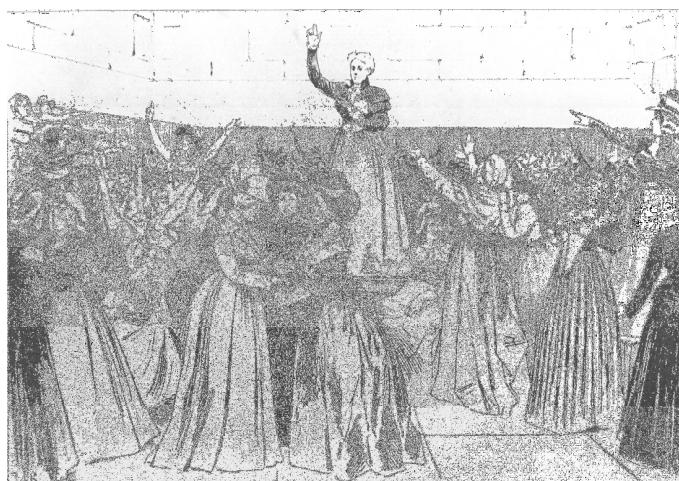


**University College Maastricht
HUM2003
2017**

The Making of Crucial Differences



Cover Illustration:

Oval portrait of a Calcutta dandy, 1850 from *Colonial masculinity. The 'manly Englishman' and the 'effeminate Bengali' in the late nineteenth century*. Manchester: Manchester University Press, 1995.

Pear's Soap from *Imperial leather: race, gender and sexuality in the colonial contest*. London: Routledge, 1995.

The Oath at the Tennis Court by Johan Braakensiek.

The Making of Crucial Differences

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INTRODUCTION

1. Block planning group

Dr. habil. Ulrike Brunotte Associate Professor (coordinator)

(Centre for Gender and Diversity) was trained in Religious Studies, Philosophy and Literature (German and North-American). She works in the field of gender and cultural studies with a concentration on the dialectics of religious traditions (figures, myths and rituals) and modern appropriations of antiquity in literature, film and in the corporal dynamics of ritual performativity. In this context, in her book *Between Eros and War. Male-bonding and Ritual in Modernity* (2004) and, as an editor and contributor in *Holy War and Gender* (2006), she analyzes the modern (re-)constructions of masculinities – especially the social model of ‘male bands’ and the figure of the ‘hero-martyr’ from a colonial and post-colonial perspective. She has also written articles on “Masculinity and Religion in Vietnam Movies”. Another book focuses on the apocalyptic discourse in the work of Edgar E. Poe. In *Puritanism and the Pioneering Spirit. The Fascination with wilderness in early new England* (2000) she reconstructed the colonial discourse of the Pilgrim Fathers. Her new published book is a monograph on Jane E. Harrison, a feminist pioneer in religious and cultural studies around 1900. Since 2013, Dr. Brunotte is the chair of the international research network ReNGOO, working on an entangled history of Orientalism and Antisemitism and the role of gender and sexuality therein.

www.researchnetworkaoo.wordpress.com. First two publications by ReNGOO: *Internal Outsiders – Imagined Orientals? Antisemitism, Colonialism and Modern Constructions of Jewish Identity* (2017); *Orientalism, Gender and the Jews* (2015).

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2. Course description

The Making of Crucial Differences

Course objectives:

- To acquaint students with historical configurations and intersections of ‘race’, class, gender and sexuality, and the ways in which they were conceptualised and sometimes newly invented in science, philosophy and social theory.
- To acquaint students with the ways in which these configurations have structured cultural texts and images, individual identities, and organisations.
- To acquaint students with the ways in which such intersecting categories of difference have constituted (and still constitute) inequalities and differences of power, resulting in invisibility, restricted access to resources, etc.

Description of the course

The European Enlightenment of the eighteenth century was not only a philosophical but also a political movement. The ‘light’ of reason and science should help the people to master the ‘wild’ nature and their ‘anxieties’. It should destroy the power of the churches and liberate the people, as Immanuel Kant 1784 wrote: “*von selbstverschuldeter Unmündigkeit*” (“Man’s emergence from his self-imposed immaturity”) and dependence. All human beings should be equal, free and connected by mutual understanding through a social contract and brotherhood. But did the Enlightenment really promote freedom and equality? If so, among whom? Whose perspectives did the Enlightenment reflect? What were its implications for society? Who were the Others of the new produced “free” subject, who was called neutral or human being but resembled more an idealized version of a white male member of the new hegemonic middle class? For example, slavery and colonialism existed also in the Age of Emancipation (Davis, 2014). But in the seventeenth century slavery acquired a colour. Slavery happened outside Europe but made the industrial revolution possible. In our course we will analyse the ambivalent involvement of Enlightenment ideals in colonialism and slavery *and* in its abolition.

