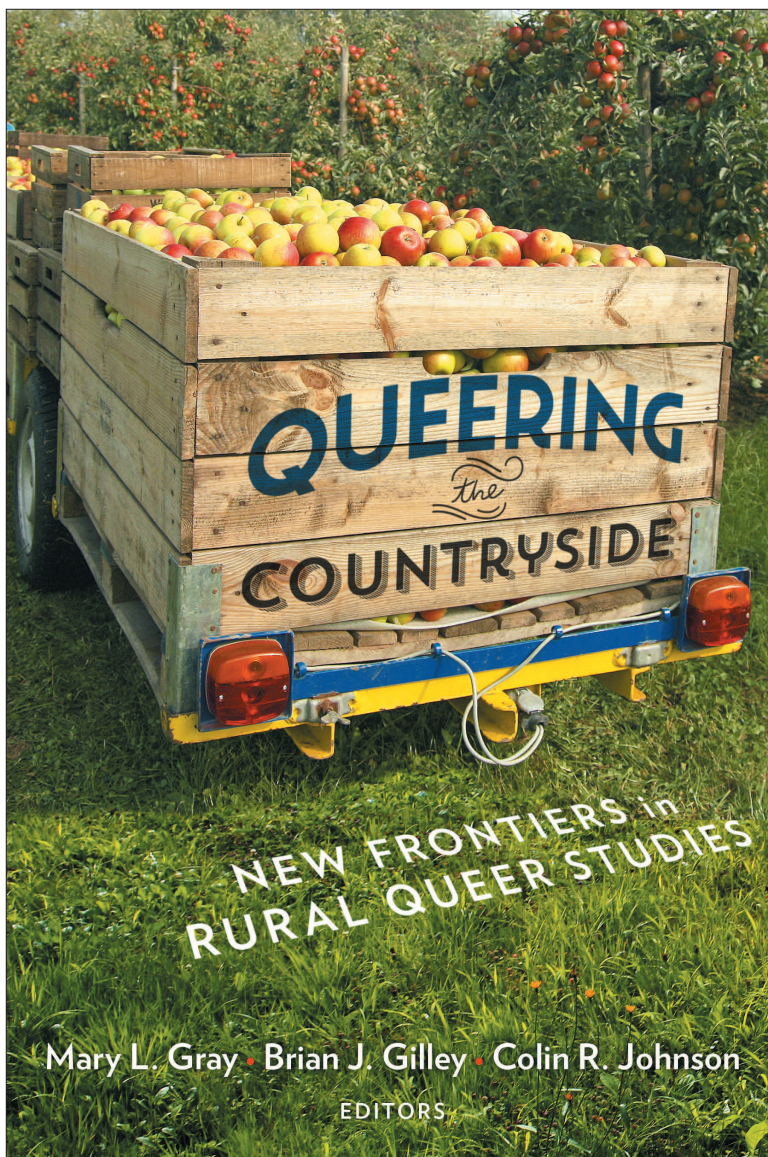


QUEERING THE COUNTRYSIDE

INSTRUCTOR'S GUIDE



Rural queer experience is often hidden or ignored, and presumed to be alienating, lacking, and incomplete without connections to a gay culture that exists in an urban elsewhere. *Queering the Countryside* offers the first comprehensive look at queer desires found in rural America from a genuinely multi-disciplinary perspective. This collection of original essays confronts the assumption that queer desires depend upon urban life for meaning.

By considering rural queer life, the contributors challenge readers to explore queer experiences in ways that give greater context and texture to modern practices of identity formation. The book's focus on understudied rural spaces throws into relief the overemphasis of urban locations and structures in the current political and theoretical work on queer sexualities and genders. *Queering the Countryside* highlights the need to rethink notions of "the closet" and "coming out" and the characterizations of non-urban sexualities and genders as "isolated" and in need of "outreach." Contributors focus on a range of topics—some obvious, some delightfully unexpected—from the legacy of Matthew Shepard, to how heterosexuality is reproduced at the 4-H Club, to a look at sexual encounters at a truck stop, to a queer reading of *The Wizard of Oz*.

A journey into an unexplored slice of life in rural America, *Queering the Countryside* offers a unique perspective on queer experience in the modern United States and Canada.

