# RG ST 110L - LGBT RELIG HISTORY - Spring 2022



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Gabriel Garcia Roman, "Zach," from the Queer Icons series, 2011

**ASSIGNMENTS:**

1) **Four discussion questions or blog the posts about the readings, to be posted in the Geschoepes Forum [20% of grade]**

2) **One midterm assignment, due at the midpoint of the quarter [20% of grade]**

3) **Four short writing exercises (of the 4 to be posted on Geschoepes), due by the beginning of class time on specific dates [20% of grade]**

4) **One creative "unessay" - a poem (ode or song lyrics) or other art project (such as a painting, sculpture, collage, comic strip, or game) inspired by the class materials** (adapted from Emily Suzanne Clark's "Unessay" project, with instructions to follow) **due at the end of the quarter [20% of grade]**

**Your final grade will be decided according to the following components:**

**Attendance/participation: 20%**

**Discussion questions, midterm assignment, writing exercises.**

**& creative "unessay": 80%**

**MIDTERM ASSIGNMENT INSTRUCTIONS**

**UNESSAY INSTRUCTIONS & GRADING RUBRIC/GUIDELINES**

## Monday, March 28: No class! (Read syllabus on your own & get ready for Wednesday)

**Syllabus Draft**

## Wednesday, March 30: Introduction: Meet & greet, syllabus overview

**Discussion of Peppermint and Cazwell video for "BLEND"**

## Monday, April 4: What is Religion?

José-Luis Olivares, "Sister Gloria Lelia," from *The Boston Sisters of Perpetual Indulgence* series, ca. 2015

**Bruce Lincoln, "Theses on Method," Method & Theory in the Study of Religion 17 (2005): 8–10.**

**Russell T. McCutcheon, "Religion: Overview"**

**Claudia Schippert, "Queer Theory and the Study of Religion," Rever 5, no. 4 (2005): 90–99.**

## Wednesday, April 6: Inventing Sexuality

Cartoon by Rick Onorato

**Emily Martin, "The Egg and the Sperm: How Science Has Constructed a Romance Based on Stereotypical Male-Female Roles," Signs 16, no. 3 (1991): 485–501.**

**Paolo Frassetto & Benedetta Pettorini, "Pink and Blue: The Color of Gender," Child's Nervous System 24, no. 8 (2008): 881–2.**

**Optional: Gayle Rubin, "Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality"**

**Optional: Gayle Rubin, "Blood under the Bridge: Reflections on "Thinking Sex"**

Group & Forum

Assessment Not available unless: You belong to **Group A**

**PBS Origins video: "Why was Pink for Boys and Blue for Girls?"**

## Monday, April 11: Taste the Rainbow: What is LGBT (& MOGII & Queer)?

Alberto del Pozo, "Ochumare," from *The Orisha Collection*, ca. 1981

**Lorraine Hutchins, "Making Bisexuals Visible," LGBTQ America: A Theme Study of Lesbian, Gay, Bisexual, Transgender, and Queer History, ed. Megan Springate (Washington, D.C.: National Park Service, 2016), 1–33.**

**Kara Thompson, "Transsexuals, Transvestites, Transgender People, and Cross-Dressers," Encyclopedia of Lesbian, Gay, Bisexual and Transgender History in America, ed. Marc Stein, vol. 3 (Detroit: Charles Scribner's Sons, 2004), 283–8.**

**Anastasia Walker, "The Word 'Cisgender': An Unlikely Semantic Revolutionary" at huffingtonpost.com (10 July 2014)**

**"The Alphabet Soup of Identity from LGBTQAP to XYZ"**

**iHeart Media: "5 LGBTQ Riots Before Stonewall"**

**Clip from Susan Stryker's 2005 documentary, "Screaming Queens: The Riot at Compton's Cafeteria"**

**"Screaming Queens" full documentary (34:24 to 36:50, 42:38 to 46:40 most relevant to class)**

**LGBT+ History by the Decades: Stonewall**

**Trans Oral History Project: Miss Major on Stonewall**

Group & Forum

Assessment Not available unless: You belong to **Group B**

## Wednesday, April 13: Here & "Queer" Way Back When

Saints Sergius and Bacchus, painted by a member of Cristianos y Cristianos de Madrid LGTB+H (CRISMHOM)

**Judith M. Bennett, "Lesbian-Like' and the Social History of Lesbianisms," Journal of the History of Sexuality 9, no. 1/2 (2000): 1–24.**

Hans Vinder, "Das buch der Tugend," Augsburg, 1486, Image 145

Group & Forum

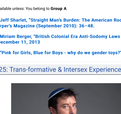
Assessment Not available unless: You belong to **Group C**