In all these processes gender and gendered cultural representations of power and Otherness became relevant. The narrative of ‘heroic manliness’ – as explorer, colonizer, head of state, warrior, and thinker – belonged to the master narratives of modernity. “The assertion of European supremacy in terms of patriotic manhood and racial virility was not only an expression of imperial domination, but a defining feature of it” (Stoler 2002, p. 16). The ruling colonial binary was that of self and Other. Sometimes as ‘good and noble’ but more often as ‘barbaric or brutish’, these colonial ‘Others’ were degraded as ‘savages’ or even as animals. But how were the differences between the sexes, between the ‘races’, between the upper and the lower classes, between Europe and the Colonies, the ‘sane’ and the ‘insane’ constructed? How, for example, did the Irish come to be seen as a separate and distinctly lower race during their migration to the USA? And how did they later become ‘white’? Why did women have to fight more than 100 years to get the civil right to vote or to become a student? Why were white women appointed as the guardians of racial purity in the colonial empires of the West? Why are gay men sometimes still seen as more feminine than heterosexual men? Why were Jews persecuted as dangerous Others in German National Socialism? And which stories do we tell about ourselves? Which sets of norms, stereotypes and inner pictures of gender, religion, class, ‘race’ and ethnicity define us? How do we narrate our life story?

This course offers a historical inquiry into the evolution of *intersectionality* (that is, intertwinement) between gender, sexuality, class, ‘race’ and imperialism from the eighteenth century until World War II. It aims, firstly, to trace and illustrate the ways in which the Enlightenment has provided a rationale to mark gendered, classed and racialized boundaries in science which, more often than not, resulted in inequalities. These inequalities became embedded in European society in such a way that the active, dominant subject came to be seen as white, male, and middle class (I would leave quotation marks out here). Moreover, this dominance grew beyond Europe (see last comment) and helped to carry out the imperial project. The centrality of empire discursively and materially forged a ‘European-ness’ that was distinctively gendered, classed and racialized. This will introduce you to how middle class was defined in relation to the working class.

Secondly, the course will problematize social divisions such as ‘race’, class, and gender as well as norms like heterosexuality, middle-class-ness, etc. by looking at shifting boundaries of these divisions and norms. Thus, it will examine the dynamic processes of their formation and contradictions, which emerged out of these processes. We will focus our attention on some of the salient ways in which women and men of the different classes and ‘races’ became embedded in social relationships, thereby often transgressing taken-for-granted lines of differences. We will primarily draw on examples from European history. This indeed urges us to look at the world of empire, through which ‘European-ness’ has come to the fore. Finally, the course aims to introduce a wide range of debates that offer the possibility to analyze the ways in which differences have intersected with one another in different periods and how they have manifested themselves in power relations. Our approach to European self-myths (why capital letter?), however, will be a critical one. Dipesh Chakrabarty’s influential *Provincializing Europe* (new edition 2007) addresses the mythical figure of Europe that is often taken to be the original site of modernity in many histories of capitalist transition in non-Western countries.

Understanding the complexity of crucial differences entails an interdisciplinary approach. The course builds on approaches and theories from such disciplines as history, literature, philosophy and sociology as well as from gender studies and cultural studies. The interdisciplinary nature, however, does not mean that we simply add and stir existing disciplinary strands together in a large pot. Rather, it encourages you to pursue creative learning. In this process, both lecturers and teaching materials will facilitate you to develop a lens through which you are able to critically look at the world. Last but not least, the historical perspectives which you will gain during this course will help you to comprehend the historical embeddedness of contemporary issues.

3. Literature

There is no text book for this course. Each problem is accompanied by a list of obligatory readings. Literature can be found on the stick, and the reference list on student portal or the UCM reading room. References with an **R** can be found on the reference list and those with an **L** and can be found in the University Library (usually at the study landscape of the Faculty of Arts and Social Sciences). Check the library catalogue and/or in the UCM reading room. Readings with an **E** are e-journals, accessible through the UM e-library. The following two books are of special importance for the course. Firstly, **George Mosse: *The Image of Man. The Creation of modern Masculinity*** (Oxford University Press, ISBN: 019-510104) (1998). Secondly, the short novella by **Joseph Conrad: *Heart of Darkness*** (1902/2008, The Floating Press). You will find some copies in the library, one copy in the UCM reading room and as an e-book in the e-book reader.

4. Lectures

This course will entail several lectures and a BBC-documentary to deepen your knowledge of the themes presented to you. Attending lectures and movies is **obligatory** for passing the course. In the lecture hall, you’ll have to fill-in your name in a list.