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INTRODUCTION

SUMMARY

Countryside explores the misconceptions of rural life that have been propagated by the urban centers for decades. In particular, it focuses on the LGBT community, and the ways in which its members thrive there, despite the popular narrative that it is impossible for them to do so. The general urban consensus seems to indicate that LGBT youth that live in rural areas are consistently oppressed, and just have to “tough it out” until they finish high school and head to the big cities. This narrative indicates that the cities are welcome to all, and as a consequence the countryside is vilified. And yet there are massive queer communities all across the rural United States. How can that be?

The argument put forth in *Queering the Countryside*, claims that the narrative regarding the LGBT countryside culture has been hijacked by urban centers. There exists a tendency to valorize the urban centers, a term known as “metronormativity”, and it is this tendency that *Queering the Countryside* seeks to understand. First, how it came about that cities are considered the meccas of queer culture, and second, how the limitations forced by metronormativity end up limiting the LGBT community, as well as LGBT studies.

Through a series of essays, each exploring a different facet of the rural LGBT lifestyle, *Queering the Countryside* establishes a different narrative, one that takes the gay imaginary in a different, more open direction. One that does not enforce such strict limits on what it means to be queer, and how a member of the LGBT community ought to live.

QUESTIONS FOR DISCUSSION

- In what ways does the concept of metronormativity effect the development of LGBT studies, and in turn the evolution of the queer community?
- Is there a switch between vanguardism and the conservatism evident in the current LGBT field? If so, where does it manifest?
- At what point does the “gay imaginary” create a strict, if not limiting narrative?

OUR BACK HOME: An Exploration of LGBT Identities and Community in Rural Nova Scotia, Canada

Kelly Baker

SUMMARY

This essay revolves around the definition of LGBT communities in rural Nova Scotia and urban Halifax. The basic conflict that was presented in the introduction is further elucidated here. First, the status of Nova Scotia is explained. The general deterioration of the region that is correlated with the dwindling of the fishing and agricultural. In addition to the loss of jobs, an incident from the 2008 pride parade is brought up, where the mayor refused to raise the pride flag citing religious reasons.

Having given this background, this chapter examines testimonies gathered from 14 subjects. These subjects were all found via snowball sampling, and are predominantly middle/working class and white. All of them identify as part of the LGBT community. As a result, the focus becomes the connection they make with one another and the greater LGBT community.

When talking about growing up in rural areas and urban areas, all participants remark that they faced homophobic comments. Especially during high school. But when speaking about adulthood, several patterns present themselves. The prominent one being movement from the Nova Scotia to Halifax. Many who did not feel like they belonged in their youth moved there, and what they found both aligned with their expectations and fell short. There exists a very large community in the city, but it is not necessarily accepting. Not due to any homophobic tendencies, but due to class, age, and racial differences. As if the metronormative standard was not met by some of the subjects, and as a result they have no place in the community.

In addition, there are several dangers of the so called "safe" city that are not often thought about the general myth of the cities. Primary among these dangers is drug abuse, and sexual violence. Young LGBT men and women (especially men) who arrive in the city are sucked into a lifestyle of excess that they were never used to. As a result great deals of them enter a drug fueled lifestyle, one prone to sexual violence on many occasions.

A second, equally important facet is the limitation of the queer identity imposed by the urban center. As was said above, there was an expectation as to what a metronormative queer ought to be. But there are multiple subjects who simply did not fit. Not because their sexuality was lacking, but because they did not posit their sexuality as the most important facet of their being. There seemed to be an expectation that if one is not visible enough (visibility politics), then one is not truly queer.

OUR BACK HOME: An Exploration of LGBT Identities and Community in Rural Nova Scotia, Canada

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In turn, many return, or simply never leave the countryside. The communities there are small, and at times isolated, but nevertheless they are very close knit. In addition any urban limitations upon the definition of being queer are lifted in the rural communities.

In fact, many of these communities do something that goes against popular belief. They thrive. Using the internet in order to establish and maintain connections, they provide a bastion of acceptance that functions on a fundamentally different level than the urban queer communities.

