

Dr. Jin Haritaworn 2011 年參訪性別所之授課大綱

Dr. Jin Haritaworn 簡介

Jin Haritaworn is Helsinki Collegium for Advanced Studies Fellow and works intellectually, politically and creatively at the nexus of critical race, gender and sexuality theory. Following doctoral work on cultural and biographical representations of Thainess, mixed race, and queer diaspora in Britain and Germany (forthcoming with Ashgate), Jin's current project deals with homonationalist travels in Europe and trans-Atlantically (contracted as part of the Pluto series Decolonial Studies, Postcolonial Horizons). Edited volumes include a special issue on polyamory and non-monogamies with *Sexualities Journal* (with Chin-ju Lin and Christian Klesse), a forthcoming cluster on metonymies between women's and gay rights discourses in the war on terror and backlash against multiculturalism in *European Journal of Women's Studies*, and a collection on *Queer Necropolitics* edited with Adi Kuntsman and Silvia Posocco. Articles have appeared or are forthcoming in journals such as *Social Justice*, *European Journal of Cultural Studies*, and *Journal of Ethnic and Migration Studies*, as well as book collections such as *Out of Place* and *Decolonising European Sociology*. Jin's interests further include transnational sexuality studies, neoliberal citizenship, feminist/queer/trans of colour theories, affect and intimate publics, transgression and assimilation, trafficking critiques, and multi-issue theorising.

授課內容

A. Introduction to Gender Studies 性別研究導論

2011.12. 06. (Tuesday) 9.00am. -12.00am

Shifting Positionalities: Empirical Reflections on a Queer/Trans of Colour Methodology

How can we study 'Queer', or indeed, should we? Drawing on fieldwork with people raised in interracial families in Britain and Germany, and reflecting on my own coming out as transgendered/genderqueer during the research, I reflect on the role of difference, similarity, and change in the production of queer knowledges. My entry point is a queer diasporic one. Queers of colour, I argue, have a particular stake in queering racialised heterosexualities; yet differences within diasporic spaces clearly matter. While 'Queer' can open up an alternative methodology of redefining and reframing social differences, the directionality of our queering - 'up' rather than 'down' - is clearly relevant. I suggest the anti-racist feminist principle of positionality as fruitful for such a queer methodology of change. This is explored with regard to a selection of empirical and cultural texts, including the debate around *Paris is Burning*, Jenny Livingston's film about the Harlem house/ball scene; the appeal that a non-white heterosexual artist such as South-Asian pop singer MIA can have for queers of colour; the camp role model which Thai sex work femininity can represent for queer and trans people from the second generation of Thai migration; and the solidarity of a Southeast Asian butch with feminine women in her diasporic collectivity.

2011.12. 06. (Tuesday) 12.00-13.30

Happy Hours (快樂午餐時間，請向沛彭報名，謝謝！)

B. Feminist Theory 女性主義理論

2011.12.08 (Thursday) 2.00pm -5.00pm

Kissing in Public Places: Queer Love, Migrant Hate and Racialized Plots of Violence

Queer intimacies, formerly criminalized, privatized and pathologized, are now asserting their stake in domesticity, respectability and the nation. In Berlin, gay kisses are mushrooming all over. They accompany newspaper reports about an academic study comparing homophobic attitudes in 'migrant' and 'German' school children. They adorn articles and advertising clips that warn of increased homophobic violence in Turkish and Arab neighbourhoods. Besides photos of random gay kissers, we increasingly see the real live thing as well: Actual kiss-ins, styled around 1980s Aids activism, fill sites where violence is reported, predicted, or commemorated.

The proliferation of queer intimacies is nevertheless not random. They follow the same script, share authors and trajectories. They come with a drama that emplots its protagonists and spectators and brings them into newly imaginable community. Often, this drama is written and imaged in the language of advertising. Gay kisses cite and follow each other around: from activist websites to state-sponsored poster campaigns, from the billboards to the street. They appear in press releases and policy documents which introduce the term */Hasskriminalität/*, hate crime, into the German language. Drawing on writings on affect (Ahmed 2004, 2008), I suggest that gay kisses travel as part of an economy where meaning accrues to a narrow range of feelings, ideas and objects, which gain currency, familiarity and intelligibility through their joint circulation. In the course of this, new intimate publics become imaginable, which promise to make room for (some) queer intimacies.

What kind of worlds do these intimate performances make? Which futures do they orient us towards, which do they foreclose? If the new intimate publics brim with transformative affects and aesthetics, the paper nevertheless suggests that these citations are post-political: they promise to change the world, while reinscribing hegemonic ideals of privacy, property and nation.

C. Introduction to Gender Studies 性別研究導論

2011.12. 13. (Tuesday) 9.00am -12.00pm

Emotional Performances of Europeanness: Exceptionalism, Multiculturalism and New Intimate Publics

Hybridity and sexuality are at the centre of current media, policy and activist debates over social cohesion, integration and citizenship in Europe. The desire to mix with people and products from 'other cultures', and the freedom to choose one's partner regardless of race or gender, are key to the exceptionalist idea of a 'progressive' West, which is contrasted with

other, less open, 'cultures'. What affects, aesthetics and technologies of citizenship shape narratives of nation, Europe and the West, and what futures and social orders do these narratives lead us into?

Employing both empirical and textual methods, the study combines an interdisciplinary archive of sociological and cultural theory with feminist, queer, critical race, and postcolonial approaches. While the initial entry points are Britain and Germany, the perspective is a broader transnational one. Particular attention will be paid to the ways in which tropes of pleasure, danger and belonging travel across borders, European, trans-Atlantic, and beyond, as well as to the biopolitical and geopolitical effects of these travels. The focus will be on the two following figurations:

- The figure of the 'mixed-race' citizen
- The figure of the same-sex lover

D. Sociology of Gender, 性別社會學

2011.12.14 (Wednesday) 9.00 am-12.00 pm

Performing respectability: Thai femininity and the haunting figure of the prostitute

Feminist theorists have problematized simple dichotomies of female sexual subjecthood v. objectification, and the role which the capitalist media play in shaping and constraining the discursive field within which young female-assigned people negotiate ownership to their bodies and sexualities. This is further complicated for those whose exclusion from sexual agency occurs at a more categorical level, where to be sexual means to be always already prostituted, abjected. For many diasporic Southeast-Asians, to enter into sexuality paradoxically means to leave the realm of desire and the desirable. The figure of the 'Thai woman' in particular is desirable only from a pathological position; a voiceless object to be bought, sold and 'trafficked' between white and brown men (as well as the patriarchal subaltern family). For the 'female' Southeast Asian subject, therefore, sexual agency occurs in a specific discursive realm, which calls for different engagements, resistances and subversions. These include by necessity not only the state, market and media, but also western feminism itself, with its material and ideological investment in the 'trafficked victim', and its historic complicities in the objectification, patronage and 'protection' of female subaltern bodies and sexualities.

This talk attempts to map this discursive realm from a transnational entry point of Thai 'mixed race' and second generationality. Drawing on interviews with people in Britain and Germany who were raised in 'mixed' Thai/'interracial' families, I argue that racism threads itself through the sexual and gender negotiations of those who grew up under the sign of 'prostitution', largely in the absence of alternative repertoires. If these negotiations are constrained by a white, heteronormative lens which automatically re-assigns the female-assigned Thai diasporic subject to the realms of 'the victim' and 'the prostitute' (a misrecognition which also pervades western feminist and queer scholarship), the question of sexual agency, for Thai as well as other female and sexual subalterns, is nevertheless not one we can afford to dismiss.