) provided a compelling reason for affording a queer view of things.

But I realized neither of these rather tepidly liberal ploys were exercising any persuasive magic in the face of her sincere indignation. I wanted to insist, with professional olympicness, "But you are here to learn, and *this* is what I have to teach. It is your responsibility to learn it if you want to pass the course, and whatever you do with it after the course is over is your business." But I bit my tongue, as I sensed this would only fuel her indignation.

It is not so much that the Phoenix area has an unusually high number of those on the political or religious right; I personally don't think it does, but many of my colleagues would disagree and insist that dealing with such reactions is just the price of teaching in a massive public institution in this area. Rather, in American society in general, there is still a panic, even in many academic quarters, that attaches to discussing gender and sexuality, and the fact that one is a white male in his sixties only feeds a distracting stereotype about being a dirty old man obsessed with sex and, therefore, unable to focus on the supposedly real issues of culture. Reading cultural production in terms of issues of gender and sexuality is for so many of my students and colleagues (and ones that are not necessarily homophobic) simply not the business of our profession.

Meanwhile, I remain groping for a better way of answering what for me remains my student's stubborn, but no less sincere, indignation. ♦

David William Foster is Regents' Professor of Spanish, Women's Studies and Interdisciplinary Humanities at Arizona State University.

to those of others, others whom we may well be able to protect from violence itself.

There is a more general conception of the human with which I am trying to work here, one in which we are, from the start, given over to the other, one in which we are, from the start, even prior to individuation itself, and by virtue of our embodiment, given over to an other: this makes us vulnerable to violence, but also to another range of touch, a range which includes the eradication of our being at the one end, and the physical support for our lives, on the other.

And there is a further point, which I hope will become clear in my comments to you today. And that is that we cannot recover the source of this vulnerability, for it precedes the formation of "I" and that this is a condition, a condition of being laid bare from the start, with which we cannot argue. I mean, we can argue with it, but we are perhaps foolish, if not dangerous, when we do. And of course, we can say that for some this primary scene is a scene of abandonment or violence or starvation, that these are bodies given over to nothing, or to brutality, or to no sustenance, but they still must be apprehended as given over, and part of understanding the oppression of lives is precisely to understand that there is no way to argue away this condition of a primary vulnerability, of being given over to the touch of the other, even if, or precisely when, there is no other there, and no support for our lives. And another part countering oppression involves understanding that lives are supported and maintained differentially, that there are radically different ways in which human physical vulnerability is distributed across the globe. Certain lives will be highly protected, and the abrogation of their claims to sanctity will be sufficient to mobilize the forces of war. And other lives will not find such fast and furious support and will not even qualify as "grievable."

A hierarchy of grief could no doubt be enumerated, and we've seen it already, in the genre of the obituary, where lives are so quickly tidied up and summarized, humanized, usually married, or on the way to be, heterosexual, happy, monogamous. But this is just a sign of another differential relation to life, since we rarely, if ever, hear the names of the thousands of Palestinians who have died by Israeli military with US support, of any number of Afghani people, children and adults. What defense against the apprehension of loss is at work in the blithe way in which we accept deaths caused by military means with a shrug or with self-righteousness or with clear vindictiveness? Do those who support the war consider these as lives at all? Do they conform to the notion of the human? And if not, what are the cultural contours of the notion of the human at work here? And how do the contours that we accept as

the cultural frame for the human limit the extent to which we can avow loss as loss? This is surely a question that lesbian, gay and bi-studies has asked, in relation to violence against sexual minorities, that transgendered people have asked as they have been singled out for harassment and sometimes murder, that intersexed people have asked, whose formative years have so often been marked by an unwanted violence against their bodies in the name of a normative notion of the human, a normative notion of what the body of the human must be. This is no doubt as well the basis of a profound affinity between movements revolving around gender and sexuality with efforts to counter the normative human morphologies and capacities that condemn or efface those who are physically challenged. And it must also be part of the affinity with anti-racist struggles, given the racial differential that undergirds the culturally viable notions of the human, ones that we see acted out in dramatic and terrifying ways in the global arena at the present time. ♦

Judith Butler is Maxine Elliot Professor in the Departments of Rhetoric and Comparative Literature at the University of California, Berkeley. She is the author of Subjects of Desire: Hegelian Reflections in Twentieth-Century France; Gender Trouble: Feminism and the Subversion of Identity; Bodies That Matter: On the Discursive Limits of "Sex"; The Pyschic Life of Power: Theories of Subjection; Excitable Speech; and Antigone's Claim: Kinship Between Life and Death.



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The Pedagogy Page is a regular feature of *CLAGSnews* in which 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? Please send your contributions to clags@gc.cuny.edu.

CLAGS calendar

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. ♿

ASL interpretation can be provided at CLAGS events if requested at least 10 working days prior to the event. Please email or call the CLAGS office at (212) 817-1955 or clags@gc.cuny.edu.