QUESTIONS FOR DISCUSSION

- How does the conflict between the ideal and the real manifest itself in the queer communities in urban centers?
- How has the advent of the internet and social media changed the development of rural queer communities?
- At what way does the urban queer definition affect the development of the rural queer communities?

HORATIO ALGER'S QUEER FRONTIER

Geoffrey W. Bateman

SUMMARY

In 1864, Horatio Alger was accused of sexual molesting boys while acting as a pastor in Brewster, Massachusetts. Following these allegations he left the church and began writing novels. These novels were considered homoerotic, focusing on the queer relationships between young boys and their older mentors.

When writing he used a similar template for many of his novels. A poor young boy from the urban east would leave home and head out west. There he would be taken under the wing of a wiser older benefactor. Sometimes for farm work, other times in mines, but always in what might be considered at the time proper labor. There these boys, usually characterized as good natured and kind, would be put to work. This work would instill in them values of hard work, and would turn them into men. All under the tutelage of their benefactors.

The exploration of this chapter focuses on two themes. First, that the boys growing up in the eastern urban centers are weak. Soft in the way of boys; and that softness is removed from them by hard labor out west. This characterization paints the rural west as a place of exploration of growth, where a young boy can become a man.

The second major theme is the relationship that allows a young boy to become a man. Through a homoerotic, yet non-sexual, these boys flourish under the tutelage of their mentors. Through extreme closeness they grow and form themselves into men. It is important to note that while these relationships are quite homosocial in nature, actual sexual relations between the men and boys is frowned upon.

Instead, Alger creates the deviant character of the Chinaman in order to embody all the negative traits of manhood. The effeminate, deceitful, and homosexual Chinaman is a character used often in Alger's stories, as an inverted reflection of the protagonist, and by extension Alger's entire idealized vision of the queer frontier.

This chapter concludes with a combination of the two main themes of Alger's work. As the boy becomes a man, Alger's stories usually conclude with him returning east. Once there he uses his newfound wealth to establish himself. Here the dichotomy of Alger's work shows itself. While the young man had to go to the purifying west, all that he has learned and earned is only of meaning in the east. Despite belittling their importance, it is there in the urban centers of the east that Alger posits the future of his protagonists. In this way Alger both rejects the urban in favor of the rural, yet necessitates its existence.

HORATIO ALGER'S QUEER FRONTIER

Geoffrey W. Bateman

QUESTIONS FOR DISCUSSION

- How do the novels of Horatio Alger chart the progress of queer sexuality in the frontier?
- In light of the relationships between young men and their older benefactors, how does Alger posit that relationship in conjunction with a sexual relationship between men and women?
- How does Alger's frontier compare and contrast with the "definition free" nature of modern rural communities?

SHERWOOD ANDERSON'S "SHADOWY FIGURE"

Rural Masculinity in the Modernizing Midwest

Andy Oler

SUMMARY

This chapter concerns itself with Sherwood Anderson's novel *Poor White*. The novel focuses around the character of Hugh McCvey, who, like the book's central setting, defies definition. And it is the defiance of definition and general ambiguity of rural life that form the backbone of this chapter.

At the start of *Poor White*, the protagonist leaves his rundown hometown and sets out to the city intending to be "a man among men." This desire to become something else is paramount to Anderson's exploration, because it is stated from the start, that Hugh is something of a queer man. He is not thought of masculine, or manly, and that perception is crucial for the exploration of the ambiguous countryside that this chapter focuses on, because despite his queer nature, Hugh desires competition, mobility, and future productivity; all of which are linked with masculinity in the novel.

Poor White displays a particular balance. One bound between urban and rural, and the individual and the communal. It is best shown in the small town that becomes the novel's main setting. When Hugh arrives in the city, he quickly finds that life there is not for him, and he leaves, finding a town larger than the one that he came from, and yet distinctly rural. In this town he starts making a name for himself, marries, and becomes an inventor. He seeks to make life better for the town as a whole with his creations, but when he fails financially, he resorts to taking money from city capitalists.

