

**LGBT Living in the Global Twentieth Century**  
**21:988:389/21:510:461/21:014:401**  
**Monday: 6-9 p.m.**  
**The Center for Urban and Public Service 105**

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### Course description

What does it mean to be (or to become) lesbian, gay, bisexual, transgender, or transsexual? Are trans\*, gay, lesbian, and bisexual identities modern and Western categories, as many scholars of gender and sexuality argue? How can we understand homoeroticism and gender crossing—particularly as gender and sexual transgression—in a comparative framework, especially when what may be understood as “queer” in one culture might appear “normal” in another? Are these categories essential to understanding human sexuality, representative of gender identities and erotic styles that cut across all the variable boundaries and chronologies of human history and culture, or are these sexual and gender categories rooted in specific cultures and sociohistorical conditions? Are LGBT\* identities quintessentially modern phenomenon embedded in, contingent on, and products of histories and institutions like the market, urbanization, colonial and post-colonial processes, and/or the production of ideas and images of gender and sexuality diffused by both so-called “expert” knowledge and mass culture? How do imperial and global processes interact with indigenous cultures and the ways in which they organize sex and gender? Perhaps most importantly, how can we account for the lived experiences of people shaped by these processes?

These questions serve as the background for understanding the historical emergence of LGBT\* identities and cultures in in the context of the “global twentieth century.” In this class, we will examine and problematize both the ways in which LGBT\* identities are shaped in the so-called “West” (i.e., Western Europe and North America) as well as why many “non-Western” sexual minorities resist, refuse, and qualify those terms.

In this course, we will attempt to construct a global, comparative framework for understanding LGBT\* and queer lives. By adopting a comparative framework, this class approaches the variety of social networks, cultural styles, and communities that have grown up within the larger processes of globalization in the twentieth century. By examining some of these various histories, we can begin to construct a better understanding of the specific and sometimes contradictory circumstances faced by both LGBT\* people in “the West,” as well as the political and socioeconomic struggles and cultural strategies of sexual minorities outside of “the West”—those who have invented and revived indigenous identities, as well as those who have appropriated and expanded the LGBT\* identities formulated in the context of Lesbian, Gay, and Trans\* Liberation movements in Western Europe and North America.

In addition to important works by professional historians, this class will also draw on the theoretical frameworks and empirical studies undertaken by LGBT and queer scholars in anthropology, sociology, literary and cultural criticism, communications studies, and other interdisciplinary fields.

#### Approach to teaching and learning

This course is a seminar, which is a discussion-based rather than lecture-based format for teaching and learning. Students should feel empowered to shape the classroom discussions based on the questions and issues they raise from the readings. On a handful of days, the instructor may introduce a brief lecture, but during most class meetings the instructor will play a more minimal role of facilitator and referee. The objective of this course is not only to give students a greater understanding of LGBT\* living in a global context, but to foster an intellectual community in which students are responsible for teaching and learning.

#### Learning objectives

Through a combination of student-led classroom discussion, interactive lectures, group presentations, and individual research papers, students will explore some of the major issues and questions raised by the study of LGBT\* history in a global and comparative framework.

#### Classroom policies

*Attendance and absences.* **Attendance is mandatory.** The instructor will use lecture time to contextualize and explain readings. Many lectures will introduce students to film clips, images, music, and other primary source media that cannot be obtained outside of class. Occasional illness (including illness of a child, parent, or other dependent), serious injury, transportation delays, and bereavement are inevitable. **However, it is not the instructor's responsibility to "catch you up."** If you must miss a class meeting, please assume personal responsibility for work missed. **Exchange contact information with a classmate to help you keep up with your lectures.** Given the time constraints and other classmates' needs, students should not expect the instructor to repeat or summarize a lecture via e-mail or during office hours.

**Be on time.** Students who are late will be documented. **Students will receive an unexcused absence for every four documented instances of tardiness.** Students who are more than half an hour late to class will be marked absent. Tardiness will only be excused with proper documentation.

**Stay the entire time.** The instructor will mark as absent all students who leave the class and do not return before its conclusion. Students who do so may only be excused in case of a medical emergency or with proper documentation.