SEMINARS IN THE CITY

The free reading discussion group will meet at the LGBT Community Services Center at 208 West Thirteenth Street, NYC (wheelchair accessible) in New York City from 1-3 pm the last Saturday of each month starting in February. ♿

Spring 2002

SEMINARS IN THE CITY

Sodomy and Matzoh: How Queer and Jewish Cultures Radicalized the 1950s

With **Michael Bronski**, has been a Visiting Scholar in Jewish and Women's Studies at Dartmouth College

The 1950s is commonly viewed as a socially conservative and sexually repressive decade. Yet it was also a time of incredibly subversive and highly political art and popular culture, much of which came out of Jewish and queer experiences. This series will explore the work of these artists and performers and look at how they challenged prevailing ideas about gender, sexuality, ethnicity, identity, and sexual politics, and examine the overlaps between dissident queer and Jewish sensibilities. We will be looking at films with Danny Kaye and Jerry Lewis, television work by Jack Benny and Gertrude Berg, listening to "dirty" Jewish women comics Belle Barth and Pearl Williams (as well as Lenny Bruce), and reading Allan Ginsberg, Patricia Highsmith, Paul Goodman, Laura Z. Hobson, and Herbert Marcuse, as well as selected critical essays on the period.

The free reading discussion group will meet at the LGBT Community Services Center at 208 West Thirteenth Street in New York City from 1-3 pm the last Saturday of each month starting in

February. The Center is fully accessible. Please contact CLAGS at (212) 817-1955 for registration or access information. Schedule of readings available upon registration at the CLAGS office.

Thursday, February 14, 7-9pm. CLAGS COLLOQUIUM SERIES IN LGBTQ STUDIES

More Love and More Desire: A History of the Brazilian Lesbian, Gay, and Transgender Movement
James Green, California State University, Long Beach
Room C203, GC
Co-sponsored by Metrosource Magazine

Saturday, February 23, 1-3pm SEMINARS IN THE CITY

Sodomy and Matzoh: How Queer and Jewish Cultures Radicalized the 1950s
With **Michael Bronski**

Thursday, February 28, 7-9pm. CLAGS COLLOQUIUM SERIES IN LGBTQ STUDIES

The State of Alwar: Nationalism and Sexuality in the Exile of the Maharaja of Alwar
Ann Norton, University of Pennsylvania
Room C204, GC
Co-sponsored by Metrosource Magazine

Online Syllabi and LGBTQ 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 has posted, on its website, copies of proposals for LGBTQ 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 LGBTQ Studies on their campuses. If you have been involved in putting an LGBTQ 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. ♦

Monday, March 18, 7pm-9pm. CLAGS MASTER CLASS

Teaching Foucault
Co-facilitated by **Rabab Adulhadi**, New York University, and **Don Mengay**, Baruch College
Room C201, GC

Saturday, March 30, 1-3pm SEMINARS IN THE CITY

Sodomy and Matzoh: How Queer and Jewish Cultures Radicalized the 1950s
With **Michael Bronski**

Friday, April 12, 12:00-7:00 p.m., and Saturday, April 13, 10:30 a.m.-5:00 p.m.

With/Out Walls: Incarceration/Education/Control
The With/Out Walls conference proposes to reevaluate the social, political and economic contexts that are changing the relationships of education and incarceration, discipline and control and to re-examine the aims and practices of a politics of resistance. The gathering invites scholars, artists, activists, policy makers, community organizers, teachers and students to address questions such as: What do we want to know about prisons with/without walls? What is critical learning about in and outside of prison? How do we critically analyze the effects of different kinds of oppression on incarceration and education within and outside of prison?

Presenters include: **Christian Parenti, Susan Rosenberg, Jan Warren, John Sanbonmatsu, Miranda Joseph, Michelle Fine, Stanley Aronowitz, Michael Jacobson, Mary Bosworth, Angela Zito, Cheryl Dunye, and Renita Martin**
Presented by GC's Center for the Study of Women and Society, co-sponsored by CLAGS, GC. Please contact CLAGS at (212) 817-1955 for registration and information.

Thursday, April 18, 7:30-9:30 pm. CLAGS MASTER CLASS

Teaching Audre Lorde
Facilitated by **Esther Newton**, SUNY Purchase
Room 9206, GC

Friday, April 19

Queer CUNY III Conference
The conference, held previously at the Graduate Center and last year at Queens College, will take place at Baruch College this year and will focus its workshops and plenary sessions on faculty and student organizing, and the intersections of sexuality, gender, culture, and class on campus. The day will conclude with a keynote address and, as always, the opportunity to meet and mingle with fellow CUNY students, faculty, and administrators who are interested in or pursuing LGBTQ scholarship. Check the CLAGS website for the day's itinerary, confirmed speakers, and directions to this student-organized conference.

Wednesday, April 24, 7-9pm. CLAGS COLLOQUIUM SERIES IN LGBTQ STUDIES: GRADUATE STUDENT COLLOQUIUM

Girls Just Wanna Have Fun: The Daughters of Bilitis and Lesbian Organizing in the 1950s
Marcia Gallo, Director of Donor Programs and Development, The Funding Exchange, and CUNY's Graduate Center
Room TBA, GC
Co-sponsored by Metrosource Magazine

Saturday, April 27, 1-3pm SEMINARS IN THE CITY

Sodomy and Matzoh: How Queer and Jewish Cultures Radicalized the 1950s
With **Michael Bronski**

Saturday, May 25, 1-3pm SEMINARS IN THE CITY

Sodomy and Matzoh: How Queer and Jewish Cultures Radicalized the 1950s
With **Michael Bronski**

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 Queer CUNY Conferences, notification of job openings, sharing information about LGBTQ 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.