This in a way represents a failure of the rural life, because when he fails and his community cannot support him, Hugh begins to focus on himself. Thus, Hugh as the individual succeeds, but he succeeds alone, without his community. In this way, Hugh attempts to achieve what is called a usable present. A state in which one adapts continually instead of staying stuck in the past, and as a consequence, failing. And it is this failure to adapt that is evident throughout this chapter. Whether it is Hugh's reluctance to adapt or the countryside not leaving behind its nostalgic trappings and embracing the modern chaos.

QUESTIONS FOR DISCUSSION

- ➔ Is there a place in a modern society for the community? Or does this time belong to the individual?
- ➔ How does the shadowy and ambiguous nature of Bidwell reflect the general state of rural life?
- ➔ How do the definitions of masculinity contrast with Hugh's queer nature? In what way do they push past him, and in turn, how do they lead to his failure?

A CLASSROOM IN THE BARNYARD:**Reproducing Heterosexuality in Interwar American 4-H**
*Gabriel N. Rosenberg***SUMMARY**

This chapter explores the rural 4-H movement that arose during the 1930s and 1940s. This 4 H's stood for Head, Heart, Hands, and Health. The conception of the movement can be traced back to the rural decline of the early 20th century. In response to this decline, the 4-H movement started as a way to reinvigorate the countryside.

Its methods and its resistance to urban life will be the focus of this chapter. The movement was focused on producing a new generation of rural healthy, wholesome Americans. In order to do this, it practiced eugenic practices. Boys and girls would be constantly scored based on their looks, and the most attractive would be encouraged to couple. This practice was practiced nationally, with competitions, where each chapter would nominate their most impressive subjects. It is important to say, that in addition to not allowing any people of color to join these competitions, the 4-H movement was very much against queer relationships. With their focus on reproduction, there was no place with such unnatural relationships.

The program would imbue what it considered proper values in boys and girls. Boys would learn how to be hard working and masculine, while women would be taught mothering skills. By keeping each gender within a defined role, 4-H believed that it would be helping a new generation even better than the one that preceded it. All of its practices were rationalized, by the belief that the state had a moral right to foster the healthiest, most moral, and all around best citizens.

QUESTIONS FOR DISCUSSION

- ➔ How do the sexual standards of 4-H effect the development of queer communities in the countryside?
- ➔ What is the place of the state in regulating the sexual development and behavior of its citizens?

THE WAITING ARMS OF GOLD STREET: Manuel Munoz's *Faith Healer of Olive Avenue* and the Problem of the Scaffold Imaginary

Mary Pat Brady

SUMMARY

This chapter attempts to answer the following question: "What does it mean for sexuality to be lived as oriented?" It first states that there are two defining factors that impact our view on gender, race, and sexuality. Those factors being scale and time.

The two intertwine in order to create what generally considered a scaffold imaginary. We tend to view something in a specific order, as levels of a scaffold. But that tends isolate each level from the next. When applied to sexuality, this tendency makes our exploration limited. We want to define queer, rural, urban as distinctly separate things. The danger of scale as shown in this chapter, is that it can lead to a "flattened" view of things which are quite three dimensional.

The second factor of time is related in the same fashion. By determining that sexuality or race are just one thing, we limit what they are. Time effects them, whether it be the changing definition of sexuality, or an individual's sexual identity, nothing is fixed. Everything is in flux, and should be viewed as such.

The alternative posed in this chapter is the notion that our exploration should not focus on the terms, but the connections between them. By suggesting this interconnectivity, this chapter does away with the scaffold theory. In addition it calls for a shelving of the popular notions of the closet and visibility politics, claiming that the two limit queer studies and development. Instead, it claims that the connections between concepts and individuals should be what we study in order to better understand the queer community and its terminology.

QUESTIONS FOR DISCUSSION

- ➡ How does the tension between nostalgia and modernity contribute to the development of queer studies?
- ➡ What are other ways in which scale and time limit the studies of queer rural communities?
- ➡ In what ways will the study of connections be different than one of distinct two dimensional terms?

SNORTING THE POWDER OF LIFE: Transgender Migration in the Land of Oz

Lucas Crawford

SUMMARY

In *The Marvelous Land of Oz*, Frank L. Baum, returns to the land of Oz. There he introduces the character of Tip, a young boy who has been banished from the city of Oz to the rural countryside of the magical land. Tip's journey is one that leads him to the city itself, where he is magically restored back into his original female form. This "restoration" becomes the focal point of this chapter and its examination of gender politics in Oz and the nature of transgender growth in the both the city and the countryside.