**Optional: Martha Vicinus, "'They Wonder to Which Sex I Belong': The Historical Roots of the Modern Lesbian Identity," Feminist Studies 18, no. 3 (1992): 467–97.**

**Optional: YouTube video: "Doing Gay the Medieval Way! | Homosexuality During the Middle Ages..." with Dr. James Wade, Girton College, University of Cambridge**

**Optional: Audre Lorde, "The Uses of the Erotic: The Erotic as Power," in _Sister Outsider: Essays and Speeches_ (Freedom, CA: Crossing, 1984).**

## Monday, April 18: How "the West" Went Straight



Vintage Portraits of Gay Couples From the 19th Century (collage)

**Deborah Miranda, "Extermination of the Joyas: Gendericide in Spanish California," GLQ 16, nos. 1/2 (2010): 253–84.**

**Robert Beachy, "The German Invention of Homosexuality," Journal of Modern History 82, no. 4 (2010): 801–38.**

**L. Frank Manriquez Oral History**

**L Frank Manriquez - WisdomVR**

**Intip about on Paragraph 175 (shown in class) "The Story of the Gay Holocaust" (documentary)**

Group & Forum

Assessment Not available unless: You belong to **Group B**

**Optional: Jane Ward, "Dude-Sex: White Masculinity and 'Authentic' Heterosexuality Among Dudes Who Have Sex with Dudes," Sexualities 11 (2008): 414–34.**

**Optional: Erica Han and Joseph O'Mahoney, "The British colonial origins of anti-gay laws," The Washington Post, October 28, 2014**

**Optional: Edward Carpenter, The Intermediate Sex: A Study of Some Transitional Types of Men and Women [Leading Alive & Dawn, 1908], 39 ("The Homogenic Attachment") to 52; 107 ("The Place of the Uranian in Society") to 124.**

**Optional: Video story by Avishki Heinemann, Anna Pitts, and Julia Wilczok on the Albanian "burnesha," "sworn virgins" who take a vow of chastity and wear masculine clothing in order to live as men.**

## Wednesday, April 20: Pre- & Ex-Gay: Praying it Away

Gabriel Garcia Roman, "Bruce Tenzin [Bruce Morrow & Tenzin Gurd-Morrow]," from the Queer Icons series, 2011

**Michelle A. Ahern, "Learning How to Be the Boy or Girl You Are': Mo Tarzan, You Jane, the Crusade to 'Cure' Pre-Homosexual Children, and the New Face of the Ex-Gay Movement...," Journal of the History of Childhood and Youth 7, no. 3 (2014): 324–51.**

**Tanya Erzen, "Sexual Healing: Self-help and Therapeutic Christianity in the Ex-Gay Movement," in Linda L. Barnes, and Susan Starr Sered, eds., Religion and Healing in America (New York: Oxford University Press, 2004), 265–80.**

**"Queering the Map: a community generated counter-mapping platform for digitally archiving LGBTQ+ experiences and places in Los Angeles. The platform provides an interface to collaboratively record the cartography of queer life."**

**That Theology Teacher: "Queer Theory & Gender Roles in Early Christianity"**

**VICE Asia: "Why Some Countries Still Punish Gay People" (shown from :41 in class)**

Group & Forum

Assessment Not available unless: You belong to **Group A**

**Optional: Jeff Sharlet, "Straight Men's Burden: The American Roots of Uganda's Anti-Gay Persecution," Harper's Magazine (September 2013): 36–48.**

**Optional: Miriam Berger, "British Colonial Era Anti-Sodomy Laws Still Reign Around the World," BuzzFeed News, December 11, 2013**

**Optional: "Pink for Girls, Blue for Boys - why do we gender toys?" | BBC Ideas**

## Monday, April 25: Trans-formative & Intersex Experience (in Judaism)



Portrait of Surat-Shaan Kran by Ayanu, shown in the exhibition "Twilight People: Stories of Faith & Gender Beyond the Binary"

**Readings from Trans/Torah by Rabbi Elliot Kukla and Reuben Zellman: "Terms for Gender Diversity in Classical Jewish Texts," "A Created Being of Its Own..." & "Created by the Hand of Heaven..."**

**Joy Ladin, "Torah In Transition," 1-9**

**(Trigger warning for description of self-harm) Abby Stein, "Ultra-Orthodox and Trans: 'I Prayed to God to Make Me a Girl,'" BBC News, April 2020**

