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ABSTRACT

This paper reports on a conversation between 12 lesbian, gay, bisexual, and transgender (LGBT) psychologists at the first international LGBT Psychology Summer Institute at the University of Michigan in August 2009. Participants discuss how their work in LGBT psychology is affected by national policy, funding, and academic contexts and the transnational influence of the US-based stigma model of LGBT psychology. The challenges and possibilities posed by internationalism are discussed with reference to the dominance of the United States, the cultural limits of terms such as “lesbian, gay, bisexual and transgender”, intergenerational communication between researchers, and the role of events such as the Summer Institute in creating an international community of LGBT psychologists.

KEYWORDS:

LGBT psychology, international perspectives, culture, research.

INTRODUCTION

In August 2008, Nicola Curtin, Peter Hegarty, and Abigail Stewart co-organized the first International Lesbian, Gay, Bisexual and Transgender Psychology Summer Institute at the University of Michigan. Fifty attendees were mentored by ten ‘senior tutors’ in this unprecedented week of workshops, seminars, tutorials and keynote addresses. In spite of the event’s title, most of the students were American citizens, and most were living and working in the United States. However, at the end of one busy day, all of the students who attended the Summer Institute and who were studying LGBT psychology *outside* the United States gathered with two tutors: Oliva Espín and Peter Hegarty. We discussed how LGBT psychology differs by national and transnational context, the strengths and weaknesses of United States models of LGBT psychology, experiences of the institute and visions for the future of the field. We also laughed a lot. Below is a transcript of that discussion which Nikki Hayfield transcribed, Dan Shepperd and Peter Hegarty edited in a preliminary way, and all contributors read and edited further. Order of authors has been determined alphabetically.

We are particularly honoured that this paper will appear in the first issue of *Psychology & Sexuality* which shares the aspirations of the Summer Institute for an international psychology of sexualities. Information about the Second International Summer Institute (to be held in August 2010) is available at sitemaker.umich.edu/lgbt-summer-institute

- PETER: Thank you all for being here. This is the University of Michigan's International Lesbian, Gay, Bisexual and Transgender Psychology Institute in 2008. I wanted us to have a conversation about the International aspects of our work. In particular, the Institute has provided a rare opportunity for people who are doing LGBT psychology - and particularly *students* who are doing LGBT psychology - from many different countries to meet at the same time, in the same place. So maybe we could start by going around the table with introductions?
- NIKKI: My name's Nikki Hayfield, University of the West of England in Bristol, UK. My PhD is looking at bisexual women's 'lack of' visual identity, and I've also done some research assistant work on Civil Partnerships in the UK, which came in during December 2005.
- JEFF: I'm Jeff Adams from the University of Auckland in New Zealand, my research work is looking at gay men's health from a critical health psychology perspective. I've been looking at socio-cultural and socio-political aspects of health. I've also been involved in researching why some groups of men don't always use condoms for anal sex.
- DANIEL: My name is Daniel Hsu and I am from Taiwan originally. I'm at NYU for my counselling psych doctoral degree, and my research interest and area is on homophobia in Taiwan. My dissertation is on this topic, particularly among college students, so I'm looking at the homophobia - or sexual prejudice - in Taiwan, from a sociocultural perspective.
- OFFER: My name is Offer Maurer, I come from Israel and I'm a faculty member at the Israeli branch of Derby University from the UK. Currently my research interest involves applications of psychoanalytic ideas to understand gay and lesbian people's developmental trajectories in ways that are different from the traditional homophobic or homonegative ways you might see in the literature.
- KAREN: I'm Karen Blair from Canada, I'm studying at Queen's University in Ontario and I'm looking at social support specifically for relationships, how that's impacting relationship well-being, and then, in turn, the mental and physical health of the individuals involved, as well as other aspects of LGBT mental and physical health.
- DARAGH: My name is Daragh McDermott and I am from the National University of Ireland in Galway and my research is looking at creating interventions designed to reduce negative attitudes towards gay men and lesbians at an explicit and implicit level.
- DAN: I'm Dan Shepperd from the University of Surrey in the UK. I'm doing a PhD about friendships between gay men and heterosexual women using a discourse analytic approach. Most of my focus is on the performance of gender and sexual identity in that context.
- LISA: I'm Lisa Herrmann-Green. I'm American but have spent my adult and lesbian life in Germany (18 years). My research has to do with the family building processes of lesbian-headed families created by donor insemination in Germany. I'm looking at the experiences they have in their early family formation phases, mother identity development of the birth mother and social mother, and, hopefully, long term consequences of donor type choice.
- NÉSTOR: My name is Néstor Borrero-Bracero, I'm from the University of Puerto Rico. I'm a fourth year clinical psychology student, and my research interest revolves around gay youth. For my dissertation project I'm interested in researching the emotional impact of disclosing a gay identity among Puerto Rican gay youth and how the cultural factors in Puerto Rico influence that process of disclosing a gay identity. One of my goals is to later develop psycho-social interventions for Puerto Rican gay youth.
- ERIC: I'm Eric Manalastas from the Philippines. Right now most of my work looks at national data sets collected in the Philippines by demographers but I play around with them a little bit, mostly by looking at sexual health. Right now I'm sitting on a data set which looks at suicide risk among young LGBT youth in the Philippines ages fifteen to twenty-four.
- PETER: I'm Peter Hegarty. I'm Irish originally, but located in the UK now, via nine years in the