**The instructor will only excuse absences with proper documentation, and all students who miss classes must meet with the instructor during office hours in order to receive an excuse regardless of documentation. Students who simply e-mail the instructor or provide no documentation will not be excused. Furthermore, students will lose half a letter grade (5 percentage points) of their FINAL COURSE GRADE after the SECOND unexcused absence. Students who miss more than FOUR classes through any combination**

**of excused or unexcused absences will not earn credit for the course. Such students should withdraw from the course.**

*E-management and organization.* Students must participate in all aspects of the course, including Blackboard assignments. Students must have a working Rutgers username and password, as well as the coordination of e-mail and Blackboard usage. The instructor will frequently send e-mail reminders and assign material on Blackboard. **Students are responsible for keeping up with and contributing to any on-line components of the class. If students have e-management issues, students should immediately contact the Newark Computing Services Help Desk, located in Hill Hall 109 at 973-353-5083. In order to ensure a prompt response from the instructor, please familiarize yourself with the document, *FAQs about E-mails and Instructor Availability*, located on the Syllabus and Course Information Page.**

*Student conduct.* Please be respectful of your peers, your instructor, and the university setting. Students will be asked to leave the class for the following reasons: cell phone use and texting during class (except for students with children and/or other dependents), using laptops to surf social media and other irrelevant websites, sleeping in class, persistently talking or whispering while the instructor or other students are speaking, blatant disruptions, and ad hominem attacks on other students or the instructor, including attacks couched in racism, sexism, transphobia, homophobia, discrimination based on ability, and religious intolerance. Such students will be marked absent for the day and will not be allowed to return until they have visited with the instructor during office hours.

*Course readings.* Students must complete the readings before each class meeting, prepared to bring questions and comments for class. Students must purchase or otherwise obtain copies of the required texts. All other texts will be available on the course blackboard page. **Students are required to bring the readings to class in order to reference page numbers and other references to the readings in lectures.** Because this course meets once a week, students will read an average of 100 pages per class meeting. Although on a handful of days we will exceed that limit, many days will consist of only 50 pages of readings. Some students may find the amount of reading difficult, and such students should make plans to dedicate extra hours in order to successfully complete the course readings. **The instructor suggests that students schedule or otherwise dedicate 3-6 class hours per week reading and studying for this course. The instructor expects students to complete all the assigned readings *before* the date they appear on the calendar, and students should expect the instructor to call on them and ask questions about the readings at any time. In addition to the readings listed on the course calendar, students are responsible for reading all supplemental materials, including the syllabus, the writing guide, and all prompts.**

*Late policy.* Late work submitted without documentation will be accepted only at the discretion of the instructor. Late work submitted without a documented excuse will be assessed up to a **50-point penalty**.

#### Statement on Academic Honesty and Plagiarism

**If you plagiarize, you will at a minimum fail this class.** Students will submit all written work to Turnitin, and students must sign the University honor pledge when submitting

any in-class assignments. Any student who commits plagiarism or other acts of academic dishonesty will be asked to withdraw from the course. Violations will be reported to the appropriate university authorities and may result in further disciplinary action. Academic dishonesty includes unauthorized collaboration on homework assignments and, of course, cheating on in-class assignments.

**All work electronic work must be submitted to the Turnitin module on the course Blackboard page. All in-class and electronic work must include the following pledge: “On my honor, I have neither received nor given any unauthorized assistance on this examination / assignment.”**

\*\*From the University’s Policy on Academic Integrity for Undergraduate and Graduate Students:

“Plagiarism is the representation of the words or ideas of another as one's own in any academic exercise. To avoid plagiarism, every direct quotation must be identified by quotation marks or by appropriate indentation and must be properly cited in the text or in a footnote. Acknowledgment is required when material from another source stored in print, electronic or other medium is paraphrased or summarized in whole or in part in one's own words. To acknowledge a paraphrase properly, one might state: "to paraphrase Plato's comment..." and conclude with a footnote identifying the exact reference. A footnote acknowledging only a directly quoted statement does not suffice to notify the reader of any preceding or succeeding paraphrased material. Information which is common knowledge such as names of leaders of prominent nations, basic scientific laws, etc., need not be footnoted; however, all facts or information obtained in reading or research that are not common knowledge among students in the course must be acknowledged.

In addition to materials specifically cited in the text, only materials that contribute to one's general understanding of the subject may be acknowledged in the bibliography. Plagiarism can, in some cases, be a subtle issue. Any questions about what constitutes plagiarism should be discussed with the faculty member.”