Online Directory of LGTBQ Studies

CLAGS is committed to fostering and disseminating LGBTQ research and scholarship both in the United States and abroad. We are now expanding our online presence to include CLAGS's Online Directory of LGBTQ Studies, a searchable collection of scholars-within universities, non-governmental organizations, and other places-and their locations, what tracks of study are available nationwide for students and intellectuals wishing to pursue the field of LGBTQ Studies, and more. CLAGS's decade of conferences and public programs, workshops and seminars, and awards and fellowships has provided a wealth of information for us to share with emerging and established scholars about their colleagues. We hope that you'll help us to expand this resource by sharing information about your own work, where you are producing and presenting it, and by letting us know how CLAGS can help make it available to others.

If you are doing LGBTQ work and would like to be included in this growing Internet resource, or if you would like more information about the Online Directory of LGBTQ Studies, we would like to hear from you.

Please contact us at clagsglobal@gc.cuny.edu or visit our web-site, www.clags.org, to fill out on online survey.

Interdisciplinary Concentration in Lesbian and Gay/Queer Studies Spring 2002

Prof. Alisa Solomon, Coordinator (212.817.1955)

ART. 86000 - Woman's Art/Feminist Art

GC: T, 6:30-8:30 p.m., Rm. 3416, 3 credits, Prof. Anna Chave, [50307]

C L. 74000 - Modern Period: Self, Body, Other

GC: W, 2:00-4:00 p.m., Rm. TBA, 3 credits, Prof. Vincent Crapanzano, [50206] Cross listed with ANTH 82300

ENGL. 70600 - Chaucer, Exclusive of the Canterbury Tales

GC: M, 2:00-4:00 p.m., Rm. TBA, 2/4 credits, Prof. Glenn Burger, [50657]

ENGL. 75200 - African-American Literature/Cultural Criticism

GC: R, 2:00-4:00 p.m., Rm. TBA, 2/4 credits, Prof. Robert Reid-Pharr, [50663] Cross listed with WSCP 81000

ENGL. 80200 - Hotel Women: Stein, Rhys, Etc.

GC: T, 6:30-8:30 p.m., Rm. TBA, 2/4 credits, Prof. Wayne Koestenbaum, [50669] Cross listed with WSCP 81000

ENGL. 86100 - How Not to Be a Woman and How Not to Be a Man: The Construction of Gender in the Victorian Period

GC: M, 4:15-6:15 p.m., Rm. TBA, 2/4 credits, Profs. Anne Humpherys/Talia Schaffer, [50685] Cross listed with WSCP 81000

FREN. 78100 - Theories and Geographies of Contemporary Autobiography

GC: M, 4:15-6:15 p.m., Rm. TBA, 3 credits, Prof. Thomas Spear, [50457]

MALS. 74300 - Bioethics: Policies and Cases

GC: T, 6:30-8:30 p.m., Rm. TBA, 3 credits, Profs. Barbara Katz Rothman/Douglas Lackey, [50418] Cross listed with IDS 80100

PHIL. 77700 - Philosophy and Gender

GC: M, 11:45 a.m.-1:45 p.m., Rm. TBA, 3 credits, Prof. Tziporah Kasachkoff, [50282]

PSYC. 74600 - Social Psychology

Q: R, 11:00 a.m.-12:50 p.m., 3 credits, Prof. Howard Ehrlichman, [50087] Meets in Rm. SB A302.

PSYC. 74600 - Social Psychology

B: T, 6:05-8:35 p.m., Rm. TBA, 3 credits, Prof. Benzion Chanowitz, [50556]

PSYC. 74600 - Social Psychology

Bar: W, 12:00 noon-2:00 p.m., Rm. TBA, 3 credits, Prof. Kristin Sommer, [50188]

PSYC. 77100 - Ethical/Legal Iss for Psychol

Q: M, 9:00-11:50 a.m., 3 credits, Prof. Marshall Berman, [50089] Meets in Rm. SB A302.

PSYC. 77100 - Ethical/Legal Iss for Psychol

H: R, 6:05-8:35 p.m., Rm. TBA, 2 credits, Profs. Peter Moller/Robert Hass, [50640]

PSYC. 77100 - Ethical/Legal Iss for Psychol

B: R, 6:05-8:35 p.m., Rm. TBA, 3 credits, Prof. Robert Hass, [50557]

PSYC. 80100 - Conceptualizing Black Identity

GC: M, 6:30-8:30 p.m., Rm. TBA, 0/3 credits, Prof. William Cross, [50388]

PSYC. 80100 - Current Topics: Developmental Psychology

GC: T, 11:45 a.m.-1:45 p.m., Rm. TBA, 0 credits, Prof. Herbert Saltzstein, [50352]

PSYC. 80100 - Hlth Ethnic/Racial Minorities

GC: M, 2:00-4:00 p.m., Rm. TBA, 0/3 credits, Prof. Margaret Rosario, [50565]

PSYC. 80100 - Home, Homelessness & Homelands

GC: T, 2:00-4:00 p.m., Rm. TBA, 0/3 credits, Prof. Benjamin Rivlin, [50390]

PSYC. 80100 - Hlth Ethnic/Racial Minorities

GC: M, 2:00-4:00 p.m., Rm. TBA, 0/3 credits, Prof. Margaret Rosario, [50565]

PSYC. 80100 - Lives as Portraits

GC: T, 4:15-6:15 p.m., Rm. TBA, 0/3 credits, Prof. Suzanne Ouellette, [50371]

PSYC. 80100 - Research Seminar: Identity

GC: T, 4:15-6:15 p.m., Rm. TBA, 0 credits, Prof. Kay Deaux, [50384], Permission of instructor required