United States. Most of my work is social cognition research on normativity, particularly how normativity effects the way that people do scientific thinking about social groups. I'm also a historian of psychology and in that context my work is largely focused on the United States.

OLIVA: I am Oliva Espín. My reason for being here is that I am one of the coordinators of the International Network of LGBT Psychology sponsored by the APA and, in addition, I am very interested in everything international around LGBT issues as well as other issues in international multicultural psychology. Also, as I am sure you all can tell from my accent, I was not born in this country. I am originally from Latin America.

PETER: So we have a very large number of countries represented around the table, and I'm curious about what might be distinctive about doing LGBT psychology work in your context?

NIKKI: I think one thing I've come to realise is that we're actually quite privileged in the UK in terms of the level of acceptance of LGBT research. Although it's still stigmatised and marginalised in some ways, there are other students doing that work, and it's made me aware that there are more academics at higher levels who are supportive.

DAN: Speaking as the other English person here, the thing I've noticed are methodological differences. In the UK there seems to be a greater acceptance of qualitative methods. I wouldn't go so far as to say *normative*, but they certainly seem to be tolerated more happily.

JEFF: I think I go along with the UK experience. Within New Zealand LGBT psychology has taken on a more critical flavour and I think that's because of the academics that are supportive of the issues. We don't really have any LGBT academics that are working in the field but we've got supportive allies that have come from a qualitative and a critical perspective and are willing to work in fields that are a bit different, are a bit challenging. But there is no real LGBT leadership in an academic role so it's there from a theoretical perspective and a methodological perspective, but it's not there from a content perspective.

DARAGH: In an Irish context, besides maybe two exceptions, research that has examined LGBT people has been in the context of larger studies of stigmatised or minority groups. It's just thrown in as one more variable or one more sub-group so it isn't as if anyone is actually targeting them specifically. It's "ok so we'll take obesity, we'll take homosexuality, we'll take immigration..."

LISA: From the German perspective, I envy the Americans that we've met here because, in order to do the research that I described, I had to actually leave Germany and go to Switzerland because that's where the one Professor was who I could find that was willing to put his name on this kind of research. Now my PhD is done, I'm trying to bring it back to Germany and integrate it into the university where I live, which is proving arduous. I think there may be structural hindrances in terms of obtaining funding and establishing LGBT research at German universities.

KAREN: From the Canadian's perspective - in terms of funding - we've been very lucky. Right from my Masters through to my PhD I've never been denied funding for LGBT research. I'm a member of the Canadian Psychological Association and we have our own version of Division 44.¹ From speaking to students across the country I think that is generally a representative experience even in some of our very conservative areas. I've studied in, what you might consider to be equivalent of "small town America," and been very, very accepted. I received great support at a Baptist University with my research. I'm feeling shockingly privileged in comparison to experiences of other students at this conference.

LISA: The irony of the German situation is that in academia there seems to be a resistance to taking up lesbian and gay issues, but from the political side there's a lot of interest. They're really interested and really like 'please keep going and do something'. The media is also very interested. There are many requests for interviews and TV appearances from mainstream media, which I have done a few times.

