

THE XVITH ANNUAL LAVENDER LANGUAGES CONFERENCE
FEBRUARY 13-15, 2009

ABSTRACTS OF CONFERENCE PRESENTATIONS

Plenary Presentations

Aizura, Aren Z. (University of Melbourne) alchemic@optusnet.com.au
Grammars of Trans Mobility: The Language of Gender Travel

In this paper I argue that grammars of movement are central to the formation of transsexuality as a culturally intelligible category. These grammars encompass elaborate metaphors—transperson as traveller or migrant traversing the ‘borders’ of gender—and, of course, the mobile connotations of the word ‘trans’ itself. Writing with some frustration about the words available to describe trans experience, Eli Clare writes, “All the language we have created places us in relationship to masculine or feminine, between the two, combining the two, moving from one to the other.” If the words and metaphors that exist in English-speaking trans cultures to speak about transgendered embodiments have been invented in a spirit of resistance to dominant ideologies of gender, they are also simultaneously constrained by the impossibility of language to escape those ideologies.

This paper enters the question of gender variant language construction in order to locate its geocultural specificity and political implications. Despite claims that transsexuality is a transhistorical, transgeographical category of existence, the connection between gender variance and travel reveal transsexuality’s status as discursively constructed and culturally located in Euro-American understandings of geography and space. The transsexuality as travel metaphor, I argue, stages the ‘journey’ as a traversal to a spatialized elsewhere in order to transform, and a return ‘home’ as the gender one ‘always’ was. This linguistic staging enables subjects to momentarily inhabit a gendered indeterminacy that is intolerable under the laws of binary gender that operate at ‘home’. But what is the geocultural location of this ‘elsewhere’ space? And where is the point from which such journeys begin? Drawing on de Certeau and Ranciere’s theorizations of travel, I draw attention to the impossibility of thinking gender variant ‘journeys’ without engaging in a global politics of mobility. To theorize such a grammar of movement reveals the historical and cultural specificity of transsexual discourses, and their deep imbrications in modernity, capitalism and neocolonial globalization.

Weismantel, Mary (Northwestern University) mjweis@northwestern.edu
Unearthing lavender languages: Prehistory, pottery, and the 'language' of the Moche sex pots

Like the vases of the ancient Greeks, Moche ceramics from South America are fine works of art that display explicit depictions of sex acts and sex organs. Unlike the ancient Greeks, however, ancient South Americans had no written language. This poses a great challenge for researchers, although the rich visual language of the pots themselves speaks eloquently – if opaquely – of an alien, ancient sexual culture. The usual approach to interpreting the pots is iconographic: a reading of the complex messages inscribed on their surfaces as though they were written texts. The results are intriguing; but what if, instead of *reading* the pots, we developed a methodology based on *playing* with them? In addition to being looked at, these objects can be touched, handled, listened to, and drunk from. A physically interactive approach opens up more possibilities for understanding the communicative acts embodied in these images, and suggests new possibilities for thinking about the languages of sexuality today.

Special Events

Pre-Conference Workshop : *Is "Hope" Enough? Anticipating the LGBTQ Discursive Landscape of the Obama Administration*

moderator: Michelle Marzullo (American University) marzullo@american.edu

Congressional & White House **staffers**, political **activists**, & **linguists** working on Lesbian, Gay, Bisexual, Transgender, & Queer human rights projects **examine** the new administration's positions on LGBTQ issues and expectations.

Goals: (1) **Identify** how the Obama administration is constructing its queer-related policy arguments vs. its campaign trail rhetoric. **Discuss** effective ways to invoke those arguments and address issues such as: **employment rights and ENDA**, the "marriage" issue, "Don't Ask Don't Tell," and many other important topics. (2) **Develop** a research agenda for **lavender language inquiry** that will allow scholars/activists to speak more directly to LGBTQ issues under the new administration.

Interactional event: *Sweets from the Sweet: Intergenerational black Queer language (re) production*

Bailey, Moya Z. (Emory University) moyazb@gmail.com , Alexis Pauline Gumbs (Duke University) alexispauline@gmail.com . Julia R. Wallace (Georgia State University) jrwallace@jroxmedia.com . Bea Sullivan (INCITE: Women of Color Against Violence) jrwallace@jroxmedia.com

Sweet. Sugar in the shoes, funny. Queer. What do these terms mean and how do we relate to them as self identified black queers? While "queer" may translate and feel accurate in our peer group we find that with lgbt or straight elders it doesn't and it doesn't have it's

own currency among younger kids. As we work to reappropriate language we bear witness to the need for an intergenerational dialog that will help bridge gaps in meaning. The purpose of this session is to demonstrate how language is a queer process of reaching for self and community across generations within and across black communities. Please join us in a creative exploration of ways we can make ourselves heard, felt and seen across generational divides as we work to uncover a language that liberates and transforms. We will share current projects in which we are actively reworking language and invite audience members to participate in written and verbal exercises that help convey the messages we want. The roundtable will be documented so that the interaction can continue through the multiple multi-media entities that the panelists have created.

Gallery Talk (in conjunction with the exhibit at the AU Gallery)

Carrie Moyer: Painting Propaganda

Roberta Smith describes Carrie Moyer's paintings as "bracing blasts from several pasts that look surprisingly contemporary because of the deliberation with which they are made. Starting with the elegant earthiness of raw, unbleached canvas, Ms. Moyer builds thin, levitating strata of contrasting colors, forms and techniques, each with its own set of historical, stylistic and physical references. Ms. Moyer's website:

<http://carriemoyer.com/> More information about Ms. Moyer's exhibit is available at :
http://www.american.edu/academic.depts/cas/katzen/museum/2009jan_moyer.cfm

Conference roundtable: *You Want to Study WHAT?" Negotiating (and Winning) Institutional Review Board Approval for Lavender Language Research*

moderator: Gray, Mary (Indiana University-Bloomington)

This workshop will discuss Institutional Review Board (IRB) compliance processes that routinely confront (sometimes stymie) lavender language research.

Dr. Gray will walk participants through the IRB regulatory guidelines with an emphasis on categories of stigma and vulnerability that present particular hurdles for graduate students and younger scholars drawn to public or an activist-oriented lavender language research agenda. We will explore these compliance issues with an eye toward how researchers might more effectively translate their projects for IRB staff and review board members less familiar with our work while also challenging the presumption that lavender language research poses endemic risks to human subjects.

Drawing on Dr. Gray's experiences securing (then losing and, eventually, gaining back) IRB approval to study rural LGBTQ-identifying youth's uses of new media to articulate queer identities and her current project examining the politics and ethics that shape queer sexuality and gender research, we will examine the ways that researchers negotiate the IRB process in a range of university settings and the broader impact of our negotiations on the shape of the field.

The workshop offers an informal setting where conference participants, interested in lavender language research, can explore IRB compliance issues, and discuss ways to respond to those issues pro-actively.

Scheduled Presentations

Abrams, Brett L. (independent scholar) bla2@att.net

Dream Factory Queers

Unlike many other cities during the 1920s and particularly the 1930s, Hollywood identified itself with images of sexual bohemians, including adulterers, gay men and lesbians, and cross-dressers. The movie industry and the entertainment-reporting organizations believed that a degree of this association would titillate audiences and promote Hollywood the town and Hollywood the entertainment industry.

Dream Factory Queers presents depictions of homosexual men and lesbians who worked in the movie industry that appeared in newspaper gossip columns, Hollywood novels, and Hollywood on Hollywood movies. The paper will observe that the depictions of these people were infinitely more complex and positive than depictions in all of mass media of the era. The presentation examines these depictions for the signals each media type used to “represent” the homosexuals and lesbians. Were there words particular to one or all of the three media forms? The paper will determine if the signals were based on stereotypes of each group, on medical or other “outside” discourse, or on attributes derived from the homosexual or lesbian individual? The question of whether the movies used additional non-verbal communication devices will also be examined. Finally, the paper will examine if the depictions showed the homosexuals related to one another and if so, what, if anything, was particular in their communication.