PSYC. 80100 - Social Injustice Research Group

GC: F, 10:00 a.m.-12:00 noon, Rm. TBA, 0/1 credits, Prof. Michele Fine, [50366], Permission of instructor required

SOC. 83300 - Gender & Power in Families

GC: M, 2:00-4:00 p.m., Rm. TBA, 3 credits, Prof. Julia Wrigley, [50563]

THEA. 80200 - American Musical Theatre

GC: M, 4:15-6:15 p.m., Rm. TBA, 3 credits, Prof. David Savran, [50038]

THEA. 81500 - Cultural Thry & Docmtnry Film

GC: R, 6:30-9:30 p.m., Rm. C419, 3 credits, Prof. Alison Griffiths, [50036] Cross listed with WSCP 81000

WSCP. 80802 - Contemporary Feminist Thought

GC: T, 6:30-8:30 p.m., Rm. TBA, 3 credits, Profs. Moore/Pitts, [50689] Cross listed with MALS 72200

CLAGSreports

GOING GLOBAL

CLAGS Workshop at ILGA Conference

In late August, the International Lesbian and Gay Association held its XXI World Conference in Oakland, CA. The theme of the conference was "Building a Worldwide Lesbian/ Gay/ Bisexual/ Transgendered Movement" and delegates included hundreds of activists from around the globe. As part of our ongoing international project, CLAGS participated in the ILGA conference. We organized a workshop to discuss the potential—and the challenges—of links between LGBTQ scholarship and activism internationally. The CLAGS workshop, which was one of the best-attended events of the conference, consisted of a panel presentation followed by a lively and productive discussion. The panelists reflected on their diverse experiences with international queer academic and activist communities.

Amber Hollibaugh, an independent writer and filmmaker (and CLAGS board member) spoke about queer organizing outside of the academy and how to create and sustain grassroots networks that support intellectual and activist work. Gloria Carreaga, Professor of Gender Studies at the National University of Mexico and the Chair of the ILGA Womens' Secretariat, discussed the problematic space of LGBTQ concerns within the strong network of academic and activist feminism in Latin America. Paul Amar, a recent Political Science PhD, presented "Stonewalled at the Queen Boat: The LGBTQ Impasse in the Middle East and the Potential for Scholar-Activist Collaboration." Amar's paper reflected on recent crackdowns on gays in Egypt and how progressive queers should draw on a complex understanding of history to confront these "new forms of criminalization." Shanti Avirgan, the International Project Consultant for CLAGS and a doctoral student in Anthropology, spoke about existing international LGBTQ resources and led a discussion about the challenges and opportunities for international collaborations between activists and scholars.

The workshop participants, representing countries from Argentina to Slovakia to Zimbabwe, discussed their concerns about the use of the identity-based model of LGBTQ studies internationally. We talked about how language and labels can foreclose potential collaborations between queer scholars and feminist, health and human rights advocates. Another theme was the necessity for our communities to tell our own stories. Keith Goddard, of Gays and Lesbians of Zimbabwe (GALZ) spoke about how GALZ members are interested in moving beyond being "resources" for the steady stream of outside scholars to being empowered to record their own history.

For CLAGS, the ILGA conference was an important opportunity to connect with a network of international activists. We look forward to continuing our collaboration with these activists, as well as facilitating collaborations between researchers – working within and outside of the academy – and LGBTQ activists around the world. ♦

In 2001 CLAGS received funding from the Rockefeller Foundation to continue pursuing a number of the themes—including ways in which movements of global capital shape emerging identities and the intersections of tourism and sexuality—that came out of six successful years of Rockefeller Residencies in the Humanities. CLAGS is now undertaking an International Resource Networks project, which ultimately aims to connect LGBTQ scholars around the world, whether in universities, NGOs, or other community spaces. As a key part of the planning stage of this project, CLAGS organized a roundtable at the International Lesbian and Gay Association's August 2001 conference. Here is a report on CLAGS's participation in this gathering of LGBTQ scholars from around the globe.

IN A QUEER COUNTRY
GAY & LESBIAN STUDIES IN THE CANADIAN CONTEXT
edited by Terry Goldie

ISBN 1-55191-108-9
US\$29.95 | CAN\$33.95
6 9 5 107 TABLE PAPER

Seventeen essays from emerging and established scholars on the struggles, pleasures, and contradictions of queer culture and public life in Canada. Versed in gay and lesbian social history as well as leading-edge gay and lesbian studies, queer theory, and post-colonial studies, *In a Queer Country* confronts queer culture from both national and more local perspectives.

"History, fiction, and film are present throughout the volume, which is rich initially as well as intellectually, and the attempt to define what is specifically Canadian about the queer work under discussion is convincingly successful. What a wonderful collection for the new millennium."
George B. Haggerty, UC Riverside
author, *Gay Men and Culture in Minneapolis*

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TRANSGENDER LAW AND POLICY ROUNDTABLE

In December, CLAGS convened a roundtable on transgender law and policy that brought together activists, attorneys and academics at the forefront of transgender rights advocacy, as well as a handful of lesbian and gay rights attorneys more recently involved in the area.

Conference organizers decided to pull this group together because transgender rights advocacy has gained a lot of momentum in the last two years, with successes on both the legislative and litigation fronts in the U.S. and internationally. "Right now, there really is no uniform, agreed-upon way to pursue transgender advocacy. Most of us think that's a good thing — it's a sign of how broad-based and participatory the trans rights movement is at this point," said Paisley Currah, CLAGS board member and one of the roundtable organizers. "The purpose of the roundtable wasn't to forge consensus about how to proceed, but to bring together people who've done a lot of thinking on these issues from a variety of perspectives to compare notes and discuss some hard questions."