- PETER: Lisa, can you just say a little bit more about what you mean by 'from the political side' in the German context?
- LISA: The 'Green' party (Bündnis 90/Die Grünen) is very supportive of LGBT issues and rights. I have a straight ally in my Psychology Department in the University of Konstanz who's helping me try to gain contact with people in the political arena. One party, the Green party has been very receptive to it, and I'm hoping they're going to come up with places that we can apply for funding for lesbian family research.
- KAREN: Part of what we might go figure out from here is maybe the historical trajectories that those routes took. Germany might actually in some ways be showing us something that is in between. If the politics are positive you're waiting for the universities to catch on, often times though the universities will come first. In Canada, I think we kind of had the politics and then the funding comes from the government. The universities have always been very independent and able to support whatever research their faculty and students wished to pursue.
- DARAGH: In the Irish context the funding is slowly starting, but then at the political level there is huge resistance from our equivalent of Congress to any kind of civil unions. We have equality in workplaces but that was implemented through the European Union. So the universities are going one way but the political system is not quite sure what it's doing.
- NÉSTOR: From my experience I can say that in Puerto Rico there is not a lot of research on LGBT issues. I think that's a limitation, like when you're trying to do your literature review, you have this idea and you look for other research and other researchers who are interested in researching Puerto Rican LGBT. I wonder how you conceptualise your research if you don't have enough literature. So we have to rely on a lot of research carried out in the United States and you can ask 'how does that apply here or how it does not apply?' So, that complicates the way you do LGBT research in Puerto Rico.
- DANIEL: I have studied in this country for about ten years but I do research on homophobia in Taiwan so I am familiar with the literature in Taiwan and I think it's very similar to the Puerto Rican situation. We have students interested in research in this area but there is not enough support. There is some support in counselling psychology programs, the professors will support a dissertation or Master's thesis but there is not much support - in terms of funding - to do LGBT research. There are some LGBT studies in Taiwan but they're done by queer studies, literature, or gender studies; not psychology.
- ERIC: That's very similar to the situation in the Philippines. In my university most of the LGBT work, the very few things that are coming out, are coming out either of the humanities literature or in other social sciences like medical anthropology or sociology. One other thing I notice is that there is no systematic research approach so that it's mostly one-shot studies being done by the occasional graduate student who's tickled by the idea but never really follows up on it afterwards. We don't have public funding for research, let alone LGBT research so we've sort of had to piggy back on other things, for example research on sexual health which incidentally looks at MSM and then you can go in with a little bit of LGBT stuff but there are still a lot of limitations.
- JEFF: In New Zealand I guess the only sustained kind of program is around HIV and that really just relates to MSM and again that's not particularly psychological in focus.
- NIKKI: One thing I've been thinking about is that quite often it is only a PhD topic and it doesn't necessarily go any further than that, so maybe there needs to be more 'career options' available. Funding is very much around health, and even when you have funding within your university I get the impression that it's very "modern" universities that are funding that; one's that have maybe less of a "good reputation." Although I feel really privileged, I just want to reiterate that I'm not saying that it's this amazing kind of 'do whatever you want'
- DAN: To add to that, I sometimes get the impression that some people who do LGBT work in the UK have to position themselves as social psychologists who *happen* to work in that domain rather than as LGBT psychologists in their own right.

KAREN: I think that could just be part of where we are right now because it is still a new field, so it has had to come out of all these different interdisciplinary pockets and so I wonder how on earth I fit in with the social psychology department that I'm in. I don't fit in with the clinical lab that I'm in, because it is an interdisciplinary topic.

PETER: One way of thinking about LGBT psychology is as being a sub-field, an area.

KAREN: Like health psychology?

PETER: Right. So what are the challenges and possibilities opened up by that sub-field being international?

OFFER: I feel that the time is right for some sort of an international institute to be founded, someplace central where people can come, not for a week but for, let's say for a sabbatical, for a whole year, to study, to meet others, to do their research. Somewhere that can have multiple functions in terms of promoting and enabling research, in terms of funding, and also as a place of education for other psychologists within our community. Personally I found that I am really very moved and excited by what's happening here. There are so many things I am going to take back to my country, so I think that a week is amazing, but a year would be really something!

LISA: My dream would be a department specifically for the study of lesbian, gay, bisexual, and transgender issues and then I would want to stay right there ((laughs)).

KAREN: But even at the macro level, universities send out their job advertisements, 'we're looking for a social psychology professor, we're looking for a health professor.' You know, 'we're looking for our LGBT psychology professor' would be nice. I don't care that the rest of my department isn't studying gay stuff because we still need to be around our psychology colleagues.

JEFF: I think it would be important that an LGBT psychology wouldn't get captured by some other branch of psychology, because what I see at this institute is that people are saying 'I'm a social psychologist' or I'm clinical.' You hear very few people saying, for example, 'I'm a critical health psychologist.' So I wouldn't want to feel marginalised in an LGBT psychology that was dominated by one particular way of looking at the world.

