

Does anyone do *'lesbian and gay studies'*? The formulation likely sounds quaint when gender and sexuality studies now aims its sights at so much more than what these identities designate. Just as feminist, queer and trans theory hotly debated the political and philosophical shortcomings of 'identity' in the 1980s and 90s, the 2000s and 2010s have given us the frameworks of homonormativity, homonationalism and queer liberalism to articulate how lesbian and gay identities in particular can become acute vectors of a racist modern governmentality. Across a range of politically-engaged scholarship, non-identitarian positions continue to seem like the most sophisticated ones.

Yet, in other ways, identity still looms large across our lives, outside and inside the academy. Social and political emergencies continue to make the work of identity-based movements urgent and necessary. Scholarly controversies often circle back to identity: in *'Trans* Studies Now'*, a recent issue of *TSQ (Transgender Studies Quarterly)*, a special forum responds to the argument that, of all things that could have been decentred in trans studies, it has, curiously, been transsexual identity. *The Black Scholar* has oriented a recent issue around the question *'What was Black Studies?'*, not to signal its end, but its vitality. Outside of the interpretive humanities, 'lesbian' and 'gay' read differently and ground work in disciplines such as history and sociology. Recent events beyond the Anglophone world – for example, in Poland and Hungary – show that these identities have not lost the political urgency that they may seem to have done in other contexts.

So what happened to *'lesbian and gay studies'*? In what ways does such a formulation seem retrograde, if it does? What would the field have looked like without the strong impulse to self-deconstruction on which it was founded? How does this impulse relate (or not) to the structure of other identity knowledge domains? If 'lesbian' and 'gay' do not seem like the most urgent or necessary political identifications now, then what else could they be for? This symposium will gather scholars from across the academic and activist trajectory of lesbian and gay studies to ask these questions and more.

ICI Berlin
Christinenstr. 18-19, Haus 8
D-10119 Berlin
Tel: +49 30 473 7291-10
www.ici-berlin.org
www.ici-berlin.org/events/what-happened-to-lesbian-and-gay-studies/

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BERLIN INSTITUTE FOR CULTURAL INQUIRY

**What
Happened
to
Lesbian and
Gay
Studies?**

Symposium In English

With
Kadji Amin
Hongwei Bao
Darius Bost
Ann Cvetkovich
Jennifer DeVere Brody
Rachel Corbman
Guy Davidson
Carolyn Dinshaw
Antke Engel
David Halperin
Heather Love
Amber Jamilla Musser
Chandan Reddy
Peter Rehberg
Celine Parreñas Shimizu

**17-18 June
2021**

Organized by
Ben Nichols

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Programme

**Thursday,
17 June 2021
17:00 (CET)**

17:00 – 17:15 **Introduction by Ben Nichols**

17:15 – 18:45 **Panel 1**
Rachel Corbman and Darius Bost
Chair: Sam Dolbear

18:45 – 19:15 **Break**

19:15 – 20:45 **Roundtable**
GLQ: A Journal of Lesbian and Gay Studies:
Past and Present: Jennifer DeVere Brody (Chair), Celine Parreñas Shimizu, Chandan Reddy, Ann Cvetkovich, Carolyn Dinshaw and David Halperin

20:45 – 21:45 **Break**

21:45 – 23:15 **Panel 2**
Amber Jamilla Musser and Kadji Amin
Chair: Rachel Aumiller

Tune in from anywhere

17 June 2021	Starts	Ends
US West Coast	08:00	14:15
Salt Lake City	09:00	15:15
US East Coast	11:00	17:15
UK	16:00	22:15
Berlin	17:00	23:15
Sydney	01:00 (18 June)	07:15 (18 June)

**Friday,
18 June 2021
10:00 (CET)**

10:00 – 10:05 **Introduction by Ben Nichols**

10:05 – 11:30 **Panel 3**
Guy Davidson and Hongwei Bao
Chair: Ben Nichols

11:30 – 12:00 **Break**

12:00 – 14:00 **Panel 4**
Antke Engel, Heather Love and Peter Rehberg
Chair: Alison Sperling

14:00 – 15:00 **Wrap-up**

Tune in from anywhere

18 June 2021	Starts	Ends
US West Coast	01:00	05:00
Salt Lake City	02:00	06:00
US East Coast	04:00	08:00
UK	09:00	13:00
Berlin	10:00	14:00
Sydney	18:00	22:00