In the land of Oz, the concept of sexuality is far more fluid. One only needs to look at the many patchwork characters that permeate the series to know this. The parts that constitute these characters are secondary to the characters themselves. They are not defined by their parts. This approach to gender is evident throughout the series, but in *The Marvelous Land of Oz*, the tension between the urban emerald city and the countryside gives a unique spin to the relationship.

Because it is in the city that Tip becomes his true self. As he had to come to the city to become his true self. A sentiment echoed often in the modern metronormative narrative. Once Tip becomes Ozma, she becomes the rightful ruler of Oz and the people rejoice. And yet, the twist lies both in Tip's initial rejection of his transformation, and the character of Jinjur.

Jinjur leads an all-female rebellion against the patriarchy of Oz. She is defeated at the end, and there lies a unique conflict in the novel. Jinjur wants power and equality and freedom. Tip escapes the countryside for the same reason. And yet Jinjur's defeat is celebrated and she vilified, while Tip's restoration into Ozma is celebrated. This chapter raises the question if that lacking thing is her gender, and if so is Tip's transformation meant to offset that?

QUESTIONS FOR DISCUSSION

- How is Tip's journey influenced by his background in the countryside?
- Are the green spectacles forced upon the citizens of the Emerald City representative of metronormativity?
- What is the place of wizards in the countryside? Is their magic of transformation different from that of the city? Is the change in gender different in rural and urban locations?

OUTSIDE FORCES: Black Southern Sexuality

Latoya E. Eaves

SUMMARY

This chapter briefly touches upon the racial element of queer life. Exploring the lives of three women in Asheville, North Carolina, this essay shows the ways in which race effect the acceptance of LGBT members within their own community. An example is give of white lesbians who are racist against black lesbians. Acceptance does not have to be complete, as shown by the fact that while Asheville is considered a very LGBT friendly city, there are still plenty of place in which members of the community are not welcome.

Some members of the community are wholeheartedly accepted by their family, and yet entirely rejected by their churches. In addition, there is an extra layer of tension between racial groups, and those are do not strictly belong in either. People of mixed race are often rejected from multiple communities on account of them not belonging in any one group.

These chapters brings into question matters of identity, race, sexuality, and the general way in which geographical location can impact the three.

QUESTIONS FOR DISCUSSION

- ➔ Compare and contrast the urban metronormativity to the rural regionalism and its limitations in regards to the queer identity.
- ➔ What are the effects of the rejection of the LGBT community by major institutions (such as local churches in Asheville)? How does this rejection shape the rural queer narrative?

“WE ARE HERE FOR YOU”:

The It Gets Better Project, Queering Rural Space, and Cultivating Queer Media Literacy

Mark Hain

SUMMARY

The It Gets Better project is a collection of online videos, mostly homemade encouraging young LGBT members. The idea behind the project is to provide a community who people they have none. It is meant to alleviate the crushing and aggressive loneliness many LGBT youth feel, especially in the countryside, where more visible LGBT communities are hundreds of miles away.

This chapter examines the flaw inherent with this project and others like. That is not to say that the project is negative, but the problem lies in its central message, the “stick it out” approach. This message implies that all will be well for the LGBT youth once they reach the cities. Which has been shown to not be entirely true. The second problem, is that there might be young LGBT members who want to stay in the rural communities, and this kind of message isolates them. There is the inherent idea that there is something wrong with them if they want to stay instead of leave, which in turn compounds their isolation.

Consequently, these videos tend to enforce the metronormative narrative, but there are exceptions. There are videos that emphasize the value of rural life and values and the connection to nature one can have away from the urban centers. This chapter ends further elucidates the need for a variety on perspectives on queer communities, one that emphasizes similarities instead of differences.

QUESTIONS FOR DISCUSSION

- How can popular culture help form an attachment to a community for those who lack one?
- How can the wider LGBT community reach out to those who do not wish to leave their communities or cannot leave?
- In what way does the eroticization of rural communities and rural life affect the great queer communities?

