

History of Homosexuality in Europe

Dr. Andrew DJ Shield

Leiden University, Autumn 2018



Time	Wednesdays, 11:15-13:00
Room	Weeks 37-39,41-42,44,48-50: EYCKH4/005 Weeks 45-47: HUIZINGA/004

Weekly seminar schedule:

1. **12 SEPTEMBER: (Debate 1) Types of people, sexual acts, desires, or what? How to define 'homosexuality' historically.**

TO READ before class:

David Halperin, "How to Do the History of Male Homosexuality," *GLQ* 6:1 (2000): 87-124. Access via: https://catalogue.leidenuniv.nl/primo-explore/fulldisplay?docid=TN_duke10.1215/10642684-6-1-87&context=PC&vid=UBL_V1&search_scope=All_Content&tab=all_content&lang=en_US

Optional readings:

Najmabadi, Afsaneh. "Types, Acts, or What? Regulation of Sexuality in Nineteenth-Century Iran." In *Islamicate Sexualities: Translations Across Temporal Geographies of Desire*, edited by Kathryn Babayan and Afsaneh Najmabadi, Cambridge, MA: Center for Middle Eastern Studies of Harvard University, 2008.

Rydström, Jens. *Sinners and Citizens: Bestiality and Homosexuality in Sweden, 1880–1950*. Chicago: University of Chicago, 2003.

2. **19 SEPTEMBER: (Debate 2) Did the 'homosexual identity' emerge in 1880s Germany as the result of medical studies? Or did the 'homosexual identity' already exist in certain subcultures in the 1700s (e.g. in the Netherlands, England, and France)?**

TO READ before class:

Van Der Meer, Theo. "Sodomy and the Pursuit of a Third Sex in the Early Modern Period." In *Third Sex, Third Gender: Beyond Sexual Dimorphism in Culture and History*, edited by Gilbert Herdt, New York: Zone Books, 1994 (https://catalogue.leidenuniv.nl/primo-explore/fulldisplay?docid=UBL_ALMA21155967830002711&context=L&vid=UBL_V1&search_scope=All_Content&tab=all_content&lang=en_US)

PDF to be delivered via Blackboard.

TO POST ON BLACKBOARD BY 18 September:

One critical question about Van Der Meer's chapter.

IN-CLASS DISCUSSION:

Richard von Krafft-Ebing, *Psychopathia Sexualis* (1886).

Michel Foucault, *The History of Sexuality, Vol. 1* (1978).

Optional readings:

Trumbach, Randolph. "Renaissance Sodomy, 1500–1700" and "Modern Sodomy: The Origins of Modern Homosexuality, 1700–1800." In *A Gay History of Britain*, edited by Matt Cook, Westport, CT: Greenwood, 2007.

Harry Oosterhuis, *Stepchildren of Nature: Krafft-Ebing, Psychiatry, and the Making of Sexual Identity* (2000).

Merrick, Jeffrey. *Order and Disorder Under the Ancien Régime*. Newcastle: Cambridge Scholars Publishing, 2007. See especially Chapters 2, 14, 15, and 16.

3. **26 SEPTEMBER: (Debate 3) Did the radical 'gay and lesbian movement' emerge with the sexual revolution and youth movements of 1968? Or was the radical movement a continuation of the 'first sexual revolution' from the 1910s-20s (e.g. in Germany, the Netherlands, and Scandinavia)?**

TO READ BEFORE CLASS:

Gert Hekma, "Amsterdam," in *Queer Sites: Gay Urban Histories Since 1600*, ed. David Higgs (New York: Routledge, 1999). This chapter can be downloaded via https://catalogue.leidenuniv.nl/primo-explore/fulldisplay?docid=UBL_ALMA51256853460002711&context=L&vid=UBL_V1&search_scope=All_Content&tab=all_content&lang=en_US

Note: For today's class discussion, please focus on the pages that deal with 1900-1980, which is mainly the section "From Twilight to Floodlight," including a few pages before and after the section. But the first half of the chapter will help understand the debates from the last two classes. Also read the following:

"How students launched the Leiden LGBT movement 50 years ago" (6 February 2018); available via <https://www.universiteitleiden.nl/en/news/2018/01/how-students-launched-the-leiden-lgbt-movement-fifty-years-ago>

TO POST ON BLACKBOARD BY 25 September:

One critical question about Hekma's chapter.

IN-CLASS DISCUSSION:

Guy de Hocquenghem, *Trois milliards de pervers: grande encyclopédie des homosexualités*, Recherches n°12, March 1973. (Short excerpt from English version, "The Screwball Asses.")