Andrews, Christopher (University of Notre Dame) candrew1@nd.edu

Lavender Eye Transplants: Seeing a New World Through the Perverse Gaze of a Queer Dictator

My artwork deals explicitly, literally and metaphorically with the notion of the Queer Gaze. Borrowing for the historic traditions of figurative painting, religious iconography and fashion photography I construct portrait tableaus that express a grand narrative of Queer conditions of being and spiritual issues encompassing the theories of perversion in conflict with the heterosexist hegemonic order.

The central character of my mythology is a Queer Dictator who proposes that Queer individuals do not possess a physiological characteristic that is uniquely their own that would serve to distinguish them from “non-queer” individuals. In the horrific tradition of Nazi fascism and their bizarre instances of medical experiments implemented to transform the non-Arian brown eyes to blue my Queer tyrant offers/enforces eye transplants to provide Queer people a once elusive distinguishing physical characteristic – the Lavender Iris. The Lavender Eye operates as a nationalistic and metaphoric symbol for the Queer Gaze. I am implying that queer people have been reliant on constructing their individuation based on the gaze of heterosexist normative society’s way of seeing their prescribed straight gender performances. In my seductive and dark world it is the Queer that overtaken the way of being.

In my work I have taken the Pink triangle, once a patch for shame and subjugation, then pride, and re-appropriated its form into a symbol of inversed oppression to express an elaborate “what-if” scenario. What if gay culture was imposed as law? What if the issues of race and class were seconded only to Queer Nationalism? What if the iconography of God was translated into Queer theology?

I will present my work as a theoretical investigation of what ideas define the concept of the Queer Gaze. Through my own artistic explorations I am formulating and building upon the idea of “Queerness as Monstrosity”. I place this idea in the Neo-Freudian theory of perversion as an inherent creative and evolutionary quality of human self-awareness. I am proposing that the creative spirit found in history’s most diabolical artists and characters is also identifiable as the many facets that construct Queer identity and the Queer experience as one wrought with persecution and monstrous societal assignment. My work offers exemplary insight into art historical and popular culture and Latino Identity in relationship to the Lavender Gaze.

Baker, Sadie (DC Trans Coalition)

Genitals Only: The Discourses of Housing Trans Prisoners in Washington, D.C.

Bernier, Joseph and Audrie MacDuff (SUNY -Potsdam) berniejw191@potdam.edu , macdufaa191@potdam.edu

Finding a Common Ground: A Historical Perspective on LGBT Lexicon

The Sapir-Whorf Hypothesis suggests that the way we experience reality is influenced by our language. As linguistics students and members of the LGBT community, our interests focus on the relationship between the LGBT lexicon and the personal and societal experiences of LGBT individuals. Using Donna Deitch’s film *Common Ground*, a three-part anthology that portrays LGBT speech communities from the 1950’s to present day, we will analyze the effect of language (specifically the lexicon) on the relationships between the fictional characters. We pay particular attention to how LGBT language changes over time and how Deitch uses the ever-changing LGBT lexicon to drive the film’s plot.

Cartwright, Ryan (University of Minnesota) cart0334@umn.edu

"Danger Amid Security": Sex, Class, and the Horror of Rural America

From eugenic family studies of the 1910s to urbanoia films of the 1970s, sexually nonnormative white rural denizens have long been figured as a horrifying and degraded rural counterpart to the idyllic pastoral of U.S. national mythology. This paper places 1990s discourse about the murder of Brandon Teena and acquaintances Phillip DeVine and Lisa Lambert in a longer genealogy of imagined rural white sexual dangers by examining the local, regional, and national media coverage and cultural productions that

constitute what Judith Halberstam has termed “the Brandon archive.” While scholars have debated Brandon’s gender identity and sexual orientation at length, discussions of his rural working-class Nebraskan friends’ and acquaintances’ heterosexual but decidedly nonnormative sexuality has been left to tabloid talk shows and mass-market paperbacks. Paradoxically, the twin rural horrors evoked by the Brandon discourse are bigotry toward LGBT sexual difference and the “white trash” sexual difference from which such bigotry is said to emerge. Following Cathy Cohen’s call for a queer movement rooted not in shared identity but in a shared marginal relationship to power, this paper examines how the Brandon archive negotiates sexual and gendered belonging through class and place.

Chirrey, Deborah (Edge Hill University) chirreyd@edgehill.ac.uk
Reading the script: how we make sense of coming out

The practice of coming-out by LGB individuals is (re)constructed and represented by a range of different discourse types. In this paper, I explore internet websites, written in English, which are aimed at advising individuals who are contemplating coming-out. Aspects of critical discourse analysis (e.g. Wodak 2002) and script theory (Schank & Abelson 1977) are used to explore how these websites construct coming-out as a scripted and predictable communicative event. I argue that in constructing this representation of coming-out, these websites help to formulate a common-sense ideology which renders coming-out as both meaningful and intelligible to the reader and provides a version of reality that has achieved dominance among many LGB people. Furthermore, I argue that these websites are ideological discursive formulations of coming-out that present it as a perfectly normal process which any LGB person would embark on. I critique the websites’ exclusive construction of coming-out as a conversational event, rather than a non-event (Kitzinger, 2000), and I problematise their ritualized account of coming-out as an ordered, predictable, linguistic practice. Finally, I argue that one effect of the websites is to supply us with ways of thinking about coming-out that contribute to the process of giving it meaning and making it salient in LGB communities (and beyond) as both a linguistic and a cultural practice. In that sense, these websites are an example of the way in which linguistic reports of our lived experiences in general, either construct those experiences as meaningful in social life, or exclude them as lacking in social salience.

DeGuzmán, María (The University of North Carolina at Chapel Hill)
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“The Transport of Minikins, or Towards a Queer Phenomenology”

As a conceptual photographer, I work with SX-70 Polaroid film as well as digital photography to create scenes, situations, and small dioramas involving minikins. This photography practice partakes of “a queer phenomenology” in part as scholar Sara Ahmed describes the intersection between phenomenology and queer studies. Through my own visual and verbal praxis, I explore this intersection for myself. In the case of the minikin scenes I photograph, by queer phenomenology I mean the experience of being conscious of entering into a queerly inanimate/animate, little/big, absent/present world of

minikins and their curiously illuminated and textured and/or fluid environments. Furthermore, by “queer” I have, in many cases, consciously created through my playing with miniscule dolls, so to speak, conditions for a “queer” (in the contemporary sense of that word) reading of these minikin scenes. The paradox here may be that the LGBTQ-ish scenes may be the more legible and conventional ones—the reassuring ones ... we know where we are to some extent. Most of the scenes, however, are more incalculable and even these are, too. They are poised on the cusp of possibility.

The taking and the contemplation of these minikin photographs encourages the expansion of one’s perceptual repertoire—both in terms of physical perception (as in what the eye sees) and what the mind learns to detect and appreciate in terms of the subtle but complex interactions of surfaces, textures, colors, substances, angles of light, darknesses, visibility, invisibility, and—this is the most surprising aspect, perhaps—the “expressive” capabilities of the inanimate depending on all these other factors that I have just mentioned. For indeed, these inanimate minikins seem to strike poses, gesture, emote in reciprocal response to what the eye of the observer is seeking from them.