### Course requirements

*Participation (20%).* One of the most critical aspects of this course is in-class participation. **Students should come to class each day with the assigned readings, prepared to discuss specific questions and issues raised by the readings.** Students who refuse to discuss the reading materials, repeatedly take the class discussion off-topic or engage in other disruptions, or who fail to bring the readings into class risk harming their participation grade. **THIS IS A DISCUSSION-BASED COURSE, AND STUDENTS WHO DO NOT OR WILL NOT CONTRIBUTE TO THE INTELLECTUAL COMMUNITY OF THE CLASSROOM WITH REGULAR VERBAL PARTICIPATION ARE STRONGLY ENCOURAGED TO DROP THIS COURSE.**

*Reading notes/journals (10%).* Reading notes are a relatively easy but essential part of your coursework. Each day, students will bring in a brief set of reading notes (no more than half a page), the format of which is currently available on Blackboard. Students will use reading notes as an aid in classroom discussion, and we will be using them to set the discussion agenda and to explore points of intersection, contradiction, and correlation among the different texts of the course. Reading notes will be checked randomly throughout the semester, especially in the event that students are unable to formulate a discussion agenda, explore the readings in adequate depth, or stay on topic on discussion-centered class meeting days.

*Group presentation (20%).* Students will be divided into reading groups of no fewer than four students and no more than five students on the first day of class. Each reading group will be responsible for presenting a particular week's reading and facilitating discussion on the class meeting scheduled for that particular reading. Students will be evaluated both by the instructor as well as by their peers for their participation in the reading group.

*Major Research Essay (40%).* Students will write a research-based essay of no fewer than 5,000 words (~18 pages) that compares gender and sexual minorities from at least two major cultural regions. Such essays must include both appropriate secondary or theoretical sources as well as primary sources. Students are encouraged to use their reading journals to take notes on the readings in order to complete this assignment.

*Individual presentation (10%).* Students will also prepare a brief (10-15 minute) presentation of their research projects toward the end of the course during the final class meeting and the last day of class.

## **Calendar of readings**

### ***Unit 1: Introducing "Queer" History and the History of Sexuality in a Global Context***

#### *Week 1: Introduction: Thinking Sex Locally and Globally*

September 8 CLASSES FOLLOW A MONDAY SCHEDULE

- 1) Indrani Chatterjee, "Alienation, Intimacy, and Gender: Problems for a History of Love in South Asia": 61-76;
- 2) Gayle Rubin, "Thinking Sex," from *The Lesbian/Gay Studies Reader*: 3-36;
- 3) Neville Hoad, "Re: Thinking Sex from Global South Africa," *GLQ* 17, no. 1 (2011): 119-124

#### *Week 2: Varieties of Discourse: Sex/Gender, Knowledge, and Power in Comparative Perspective*

September 14 1) Evan Towle and Lynne Marie Morgan, "Romancing the Transgender Native: Rethinking the Use of the 'Transgender Native' Concept," *GLQ* 8, no. 4 (2002): 469-497; 2) Jeffrey Escoffier, "Homosexuality and the Sociological Imagination: Hegemonic Discourses, the Circulation of Ideas, and the Process of Reading in the 1950s and 1960s" from *American Homo*: 79-98; 3) Richard Parker, "Changing Sexualities: Masculinity and Male Homosexuality in Brazil" from *Changing Men and Masculinities in*

*Latin America*: 307-332; 4) Bill Stanford Pincheon, "An Ethnography of Silences: Race, (Homo)sexualities, and a Discourse of Africa," *African Studies Review* 43, no. 3 (2000): 39-58

*Week 3: Historic Processes: Capitalism, Colonialism, and Urbanization*

September 21 1) John D'Emilio, "Capitalism and Gay Identity" from *The Lesbian/Gay Studies Reader*: 467-476; 2) Joseph Boone, "Vacation Cruises: or, the Homoerotics of Orientalism," *PMLA* 110, no. 1 (1995): 89-107; 3) Günther Tessen, "Homosexuality among the Negroes of Cameroon and a Pangwe Tale;" 4) Giovanni Antonio Cavazzi, "Ganga-Ya-Chibanda;" 5) Kendall, "'When a Woman Loves a Woman' in Lesotho: Love, Sex, and the (Western) Construction of Homophobia;" 6) Michael Davidson, "A 1958 Visit to a Dakar Boy Brothel;" 7) Marc Epprecht, "'Good God Almighty, What's This!': Homosexual 'Crime' in Early Colonial Zimbabwe" [Reading selections 3-7 from *Boy-Wives and Female Husbands*]