Optional readings:

Henny Brandhorst, "From Neo-Malthusianism to Sexual Reform: The Dutch Section of the World League for Sexual Reform" (2003), available via https://catalogue.leidenuniv.nl/primo-explore/fulldisplay?docid=TN_museS1535360503100381&context=PC&vid=UBL_V1&search_scope=All_Content&tab=all_content&lang=en_US

Florence Tamagne, *A History of Homosexuality in Europe, Vol. I & II: Berlin, London, Paris 1919-1939* (2007).

Theo van der Meer, *Jhr. Mr. Jacob Anton Schorer. Een biografie van homoseksualiteit* (2007).

Van Der Meer, Theo. "Eugenic and Sexual Folklores and the Castration of Sex Offenders in the Netherlands (1938–1968)." *Studies in History and Philosophy of Science Part C* 39:2 (2008): 195–204.

3 OCTOBER: NO CLASS (Leiden holiday)

4. 10 OCTOBER: (Debate 4) Is there a 'correct' way to be LGBT? A look at debates in multicultural Europe.

TO READ before class:

Fatima El-Tayeb, "'Gays who cannot properly be gay': Queer Muslims in the Neoliberal European City." *European Journal of Women's Studies* 19 (February 2012): 79–95.

TO POST ON BLACKBOARD BY 9 October:

One critical question about El-Tayeb's article.

In-class discussion:

Deniz Akin, "Queer Asylum Seekers: Translating Sexuality in Norway," *Journal of Ethnic and Migration Studies* 42:15 (2016)

Optional Readings:

Andrew Shield, *Immigrants in the Sexual Revolution: Perceptions and Participation in Northwest Europe* (Cham, Switzerland: Palgrave Macmillan, 2017). See especially Chapters 1, 7, and 8, as well as the first pages of Chapter 6.

Gloria Wekker, "What's Identity Got to Do with It? Rethinking Identity in Light of the Mati Work in Suriname," in *Female Desires*, eds. Evelyn Blackwood and Saskia E. Wieringa (New York: Columbia University Press, 1999).

Buruma, Ian. *Murder in Amsterdam: The Death of Theo Van Gogh and the Limits of Tolerance*. New York: Penguin, 2006.

Paul Mepschen, Jan Willem Duyvendak and Evelien H. Tonkens. "Sexual Politics, Orientalism and Multicultural Citizenship in the Netherlands," *Sociology* 44, 2010.

5. 17 OCTOBER: FIELD TRIP to IHLIA Archives in Amsterdam

MEET AT THE OBA LIBRARY AMSTERDAM, which is a nine minute walk from Amsterdam Centraal. (Details to be announced on Blackboard.)

*DUE 16 OCTOBER:

1 short paper about one of the above debates. (Details to be announced on blackboard.)

24 OCTOBER: No class (University exam week)

6. 31 OCTOBER: (Debate 5) Is 'trans history' the history of sexual reassignment surgery? Or is it the history of gender non-conformity?

Chapter 2, "Ex-GI Becomes Blonde Beauty," in Joanne Meyerowitz, *How Sex Changed* (2004), via

https://catalogue.leidenuniv.nl/primo-explore/fulldisplay?docid=TN_dawson9780674040960&context=PC&vid=UBL_V1&search_scope=All_Content&tab=all_content&lang=en_US

TO POST ON BLACKBOARD BY 30 October:
One critical question about Meyerowitz's chapter.

Optional Readings:

Afsaneh Najmabadi, *Women with Mustaches and Men without Beards: Gender and Sexual Anxieties of Iranian Modernity* (2005).

Sabine Lang, *Men as Women, Women as Men: Changing Gender in Native American Cultures* (1998).

Thomas Laqueur, *Making Sex: Body and Gender from the Greeks to Freud* (1992).

7. 7 NOVEMBER: Guest speaker (Prof. Kees Waaldijk)

Kees Waaldijk, Professor of Comparative Orientation Law, overviews changes in laws (and social attitudes) regarding homosexuality worldwide since 1958.

DUE: 1 short paper summarizing a second of the above debates, and providing insights.

8. 14 NOVEMBER: One-on-one meetings

One-on-one meetings will be held during the class period, as well as during other time slots this week. Schedule to be decided.

9. 21 NOVEMBER: PRESENTATIONS & DISCUSSION

Analysis of primary sources (on topic of choice) related to LGBT History and Culture. Schedule & details to be announced.

10. 28 NOVEMBER: PRESENTATIONS & DISCUSSION

11. 5 DECEMBER: PRESENTATIONS & DISCUSSION

12. 12 DECEMBER: PRESENTATIONS & DISCUSSION

19 DECEMBER: Final papers due.

Deadlines:

Deadlines for weekly assignments are 22:00 on the Sunday before class.

17 October: First short historiographic paper due.

7 November: Second short historiographic paper due.

19 December: Final papers due.

Contact information instructor:

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No appointment necessary.