To quote the late photographer Diane Arbus (1923 – 1971) on the activity of looking in the context of practicing photography: “If you scrutinize reality closely enough it becomes fantastic.”¹ I would suggest a variation on this statement: “If you scrutinize the real closely enough it becomes queer (in all senses of that word, potentially, including in terms of emotion/affect/and effect because one can no longer take for granted that things are, straightforwardly, “naturally” what they appear to be since how they appear depends on techniques and constructs of perception). Of course, in the case of the minikin scenes I have often helped this potential along by configuring the minikins in ways that are conventionally recognizably “queer” in the sense of staging what appears to be an erotic/affectional bond or charge between the minikins. But, I add that it is important to think of the ways in which these minikin scenes are “queer” in less recognizable or legible ways, in ways that may be described as “queer” according to a whole gamut of connotations: odd, strange, peculiar, marvelous, uncanny, fantastic, and so forth. It is the gamut of connotations of the term “queer” that keeps the term and the practice of “queering” (if I may use the verb) challenging to norms of perception, both physical and mental, and to conceptual categories.

Phenomenology in its various guises has been criticized for its universalizing, generalizing tendencies—that do not sufficiently account for particularity within or among human populations in terms of gender, sexuality, class, race, ethnicity, religion, nationality, ideology, and so forth. I do not wish to add to these universalizing tendencies by introducing the idea of “a queer phenomenology” as yet another universalizing common ground. However, I do find something valuably subversive about suggesting that such a phenomenology might exist and that these photographs of minikins might serve as a vehicle or transportation device—transport of minikins!—towards that queer phenomenology. My presentation is accompanied by a continuous display of my own photographic images.

DiDomenico, Stephen (University of Illinois) sdidome2@uiuc.edu

Learning to Narrate Queer: Language Socialization and the 'Coming Out' Story Genre

The coming-out story (COS) is a historically recent, culturally-specific narrative genre that consists of an LGBTQ individual recounting his or her journey through the process of sexual identity formation and disclosure. Although much research has focused on the psych dev of gay and lesbian individuals (Savin-Williams, 2001, 2005), there has been little work that examines this phenomenon from a discourse-oriented perspective. Framed as a problem in language socialization (e.g., Ochs & Schieffelin, 1986; Miller, Fung, & Mintz, 1996) and informed by work that has shown how people use narratives to display identities through specific discursive forms (Johnstone, 2003), this paper offers a preliminary analysis of “coming out panels” on college campuses as an important site for the socialization of identity. These panels typically feature a combination of faculty, staff, and students each perform their coming out story before an audience of students and/or community members. The focus of this analysis will be the three-day panel trainings that all panel members must complete before performing their stories. In the end, it will be argued that these narrative trainings constitute an important LGBTQ socialization practice, specifically for the goal of initiating further dialogue directed towards social change. Finally, future directions for research on the COS will be suggested which may cast further insight as to how being socialized to speak the COS genre may encourage greater participation in LGBT community.

Dillon, Steve (University of Minnesota) dillo108@umn.edu

Toward a Methodology of Haunting: The U.S. Prison Regime and Imprisoned Queer Political Logic

In the last forty years, the prison-industrial complex has become one of the primary institutions for governing life and death in the United States. LGBTIQ people of color and poor people are one of the populations violently overrepresented among the 2.5 million people (1 in 100 adults in the United States) incapacitated by the U.S. prison regime. This paper analyzes the methodological, political, and ethical failures involved in my correspondence with imprisoned queer and trans people. I explore the problems of knowing, representation, privilege and power that render interpretation and representation unattainable and impossible. How does one partake in research with people who are socially and civically disappeared, people stripped of their status as citizen subjects, “people whose right to exist has been eliminated,” people rendered out of formal polity, and subjected to bodily and physic disintegration? I engage with Avery Gordon’s concept of haunting—a way of understanding and apprehending the “not there,” the lost, the annihilated—as a way of making sense of and describing that which is indescribable, intangible, and unimaginable. In part, I argue that a methodology and epistemology of haunting can aid the privileged (free world) researcher in making sense of the complex and always problematic dynamics of engaging with those rendered (non)subjects by incomprehensible formations of power. Theorizing through the metaphor of haunting becomes a way of inhabiting a liminal space between knowing and unknowing, a way of navigating the failure inherent in my project, while still never escaping the tension of this

representational and epistemological crisis. Haunting as a methodology and epistemology can aid in making sense of failure, impossibility, and unknowing, but does not save one from these crises.

Edelman, Elijah (American University) elijah.edelman@american.edu
'Walking While Transgendered': Neoliberal Regulations of Trans Bodies in the Nation's Capital

Neoliberal policies of market deregulation, privatization of public services and the dismantling of the welfare state translate not only into the consolidation of wealth among those in within the upper echelon of class but also work to harness the biopolitical power of the citizen-worker body as a site of productivity. As such, neoliberal politics situate bodies that deviate from abject productivity as pathological, whether as a result of institutionalized racisms, heterosexisms or classism. While those who have theorized the effects of neoliberalism on the body have done so through a multitude of lenses, little has been said regarding the fleshy manifestations of neoliberalism on transgendered or gender transgressing bodies (Herod and Aguiar 2006, Davies et al 2005, Carolan 2005). Moreover, research that has focused on gender and sexed bodies has had little to say in the way of neoliberal interdiction in corporeality (Messerschmidt 1999, Crawshaw 2007, Connell 1995). My interest here is to flesh out how those neoliberal technologies that produce citizen-worker bodies are actualized onto the flesh of trans bodies within the terrain of the city. I am less concerned here with how gender is produced but rather how the modality of the flesh becomes a site of gendered/sexed meaning and power in economic and political milieu. I consider here the geographic and corporeal regulations of gendered/sexed bodies within Washington, D.C. through an analysis of maps produced by trans persons living in the District. I begin with an investigation of how neoliberalism has worked to render trans bodies as either productive or pathological as gendered citizen/workers. Contextualizing these bodies within, specifically, the city, I then engage in a brief overview of how neoliberal technologies of gentrification and disciplinarity have shaped the geography of the city. I then turn to an analysis of maps produced by trans-identifying persons navigating the city, utilizing prior discussions as a lens in which to situate their narratives of Washington, D.C. Finally, I consider the importance and relevance of this research to policy makers and the trans community, more broadly.

Engelbrechtsen, Elizabeth Lund (Duke University) elisabeth.engelbrechtsen@duke.edu
Gendered sexual categories among lala/lesbian women in post-millennial Beijing

Lesbian-specific communities emerged in the mid-1990s in larger Chinese cities, but especially after the turn of the millennium when personal freedom and alternative formations have expanded significantly. One important and defining aspect of current lala (lesbian) space and discourse is the intense debates surrounding identity and re/presentation, and their basis in oppositional gendered roles of masculinity and femininity rather than sexual orientation as such. This paper discusses the emergence and diversification of lala subjectivities based on the T (tomboy) and P ('wife') roles in the

post-millennial period in Beijing. Based on twenty months of anthropological fieldwork (2004-2006) I trace the emergence of the first female-gendered identity vocabulary for homosexuality in modern Mainland China, and relate them to wider transformations in Chinese society in the post-Mao reform period. I show that different generations of women relate quite differently to definitions of T and P and their relevance altogether, and I discuss the ways in which versions of female masculinity by way of the T role, evokes considerable anxiety within the lala community. I demonstrate current struggles with defining representative and morally good versions of lala subjectivity according to acceptable definitions of gender, the important regional links between current lala community and discourse on the Mainland and Chinese queer communities in Hong Kong and Taiwan, and the relative importance of international, global flows of sexual culture to current queer life in Mainland urban China.

Fisher, Tony (Kyushu Sangyo University) knfgg251@yahoo.co.jp
Politeness, Interruption, and the Metadiscursive Labeling of Gender

For almost 40 years the relationship between gender and conversational interruption has attracted the attention of researchers from a number of related academic fields. The large body of work that has resulted is dominated by quantitative studies that typically seek to account for the distribution of interruptive linguistic behavior among men and women in cross-gender interaction. While such studies have sometimes provided valuable insights, they have often been founded on three contestable assumptions: that interruption represents an objectively identifiable linguistic phenomenon that is amenable to quantification; that gender can be regarded as an unproblematic dichotomy, in which male and female represent mutually exclusive, prediscursive categories; and that both phenomena can be analyzed in abstraction from the social practices in which they are observed.