KAREN: What we might want to ask is 'how did you get all of these researchers coming at LGBT issues from their own, singular perspectives?' Maybe it is because we all had to pick an area in order to get into our program - we had to say, for example, 'I am gonna be a social psychologist'

KAREN: We end up with that area becoming our perspective. And we come to these conferences and that's what we have to offer. But if you as a student got to just choose to specialize in LGBT psychology then one would hope that you would be given an interdisciplinary view, and that you would no longer be forced to pick social psychology, health psychology, cognitive psychology... You would just be looking at gay issues from an interdisciplinary, psychologically-informed perspective. That might be idealistic.

OLIVA: I wonder if it's possible to do interdisciplinary LGBT psychology as such. If that dream were to happen it would have to be LGBT studies where that interdisciplinary perspective tells psychologists that they don't own the interpretation of the world. For eighteen years I've been in a department of Women's Studies. I'm a psychologist, I talk from a psychologist's perspective. But the anthropologist, the sociologist, the historians and whoever else is there, are teaching me things that I would never have learned if I had spent the second half of my career immersed in a psychology department. During those eighteen years in Women's Studies, I also taught part time at the California School of Professional Psychology and while there I created a program in LGBT psychology with the help of other people. So we had students coming in and we did some research and found clinical settings for students who were planning to work with this population for their internships. The program lasted until I retired. The other professors who were doing this work were all part-time lecturers. I was part-time also but I was what they call 'core faculty,' so I had a more stable position inside the

institution. The other adjunct professors involved in the program were at the institution as long as I was there saying 'we need a course in this, we need a course in that, the students need a supervisor for the clinical practice.' I was there, pushing, pushing, pushing, and for a while we got a set of students who were coming to specialize in working with these populations. And although CSPP is not your prestigious academic psychology, it's a professional school, it offers good clinical training and it was offering something in LGBT studies. I mean that students did research, and we presented at a number of different professional conferences, including APA. Right now I am putting together a special issue on lesbian youth with one of the students who graduated from that specialisation at CSPP. But the whole program was dependent on one person, because I retired and it disappeared. Those courses and faculty and students were not taken seriously once I was not there to keep pushing.

KAREN: Imagine if you had had the backing of an International group.

OLIVA: Well, yeah, of course.

PETER: I did my PhD and taught in the US for three years afterwards. Now I've worked in the UK for about six years and I'm struck by how LGBT psychology interfaces with politics in different ways in the two countries. The interface is very much through the legal system in the United States, but not at all through the legal system in the UK. That difference has made me wonder how much the political context of the United States determines the kinds of questions that have become the centre of LGBT psychology? I wonder if there is a task for international people to re-think the particular kind of LGBT psychology that has been developed in the U.S. What aspects of that psychology work, or don't work, in your context? How does LGBT psychology relate to different kinds of social and political institutions in your context that might be different from what's taken to be the norm in the US?

DANIEL: I'm not very familiar with the legal system in Taiwan but I think it's different from the US in terms of the presentation by the lawyers from the ACLU, I'm not sure that kind of model works in Taiwan so this is very different.

DARAGH: Just from a civil unions and marriage perspective, the system that is ingrained in Ireland is that we have it written into our constitution that marriage is a sacred union between a man and a woman. So if we wanted to introduce any kind of gay marriage there would have to be a full national referendum. While the equivalent of Gallop polls are showing some positivity towards that idea, the people in power are just shooting it down by arguing 'it's ingrained in the constitution, you don't want to mess with the constitution.' So it sickens me how much apathy there is, even within the gay community of which I'm a member.

NIKKI: One of my experiences of teaching in the UK on critical sexualities and gender courses is that one of the risks of 'equal rights' - 'equal' in quotes - is that actually there is real apathy around the need to do anything.

KAREN: There was a huge force when we were fighting for same-sex marriage. The supreme court brought in same-sex marriage, and the Liberals made it federal because the court told them they had to, but they were really on board anyways. But when the Conservatives came into power they would have had to use a special clause of the Charter of Rights and Freedoms, the 33 clause, in order to revoke the law, It's never been used in Canada before for anything, but they were willing to use it. A good portion of the election ran on same-sex marriage. It was already legal, and the question was whether or not they were going to take it away. There was massive apathy among the LGBT community because they just thought, 'is it really going to happen?' Of course, the people who are willing to go out and make their voices heard are the ones that want to have it repealed because now they have something to fight for and so that really is a danger. We made it through. They did a vote in parliament and it wasn't passed so, the issue was dropped and same-sex marriage is good to go. But you have to ride those waves of apathy, and I know one of the things that I've

thought about at this conference, that I wrote back to my supervisor about was that I have been inspired, by the *lack* of privilege I've been seeing among the American students and their research. I've been inspired by hearing that there still is a lot of battles to be fought

PETER: Right, right.