During four packed sessions over two days, the 28 people in attendance brainstormed about topics including the implications of using the disability rights model for transgender advocacy, how to put social science research to work in litigation on behalf of transgender people, the perennial "tough issues" of the transgender rights movement (bathrooms and dress codes), ideas for federal legislative strategy, and international approaches to "transgender" human rights.

One of the things that made the discussions so productive, according to roundtable co-organizer Shannon Minter, the Legal Director of the National Center for Lesbian Rights, was that people were invited as individuals, not as representatives of the organizations they work for or the constituencies they usually represent as activists. "We asked people not to 'run the tape,' that is, not to rehearse their usual positions on various issues, and that freed people up to be able to think out loud, push the envelope and our imaginations about new possibilities for transgender advocacy," Minter said.

According to participant Suzanne Kessler, professor of psychology at Purchase College and author of *Lessons from the Intersexed*, "It's rare that social scientists—who deal too often in the theoretical realm—are invited to sit down with activists and lawyers—who are confronted by the constraints of reality. In one session, the roundtable organizers asked us to grapple with two possibly irreconcilable approaches: debunking versus exploiting medical models about gender. Given that everyone in the room was committed to serving intersex, transex, and transgender people, it was important to learn how both approaches have been useful and to acknowledge the real tensions between the approaches. My thinking benefited; I hope the activists and lawyers' did as well."

To ensure a common basis for the discussions, everyone came to the table having read in advance a briefing packet that included articles by activists and social scientists, legal updates, two amicus briefs submitted in the Brandon Teena case that represented different approaches to describing transgender identity in impact litigation, as well as a negative Minnesota supreme court decision in a transgender rights decision handed down a few days before the roundtable.

In the final wrap-up session, participants made plans to move forward on multiple fronts, and discussed institutionalizing a transgender law and policy institute, working more closely with social scientists to generate much-needed research on specific issues, producing up-to-date resources for



Participants of the CLAGS transgender law and policy roundtable.

activists and policy makers lobbying for transgender inclusive human rights laws, and exploring new arguments in transgender-related litigation. (Resources will be posted at <http://www.transgenderlaw.org>.)

The meeting was funded by a grant from the Astraea Lesbian Action Foundation. Roundtable participants included: Kylar Broadus, a transgender attorney from Missouri; Dallas Denny, longtime transgender activist, scholar, and founder of Gender Education and Advocacy; Chai Feldblum, a law professor at Georgetown Law School who was one of the primary authors of the Americans with Disabilities Act and is involved in much GLB federal legislation; Jamison Green, a transgender writer, advocate, and former president of FTM International; Julie Greenberg, a law professor at Thomas Jefferson School of Law who has written widely on intersex and transgender issues; social scientists Peter Hegarty, CLAGS board member and visiting professor of GLB Studies at Yale University; Liz Seaton, a transgender activist and attorney with the Human Rights Campaign; Surina Khan, executive director of the International Gay and Lesbian Human Rights Commission; Jennifer Levi, senior staff attorney for Gay and Lesbian Advocates and Defenders, who has litigated a number of successful cases on behalf of transgender people, including a case involving a transgender student in a Massachusetts school district; New Orleans-based transgender activist Courtney Sharp; UK-based trans activist and scholar Stephen Whittle; gender rights advocate Riki Wilchins; Willy Wilkinson, a California-based public health consultant, writer, and trans advocate. GLB rights litigators Ken Choe, Nan Hunter, and Jennifer Middleton were also in attendance. ♦

LABOR, CLASS AND QUEER

Bill Fletcher, Jr., vice president for International Trade Union Development at the George Meany Center for Labor Studies, started off a panel at CLAGS's "Labor, Class & Queer" conference in October by evoking the image of a dangerous gulch that has only a shaky bridge across it. What are the options, he asked? Try the bridge? Look for another? Meeting the many gulches corporate capitalism has dug these days, he suggested, organized labor has only one viable choice: It must build a new bridge, one that can support everyone and that is designed and constructed by everyone. Along with Newspaper Guild activist Donna Cartwright (who works for the *New York Times* — and also serves as associate editor of *Transgender Tapestry* magazine) and Desma Holcombe, director of research and policy for building service workers local 32BJ SEIU (and co-author with Miriam Frank of *Pride at Work*), he commented on labor's growing embrace of LGBTQ folks as part of its bridge-building corps. A second panel — featuring activist/scholars Carlos Ulises Decena, Miriam Frank and Patrick McCreery — considered how the LGBTQ movement has responded to labor and class issues: Frank discussed organizing efforts in organizations like GMHC and the Whitman-Walker Center in Washington; Descena presented some of his findings about the workplace and social challenges faced by immigrant Dominican men who have same-sex relations; McCreery analyzed the limitations of workplace anti-discrimination legislation. The panels were sandwiched by two screenings of Kelly Anderson and Tami Gold's compelling documentary film, "Out at Work," followed by a Q&A with them and Nat Keitt, an organizer featured in the film. "When members come out," he declared, "unions respond, honey!" ♦



Labor, Class, and Queer participants (l-r) Kitty Krupat, Bill Fletcher, Jr., Desma Holcombe, and Donna Cartwright.