This study rejects all three of these positions. The analysis focuses on an occasion of broadcast talk in which the participants include a gay man, a lesbian, and two transgender individuals, and in which notions of gender are consequently both foregrounded and, from a theoretical perspective, problematized. The study draws on recent developments in politeness theory (Watts 1992, 2003), on social constructionist readings of gender (Butler 1990), and on developments in the communities of practice framework (Mullany 2002) in an attempt to demonstrate how the metadiscursive management of potentially interruptive conversational moves can provide a window onto the micro-negotiation of discursive power, and the linguistic (re)production of potentially gendered identities.

Franklin, Michael David (University of Minnesota) mdf@umn.edu
Friendship, Institutions, Oral History

What is the connection between oral history and friendship? Might the creation of oral history sometimes spark a friendship between interviewee and interviewer? If so, how can the evaluation of oral history as an incitement of friendship offer new insight into the

university's regulation of relationships over which it claims jurisdiction? To put this another way, what happens to friendships born of oral history in an institutional context? And how can queer peoples' memories of friendships that took institutional form help us reconsider the institutional management of oral history as a method of knowledge production? This paper assesses oral history at the intersection of these two vectors of power within the university—the regulation of relationships and the administration of knowledge production—by considering the oral history of Carol, a white transgender woman born in 1929 who lives in a subsidized retirement community on the outskirts of Minneapolis. I first met Carol in June 2005 after she contacted the Twin Cities LGBT Oral History Project (OHP) at the University of Minnesota with the express interest of sharing her oral history, and one major theme she articulates and explores in her oral history is her participation in the national heterosexual transvestite sorority that was spearheaded in 1960 by transgender rights pioneer Virginia Prince. Drawing from Carol's memories of past friendships with fellow heterosexual transvestites in her sorority club, I bring an analysis of her memories into conversation with an analysis of the friendship that has developed between her and me, a university-based researcher regulated by the Institutional Review Board. This analytic juxtaposition, in turn, aims to illuminate oral history's deployment as an institutional instrument for knowledge production as well as a reservoir that enriches the earth of our transformative relationships.

Gray, Mary (Indiana University-Bloomington) mlg@indiana.edu

Risky business: Constructing (Queer) Human Subjects in the wake of neoliberal systems of ethics regulation

This paper considers how neoliberalism, operating through the subtle, banal management of university research, plays a role in shaping contemporary, ethnographically-grounded lavender language research agendas. I briefly explore how the mundane operations of neoliberalism set in motion in the 1970s in research institutions might offer one possible explanation for a particular kind of narrowing of the field of inquiry in queer studies. This culling, I argue, does not come from the full frontal attacks that researchers seeking NEA or NIH funding have come to expect. Rather, this choking off of queer socio-cultural scholarly praxis operates through policies of regulatory management and compliance presented as “neutral, managerial percepts for good government and efficient business operations, with the underlying capitalist power politics and cultural values obscured” (Duggan 2003: xiii).

I use auto-ethnography and textual analysis of a recent ethics compliance office restructuring at a “Research 1” public university to explore the use of information infrastructures such as Institutional Review Boards (IRBs) to create categories of vulnerable subjectivity. I argue that these categories heavily regulate questions of social inequalities and marginalization, particularly heralded by engaged queer sexuality and gender research and researchers. In doing so, neoliberal ethics regimes do not simply express homophobic/heterosexist/gender-normative biases. They operate as strategies of distraction and containment, curtailing research that threatens the disciplinary boundaries

(and, therefore, market value) of objective science. I argue that these audit systems, ushered in by a neoliberal drive to make public universities more efficient profit centers, privilege patentable research and edge out the risky business of ethnographic, activist-oriented queer work under the sign of protecting the public's interest. The confluence of privatization at the site of the research university system has arguably had less of an impact on research in the humanities and, in some ways, inoculates some kinds of methodologies from these market impulses. But the dialectic fallout of this is the diminishing of a dialogue between lavender language research in the social sciences and other disciplines. Arguably, the continued but cordoned off presence of queer studies also allows some universities to claim they serve academic freedom while restricting queer studies from more interventionist projects that might directly engage social actors.

Harrison, Marlen Elliot (Indiana University of Pennsylvania) m.e.harrison@iup.edu
Gay in English, Straight in Japanese: Examining the relationships between language learner motivation, identity conflict, performance of sexuality, and linguistic community

He shakes his head from side to side a little, leans in, and says slowly, “I’m not gay in Japanese, I’m only gay in English.” I can remember my reaction to Takashi’s statement – confusion. “I’m not sure I understand what you mean,” I replied. Takashi went on to explain that his family, co-workers, and most of his Japanese friends were unaware of his sexuality. What is it about English that Takashi should say that? Did he mean that “gay” only exists as an identity construction in non-Japanese contexts? In other words, perhaps Takashi does not consider himself to have constructed a gay identity in his first language communities, or if he has, perhaps this identity is silenced there (or according to Yoshino, “covered”) but expressed in other linguistic communities. In this presentation, I’ll discuss my current research with four self-identified, bi-lingual, queer Japanese in order to examine the relationship between language learner motivation, social context, identity conflict, and performance of sexuality.

Hill, Robert (American University) rhill@american.edu
Girls (and boys) Gone Wild: Exploring the Contours of Gender and Sexuality through Coming-of-Age Films

In this paper, I will share my pedagogical experiences using films such as *Sixteen Candles*, *American Pie*, *But I’m a Cheerleader*, *The Edge of Seventeen*, *L.I.E.*, *Boys Don’t Cry*, and *Y Tu Mama Tambien* to teach themes and concepts relevant to the academic study of gender and sexuality (e.g. essentialism, social constructionism, compulsory heterosexuality, sexual subjectivity, the gaze, the sexual double standard, heteronormativity, gender as performance, binaries, fluidities, and the list goes on.) The course I teach is designed for undergraduates, particularly freshmen and sophomores who are interested in exploring representations of gender and sexuality in popular culture. Throughout the course, I ask students to interrogate how the aforementioned films are reinforcing, negotiating, resisting, and/or reimagining dominant ideologies of gender and sexuality. In this paper, I maintain that these popular films serve as favorable texts for an

audience of students who come into the classroom straddling the line between cultural adolescence and adulthood. The films foster introspection and inspire students to analyze the historical forces, social institutions, and cultural products that shaped their gendered and sexual personhood. The course also allows for them to critically interrogate academic meanings, conceptualizations, and theorizations. As a teacher I am interested in the differences that might lead a younger generation of students to conceptualize various aspects of gender and sexuality in ways that challenge academic renderings. In this paper, I offer practical tips and share my experiences trying to get students to think critically about sexuality and gender, but this is also a story about confronting new languages, meanings, and forms of knowledge, for both student and teacher.

Jones, Lucy (University of Sheffield) lucy.jones@edgehill.ac.uk

"I'm such a girl!" The reworking of binary gender and the construction of (in) authenticity in a lesbian community of practice

This paper will demonstrate how members of a British lesbian community of practice make interactional moves which allow them to position themselves in line with group-constructed, oppositional identity categories. It will be shown that these identity categories are constructed via mutually-negotiated stance-taking (Du Bois 2002) towards gender ideologies, with styles positioned by the women as *girly* being classed as inauthentic and antithetical to their concept of a lesbian – the authentic *dyke*. Discourse analysis of conversations between the women will show how they position themselves and others in legitimate or illegitimate subject positions (Eckert and McConnell-Ginet 2003: 157) in order to express a lesbian identity matching the group's ideal, and how these oppositional positions are intrinsically linked to an ideological structure of binary gender. The indexical relationship between the women's notion of inauthenticity and authenticity and heteronormative ideologies of femininity and masculinity will be outlined and illustrated through this analysis. It will be shown that the women invoke identity categories accessible in lesbian culture of *butch* and *femme*, yet rework these to create a locally-specific dichotomy of their own. This paper uses Bucholtz and Hall's (2005) Positionality Principle as a framework to explain the women's identity construction, and considers the significance of the gender dichotomy to sexual identities on a broader scale.