*Week 4: Processes of the Present: Globalism and Globalizing Sexualities*

September 28 1) Arnaldo Cruz-Malavé and Martin F. Manalansan IV, "Dissident Sexualities/Alternative Globalisms;" 2) Silviano Santiago, "The Wily Homosexual (First—and Necessarily Hasty—Notes);" 3) Chela Sandoval, "Dissident Globalizations, Emancipatory Methods, Social-Erotics;" and 4) Roberto Strongman, "Syncretic Religion and Dissident Sexualities" from *Queer Globalizations*: 1-32; 176-194

***Unit 2: Urbanization and Public Culture in 20<sup>th</sup> Century Brazil***

*Week 5: Early 20<sup>th</sup> Century Rio and the Making of a Public Culture*

October 5 Green, *Beyond Carnival*: 1-106

*Week 6: "Control and Cure": Disciplining Dissident Sexualities (No presentations)*

October 12 1) Green, *Beyond Carnival*: 106-198; 2) Lorraine Leu, "Performing Race and Gender in Brazil: Karim Aïnouz's *Madame Satã*," *Race/Ethnicity: Multidisciplinary Global Contexts* 4:1 (2010): 73-95

*Week 7: Repression and Liberation in the Era of Dictatorship*

October 19 Green, *Beyond Carnival*: 199-286

***Unit 3: Lesbian-Feminist, Gay, and Trans\* Liberation in the Post-war United States***

*Week 8: Consumption and Rebellion: San Francisco and New York City in the 1960s*

October 26 1) Jeffrey Escoffier, "The Political Economy of the Closet;" 2) Susan Stryker, "Transgender History, Homonormativity, and Disciplinarity," *RHR* 100 (2008): 145-157; 3) Terence Kissack, "Freaking Fag Revolutionaries: New York's Gay Liberation Front, 1969-1971," *RHR* 62

(1995): 104-134; 4) Ian Lekus, "Queer Harvests: Homosexuality, the U.S. New Left, and the Venceremos Brigades to Cuba," *RHR* 89 (2004): 57-91

*Week 9: U.S. Lesbian-Feminist Activism in the 1970s, Part I*  
November 2 Enke, *Finding the Movement*: 1-104

*Week 10: U.S. Lesbian-Feminist Activism in the 1970s, Part II*  
November 9 Enke, *Finding the Movement*: 105-144; 177-251 (Chapters 3, 5-6)

***Unit 4: Globalizing LGBT Identities in 20<sup>th</sup> and 21<sup>st</sup> Century Africa and the Middle East***

*Week 11: Colonization and Cultural Violence in 19<sup>th</sup> and Early 20<sup>th</sup> Century Sub-Saharan Africa*  
November 16 Hoad, *African Intimacies*: 1-67

*Week 12: Post-Coloniality and Sexual Dissidence in Southern Africa*  
November 23 Hoad, *African Intimacies*: 68-126  
Film: "God Loves Uganda" (dir. Roger Ross Williams)

*Week 13: Neo-Liberalism, Immigration, Terror and LGBT/Queer Identities in the Global 21<sup>st</sup> Century*

November 30 1) Janet Jakobsen, "Can Homosexuals End Western Civilization As We Know It?: Family Values in a Global Economy" and 2) Ann Pellegrini, "Consuming Lifestyle: Commodity Capitalism and Transformations in Gay Identity," from *Queer Globalizations*: 49-70: 134-148; 3) Jasbir K. Puar and Amit Rai, "Monster, Terrorist, Fag: The War on Terrorism and the Production of Docile Patriots," *Social Text* 72 (2002): 117-148; 4) Puar, "The Golden Handcuffs of Gay Rights: How Pinkwashing Distorts both LGBTIQ and Anti-Occupation Activism," *Thefeministwire.com* (January 20, 2012); 5) Puar and Maya Mikdashi, "Pinkwatching and Pinkwashing: Interpenetration and its Discontents," *Jadaliyya.com* (August 9, 2012); 6) Mikdashi, "Gay Rights as Human Rights: Pinkwashing Homonationalism," *Jadaliyya.com* (August 8, 2011)

December 7 Individual presentations

December 21 Individual presentations  
*\*\*Please note that the final day of individual presentations coincides with the examination period for this class, which begins at 6:20 p.m. and concludes at 9:20 p.m. Please make the appropriate arrangements prior to the final date of the class meeting.*

***December 22 Final Research Essay is due no later than 11:59 p.m. Late penalties will apply to any student who submits their work late without documentation.***