SCHOLARSHIP THAT SUPPORTS ACTIVISM

CLAGS's Colloquium Series in LGBTQ Studies has been going strong for all of CLAGS's 10 years, providing opportunities for university-affiliated and independent scholars to make informal presentations of their work-in-progress and get feedback from other researchers and interested folks. In addition to Anna Marie Smith's presentation, discussed here, Fall 2001 featured St. Johns University's Beverly Greene on "Homo-phobia/Heterosexism and the Psyche of African Americans: Expressions of Internalized Racism" and a presentation by Ananya Mukherjea and Salvador Vidal-Ortiz on "HIV Risk in New York City: 'People of Color' and 'Queer' as Categories for Organizing," the first in a regular series of colloquia by CUNY graduate students.

Anna Marie Smith on Welfare Reform and Sexual Regulation

RICHARD BLUM

“Why is ‘welfare reform’ a queer issue?” That question was posed to a gathering of New York-based social services and LGBTQ advocates a couple of years ago at a meeting that launched the Queer Economic Justice Network (QEJN). Since then, QEJN has reached out to mainstream LGBTQ organizations to help them recognize the myriad ways that “welfare reform” has harmed poor queers.

On November 9, Professor Anna Marie Smith of the Cornell University Department of Government offered her own sharp analysis of welfare law and sexual regulation for CLAGS, an analysis that can be put to immediate use by activists. Summarizing her research on the implementation of “welfare reform” in the 50 states, Smith reviewed the states’ treatment of mandatory paternity identification and child support enforcement cooperation requirements for welfare recipients; domestic violence and the “good cause” exemption from regular program requirements for welfare recipients; the “family cap” on welfare payments denying payments to cover children conceived while the mother was receiving welfare; family planning and the promotion of adoption for women on welfare who give birth; and the promotion of marriage and sexual abstinence for welfare recipients.

Even those who have not considered the intersection of welfare and queer life can sympathize with the dilemma of the lesbian mother who does not want to involve the biological father of her child in her family's life, but who is threatened with the loss of rent and food money if she does not assist the local agency in seeking reimbursement for those payments from the biological father. Will she be able to argue that she has “good cause” for not cooperating with the agency? Will it matter at all if the biological father was abusive or if he might become a danger to her, her children, or her partner if he finds out that she is in a lesbian relationship? What can a welfare-funded and mandated family planning course that teaches only (heterosexual) marriage and abstinence offer a queer teen parent? Is that funding replacing funds for other sexual education and family planning services? Are these mandatory “educational” programs being run by religious organizations through the “charitable choice” provisions of the “welfare reform” law?

As the discussion of Smith's presentation revealed, the notion that poverty is exclusively the result of personal irresponsibility has led lawmakers to conclude that welfare recipients (generally single mothers and their children) need to have their behavior regulated by government, by family (generally husbands), and by the private labor market. Under the guise of attacking “dependence,” welfare “reformers” seek to eliminate poor mothers’ independence from abusive or dysfunctional relationships, whether with partners, employers, or local welfare bureaucrats.

Smith's sobering review of the implementation of “welfare reform” around the country also poses questions about the federal reauthorization of the welfare law in the coming year, questions that QEJN, not surprisingly, seeks to address with policy makers. ♦

Richard Blum is a staff attorney in the Civil Division of the Legal Aid Society and a member of QEJN. QEJN meets on the second Wednesday of every month. For more information, please call Joseph DeFilippis at (212) 234-5701.

Queer Latino/a Voices: "Patos, Tortilleras y Locas"

PAUL HOROWITZ

Many topics familiar to queer studies mavens were highlighted and explored at the Spring 2001 Seminar in the City, "Patos, Tortilleras y Locas." Among them: the contingent and constructed nature of social identities; the diverse arenas in which conflicts and contradictions between traditional social structures (primarily “the family”) and heretofore unrecognized personal and social needs are enacted; the historical context for the emergence of queer Latino/a voices and identities in patterns of migration, in socio-economic realities, and in relation to all the various political and social movements of the last half-century.

The texts chosen by the seminar leader, Larry LaFountain-Stokes, really worked to break down the enormity of the stated theme — “contemporary queer Latino/a issues” -- into digestible but substantive pieces. Jaime Manrique's *Latin Moon in Manhattan* was a perfect introduction for the entire seminar, getting us very quickly to issues concerning constructed and contested queer Latino/a identities through a narrative rooted in the contestation of social and physical space both in the Colombian immigrant community in Jackson Heights, Queens, and in the social engineering efforts around Times Square beginning in the 1980s. In contrast, the conflicts around sexual identity and national and racial differentiation in Manny Xavier's *Christ-Like* are played out against the oppressed yet autonomous world of mostly Puerto Rican “club kids” who flirt, fight, get high, experience violence, discover love and form constructed families around a fictionalized “Limelight” of early 1990's New York. Cherríe Moraga's *Loving in the War Years* raised many questions about the inter-relationships among identities and social movements constructed around gender, sexuality, and nationality. Achy Obejas's *We Came All the Way From Cuba So You Could Dress Like This?* brought yet another experience into the mix through a collection of stories filled with strong and vivid characters, conveyed with copious warmth and humor.

Encouraging open discussion, LaFountain-Stokes began each session by asking all the participants to introduce themselves. Then he'd provide some background appropriate to the text at hand: on migration patterns and demographics, on the social and political conflicts of the particular national community of origin of each writer, and on the writer's work as a whole. He'd ask participants their reactions to the works and cull significant issues from our responses, shaping a discussion around what the participants brought to the table, but never letting anyone take us too far afield from issues rooted in the work.