QUEER INTERSTATES: Cultural Geography and Social Contact in Kansas City Trucking Co and El Paso Wrecking Corp.

Ryan Powell

SUMMARY

In the 1970's Joe Gage released a trilogy of hardcore pornographic film known at the "working man trilogy." These films were released at a time when a new movement amongst gay men had come about. These gay men were no longer apologetic about who they were, they were proud of it. This chapter explores the resonance of these films in the 1970's climate.

These movies presented a narrative set both in cities and in rural area, and the spaces found in-between the two on interstates and rest stops. In these undefined places, two buddies travel in a truck. It is important to note, that both of these men are manly rugged men. Not the effeminate type popularized by the media. They don't identify as homosexual, or as anything for that matter. These films portray a situation where two men sleep with one another while a woman watches. All parties are satisfied by the affair's end, and there is no judgment.

This comfortable ambiguity extends to the various partners that the two leads go through. They are of different races, and genders. The movies go on to address the fragility of the masculine identity, and the ways in which we deflect the sexual tension found between men (sex, drugs, alcohol). In general, this chapter deals with the very definitions of relationships, and the general opposition to the limitation of sexual relations to just once space. It challenges social norms, and in turn how we view the undefined queer life.

QUESTIONS FOR DISCUSSION

- ➔ How is an open definition of relationship and sex affect the LGBT community? And notions of sexuality in general?
- ➔ Is the ambiguous space of the films a rejection of rural and urban life? Or is it a combination of the two?
- ➔ Is the sexual tension inherent in male sexuality connected to the ardent critics of the LGBT community?

EPISTEMOLOGY OF THE BUNKHOUSE: Lusty Lumberjacks and the Sexual Pedagogy of the Woods

Peter Hobbs

SUMMARY

In the late 19th century and the early 20th century, the Lumberjack was a central figure in the Canadian history and mythology. The hinterland where the lumberjack existed was a very isolated and very sexual place. This chapter charts the lifestyle of the queer lumberjack and its eventual end.

As with many specimens, the Lumberjacks did not identify as homosexuals, they simply had intimate relations with one another. At first they had a reputation as ruffians and roughnecks in the general public. But overtime the public began to favor them over the academic types that were the elite of society. As the lumberjack became romanticized, their cultures drew attention. This manifested in an outside intervention into the lumberjack societies. Reverend Alfred Fitzpatrick took special interest in their communities. With the companies that ran the communities, he began to instruct the lumberjacks on matters of hygiene, as well as proper Christian values. These values of course did not allow for homosexual relationships.

The rowdy lumberjack culture was slowly neutered, and as industries progressed and technology advanced there was no longer a place for them. Thus, these communities died out, but their cultural impact remained. A new generation began to emulate their values, but not their actions, and here the chapter once more focuses on the contrast between the ideal and real that so often permeates the conflict between urban and rural.

QUESTIONS FOR DISCUSSION

- What was it about the lumberjack lifestyle that so attracted the public attention? Where does this fit into the modern draw of urban and rural lifestyles?
- How did the sexual ambiguity of the lumberjack help form their communities?

RETHINKING THE CLOSET: Queer Life in Rural Geographics

Katherine Schweighofer

SUMMARY

This chapter examines the generally accepted structure of “Coming out.” Culturally, the metronormative narrative has established the notion that coming out of the closet is a matter of visibility. That before “coming out”, a person is repressed and closed off, and once they come out, they are true to who they are. The problem with this narrative is that by its nature, it is very binary.

In the grand context of finding out one’s own self and sexuality, such a binary narrative is limiting. If a person doesn’t fit perfectly into the narrative of coming out of the closet, then they are not truly queer. Or they never get to fully explore just what being queer means to them. In addition, this chapter shows how in the countryside, such a narrative might not always be desired.

For starters, there are many in the countryside for whom privacy is far more important than sexuality. They want to be free of the crushing closeness of city life, and thus when they come out, it is not necessarily a huge event. A man might just be gay, and that is just one part of him. As mentioned in previous chapters, those in the countryside do not partake in visibility in the same way that their urban counterparts might.