KAREN: And there still *is* a lot to be done. Sometimes I'm sitting there going 'how much longer is this actually going to be a field?' Is it going to continue to be an issue? As we keep going maybe it's just going to become redundant, and people are going to say 'you're studying what? Why? Everybody is 'happy clappy.'

((Laughter))

OLIVA: Well there's the equivalent also with cultural psychology. I mean there are civil rights for people of colour and nobody now would dare say 'Black people cannot drink from the same water fountains', and yet there are lots of things to study that are not just motivated by stigma and discrimination. I think as long as we perceive the field as being a fight for equal rights it takes away from the fact that these are people who have certain lives, like black people or Latinos, and we need to study how they do things with their lives.

JEFF: One of the challenges to that, from the New Zealand perspective, came when I was doing my research. The gay men that I was talking to would say 'we don't see ourselves as anything special that needs to be looked at in any different way.'

DAN: This is perhaps a very unscientific statement to make, but based upon those people I've spoken to there is more research going on in the U.S. that is specifically dealing with issues of stigma and prejudice whereas back in England I'm dealing with friendship!

((Laughter))

KAREN: If you just read the research interests of participants at this institute, it was stigma, stigma, prejudice, stigma, homophobia... And I'm like 'homophobia, we don't have that any more.' But I'm always after the rest of my colleagues and saying 'You're studying relationships, why, why aren't same-sex couples in your study?'

LISA: I am a little tired of having to approach lesbian parenthood from a mainstream perspective, that is, viewing the LGBT as the 'other' and comparing them to the heterosexual world. I'm more interested in gay people's experience and using our lens. That may be part of the problem I'm having with funding because it sounds like you may have to frame it from mainstream perspective to get the supporting institutions interested

NÉSTOR: I wouldn't say that U.S. LGBT psychology doesn't work in Puerto Rico, but I think we must be extra careful when developing our research and when interpreting our results. We have this foreign literature in another context, so it might be different because of cultural context. From a gay youth perspective the United States have mostly focused on negative outcomes of disclosing gay identity, but what I aim is to go beyond that and try to identify positive outcomes of that process. Lisa Diamond told us in the grant writing workshop that research that's been funded in the United States is from a risk perspective,² and I think we must try to identify what is positive about that process and stop pathologising our experiences. Another thing we should consider is cultural elements and how they influence gay youth's experiences in Puerto Rico.

ERIC: I agree, especially with your point about the cultural aspects and this is something I often think about, looking at, for example, cultural constructs. Most of the LGBT work coming out of the Philippines is not being done in psychology. Mostly it's coming out of anthropology or sociology. I often have to dialogue with them, and I get accused of being uncritical about using 'Western' categories, like 'LGBT.' 'How would you use that here, if we only have one word for both G and T? And one word for L and T? And we don't have a word for B?' I can't really identify a very tangible LGBT community back home. We have the Manila Gay Pride March which is basically maybe three or four cars

slowly driving across the road which ends at some house of one of the activists for a party in the evening.

OFFER: This is the way it started in Israel as well. I also participated in a march like that, of several cars going down the street, and today it's several tens of thousands. Hang on there...

((Laughter)).

ERIC: Keep riding those cars! I'm amazed at how fast things are going, but I also want to point out that it's happening unevenly. The Philippines is probably a very positive case in South East Asia, in that we can do this research at all. I know that in our neighbouring countries it's illegal to be gay, they have anti-sodomy laws. Really to come out - much less do academic work - would be to really risk your physical life. The disparity-, it's like the disparity between the poor and the rich, it is becoming much greater. The rich are becoming richer and the poor people are sort of fantasising about that world.

DANIEL: I feel like there is a difference between Asian and Latino and US and European countries, in terms of how gay rights develop in different regions. In Taiwan the gay rights are somewhat supported, but mostly ignored. Gay Pride started, I think, in the mid-nineties. In the beginning people had to wear a mask, because they didn't want their real face to be seen because the culture emphasises family, and bringing honour to the family. There's a strong stigma in Chinese culture about being homosexual or being gay, and it's really difficult for people to come out to their parents. More and more people come out to their siblings and friends but still family is very hard. So if they come out publicly, if they go to the Pride, there's a possibility of being filmed by the TV. Their identity can be seen by their parents, that's why a lot of people are not showing their faces.

