

Supplemental Information Related to Project 3

Where to Get Inspiration

Some ideas about intercultural communication practices related to identity:

- In New Zealand/Aotearoa, some Māori people have begun to use the term takatāpui to tap into pre-colonial understandings of gender and sexuality.¹
- In Japan, queer and trans terms have historically been based in kitchenware terms.²
- In Iran, gender affirming surgery has been supported and partially funded by the government since the 1980s; trans individuals negotiate state-sanctioned and non-state-sanctioned performances of identity.³
- In Ghana, "Sasso is a queer linguistic code used primarily among same-gender loving men in Ghana to identify safe spaces, friends, and potential partners. Sasso is not the same as 'gay,' and it does not always imply a person's sexual orientation."⁴
- In Kenya, in response to derogatory terms, the term *magai* has emerged as a Swahili/English term that builds off "gay."⁵
- In Saudi Arabia, private parties have historically been a medium to express queer desire, because the privacy of the home is highly valued by the Quran (and so limits the state).⁶
- In the Philippines, Grindr became a resource to express collective grief after the 2013 Typhoon Haiyan, especially within rural communities.⁷
- In Canada, some Two-Spirit people have rejected the label "trans": "My gender, sexuality, and my identities supersede Western categorizations of LGBTQ+ because Two-Spirit is a home-calling, it is a home-coming."⁸
- *Jotería* has been advanced as a way of reclaiming a derogatory term for gay in Spanish.⁹
- Queer refugees from Trinidad and Tobago that attempt to migrate to the UK craft narrative appeals for asylum that speak to the UK's "homonationalism," the image of the state as a welcoming, liberal, progressive, human-rights-affirming place.¹⁰

¹ Elizabeth Kerekere, "Growing Up Takatāpui," Haere Mai, <https://takatapui.nz/growing-up-takatapui#resource-intro>

² Cameron Lombardo, "Coming Out in Japan: From Pots and Pans to Alphabet Soup: Japanese Queer Identities in Context," *Tofugu*, June 9, 2020, <https://www.tofugu.com/japan/lgbtq-identities/>

³ Afsaneh Najmabadi, *Professing Selves: Transsexuality and Same-Sex Desire in Contemporary Iran* (Duke, 2013).

⁴ Godfried Asante, "'Queerly Ambivalent': Navigating Global and Local Normativities in Postcolonial Ghana," in *Queer Intercultural Communication: The Intersectional Politics of Belonging in and across Difference*, edited by Shinsuke Eguchi and Bernadette Marie Calafell (Rowman & Littlefield, 2020).

⁵ Amory, D.P. (1998). Mashoga, mabasha, and magari: "Homosexuality" on the East African coast. In S.O. Murray & W. Roscoe (Eds.), *Boy-wives and female husbands: Studies of African homosexualities* (pp. 67–87). New York: Palgrave. Wairimu Ngaruiya Njambi and William E. O'Brien, "Revisiting "Woman-Woman Marriage": Notes on Gikuyu Women," in *African Gender Studies: A Reader*, edited by Oyèrónké Oyèwùmí (Palgrave, 2005), 145-165.

⁶ Nadya Labi, "The Kingdom in the Closet," *The Atlantic*, 2007, <https://www.theatlantic.com/magazine/archive/2007/05/the-kingdom-in-the-closet/305774/>

⁷ Jonathan Corpus Ong, "Queer Cosmopolitanism in the Disaster Zone: 'My Grindr Became the United Nations,'" *International Communication Gazette*, 79 no. 6-7 (2017), 656-673.

⁸ Joshua Whitehead, "Why I'm Withdrawing From My Lambda Literary Award Nomination," TIAHouse, March 14, 2018, <https://www.tiahouse.ca/joshua-whitehead-why-im-withdrawing-from-my-lambda-literary-award-nomination/>

⁹ Hames-García, Michael, and Ernesto Javier Martínez (Eds.). *Gay Latino Studies: A Critical Reader* (Duke, 2011); Robert M. Gutierrez-Perez, "Disruptive Ambiguities: The Potentiality of *Jotería* Critique in Communication Studies," *Kaleidoscope: A Graduate Journal of Qualitative Communication Research*, 14 no. 10 (2015).

¹⁰ Keith E. McNeal, "Confessions of an ambivalent country expert: Queer refugeeism in the UK and the political economy of (im)mobility in and out of Trinidad and Tobago," *Anthropological Theory*, 19, no. 1 (2019), 191-215.

How to Avoid Otherizing Language

US-based IC researchers are trained/disciplined/encouraged to use "otherizing" language and approaches when researching members of an international population, especially a population to which they may not belong. How can we not only *avoid* but also *challenge* otherizing?

Some ideas:

- Counteract overgeneralizations, simplifications, exoticizations, stereotypes, stigmatizing parts of culture (only focusing on AIDS and poverty when discussing an African country), normalization of one's own Eurocentric assumptions, savior discourse about helping or uplifting or bringing awareness, progress narratives and framing countries as "backwards," etc. Any other otherizing statements we want to challenge?
- Try to consider how global anti-LGBTQ violence results from colonial laws.
- Try not to focus (only) on victimization/violence.
- Exercise cultural humility. Please tell us genuinely what you learned. Try to research without *imposing* your own frames of reference for what queer and trans mean. It is ok (and encouraged, even) to recognize one's own knowledge limits.
- Exercise reflexivity. Dawn M. McIntosh and Shinsuke Eguchi write that reflexivity "is a methodological process of accounting [for] the way researchers question, critique, and shift implications of their own ideas, beliefs, and values in shaping their productions of scholarship."¹¹ How might your position (and your ideas, beliefs, and values) shape your produced knowledge?
- Base your research in the research by members of that particular population, without claiming it as your own unique idea.
- Beware of Western Gay Rights organizations and how they frame non-Western countries!
- Other ideas or things that need to be said? Write here.

¹¹ Dawn Marie D. McIntosh & Shinsuke Eguchi, "The Troubled Past, Present Disjuncture, and Possible Futures: Intercultural Performance Communication," *Journal of Intercultural Communication Research*, 2020, DOI: 10.1080/17475759.2020.1811996

Doing Research for Project 3

1. Start here to see whether they have been written about in major journals of IC:

- *Journal of International and Intercultural Communication*
- *Journal of Intercultural Communication*

2. Where to look after that:

- Databases:
 - JSTOR – more history-focused academic articles
 - Communication and Mass Media Complete – more communication/media-focused academic articles
- Research Guides: Gender, Sexuality, & Race Studies; Communication; Global Studies
- Documentaries, primary sources, connections from/to the community you're researching
- Make a list of keywords and plug them into the PLU library general search or Google Scholar
- Look at the citations of articles already published

3. When you have no idea what to do next... Ask a Librarian.

<https://www.plu.edu/library/>