Kakoudaki, Despina (American University) dkakoudaki@gmail.com

Make Me a Real Boy: Theorizing the Artificial Body

In this paper I trace the representation of constructed bodies in recent science fiction films that feature not just artificial people but specifically artificial children, such as *A.I. Artificial Intelligence* (Steven Spielberg, 2001), and *I, Robot* (Alex Proyas, 2004). The fictional bodies of these texts not only replicate and intensify debates and problems regarding embodied identity in contemporary culture, but stage such debates in the context of childhood, effectively inscribing new categories of existential angst onto young subjects. The phrase "Make me a real boy," uttered by a robotic child in *A.I.*,

becomes a poignant reminder of the processes of identity formation as regards gender and sexuality. The robot's desire for love and acceptance, its demand for recognition and a sense of embodied and gendered identity, resonate with contemporary philosophical trends in defining human identity, and point to evocative connections with current questions and debates in gender and transgender discourse. Far from being safely immune from the troubles of bodies and identities, the artificial people of our fictions act as foils for our existential interrogation of bodies, genders, and sexualities.

Kendrick, Erik and John Speaks (Georgia Perimeter College) jspeaks@gpc.edu
Gay and Lesbian Issues in the ESL Classroom

In ESL instruction in North America that prepares students for college-level studies, academic content is often used to develop the language skills necessary for college matriculation. At Georgia Perimeter College in Atlanta, one of the advanced level ESL courses uses Anthropology and Human Communication textbooks in this regard. Both texts directly address issues of sexual orientation, as well as topics where gay and lesbian concerns can easily be woven into the discussion. Furthermore, when students discuss social issues and current events, these topics often pop up, especially if they have been in the news. Because of the linguistic and cultural diversity of ESL classrooms, addressing sexual orientation can be challenging. The response of students covers a broad spectrum, and includes some who are openly hostile or visibly embarrassed, and even those who vehemently deny that their home countries and cultures even have homosexuals. Fortunately, there are also students who have no problems with issues of sexual diversity, or at least no major qualms discussing it. This session will examine both the diverse range of responses the presenters and other colleagues have encountered in the ESL classroom with regard to sexual orientation, including culturally specific patterns that have emerged, as well as strategies to address such issues, especially in the context of other types of diversities. In addition to benefiting all students, these discussions are particularly beneficial for gay and lesbian students, many of whom come from environments where there is little or no support for students such as themselves.

Kier, Bailey (University of Maryland College Park) baileykier@yahoo.com
Eco Transformations of Identity: Mapping Transgender Representations and Queer Ecologies

I propose a paper presentation for Lavender Languages XVI, considering how queer and trans(gender) identities are mediated, constructed and contradicted in vital global issues regarding sex, reproduction, consumption, and sustainability. I compare two recent transgender events in U.S. popular culture involving (re)production; the “pregnant man,” and the “emergence” of “transgender” fish in Chesapeake Bay which surrounds headquarters of the U.S. Empire. I examine these transgender trajectories side by side for common and contradictory identifying terms and categories of reliance for associations that construct identity, not in terms of just sexuality and gender, but more in terms of nation, class, race, and species. I focus on media representations and internet

conversations to propose that trans(gender) and queer politics in its second or third generations, is not dead as suggested by the term queer liberalism, but instead in early formations. Critiques of queer liberalism have been necessary and question queer/trans in terms of self-celebratory articulations of identity politics relying on (in)visible categories of sex, gender and consumption. I continue this critique and use queer and trans as theoretical and practical sites to intervene and engage conversations that will directly effect sex and gender in the 21st century—planetary degradation, allocation of resources, population control and reproduction—conversations that are informed and linked to race, class, globalization, and nation, just as much if not more than sexuality and gender.

Koch-Rein, Anne (Emory University) akochre@emory.edu

Trans-figuring Frankenstein: Monstrous Metaphors and Dysphoric Knowledge

Looking at the frequency with which he appears in all kinds of (con-)texts, Frankenstein, the doctor, seems to be the ultimate figure of the misguided scientist, of science going too far, of tinkering with the human body. Yet even his discursive currency is eclipsed by that other figure from Mary Shelley's novel, the figure without a proper name. As literary scholar Peter Brooks notes, the afterlife of the novel in popular imagination has been intensely focused on that monstrous body, to the extent that the name 'Frankenstein' tends to evoke not the scientist, but his creation.

My interest here is in one specific place of Frankenstein's popular iconicity. I want to know more about the circulation of Frankenstein and his monster through texts about transsexuality and transgender. In transphobic as well as transgender texts, (re-)metaphorizations, appropriations, and readings of Frankenstein serve to denounce transsexual bodies, surgeries, surgeons, and/or people, or on the contrary to empower transgender subjects, dis-identify, discard or affirm monstrosity and embodiment. I am hoping this will be a springboard for some ideas about "dysphoric knowledge" as part of a larger project on transgender knowledge formation(s). In this presentation, I would like to take two initial steps in this direction: First by discussing some examples of the Frankenstein-as-transgender metaphors – that is, by looking at the metaphor at work. And secondly by going back to Shelley's novel and reading it alongside transgender theory.

Lainez, Rafael (American University) RafaelAlberto@msn.com

Language of Salvadoran immigrant geographies in Washington, D.C.

Leap, William (American University) wlm@american.edu

Neoliberal incest

In several genres of today's gay erotic cinema, male-centered sexual sameness is equated with a "real men can do anything" hyper-masculinity. In some of these films, this equation is expressed through displays of intimate erotic activity between two brothers,

two cousins, an uncle and nephew, or a father and son. Using incest to depict hyper-masculinity may lend itself to deep psychological reading, but such inquiry diverts attention from the need for a political analysis of gay erotic cinema, and, thereby, it underestimates the significance of the political messages that audiences acquire through their viewing of these erotic products.

The incest theme, popular in “gay porn” of the 1970s, disappeared from mainstream gay erotic cinema in the 1980s, and has only recently (late 1990s) returned to these films. The return coincides with developments in other areas of North Atlantic political economy which have led meanings of subjectivity and responsible citizenship to be defined in terms of self-reliance and self-governing, aggressive acts of appropriation, and other market-centered ethical stances. Important to note, viewers invoke features of neoliberal discourse to describe the texture of these scenes when they discuss these films in research interviews and in the commentaries that they post on-line. Indeed, even when they find the act of incest disturbing, as one respondent explained, it is still “disturbingly hot.” Homoerotic incest as a site of neoliberal regulatory control? – stranger things have happened in late modernity.

Mann, Stephen L (U South Carolina) MANNNSL@mailbox.sc.edu

"Age and Online Language Socialization: Does Size (of Network) Still Matter?"

In earlier research presented at Lavender Languages and Linguistics, I explored young gay men's (ages 18-22) socialization to and through language by examining the linguistic content provided by users in their profiles on a popular online social networking site. Specifically, I examined the relationship between the size of a user's online social network (quantified by number of confirmed friends) and his level of socialization to the linguistic norms of the online community. For this paper, I extend my research to users in three additional age groups: 23-35, 36-59, and 60+. The key profile components that I discuss are the tagline, bio, username, photo, and blog. I consider the tagline and bio content, but I also address a user's decision to populate these fields in the first place. (The only required field is the username.) Additionally, I provide a more detailed analysis of the relationship between the username and profile photo, two profile components that are important for negotiating community membership. Finally, I consider the role of the blog in the online language socialization process. For each of these profile components, I address findings that are specific to each age group and findings that are common across all users.