KAREN: In each different culture you might start thinking 'oh it looks like there's some stages that it goes through' but it really these stages may be very different in different cultures. For now we're right in the middle of it. Right at this table we have *almost* the entire spectrum. We don't have anybody here who is going to go home and possibly get killed, by their government anyways. But we do have a very broad spectrum and so to see how that expands over time is very interesting.

NIKKI: One thing of great concern to me as a bi woman is the empty inclusionary of the LGBT umbrella and I think that's something we need to start thinking about - and how we feel about heterosexual allies. Maybe we're working together as a group, but in some ways we could work far better and recognise that we all have contributions to make because we have different experiences to heterosexual people.

PETER: I think that's there's a really good question about how to work and move things forward from here. Listening to Karen and Nikki speak, I thought that one thing that comes very strongly from American LGBT psychology are these stage models.

LISA: ((laughs)). Yeah.

PETER: And they were very linear and all ended in happy gay identities, and bisexuality was just a phase along the way. These models were very heavily deconstructed at various points over the last few days. But it would be tragic if we replicated a similar kind of conceptual error in thinking about International LGBT Psychology so that eventually we're all going to go through our little stages and it's going to look like it does in the U.S. at the end.

((Laughter))

PETER: It shouldn't! Why should it?

KAREN: Well it obviously should not be the ideal

SOMEONE: Go Canada!

((Laughter))

ERIC: This whole International idea makes me think about globalisation, which I know is a fuzzy term, but the idea of this movement, not just people like us like attending a conference in a different country, but also the movement of ideas across different

nations like reading American literature, learning about things in the Dominican Republic, hearing about the experiences of other people. I think that could also be one way to see how it's not even international. It's *transnational*.

DANIEL: It reminds me there's always a risk of group norm and group think and peer pressure, so if we come together we have to be mindful about this in terms of who has more power and who has less power.

KAREN: Maybe the question to ask then is what would you like to see come out of some sort of international group? One possibility that you're against is to get everybody on a trajectory, whether it's stage model or not, we want you to all end up at the golden star at the end and. Maybe we could all go round and say what the number one thing would be that we'd like to get out of it and to me it's really it's the connections beyond your own university, your own country. Often you don't read the articles outside of your own literature, and knowing what other people are doing.

NIKKI: One of the things that can really come out of that networking is the energy. I think the energy and the enthusiasm that's come out of this institute is fantastic, all of us have been knackered but all of us have been making so much effort, to talk to each other, to engage, to really respect each other's research.

LISA: For me it's the connection because for so many years I've been doing this work in complete and utter isolation with nobody to talk to but myself and occasionally my partner.

DAN: I wouldn't say that I work in isolation, but I still think it's incredibly stimulating and intellectually refreshing to come to something like this. Yesterday I talked to people about LGBT research and discourse analysis from about seven o'clock in the morning through to about 1 am. About fifteen hours, and I've done the same every single day this week.

((Laughter))

DARAGH: Someone said in one of the workshops that 'when we're away from this kind of setting and you're talking to people, even if they are other psychologists you 'dumb it down'.

KAREN: You straight it up!

DARAGH: But everyone here sees the merit, and people understand every word you're saying. You don't have to try and explain it another way.

LISA: I have to echo that and the other thing that I thought was so amazing this week was that it is probably the first time I've felt like my research was legitimised by someone other than myself.

((Laughter))

PETER: Putting this event together was a bit of a gamble. We had no idea what was going to happen, but realized we got a royal flush when everybody mingled and talked to each other so quickly. Even some of the senior tutors had never met before. Yet we all got going quickly talked, attesting to their being something common here. Neither of those words "intellectual" and "community." are empty or vacuous this week. I found that very heartening.

DARAGH: I was honestly very nervous coming over here

KAREN: Me too.

DARAGH: Because I was coming across the Atlantic, but I know for certain that there's people here that I will know in forty years time and I will have worked with them and I will-

ERIC: -have cited their work and-

DARAGH: -so many different people and so many different things and these people are friends for life. It's not like the cliché 'oh I've made friends.' The connections I've made seem stronger than how instantaneous they were.