**POPSUGAR video: "Meet Abby Stein, the First Out Transgender Woman Who Grew Up Hasidic"**

**TODAY Show interview video: "Transgender Woman Chronicles Journey From Rabbi To Her True Self"**

Group & Forum

Assessment Not available unless: You belong to **Group B**

**Optional: Debra Nussbaum Cohen, "Gender Began Punching Me in the Face': How a Hasidic Rabbi Came Out as Trans Woman," Haaretz (Feb 17, 2017)**

## Wednesday, April 27: Jewish Lesbians: A Seat at the Table?

Photograph by Lauren Volo

**Sonia Zylberberg, "Oranges and Seders: Symbols of Jewish Women's Wrestlings," Nashim: A Journal of Jewish Women's Studies & Gender Issues 5: (5763/2002), 148–71.**

**Chabad Sociologist Video: Susannah Heschel recounts the origin story behind the custom of adding an orange to the Passover Seder plate**

**"Trembling Before G-d" (documentary), long clip**

**"Object Lesson: The Passover Seder Plate," with culinary historian and author Michael Twitty & curator of Judaica Abigail Rapoport**

**BimBam: "What is Rosh Chodesh? Intro to the Monthly Jewish Holiday"**

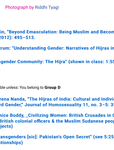
**E1: Talks with Sarah Michal Wasman: "Rosh Chodesh: A Guide to the Cycles of Our Lives"**

**"Angela Buchdahl Visits us on Rio Sabor Pilot": "Rabbi Angela Buchdahl remembers the wonderful cultural blending of her [Korean and Jewish] childhood home, and reflects that Judaism has always taken elements from the cultures around it."**

Group C Forum

**Assessment:** Not available unless: You belong to **Group C**

## Monday, May 2: "Transgender-Similar" Experience in Bangladesh & India



Photograph by Riddhi Tyagi

**Adnan Hussain, "Beyond Emasculation: Being Muslim and Becoming Hijra in South Asia," Asian Studies Review 36 (2012): 495–513.**

**Gender Spectrum: "Understanding Gender: Narratives of Hijras in Bangladesh"**

**"India's Transgender Community: The Hijra" (shown in class: 1:55 to 5:01)**

Group D Forum

**Assessment:** Not available unless: You belong to **Group D**

**[Optional] Serena Nanda, "The Hijras of India: Cultural and Individual Dimensions of an Institutionalized Third Gender," Journal of Homosexuality 11, no. 3–4: 35–54.**

**[Optional] Janice Boddy, „Civilizing Women: British Crusades in Colonial Sudan, 2018, (on the disparate worlds of British colonial officers & the Muslim Sudanese people they sought to remake into modern imperial subjects)**

**[Optional] "Transgenders [sic]: Pakistan's Open Secret" (see 5:25 to 13:23 for more on teacher/disciple relationships)**

**Writing Exercise: Consider the distinction between hijras as either janana ("non-emasculated") or zhiby. What are the specific ritual functions of each group? How do sili/kreyenere (rather than eneemy) define hijra identity? (Upload pdf., 1-3 pgs.)**

Not Submitted

## Wednesday, May 4: Transsexuality in Iran & Malaysia

Maryam Khatoon Molkara by Kaveh Kazemi

**Afsaneh Najmabadi, "Transing and Transposing across Sex-Gender Walls in Iran," Women's Studies Quarterly 36, No. 1 (2008): 29–42.**

**Joseph H. Goh, "Mak Nyah Bodies as Sacred Sites: Uncovering the Queer Body-Sacramentality of Malaysian Male-to-Female Transsexuals," CrossCurrents 62, no. 4 (2012): 512–21**

**"BBC World: Iran's 'sex-change' solution" (not the best documentary, but noteworthy for masculine-of-center representation at 26:39 to 29:03 and 37:37 to 40:43)**

**VICE on HBO: "Transsexuals of Iran" at 14:40**

**The Full Frontal TV: "What It's Like: Transgender Men in Malaysia"**

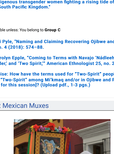
**cilissamy: "Malaysian Trans men answer burning questions from FB"**

**"Growing Seed: A Malaysian Transgender Story"**

Group A Forum

**Assessment:** Not available unless: You belong to **Group A**

## Monday, May 9: Spirit Wives in Burma: Nat Kadaws



Photograph by Gemma Taylor

**Ward Keeler, "Shifting Transversals: Trans Women's Move from Spirit Mediumship to Beauty Work in Mandalay," Ethnos 81, no. 5: 792–820.**