Of course not all participants in CLAGS's Seminars in the City are queer studies mavens. Indeed, the Seminar series is one important way in which the intellectual labor of “queer studies” is interwoven with the social movement and community from which it emerged. There is no fee for the Seminars, which are open to all and held at the Lesbian and Gay Community Center (not at the CUNY Graduate Center). They meet during “non-work” hours. All this suggests that the “barriers to entry” are quite low and that the seminars might attract a standing-room-only crowd. But attendance is fairly modest and, moreover, intermittent. Perhaps that's because the Seminars take place in the context of a celebrity-obsessed society which seriously devalues intellectual work of any kind and instead, cultivates “consumers” of “culture” rather than the nurturing of autonomously thinking participants in a rich civil society. Then there's the corresponding long and sad history of a disconnect between those engaged in full-time intellectual work from those not so employed, the entrenched individualism of American life, and the way in which the ubiquity of home video and the Internet has exacerbated all these tendencies to privatization, even in urban life.

Especially given this context, "Patos, Tortilleras y Locas" was incredibly successful. I took from this seminar not only a deeper understanding of the challenging, rich, and highly varied queer Latino/a reality, but also the sheer joy of substantive discussion of provocative writing in a setting that encouraged an honest exchange of ideas.

Paul Horowitz is an unemployed information technology manager, on sabbatical from years of activism in anti-war, feminist, anti-imperialist, and lesbian & gay movements.

CLAGS announces

Seminars in the City

Sodomy and Matzoh: How Queer and Jewish Cultures Radicalized the 1950s

With Michael Bronski,

The 1950s is commonly viewed as a socially conservative and sexually repressive decade. Yet it was also a time of incredibly subversive, and highly political art and popular culture, much of which came out of Jewish and queer experiences. This series will explore the work of these artists and performers and look at how the challenged prevailing ideas about gender, sexuality, ethnicity, identity, and sexual politics, and examine the overlaps between dissident queer and Jewish sensibilities. We will be looking at films with Danny Kaye and Jerry Lewis, television work by Jack Benny and Gertrude Berg, listening to “dirty” Jewish women comics Belle Barth and Pearl Williams (as well as Lenny Bruce), and reading Allan Ginsberg, Patricia Highsmith, Paul Goodman, Laura Z. Hobson, and Herbert Marcuse, as well as selected critical essays on the period.

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 1-3 pm the last Saturday of each month starting in February. The Center is fully accessible. Please contact CLAGS at (212) 817-1955 for registration or access information. Schedule of readings available upon registration at the CLAGS office.

February 23, March 30, April 27 and May 25

AUGUST SURPRISE:

THE CONTENDING
FORCES SEMINAR

BARBARA RAAB

August in New York City is one of those months I usually want to forget. It's hot and sticky and downright oppressive. The streets can be strangely quiet and empty because some people, but not me, have the time or the money (or both) to be anywhere but here during the dog days of summer.

But August 2001 brought a refreshing summer surprise. I and some three dozen other people had the good fortune to be part of a CLAGS Seminar in the City, "Contending Forces: Black Feminism and Queer Studies," taught by E. Frances White, Dean of the Gallatin School at New York University.

According to the course description, we would be looking at questions including: 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? We discussed those things and more, sharing intellectual ideas, personal experiences, and political convictions. We debated such issues as whether the word "queer" holds particular significance and/or stigma in communities of color, and whether it is fair to equate homophobia with racism.

Our texts consisted of Fran's new book, *Dark Continent of Our Bodies: Black Feminism and the Politics of Respectability*, Audre Lorde's classic *Zami: A New Spelling of My Name* and her *Sister Outsider*, and *Dangerous Liaisons: Blacks, Gays, and the Struggle for Equality*, edited by Eric Brandt. Black lesbian poet Cheryl Clarke made a guest appearance and led us in a discussion about Lorde's poetry.

We convened each Wednesday evening in August. And what a group we were: old and young; female and male; gay, straight, bisexual, and exploring; people of color and white people; those who had read widely on the subject matter, some who were dipping into it for the first time, and many others who were somewhere in between. Some of us used words like "feminist" and "queer" to describe ourselves; others did not. The seminar was ASL-interpreted for a few of our members who were hearing-impaired. The diversity and breadth of the group, the richness of the topic, and Fran's gentle guidance through it added up to an intellectually exciting experience. If I had any doubt we had stumbled on, and were helping to create, something truly special, that doubt was completely erased during our second session, when, although we were meeting in a windowless room on the top and hottest floor and the Center's air conditioning system had clearly given out under the strain of a mid-August heat wave, every single person literally sweated it out for the entire two-hour session. The conversation was just too good to miss.

The "Contending Forces" seminar was such a success that some of us would not let it end. So it hasn't. Fran has been generous enough to continue contributing not only her time and her wisdom, but also her living room, so that she and we can continue to meet once a month.

Thank you to CLAGS and to Fran White for an inspiring, thought-provoking, communally rich experience. ♦

Barbara Raab is a journalist and activist in New York City.

Gays and Thespians

QUEER PLAYS AND QUEER PLACES

BOB CRUZ

On four Saturdays in the Fall, Jordan Shildcrout conducted a lively Seminar in the City called "Queer Plays and Queer Places: LGBT Territory in the Theater," which examined how plays dramatize the ways we create queer spaces. Looking closely both at plays themselves and at the conditions under which they are produced, each session focused on one or two particular works, ranging from Mae West's *The Drag* (1927) to the Five Lesbian Brothers' *The Secretaries* (1993) — with plays by Doric Wilson, Amiri Baraka, and Chay Yew included along the way.