In addition, there are many examples of men who have sex with men (MSM), and yet do not identify as Gay. Or individuals for whom a strict definition of sexuality is something they avoid. Examples are given of individuals who partake in sex with men at truck stops and yet consider themselves straight, or women who have long online correspondences with women they never meet, and yet fully consider themselves to be lesbians. The point becomes that the general ambiguity of sexuality in the countryside defies the metronormative narrative, and requires it to be reevaluated.

QUESTIONS FOR DISCUSSION

- ➔ In the context of the metronormative narrative where do groups such as political lesbians fit?
- ➔ Is the general resistance to visibility politics in rural areas hindering the development of the queer community?

IN PLAIN(S) SIGHT:

Rural LGBTQ Women and the Politics of Visibility

Carly Thomsen

SUMMARY

This Chapter focuses on the impact of visibility politics on the rural LGBT communities. In particular, it narrows on the ways in which rural queer communities are formed around different principles than their urban counterparts, and the impact of those differences.

Namely, the idea that the rural communities have a certain loyalty to the familiar, or in other words, what it already there. When an individual in a rural queer community comes out, they do not necessarily want to change their whole lives. They wish to be the same person that they always were, and they do not see the need to force a change where they do not believe one is needed.

The chapter focuses on several cases, the most prominent being the story of Jene Newsome. Newsome was an air force sergeant who was dismissed under the “Don’t Ask, Don’t tell,” policy. Her status as a lesbian was uncovered after police raided her home and found her marriage certificate. They then leaked that certificate to the air force. The focus of Jene’s anger is not the military, but the police. Because she believed that what happens in her own home was a private matter. In addition she was loyal to the air force, and had no desire to change that. While many activists were rallying around her, she made the matter a civil rights issue, not a queer issue.

Jene’s story feeds into the idea that many LGBT members in the countryside do not have the same focus on their sexuality as those in cities. They do not believe that visibility equals civil rights, and they do not seek to focus on their differences from others. They simply want to be as they have always been. Emphasizing the connection they have with others as opposed to said differences.

QUESTIONS FOR DISCUSSION

- What is the significance of translocal literature on the development of LGBT studies?
- How heavily does race play into the effectiveness of visibility politics?
- What is a probable alternative to the ideas of visibility politics for the countryside?

(Dis)locating Queer Citizenship: Imaging Rurality in Mathew Shepard's Memory.

E. Cram

SUMMARY

On October 7th, 1998, Mathew Shepard's body was found crucified on a fence in rural Wyoming. This chapter examines the impact of his murder on the national LGBT community and its impact on the matronormative views of the countryside. Shepard became the focus of national attention after his murder, during a time in the 90's where anti-gay views were at an all-time high.

The temporal and spatial elements of his death are vital to this investigation. Because he was a perfect middle class white boy, who happened to be gay, and when he was murdered, it wasn't in a city alley, it was alone in the middle of nowhere. The isolation of his death made it so much more powerful, both as an individual, and as a representation of the entire rural queer community. Consequently, Shepard's death pushed the metronormative view that the countryside is dangerous for queers. How the ideas of rural rejuvenation and urban chaos were pushed aside by the fear that his murder brought forth.

This chapter explores the nature of brutal pain and grief and the empathy which they receive. The ways in which it seems that pain is the only thing that can affect the nation as a whole.

QUESTIONS FOR DISCUSSION

- ➔ Explore the place of Mathew Shepard's death in the grander scheme of LGBT studies.
- ➔ Can one act of violence vilify an entire segment of the queer lifestyle? Should Mathew

Queering the American Frontier: Finding Queerness and Sexual Difference in Late Nineteenth-Century and Early Twentieth-Century Colorado.

Robin Henry

SUMMARY

The evolution of the American frontier allowed for a great deal of sexual ambiguity. This chapter focuses on the way that ambiguity was rooted out as the nineteenth century drew to a close. The chapter starts with the tale of the Emerson brothers: Charles and Edwin. They were both engaged in homosexual relations in the frontier, a fact they wrote about often in their respective journals. They are examples of men who engaged in such acts without much fanfare.