Marzullo, Michelle (American University) marzullo@american.edu

Only when we're 'ready': Sexual Orientation and the Materiality of Marriage/Commitment in a Neoliberal Context

The concept of “readiness” for marriage signals a shift in American middle-class consciousness from believing that “love is all you need” to angling long-term relationships in a conscious, determined ways towards material well-being. This

presentation examines the linguistic patterns that inhere when three women (one bisexual, one heterosexual and one lesbian) are asked directly if finances should impact marriage decisions. These three interviews are juxtaposed against earlier findings on the association of marriage and money during the industrial era in the US. The main contention of this presentation is that blunt materiality about marriage in the current neoliberal moment portends an important, unprecedented consciousness shift in the US about relationships and commitment.

Moges, Rezenet (California State University-Long Beach) cappucheeno@yahoo.com
The Signs of Female Masculinity

This paper will focus on masculine females, particularly native signers in the American deaf community. This gender description has interesting aspects of sign language; thus, Language and Gender study and Queer theory approach will be applied. A close look at the variations performed by this particular gender will contribute a sociolinguistic account of the patterns of the gender identity via sign language. The objective of this project is to locate the “speech acts” (Goffman, 1981) within this gender identity and compare their forms and functions. This is an attempt to deconstruct the notion and custom of associating the presentation style of an individual to pre-established generalizations. From the research findings, the epistemology shows that these masculine women are forewarned that their presentation style may be misperceived by a larger deaf society. Thus, the speech acts signify the forms and functions within the sociolinguistic gendered markings. The tendency of the gendered features of female masculinity will influence one's perspective regarding one's own sexual preferences. The research subjects in my analysis are women of either heterosexual- or homosexual-orientation but from the same category of masculinity with a fine gradient of gender differences. In the American deaf society, people are bound to identify the sociolinguistic features of an individual to their potential sexual identity. Ultimately, this talk will present some voices/signs of Deaf masculine women in their ongoing struggle of gender identification through their presentation style.

Motschenbacher, Heiko (Goethe University Frankfurt) Motschenbacher@em.uni-frankfurt.de
The Interface of National, European and Sexual Identities: Linguistic Camp in the Eurovision Song Contest

This presentation outlines the theoretical basis, methodological approach and data of a project of the title "The Discursive Interface of National, European and Sexual Identities: Linguistic Evidence from the Eurovision Song Contest". The project aims at a higher visibility of queer theoretical approaches within linguistics – a procedure that has so far only received minor attention in linguistics outside the U.S. as a research context. More specifically, an attempt will be made at using Queer Theory as an explanatory framework for processes of a new pan-European identity construction. The interrelationship between non-heteronormative sexual identity construction and the use of English as a foreign

language has repeatedly been asserted. One reason for this is the increasing role of English as a modern, global lingua franca, which enables speakers to distance themselves from more traditional (national) ways of identity construction. Furthermore, the structural qualities of English also seem to play a role. As a language without grammatical gender distinctions, English easily allows for the construction of gender-neutrality and/or ambiguity and is therefore a means to avoid normative binarisms in sexual identity construction. Illustrative data are taken from a context of Europe-wide media attention, the Eurovision Song Contest, which represents an excellent context for studying both sexual and European/national identity construction. Material from the 2007 edition of the contest will be used to demonstrate linguistic means of national, European and sexual identity construction, with a special focus on their interrelationship. It will be shown that the higher usage of English as a non-native European lingua franca goes hand in hand with an increase in the linguistic construction of sexually open or subversive identities.

Park, Jess (University of Illinois –Urbana Champaign) park18@illinois.edu
Coming out of, rather than Looking in, Boucher and Fragonard's Cabinet

This paper addresses the epistemological inequities rooting even the most recent art historical scholarship pertaining to rococo art. It deconstructs the closeting, discursive/optical framework of such literature, ultimately evincing that the “speech act” of coming out actually structures the visual culture of 18th c France.ⁱⁱ A brief, albeit explicit, politicization of contemporaneous discursive spaces further sheds light on the queer subtext of (the often embedded) rococo imagery. Rococo space – namely Norman Bryson’s pinnacle observations on the topic in relation to the paintings of both Boucher and Fragonard – serves as the pivotal object of my investigation.ⁱⁱⁱ By synthesizing Bryson’s thesis that rococo space extends into the realm of the external viewer with a critical review of Melissa Hyde’s observations on the conflation of gender in Boucher’s “project”^{iv} (also evident in Fragonard’s paintings), this study yields a more complete, iconological understanding of French rococo imagery. In other words, “the larger project” (originally Hyde’s phrase) of both Boucher and Fragonard’s works visualizes the act of queer world making: the development of a precarious yet inhabitable sphere of resistance whose normative inclinations critique/oppose (and are consequently subject to) the seemingly default monolith that Lauren Berlant and Michael Warner term “heteronormativity.”^v The two artists impart a visual lexicon of shared humanity, founded on intimate relations pervading all aspects of quotidian French culture, which challenges spectators to imagine and thus cultivate this new, virtual, and social world/counter public.

Peterson, David (University of Nebraska –Omaha) davidpeterso1@mail.unomaha.edu
Neoliberal Homophobia: Human Capital, the Heteronormative Family, and the Exclusion of Queer Subject-Citizens

Those of us working on homophobic language use at Lavender Languages and Linguistics understand homophobic text-making and meaning-making as constituted not

only by a text's linguistic structures (lexical choice, syntax, semantics) but also by a text's discursive elements, by the social practices that enable and govern the production and reception of a text, and by the broader social structures that call forth and legitimate those discourses and practices.

This presentation examines texts from the Family Research Council (FRC). In a previous study, I have established that the FRC's homophobic text-making practices rely on an institutional order of discourse that governs a member's use of genre, discourse, and style (Fairclough 2003) to produce homophobic representations. In this presentation, I examine how such institutionalized social practices are linked to the broader social practices and structures associated with the neoliberal moment. My analysis suggests that the FRC's antigay texts harness US neoliberal reconfigurations of citizenship and sexuality in order to exclude gay and lesbian individuals and families "as citizens and subjects" (Ong 2006: 16). Such exclusion is accomplished in part through representing gay and lesbian subjects as direct threats to the "proper" development, circulation, and expenditure of human capital, which the FRC represents as being produced solely through heteronormative configurations of the family.

Ryall, Michael (Independent Scholar) michael.ryall@cengage.com

A case study of non-normative sexuality in the last half of the nineteenth century

This paper is based on my research on an unpublished journal housed at the Massachusetts Historical Society in Boston. It is of interest to sexual historians because it provides a case study of non-normative sexuality in the last half of the nineteenth century.

The author of the journal, Charles Edward French, was born in Boston in 1837. In the early volumes of his journal, he describes his romantic attachments to a classmate and a co-worker, both of whom were men. French felt considerable guilt about this attraction, which he recognized as being outside the norm. After starting his own business as a hardware merchant, French strove to conform to social expectations and norms by suppressing his attraction to other men, although he never married. In his middle years, French developed an interest in pre-pubescent girls that had sexual overtones; the question of whether he had sexual contact with children is as yet unanswered, based on my research. In any case, I theorize that French had sublimated his attraction to men and sexualized young girls in an attempt to convince himself of his heterosexuality. This case provides an interesting counterpoint to the notion that "romantic friendships" between young people of the same sex were widely accepted in the nineteenth century, and that they were experienced as unproblematic, as long as they were forsaken for heterosexual unions in later life. Spanning more than 50 years (from 1851 to 1904), the story described in this journal also provides an important example of the fluidity of human sexuality, a point that can easily be lost when conclusions are drawn on the basis of case studies that cover shorter periods of time.