**Rich Baker, "How Myanmar's Paranormal Spirit Wives Escape LGBTQ Persecution," Vice (October 23, 2017)**

**Brown University: "Buddhist Sexual Ethics: The Ancient Textual Tradition and its Modern Relevance" with Jose Cabezon**

**"Nat Kadaw: Empowered Change" short documentary**

**[Optional] "Friends in High Places," documentary about nat worship in Myanmar (formerly Burma) despite the wide spread of Buddhism and devastating military dictatorship.**

Group B Forum

**Assessment:** Not available unless: You belong to **Group B**

**Writing Exercise: Why have gay, bisexual, and trans people customarily been excluded from ordinary Buddhist institutions, but have had, and gay men and trans women privileged as both "spirit wives" & beauticians in Buddhist Burma? (Upload pdf., 1-3 pgs.)**

Not Submitted

## Wednesday, May 11: "Two Spirit" Experience

Osh-Tisch ("Finds Them and Kills Them"), Apsalooke or Crow, and their spouse

**John R. Sylliboy, "Using L'nuwey Worldview to Conceptualize Two-spirit," Antistasis 9 (no. 1): 96-116.**

**"Two Spirit - A Movement Born in Winnipeg": "Dr. Mary Lavanne, B.Ed., M.Ed., Ph. D (Education) of Fisher River First Nation discusses what it means to be Two-Spirit, as well as the tenth history and origin."**

**"A Place in the Middle": Hawaii's Transgender Curriculum," featuring Hinaleimoana Wong-Kalu (Kanu Hina)**

**"Lelio in Waiting" documentary trailer: "The story of Joey Mataele and the Tonga lelio, an intersex person of Polynesian descent, who became fighting a rising tide of religious fundamentalism and intolerance in their South Pacific Kingdom."**

Group C Forum

**Assessment:** Not available unless: You belong to **Group C**

**[Optional] Kai Pyle, "Naming and Claiming Recovering Ojibwe and Plains Cree Two-Spirit Language," TSQ 5, no. 4 (2018): 574–88.**

**[Optional] Carolyn Epple, "Coming to Terms with Navajo 'Nadleehi': A Critique of 'Berdache,' 'Gay,' 'Alternate Gender,' and 'Two Spirit,'" American Ethnologist 25, no. 2 (1998): 267–90.**

**Writing Exercise: How have the terms used for "Two-Spirit" people changed over time? What are the meanings of "Two-Spirit" among Mi'kmaq and/or in Ojibwe and Plains Cree language (if you did the reading for this session)? (Upload pdf., 1-3 pgs.)**

Not Submitted

## Monday, May 16: Mexican Muxes

"A procession through the streets of Oaxaca by 'muxes' in honor of San Sebastian," by Thomas Aleni, 2018

**Alfredo Miranda, "The Muxes of Juchitán: A Preliminary Look at Transgender Identity and Acceptance," California Western International Law Journal 42: no. 2 (2012): 509–40.**

**"Blossoms of Fire" documentary trailer**

**National Geographic: "Third Gender: An Entrancing Look at Mexico's Muxes"**

**"Muxes: estéticas, intrépidas y buscadoras de peligro," Parte 4 at .33 and 11:44**

**"Muxes: auténticas, intrépidas y buscadoras de peligro," Parte 6 at 13:11**

**"Iguana Stew With Mexico's Third Gender: MUNCHIES Guide to Oaxaca"**

Group D Forum

**Assessment:** Not available unless: You belong to **Group D**

**Writing Exercise: What is the role of the muxes in Juchitán's social, economic, & religious lives? Are sociohistorians/professors de las ciencias? What aspects of indigenous culture have enabled muxes to retain the power they have today? (Upload pdf., 1-3 pages)**

Not Submitted

## Wednesday, May 18: Adodis, Oremi, & More in Afro-Cuban Lucumí (on Zoom today)

"Ochumare" by Maria Giulia Alemanno

**Salvador Vidal-Ortiz, "Sexuality and Gender in Santería: LGBT Identities at the Crossroads of Santería Religious Practices and Beliefs," in Gay Religion, ed. Scott Thumma and Edward R. Gray (Rossiter Way Lanham, MD: Altamira Press, 2005), 115–37.**

**Miguel "Willie" Ramos, "Afro-Cuban Orisha Worship," in Santería Aesthetics in Contemporary Latin American Art, ed. Arturo Lindsay (Washington: Smithsonian Institution Press, 1996), 56–74.**

Group B Forum

**Assessment:** Not available unless: You belong to **Group B**

**Writing Exercise: What are some of the struggles faced by trans people in the Lucumí/Santería tradition? What cultural forces stand in the way of their full participation in this and other "gay-friendly" Afro-Diasporic traditions? (Upload pdf., 1-3 pgs.)**

