

Last updated: Nov. 19, 2022

- Artist's statement - audience: what do they do in that space, are they witnesses/collaborators, etc.?
- Liveness with the audience re: coming out letter;
- Letter to go w/ a psychologist → responsible action;

KEY THEMES:

- ANGER
- 'Gender reality is performative which means, quite simply, that it is real only to the extent that it is performed' (Judith Butler, 1988: 527). This might be thought of as 'doing gender' (rather than 'being' a gender).
- “Heart is sea, language is shore. Whatever sea includes, will hit the shore.” — Rumi & the shore shapes the sea
- Courage - requires vulnerability; emotional exposure; risk, uncertainty;
- Parents - doing their very best with what they have → Brene Brown. People defend their parenting like their lives because it's a shaming battlefield;
- Outrunning vulnerability → Brene Brown
- Shame → Brene Brown
- Opposite of belonging is fitting in → Brene Brown
- Self confidence issues - seeking validation // insecurity
- Being out of integrity (disowning what makes you you → values, behaviors, beliefs)
- Disowned body
- Being rewarded for insincerity. Hidden. Hiding.
- Inside-out, inwardly (“of a particular thought, feeling, or action. Registered or existing in the mind but not expressed to others.”) & outwardly (appear to have, but in fact, don't).
- Internalized homophobia → repression (“a mental process by which distressing thoughts, memories, or impulses that may give rise to anxiety are excluded from consciousness and left to operate in the unconscious”), oppression (“a sense of being weighed down in body or mind”), suppression (“the conscious intentional exclusion from consciousness of a thought or feeling”)
- State of confusion, internal conflict (low self-esteem, no validation from childhood and therefore, confusion about what's right or wrong. What you want, what you think, what you like)
- Sense of belonging

- My coming out as a letter
- Manifestation in anger & self-destruction
- Reunion grief (“when you long for something and don’t get it, it becomes a source of pain. Therefore, getting it is painful”). Coming back to senses being painful (p.147)
- Transfer of baggage from human to human
- **Father**-Son dialogue (pp. 149-151) → “what did you do in order to feel safe around me?” [pretend, act, mask up, etc.]; “what was your worst day with me?” [**personal experience**: dancing=low self-esteem]
- **Emotional numbness**
- P. 156 → “separation from **mother** is sometimes worse than being with her when she’s the bomb”
- P. 160 → “as babies, we need **touch** to survive and as adults, need **touch** to thrive”
- **Attachment disorder (p. 161)**
- **P. 167 → feel autonomous and worthy**
- **P. 174 – > MOLDED**
- **SHAME / BULLYING**

RESEARCH NOTES:

- Society privileges men. Once you deviate from the privilege, you are being punished for it.
- Masculinity expressed through harsh behavior, harming your body to prove.
- **Repression** (“usually applies to emotions or urges or refers to the violent quelling of political movements”), **suppression** (of information), **oppression** (“usually applies to the mistreatment of a person or group by a more powerful one”)
- Not accepting your body. Consequences of that.
- Not accepting your emotions. Consequences of that.
- Hiding (hiding of your body, hiding of your emotions)
- Hiding inside. **Inside-Out situations**
- Protecting family at all costs, hiding the truth from ourselves [protect parents as primary caregivers, “avoid losing the acceptance of the very people you loved as a newborn”]
- **Living out of integrity. Taught to live out of integrity. Encouraged to live out of integrity.**
- Coming into **integrity** means maintaining your own beliefs, values, behaviors in **the face of opposition**
- Are they overprotective? What is meant by being overprotective? Rigidity vs closed-mindedness
- **Insincerity as a value and as a demand**
- What is meant by being out? *Ridicule, negative judgment, lack of emotional & physical safety*

- **Disowning aspects of ourselves & being rewarded for it**
- **Inwardly & Outwardly on a psychological, emotional, affectionate, relational, and sexual level**
- If coming out doesn't go well (if it even happens) → shame & internalized homophobia
- Coming out **inwardly & outwardly** → merge of private & public lives
- “Nature disguises the incompatibility of such patterns under the canopy of romantic love, forcing us to do the work to heal our unresolved issues. Opposites attract (p.96, Joe Kort), but opposites aren't truly opposites, each of us has inside what the other possesses outwardly”
- **IMAGO-RELATIONSHIP THEORY** (marriage of conscious mind that needs happiness to unconscious mind that seeks healing and growth) → ***to research further.***
- Calling yourself **gay** → affirmative / homosexual - clinical & negative connotation
- **Gay age vs. chronological age**
- Wanting to look nice after being attracted to someone
- Relationships prompt the coming out process
- **Stages** of coming out [pages 92-103 (Joe Kort)]
- **Sense of belonging** - stripped off of you as a child. Who is your community? Not being able to fit into traditional communities based on your assigned sex & gender (sports, activities, type of food you consume, how you dress, behavior, etc.)
- Coming out to parents. What is the importance? What does it mean? → “Many families take the news as a temporary loss -- almost as a death -- of the son or daughter they have known and loved. Elizabeth Kubler-Ross describes the stages related to the death of a loved one as denial, anger, bargaining, depression and acceptance. Just as in grief, the first reaction of parents of gays and lesbians centers around separation and loss.”
- P. 136 → “with my teenage and preteen selves standing beside me”
- Reparative experience ⇒ experiential work, p. 143
- P. 144 → Father-King, loving vs. Patriarchal King that's against anything feminine
- Rite → ‘kill’ the father (let go of negatives to better embrace positive)
- Any conflict isn't personal (p.151)
- P. 161 → attachment disorder = vandalized forms of the ability to bond to others through love & friendship
- P. 164 → Surrogate husband
- <https://thegoodsociety.gov.au/guidebook/years-10-12-guidebook/chapter-2---influences/inner--outer-worlds/what-do-we-mean-by-inner-and-outer-worlds>

"Hard to See: How trauma became synonymous with authenticity" by Leo Kim (2022):

The version of trauma theorized in literary studies renders the traumatized subject strangely secondary. Though they bear the trauma, they lack the keys to enter its sanctum. Instead, the witness becomes a necessary figure, serving as a mediator, standing in at an intermediary subject-position from which the trauma can be encountered and worked through. This notion of bearing witness to other people's trauma itself becomes aspirational — it puts us in communion with the real — as well as moral. There is an imperative *to* witness, an act synonymous with aiding the survivor in their processing. In a paradoxical twist, since trauma cannot be adequately represented, understanding somebody else's trauma requires experiencing it in some way oneself. By this logic, trauma content is necessarily, in some way, traumatizing; it welcomes you into the fold.

- In *Trauma Culture*, published in the mid-aughts, E. Ann Kaplan wrote that “among art forms, cinema is singled out by scholars ... as involving a special relationship to trauma in the ‘shock’ experience of modernity.”
- **HOW TO SUPPORT THOSE AFTER THE TRAUMATIC EXPERIENCE?**
- “Pragmatism is a far less romantic framework through which to think about trauma, but it acknowledges trauma as a necessary construct, and empowers us to shape it in the way that would best serve those in need.”
- **Sontag’s question: “What is the point?” Do these avenues provide a way for those affected to heal? For us to push back against the root causes of trauma?**
- Trauma should jar us out of our scroll: not necessarily to bear witness, or suffer vicariously, but to determine, through other modes of cognition, whether redress is possible and how.