Sarmiento, Tom (University of Minnesota) sarmi007@umn.edu

Queer Masculinity: Articulating the Homoerotics of Filipino Homosociality

Although scholarship on male homosociality addresses the issue of same-sex desire, it often emphasizes platonic interactions over erotic intimacy. As a result, studies on masculinity ambivalently treat these two types of relationships as discrete gendered and sexual formations as opposed to related expressions. Nevertheless, the specter of homoeroticism often emerges in imagining same-sex sociability and thus homosexuality necessarily figures into the discussion of homosociality. In light of this differentiation, I examine historian Linda España-Maram's *Creating Masculinity in Los Angeles's Little Manila: Working-Class Filipinos and Popular Culture, 1920s-1950s* (2006) as an entry point for exploring Filipino identity formations and early twentieth-century queer of color histories. Reconceptualizing masculinity through a critique of homosociality, I queer España-Maram's narrative as a means to articulate the homoerotic possibilities and realities contained within the contours of Filipino masculinity. While her analysis reveals the overlapping politics of race, class, gender, and sexuality, she primarily contextualizes Filipino immigrant masculinity in heteropatriarchal terms. Therefore, my reading considers how queerness destabilizes such an idea of masculinity by discursively contesting its socio-historical meanings. Moreover, I situate Filipino immigrant masculinity as a type of queer formation vis-à-vis heteronormativity. In queering Filipino masculinity, I blur the line between homosociality and homoeroticism and lay bare the multiple, contradictory variations of gender and sexuality across race, place, and time.

Schroeder, Will (University of Virginia) wfs9s@virginis.edu

An Inverted Diaspora: Globalizing Queer Affect in Urban China

Anthropologists of non-Western queer communities have been searching for an appropriate way to theorize the partially external orientation of many gays and lesbians around the world. In asking ourselves how we can explain the way that queer people feel both a sense of global unity and a sense of local peculiarity, we have created a rift between theories of homogenization and specificity. Drawing on the scholarship of queer migration and diaspora, this paper proposes that we recognize the interdependence of the global and the local by giving equal attention to attempts by queer people in various communities around the world to emphasize their particularity as well as to diminish it, escape it, or change it. This paper bases its conclusions on ethnographic fieldwork with gay and lesbian communities in Beijing, China, whose constituents rarely travel internationally yet often feel connected to their queer peers across the globe. Acutely aware of developments in other parts of the world, many gays and lesbians in Beijing attempt to integrate themselves into a globalized movement by interacting both electronically and face-to-face with expatriate and foreign peers and also by consuming globally circulating media. Such exchange provides them with additional sources of mental and emotional fortitude for addressing the difficulties of daily life, but it also makes them part of an "affective diaspora." Scholars of diaspora traditionally posit that communities moving beyond their homelands tend to reify and dehistoricize the home culture, but gays and lesbians in Beijing invert this process. By challenging the focus on

physical movement both in theories of queer migration and in theories of diaspora, this paper emphasizes the imaginative and emotional transnational journeys lesbians and gays make every day toward a placeless but encompassing queer homeland.

Siddons, Louise (Michigan State University) louise@eden2.com

"They are a queer looking lot": Frank Van Sloun's Representations of Lesbian Sexuality

Frank Van Sloun (1879-1938) kept his technically experimental *Andalusians and Two Amazons—Daughters of Sappho* private, never exhibiting or selling these unusual representations of lesbian couples. Van Sloun was born in Minnesota, and studied at the art school in St. Paul before moving to New York to attend the Art Students' League. Giving up the League in favor of studying under Robert Henri at the Chase School, Van Sloun eventually found the climate and conditions of New York life debilitating, and moved to San Francisco in 1911. He began teaching at the California School of Design, and was soon recognized as an outstanding artist and teacher. In 1914 Van Sloun received his first mural commission, and from then on he was equally occupied, as artist and teacher, with painting, printmaking, and mural commissions. While his paintings retained the Ashcan-derived realism of his early schooling, Van Sloun's murals were executed in a more idealized, Art Deco style. His prints, for the most part monotypes and etchings, were stylistically distinct from both murals and paintings, evincing an immediacy that his work in other media lacked.

Andalusians and Two Amazons—Daughters of Sappho are both part of a series of representations of lesbian couples. The artist made these two etchings using his "new process," a more direct etching method that he had developed upon his return from a trip to Europe in 1930-31. Brushing the etching acid directly onto the copper plate, Van Sloun created rough, impressionistic three-dimensional surfaces that rivaled his two-dimensional modeling. Each etching presents a couple made up of physically similar women—indeed, all four women appear alike, with their profusion of dark hair and gently smiling features. The prints' curious titles suggest an interpretation that distances Van Sloun's images from the newly visible lesbian culture of San Francisco and New York. In this paper, I discuss the connections between Van Sloun's iconography and: the contemporary representations of freakish bodies (as in the 1932 film, *Freaks*); the mythological and fantastic (an interest shared by artists such as Arthur Bowen Davies in a similar series of prints); and contemporary discourses of nationalism and national sexualities. I suggest that Van Sloun used his new process etching style to engage in a critique of lesbian sexuality that purposefully (and in keeping with broader contemporary trends) located homoeroticism outside the interwar United States both temporally and geographically. This impulse seems directly related to the artist's own uncomfortable relationship with his sexuality, about which he was anxious and often obsessively secretive.

Sondheimer, Steve (American University) steve.sondheimer@gmail.com

19th Century Circumcision and its Implications with Deviant Sexual Acts

The onset of emancipation and assimilation in late 19th century Western Europe disrupted old forms of Jewish identity and created new forms of anti-Semitism. As European nation-states formed and redefined citizenry, the solution to the Jewish Question changed. The circumcision debates reveal that state unification created a fluid yet undefined Jewish identity. Jews lacked authority and ownership over an identity as Jews and as citizens of nations. The Jew became a queer subject—a questionable, undefined, and wandering subject amongst the majority gentile community. Circumcision, the mark of the Jews, was opposed to the assimilation ideals of modern society. As Europe modernized, the emerging secular Jewish medical community gained authority over rabbis in defining Jewish identity. Jewish doctors, Sigmund Freud, Joseph Bergson, and M.G. Salomon used circumcision as the catalyst for racializing the Jewish people as queer or effeminate, weak, and sexually deviant in order to promote assimilation. Through defining and reaffirming the Jew as “other” or queer, the Jewish medical community aided European nation-state building in formulating a racialized identity of the Aryan as the model citizen.

Sosa, Joseph Jay (University of Chicago) jaysosa@gmail.com

“Eu Sou Simpatizante:” Translating Gay-Friendly Urban Space in São Paulo

The term *simpatizante* (literally sympathizer) has a colorful history in Brazilian queer identitarian politics and social life. Conceived in the mid-nineties as a cultural translation of the English, “gay-friendly,” it became part of the common queer abbreviation GLS (gay, lesbica, simpatizante), and a quasi-recognized segment of the queer community in Brazil. Today, *simpatizante* is widely invoked (and sometimes misused) to designate competing social identities and even regions of the city of São Paulo. When the former mayor of São Paulo, for instance, declared herself a *simpatizante* to the Brazilian press, she referenced her attendance at the São Paulo pride parade and the importance of the event as the largest annual tourist event for São Paulo. Meanwhile other self-identified *simpatizantes* interviewed during preliminary pre-fieldwork expressed feelings of social exclusion from GLS bars, restaurants and other community establishments. Finally, the continuing use of the English “gay-friendly” to distinguish social spaces that are not explicitly GLS suggests that *simpatizante* has taken a sociolinguistic life of its own. This presentation will draw upon preliminary research on the invocations of *simpatizante* in the Brazilian press, gay city guides, and among self-identified *simpatizantes* and offer a few possibilities as to how to interpret this rather queer category.