JEFF: I feel quite privileged to be here. I mean, one person from my country. What about the other researchers you know? They've missed an opportunity. No Takātapui³ or Maori researchers for example. No Australian...

DARAGH: Can I add one thing? It would be so sad if this didn't evolve. There's even the

beginning of the next generation, people who are just starting their PhDs, and they have this opportunity. The resources that we end up setting up from this, if we end up with this social network right, that they're able to tap into that so then they realise that there is this.

KAREN: And there's so many that you want to bring into it. Everybody here can think of somebody.

OLIVA: One of the things that I was thinking is that I almost wish that this was a fish bowl and that everybody else participating in this institute would be hearing this because it is important to know that there are other things happening in other parts of the world. Everybody has been very welcoming, but the majority of Americans have their own view on life, and it would be very interesting for them, as for all of us, to learn about LGBT issues in other places in the world. I just learnt that word "Takātapui" in Berlin because there was a guy from New Zealand and I don't know that I can say it correctly.

JEFF: Takātapui

OLIVA: Takātapui, exactly. So I heard you say that word and I was like 'oh I know that word' ((laughs)).

OLIVA: In participation in international context, you meet other people, and you know what's happening to them. So it's not everybody here getting absorbed by the big group that - of course - has lots of things in common. It's also important for that big group to know that there are other perspectives, ways of looking at things and, and, y'know it. And I'm sure there's much more we can say in terms of content about these kinds of things to educate the other large group.

KAREN: That is a global task

OLIVA: But it's very important intellectually.

KAREN: And it's a very ingrained thing, it's not an academic thing. It is a cultural thing.

OLIVA: And all of us by definition have had to learn the hegemonic American models even if it is to say "that doesn't apply to me." But, by definition, because those are the hegemonic models they don't have to look at it.

PETER: Yeah.

OLIVA: The need to learn about others - to find out what are other models in other places - is not there.

KAREN: That's true

PETER: Oliva described this conversation as being like a fish bowl, and it could become one if we write this up. We would then get to speak to United States researchers, and researchers around the world, including the people who were not privileged enough to be here today. What should we say, in conclusion, about the vitality of International LGBT Psychology and the challenges and the problems? No pressure!

((Laughter))

DARAGH: The thing that I would take away from this is that the enthusiasm here is overwhelming.

DAN: I'm sure the people here are lovely and friendly anyway, but the fact that people have really put demonstrable effort into talking about their research and engaging with other people, suggests to me that this has been an extremely important and timely event. Not just intellectually and academically, but I think personally as well and we shouldn't lose sight of that aspect.

NÉSTOR: One thing I would say to people who are not here and that are interested in LGBT Psychology is to "not be afraid of, you know, approaching other persons and talking about your research." For us that are here, we should continue to be open and listen to other people's ideas and, really take that to your home town. It's important to expand what you know, and try to talk about it to other persons. You know they might be interested in LGBT psychology. Just tell them there's this group that we fit in so nobody should be afraid to go beyond safety.

KAREN: I think we've really learned that there is a wonderful intersection between these two groups the LGBT group and this academic group because of the way they've come

together. We have all been to conferences and that isn't how it is. You avoid the social atmosphere, you don't want to go out with them afterwards.

((Laughter))

KAREN: Or you stick to your own, you do the obligatory networking for your career.

SONEONE: Yeah

KAREN: This has been a labour of joy. Genetics are so far from my realm of interest and I loved Stephanie's presentation.⁴ And it's been like that every single day. I really think that is in large part due to the intersection of the two qualities of those two types of groups. That's why we came together so quickly within hours, why this was such a success and why it gives us something real with which to go forward.

JEFF: I just echo that, I mean I've sat in sessions that I would never have gone to back home. If anybody was talking about genetics and things I would have just totally avoided the session so having that LGBT focus has made me, it's interested, interested me to, go beyond my comfort zones and to try to understand and see the research interests of other people which I would never have done. But from an International perspective, I think there's eight or nine people, or eight or nine countries here. "International" is a bit bigger so I think it's a challenge as to how this can remain feasible, and become more international. That's what I'd like to see in the future.

OFFER: I feel that I am taking a risk here but I think that many of us grew up in some sort of isolation, and this kind of experience is really helpful to heal some of the scars of the past. I want to share an experience I had coming on the bus on the first day. There's an American sex educator called Brian McNaught and he uses guided imagery with straight audiences in which he tells a story of a young heterosexual girl growing up in a world where everybody's gay and lesbian and she grows up with two mothers.⁵ Along the way she realises that she's not like them, she's heterosexual. She's going to school and sitting in the school bus where everybody's gay and lesbian and the lesbian driver is playing gay songs on the radio. And then / was going on the bus, and I realised - hey!!, I'm actually on the gay bus!