Not Submitted

## Monday, May 23: To Be Black & Gay in the U S of A

Gabriel Garcia Roman, "Diana," from the Queer Icons series, 2012

**Yvette Flunder, "Church Interlude II: Healing Oppression Sickness," in Queer Christianities: Lived Religion in Transgressive Forms, ed. Mark Lerman, Kathleen Talvacchia, and Michael Pettinger (New York: New York University Press, 2015), 115–24.**

**E. Patrick Johnson, "Church Stories: Express and the Black Church" in Sweet Tea: Black Gay Men of the South, an Oral History (Chapel Hill: University of North Carolina Press, 2008), excerpts. (copy)**

**Ashon T. Crawley, "I Grow Up Afraid. Lil Nas X's 'Montero' is the Lesson I Needed," National Public Radio (April 14, 2021)**

**"Pouring Tea: Black Gay Men Of The South Tell Their Tales," E. Patrick Johnson's one-person show performing monologues of interviews from _Sweet Tea_**

**Lil Nas X: MONTERO (Call Me By Your Name) (Official Video)**

**[Optional] "No Fats, No Femmes" documentary intro: An experimental performance piece using Mark Aguhar's "Litanies to My Heavenly Brown Body."**

Group A Forum

**Assessment:** Not available unless: You belong to **Group A**

**[Optional] Daryl White and D. Kendall White, Jr., "Queer Christian Confessions: Spiritual Autobiographies of Gay Christians," Culture and Religion 5, no. 2 (2004): 203–17.**

**[Optional] Jon Aswad, "Kendrick Lamar's 'Auntie Diaries' is a Powerful, Genre-Shifting Statement on Transphobia," Variety (May 13, 2022)**

## Wednesday, May 25: Haitian Vodou



"Ricardo Marie Dedoune, a 20-year-old gay houngan (Vodou priest) in the Port-au-Prince periphyle where he worships," by Catherina Cleroi

**OnnicaVie Natasha Tinsley, "Songs for Ezili: Vodou Epistemologies of (Trans) gender," Feminist Studies 37, no. 2 (2011): 417–36.**

**Beenish Ahmed, "Queer Haitians Find a Refuge in Vodou," The Advocate (October 31, 2016)**

**"Of Men and Gods (Des Hommes et Dieux)," documentary, directed by Anne Lescot and Laurence Magloire (2002)**

Group C Forum

**Assessment:** Not available unless: You belong to **Group C**

**[Optional] Nathaniel Samuel Murrell, "Serving the Lwa" in Afro-Caribbean Religions: An Introduction to Their Historical, Cultural, and Sacred Traditions [Philadelphia: Temple University Press, 2010], 74–91.**

**[Optional] Elizabeth Pérez, "'I Get Voodoo, I Get Hoodoo': Ethnography and Its Objects in Disney's The Princess and the Frog," Material Religion (2021) [proofs].**

## Monday, May 30: Memorial Day, no lecture! (Read for Wed., our last class!)

**[Optional] Rachel Annett, "It was like a ceiling fell in': the women whose lives have been saved by Gendemian Jack," The Guardian (May 23, 2022)**

## Wednesday, June 1: "Take Me to Church": Dance Floor as Sanctuary



Dominique T.A.R Jackson as Elektra Abundance in the pilot episode for the FX series Pose, 2018

**Jafari Sinclaire Allen, "For 'the Children' Dancing the Beloved Community," Souls 11, no. 3: 311–36.**

**River Ocean feat. La India, "Love & Happiness' (Yemaya [sic] Y Ochun)"**

Kenny Bobien, "I Shall Not Be Moved"

Sister Rosetta Tharpe Documentary (2011) at 36:20

BET: "The Story Behind The Ballroom Scene & The Safe Space It Presents"

The Philadelphia Inquirer: "LEGENDARY: 30 Years of Philly Ballroom"

"St. Louis Ballroom," featuring Spirit Ebony; emcee: Meko Lee Burr

"Paris Is Burning" (with Hebrew subtitles); "Shade" at 33:22

"Re(s)parations -Breathing With Orisha" by Kìire Wellness (Baba Oludaré)

[Optional] "The Ballroom Pentecostal Video Art Church of Minister Akins" (September 1, 2015)

Group D Forum

**Restricted** Not available unless: You belong to **Group D**

**Writing Exercise: Analyze the space of the Black queer club (as explored by Jafari Sinclaire Allen) in terms of the "cathartic vulnerability" it has offered. In what ways has the dance floor promoted this type of healing? (Upload pdf., 1-3 pgs.)**

Not Submitted

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Last Modified June 16, 2022 / Questions or concerns?
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