Turner, Georgina (Loughboror University) GTurner2@lboro.ac.uk

Welcome to Dykesville: Constructing 'Us' in Diva magazine

For years mainstream women’s magazines have been the focus of academic attention paid to the construction of heterosexual womanhood, and increasingly men’s magazines have received the same attention with regard to masculinity. Very little work has been done on lesbian magazines and how they reflect and construct lesbian identities. I am

currently researching my thesis, which examines DIVA magazine, Britain's only mainstream national lesbian magazine, between 1994 and 2004. Adopting a multiple-method approach, I am using (quantitative) content analysis, discourse analysis and semi-structured interviews to look at the construction of identity.

This paper explores the construction of collective identity; that is, a sense of 'us', through various linguistic devices and repertoires, including metaphor, pronoun use (and modification) and stereotypes. These often seem to foster not just a relationship between the reader and the magazine but a somewhat less typical sense of a relationship between readers. The most prominent metaphor identified in the sample is that of Us As Location, expressed using references to lands, worlds and nations. I note with interest the similarities between this construction of lesbian collective identity and the typically-found construction of national collective identity, tending as it does to rely on notions of membership, contribution and (shared) experience, and difference from 'them'. In Britain in the mid-1990s, widely-circulated media material produced by lesbians about lesbians and for lesbians was exceptionally rare (even now, DIVA continues to bear a rather significant burden of representation in terms of print media). The apparent emphasis on constructing a community of readers suggests an attempt to overcome that cultural invisibility and isolation.

Uscher, Dylan (University of Toronto) dylan.uscher@utoronto.ca

"I'm like, 'That's so gay!": A Sociolinguistic Analysis of GLBQ (Gay, Lesbian, Bisexual, Lesbian) Speech in Canadian Youth

This paper explores the effect of sexual orientation on two grammatical features: quotative *be like* (1) and intensifier *so* (2).

(1) The kids are like "Brigitte!" (QUR/O)

(2) You fell asleep and didn't come back! I was *so* mad (QUR/C)

The quotative (Tagliamonte and D'Arcy 2007) and intensifier (Tagliamonte 2008) systems are undergoing rapid linguistic change, particularly in youth populations. This makes them pivotal for the study of how subgroups of a population participate in innovative developments.

The current study is based on a unique corpus comprised of native speakers of Toronto English between the ages of 14-28 who also identify as gay, lesbian, bisexual and/or queer. In order to achieve appropriate comparison, this paper also analyzes the quotative and intensifier systems in speakers matched by age and sex from the University of Toronto Archive of Spoken Materials (Tagliamonte 2003-2006).

This paper addresses three research questions: 1) Are there any statistically significant differences between the speech of GLBQ youth and the baseline counterparts? 2) How do sex and educational status affect these factors? And, 3) what do our findings suggest about the 'bigger picture' in terms of GLBQ youth's role in linguistic change? By considering these questions, this paper will provide unique look into the GLBQ speech

community as well as fresh insights into linguistic change in complex speech communities.

VanderStouwe, Chris (San Francisco State University) chrisv@sfsu.edu

Restoring Tradition or Protecting Civil Rights: The Media's Discursive Role in the De-legitimization of Same-Sex Marriage through Coverage of Proposition 8

With the recent passage of California's State Proposition 8, the state's electorate voted to eliminate the rights of same-sex couples to marry, a right recently granted by the California State Supreme Court. This paper uses a Critical Discourse Analysis (CDA) approach to analyze coverage in the San Francisco Chronicle directly before and after the November 4, 2008 election to analyze how the media is portraying the issue of same-sex marriage to the public. With discursive power and control of public sentiment largely in the hands of the media, this approach is useful to uncover the message being conveyed beyond the simple reporting of facts. Conclusively, the Chronicle's coverage of Proposition 8 and its aftermath shows how the media's discursive control over the issue of same-sex marriage perpetuates the current social norm of 'traditional marriage', thus creating a de-legitimization of same-sex marriage and its supporters.

Valeri, Maria Amelia (Catholic University) maviterib@yahoo.com

Latino 'Queer' voyages

"Queer" and "Latino" are not stable categories but are constantly invented and reinvented and politicized according to diverse constructions of "sexuality", "race" and "ethnicity" as my ethnographic research carried out between 2004 and 2007 in D.C. and El Salvador further illustrates. By mapping the way in which "queer" travels through D.C. Latino neighborhoods and El Salvador, I hope to bring into the discussion how the production of new meanings account for different discourses of resistance. The conflation of 'queer' and 'Latino' speaks of the malleability of labels and the political creativity in which these are reinterpreted by the LGBT Latinos. Embracing 'queer' might also play into the assimilation rhetoric that silences notions of "Latinidad" into a homogenous "American". The meeting point where 'queer' and 'Latino/a' clash raises an array of inquiries around the epistemological 'western' construction of non-heterosexual sexualities as 'white'.

Vélez S., Carlos Martin (Brescia University) cmartinvelez8@yahoo.com

Meanings of Gay and Hispanic/Latino labels in US newspaper texts: A critical discourse analysis

Drawing from a larger project on a critical discourse analysis of the meanings of Hispanic/Hispano, and Latino labels in the New York Times, San Antonio Express News and La Prensa (bilingual newspaper in San Antonio), this paper focuses on the meanings associated with gay, Hispanic, Hispano, Latino and orientación sexual (sexual orientation) in selected newspaper articles in English and Spanish within this larger

corpus. The methods of analyses are drawn from media studies, corpus linguistics and critical discourse studies and aim to provide a lens to better understand the discursive construction of dominant ideologies of Gay Latino groups' representation in popular media. The paper reveals that Gay and Hispanic/Hispano and Latino are usually associated with other words including, lesbian, blacks and other racial minorities; the newspaper articles topics are associated with the Performance Arts and Media, and the almost the complete absence of the voices of those self-identified as Gay Latina/o in these representative texts. The paper argues for the importance of considering these hegemonic spaces of Gay Latino representation to deconstruct ethnic/racial and sexual orientation ideologies by incorporating critical language/discourse awareness projects in academic and non-academic institutions.

Vester, Katharina (American University) vester@american.edu
Queer Appetites, Butch Cooking

Traditionally, American cookbooks have dished up advice on how to prepare and present food along with heteronormative ideas of women's identities and the structure and organization of marriages and families. These texts mainly defined cooking as a woman's labor of love, literally ingested by their husbands and children with every meal.

In response, lesbian authors have creatively ridiculed, subverted and reclaimed the exclusionary structures of these texts in their poetry, novels and autobiographies, as well as in a small number of cookbooks identified as catering to the lesbian palate. This talk explores the strategies put forward in these texts and the different modes suggested on how to feed, care and cook for the lesbian body.

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Marry, Mary! (Quite Contrary): Homosexual Marriage in ONE Magazine, 1953–1959

The debate over same-sex marriage is hardly new but harkens back over fifty years to the first publications of the homosexual/homophile movement that originated in Los Angeles with the founding of the Mattachine Society and the launch of ONE Magazine. This paper presents an overview of this discussion as it manifest in ONE's essays and editorials in the 1950s, illustrating how the topic was first broached and how the conversation changed over the decade. Though the concept of sodomy was controversial enough, it will be shown that the postmaster, and the United States Courts, became especially threatened when the magazine's topics changed from same-sex sex to same-sex romance. Using textual and contextual analysis, the intentions of ONE's editors will be explored. Were these discussions serious, or were they titillating topics designed to engage a broader readership? Did ONE's editors ever really imagine that the argument over same-sex marriage would become a topic of national debate? What can this sort of linguistic inquiry tell us about how the national ethos regarding homosexuality, and the attitudes of today's LGBTQ movement, have changed and developed over the past fifty-plus years? In exploring these questions, this paper will posit that there may be important

lessons to be learned in considering these early battles that today's LGBTQ activists might benefit from in their ongoing struggle to secure equal rights in marriage.