As the march of progress caught up with the frontier, boosterism and exceptionalism took hold. Together they brought the idea that homosexual relations were deviant. These acts moved from being perceived as harmless, to being perceived as monstrous. The companies in charge of much of the frontier development took a protestant stance against such lewd acts. In turn they began to investigate and root out all such deviants. Furthermore, they began to educate (through the YMCA and CF&I) about hygiene the dangers of the homosexual lifestyle. At the same time, prosecution of sodomy became far more severe.

In addition this chapter shows how the coming of Eastern Capitalists had forced the change in the frontier. Their coming made the business owners wish to eliminate rowdiness from their establishments (see Steamboat springs). They feared that sexual misconduct could scare off tourists.

This chapter shows the road which led to the definition of the frontier sexuality and the end of its queer ambiguity.

QUESTIONS FOR DISCUSSION

- What are the effects of corporations in the grand scheme of LGBT studies?
- How does sexuality thrive in ambiguous areas (frontier, rural, in-between), and can such an ambiguity be maintained in the face of progress?

Digital Oral History and the Limits of Gay Sex.

John Howard

SUMMARY

Continuing to explore the limitations of the metronormative narrative, this chapter focuses on the sexual acts of the urban centers. Centering on Charles Silverstein's and Edmund White's book *The Joy of Gay Sex*, this chapter shows the faults of said book as a manual. In the same way that the narrative of the "Closet" can limit the exploration of the queer identity, *The Joy of Gay Sex* limits the sexual identity of gay men.

The inherent fault is not in the sexual acts depicted in the book. The fault is the fact that the book presents them as the only proper way of enjoying homosexual relations. Just as one narrative cannot account for the vast diversity of the Queer communities, one book cannot account for all different types of sexual relationships. Instead of creating a stronger sense of community, the book isolates people. This begins with the lack of racial diversity in the book's models (almost all white men), and continuing by discriminating against the less mainstream sexual practices.

This chapter also talk about the nature of animal-human relationships, inter familial relations, and sexual experiments with produce, and other different elements of homosexual relations that might not be considered mainstream by *The Joy of Gay Sex*.

The final argument of this chapter, that in the queer community, inclusiveness ought to be encouraged. This way the community can grow and learn instead of isolating several people based on their specific sexual preferences.

QUESTIONS FOR DISCUSSION

- ➔ Are there certain fetishes or sexual acts that should be excluded? What does this exclusion do the study of queer sexuality?
- ➔ How does the sexual limitations of *The Joy of Gay Sex*, relate to the general limitations of the metronormative narrative?

Queer Rurality and the Materiality of Time

Stina Soderling

SUMMARY

In the final chapter, the gayborhood in the rural south is explored. The gayborhood is an enclave where a group of LGBT individuals live together. This safe enclave hosts many people throughout the year and hosts several festivals. It is in the gayborhood, that the themes of sexual ambiguity and the general shadowy nature of country life come to a head.

Those living in the gayborhood represent a drastically different lifestyle than what urban queers can expect. They live a calm life, unconstrained by time or appointments. Tasks are done communally, and the responsibility for the enclave falls to all its members. The lifestyle is lax and quite nocturnal, as it is shown that the temporal nature of life in the gayborhood is quite unique. Having no children to take of, there is no need to wake up early, and in general the calm lifestyle in the gayborhood (and many rural areas), leads to a state of prolonged adolescence.

The chapter makes it clear that the gayborhood is not perfect. Many people who comes there have no jobs, or limited resources, but the nature of the enclave creates a calm-distinctly separate from the hectic urban lives. Some AIDS patients go to the enclave expecting to die peacefully, and outlive their expected prognosis by years. The atemporal nature of living in the enclave reduces stress, and in a way eliminates burdens that are associated with modern life.

At the end, this essay does not reach any conclusive statements about queer life in the gayborhood. It exists in order to invite further thought about rural queer life and its validity. Furthermore, it asks to examine these different lifestyles, and their effect on the growing queer narrative and the field of LGBT studies.

QUESTIONS FOR DISCUSSION

➤ What is the implication of a rural temporality? How does the gay imaginary respond to such a change?

Are communities like the gayborhood a show of resistance to the metronormative narrative? Or are they entirely separate from it?