((Laughter))

OFFER: And it was amazing and I felt that I was connecting with something that I never had, and it was such an intense moment.

KAREN: It was a short bus ride.

OFFER: It was a short ride of joy!

((Laughter))

DARAGH: On the flip side of that I was talking to Eric Swank and what he was saying was that it's the first time that he's realised, because as a heterosexual he has always lived as the majority. But here, he's the minority. He's had to out himself as a heterosexual in this environment and he said that he now understands the flip side, he now sees how there was unease, even though it's on a much smaller scale.

OLIVA: Y'know on the other side of that, I don't need career development

((Laughter))

OLIVA: And I don't need support for my dissertation and all those things that other people are mentioning here. But it has felt so comfortable and so good and so friendly. In this particular context I am an American. My passport says so, but I'm not an American. Well you, Néstor, are in the same situation.

NÉSTOR: Hm mm.

OLIVA: It's wonderful to see people from other countries with other perspectives and with other angles on reality even within something where everybody has so much in common. Of course, hearing the advice being given to students here, I've been thinking a lot about my own career and about the fact that I did all this stuff against the grain, and I did not follow any other good advice of 'do what you have to do so you get out of this institution and then when you get tenure you can do...' I never did any of those 'right' things. I took all the crazy risks and endangered my career to work on these topics, to

work on women and to work on ethnic minorities. Because I work on everything that is stigmatised. Now the cultural part is more accepted and the gender part is more accepted, but when I started it wasn't at all. At all. So, I took all these risks and there is a way in which seeing everybody here it's like "oh, those risks were useful."

KAREN: Yes.

OLIVA: Even though these people were not even born when I did this

((Laughter))

KAREN: You can take so much pride in that

OLIVA: Yeah. There is a sense of fulfilment, of really *mothering* the next generation. I don't know how else to put it.

KAREN: I have to tell you that I think there's been just an equal sense of gratitude, or humbleness. So many of us have been able to start out saying 'I am an LGBT researcher,' whether there's a group for it or not. That's been my interest since I started graduate school, and it's researchers like you that have really paved that way for us and I don't think that's been lost on any of us here.

OLIVA: It's very moving, very moving to see that.

KAREN: It's moving both ways.

NIKKI: And I think just to add onto that as well, I think one of the things that has made this so successful is just the way that the senior scholars have really interacted with the students in a very equal way. We're all eating together and we're all together all day and there's hasn't been a kind of academic hierarchy of who is more or less educated. In the same way the PhD students and the people who are post doc and it's just been very accepting.

KAREN: Except the people with purple tags, but...

PETER: There were little hierarchy markers? I hadn't even noticed! That totally ruined the group thing.

KAREN: At first I just thought those were the gay people!

((Laughter))

PETER: You see, when you're high in the hierarchy you don't notice markers of power. But I'm glad you feel that way about the relationships between the people who do and don't have PhDs. We are intellectuals, *and* we are LGBT and allies in our communities. Neither of those forms of social organisation are particularly good at nice warm inter-generational exchange, right? We don't always get that one right, either as intellectuals, or as LGBT communities. But we did some of that this week.

KAREN: And both are very valuable in both communities.

PETER: And very missing. And often there is still a lot of killing the father and reinventing the wheel in academia, to be more Freudian for a moment than I really believe I am.

((Laughter))

PETER: Ok, well thank you all very much.

OLIVA: Thank you for putting this meeting together

VARIOUS: Yeah, thank you

PETER: Thank you for being here.

FOOTNOTES

1. Karen is referring here to Division 44 of the American Psychological Association; The Society for the Psychological Study of Lesbian, Gay, and Bisexual Issues.

2. Nestor is referring to Lisa Diamond's grant writing workshop "Successful publishing and grant-writing: Issues for LGBT researchers" which was offered as part of the Summer Institute.

3. Takatāpui is a Māori term which refers to intimate companion of the same-sex. It incorporates sexual and cultural dimensions (Aspin & Hutchings, 2006) and means something more than the word 'gay' (Aspin, 2002).

4. Karen is referring to Stephanie Saunders' seminar "Prenatal hormonal influences on sexual orientation: Revisiting dominant models" which was offered as part of the Summer Institute

5. See McNaught (1993).

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