The session devoted to Doric Wilson's *Street Theater*, a look at various 1970's Greenwich Village-types in the days leading up to the Stonewall Rebellion, had Wilson himself in attendance, so the session turned out to be a history lesson as well as an exercise in literary analysis. Wilson spoke of the various conflicting accounts of the famous riots, noting the faultiness of collective memory. He also emphasized the vastness of the gay theater world that existed before AIDS, leaving participants with the impression that New York's gay theater community still has not yet recovered from the devastation brought on by HIV.

Another session dealt with the idea of the public restroom as a "gay space," comparing *The Toilet*, by Amiria Baraka (aka Leroi Jones), with *Porcelain*, by Chay Yew. Not surprisingly, this session ended up taking on racial issues as well as gay ones. In discussing *The Toilet*, for instance, participants couldn't help but wonder: By combining violence with a white/black male/male love story, was Baraka railing against whites, against blacks, against gays -- or against himself? Regarding *Porcelain*, one participant posed the question, "By presenting the audience with a doomed white/Asian love affair, does Yew diminish Asian stereotypes -- or further them?"

The final session looked at the Five Lesbian Brothers' comedy *The Secretaries*. With two of the Brothers in attendance, participants were able to learn first-hand of the trials and tribulations -- and self-described randomness -- of their creative process. Improvisation, we learned, is key to the Brothers' off-the-wall style. Delivered with conviction while at the same time provoking a good deal of laughter, such information wound up being as memorable as it was valuable. ♦

Bob Cruz is a playwright and film producer in New York City.

QUEER CUNY III

CLAGS's Third Annual Queer CUNY Conference is scheduled to take place this spring on Friday, April 19, at Baruch College. The conference, held previously at the Graduate Center and last year at Queens College, will this year focus its workshops and plenary sessions on faculty and student organizing, and the intersections of sexuality, gender, culture, and class on campus. The day will conclude with a keynote address and, as always, the opportunity to meet and mingle with fellow CUNY students, faculty, and administration who are interested in or pursuing LGBTQ scholarship. Check the CLAGS website for the day's itinerary, confirmed speakers, and directions to this student-organized conference. ♦

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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.

CLAGSnews 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 *CLAGSnews*, 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 2002

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: Please contact the CLAGS Office

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 CLAGS's Fellowships Committee. 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, 2002

Paul Monette-Roger Horwitz Dissertation Prize

This award, which honors the memories of Montette, a poet and author, and his partner, Horwitz, an attorney, will be given for the best dissertation in LGTBQ Studies, broadly defined, by a PhD candidate within the City University of New York system. Adjudicated by CLAGS's Fellowships Committee.

Award: \$500

Deadline: May 15, 2002

CLAGS Student Travel Award

Open to all graduate students enrolled in the CUNY system, this prize will be awarded to a student presenting subject matter that addresses LGTBQ issues in their respective field. Presentations can be for conferences held in the U.S. or abroad.

Award: \$250

Deadline: May 15, 2002

CLAGS Student Paper Awards

A cash prize awarded to the best papers written in a CUNY graduate class and SUNY or CUNY undergraduate class on any topic related to lesbian, gay, transgender, bisexual, or queer experiences.

Award: \$250 to best undergraduate paper; \$250 to best graduate paper

Deadline: June 1, 2002

As **CLAGS enters its** 11th year in 2002, we now have a decade of achievements to look back on, and much work to look ahead towards. We've stayed at the forefront of LGBTQ scholarship for ten years with our production of new and shared knowledges through our publications, fellowships, public gatherings, discussion groups, and conferences. Moving ahead, CLAGS is resituating itself by expanding our reading groups and offering them online so that more people than ever can participate; we are compiling an online and printed directory of LGBTQ scholars and their work to help keep track of the field we've encouraged for so long; and we are making headway in mapping LGBTQ Studies on an international scale. Now is the time to plan for what the next ten years holds: the programming possibilities, the opportunity to create useful resources, and the necessity of collaborations with LGBTQ groups, both on a local and global scale. CLAGS is in need of the strong support of our many members now more than ever.

CLAGS remains a membership organization—we receive less than 15 percent of our operating budget from the City University of New York and, over the past three years, we have seen this resource diminish considerably. We have, for the past decade, relied upon the constant support of our many active members to provide contributions that help support things like our annual colloquium series, our fellowships and awards for people doing innovative LGBTQ work, our publication of resources like *CLAGSnews*, and, quite literally, the office supplies that we need keep our organization running smoothly. And in this time of economic slowdown, the steady cuts made to our institutions for public education, and the budget restrictions facing many nonprofits—and their institutional funders—CLAGS is asking our members to do what they can to help sustain us through 2002 and beyond.

This spring, the Paul Rapoport Foundation has generously offered to match money we raise through individual contributions. New and increased contributions will be doubled. This opportunity means a great deal to our organization and what we are able to provide to you. Please help us make the most of it by renewing your membership or, even better, by increasing it, and help us to reach new faces and communities by urging your friends and colleagues to take out new memberships. If you believe in creating and supporting new LGBTQ scholarship and resources, now is the time to join us at CLAGS. Thank you for helping to make the start of our second decade a strong one. ♦

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