Date	Lecturer	Title
September 5 Week 37	Ulrike Brunotte Philipp Post Louis van den Hengel	Enlightenment and its Others Introduction to the course
September 19 Week 38	Michael Geary	The Search of Independence. Ireland between Famine and Free State
September 26 Week 39	Ulrike Brunotte	Orientalist and Anti-Semitic Genealogies of Sexual Nationalism. Remarks on Cultural Othering and Religion
October 3 Week 40	Louis van den Hengel	Born This Way? Michel Foucault and The History of Sexuality

5. Assessment

Your assessment will be based on the following tasks:

1. Class room presence (compulsory). You should attend at least 85% of all tutor group meetings. The lectures are a part of the course and are relevant for your final paper. You can choose a theory out of the lectures for your final paper and you will have to connect it to the historical focus of the course.
2. Class room participation in the post-discussions and preparation of the course (10%)

Attendance at the tutorial meetings does not mean just being there, but actively participating in the discussions. Active participation means:

- Conscientious preparation of the reading materials.
- Fulfilling your role as discussion leader and note-taker.
- Active contributions to working parties and overall participation in the post-discussion – i.e. by posing or answering questions, evaluating the literature, criticizing certain assumptions and arguments, etc.
- Attendance also means being on time. If you are more than ten minutes late, your attendance for that meeting will not be counted.

3. 10-minute PowerPoint presentation in class plus outline (30%)

Each student has to choose one relevant course reading from the course book, has to do some extra research on the text (topic) at home, and present the text in class (a list of texts will be distributed by the tutor during the first meeting). Instead of only summarizing the text/theory, we expect you to clarify its main concepts (notions/terms), put the text in its cultural context, reconstruct its structure, line of argumentation and intention and add your own comments. At the beginning of your presentation you'll have to briefly introduce the author/book. You should choose one or two quotes for the group discussion. The assessment of your presentation and outline will follow the grading criteria on p. 49. The presentation must be guided by the same criteria. It should also refer to the learning goals. Try your presentation at home and check the time you need. An extension of the available 10 minutes will have a negative effect on the grade.

4. Final Essay (60%)

For all written examinations the 10% rule (for word count) is applied.

Students write a final essay (3000 words). You choose a topic out of one of the course problems, formulate an individual essay question and do extra research. You can also apply a theoretical approach or method to a case study. Your case study has to be related to the historical period of the course. You have to apply at least one of the theoretical approaches: intersectionality (Davis), critical theory, discourse analysis (Foucault), 'hegemonic masculinity' (Connell), Orientalism (Said), gender studies (Scott), study of stereotypes and countertypes (Mosse), conceptual analysis (Koenis/Blijsterveld).

The deadline to hand in your final essay is the last Friday of the period, 20. 10. 2017, 4pm. Hand in your essay at the Office of Student Affairs mailbox located in the green area until 3 pm. You have to upload one copy of your final essay on Safe Assignment in Student Portal. Safe Assign will close at 4pm. If the tutor needs your essays directly from you, she/he will arrange that.

6. Attendance requirements

The minimum attendance requirement is 85%. As the course will have 12 tutorial group meetings plus 5 compulsory lectures, you are allowed to miss 2 tutorial meetings or 1 tutorial meeting and a lecture. Also the lectures are mandatory

7. Additional Assignment because of insufficient attendance

Students who have not met the attendance requirement, but who have not missed more than 25% of the group meetings and lectures and were able to provide a legitimate reason for their absence may ask for an extra assignment. This has to be handed in to the Office of Student Affairs not later than 10 days after the course is finished. You'll have to fill-in a request form "additional assignment because of insufficient attendance" (OSA) and make clear to the coordinator/tutor that your absence was justified by a valid reason. The coordinator decides if the student will be given an additional assignment. This assignment will be a written answer to the learning goals of your group from the meetings you missed.

8. Resit

Students who fulfilled the attendance requirements and did do their oral presentation in class, may do a resit in case they fail the final essay. The resit will consist of re-writing the essay, following the comments you received from your tutor to improve writing. The resit week is from 29.1.-2.2. 2018.

9. Tutorial method: PBL

During this course the tutorial groups will follow the standard method of Problem Based Learning (PBL) as taught at the UM, in which each of the problems in this book is treated according to the “seven-step approach”. The problems and exams are made with this model in mind. The approach is summarized below.

First meeting - Pre-discussion

1. Clarifying concepts; make sure that you do not only take the text of the problem that is posed into account in your pre-discussion, but also the titles of the readings that are listed.
2. Defining the problem (outcome: one ‘umbrella’ problem statement).
3. Analyzing the problem: brainstorming.
4. Systematic classification (what belongs to what, B is a sub-question of A etc.).
5. Formulating learning objectives.

Between Meetings

6. Self-study: finding answers to learning goals and preparation by presenters.

Next Meeting - Post-discussion

7. Reporting (post-discussion).

Tutorial group meetings (with the exception of the first) follow a standard format:
POST-DISCUSSION. In the first hour, students discuss the literature on the basis of learning objectives formulated in group discussions in the previous meeting.
PRE-DISCUSSION. In the second hour, the group deals with a new problem by formulating problem statements, which provides the input for a brainstorming session. This discussion is concluded by formulating learning objectives which provide the basis for the presentations in the following meeting.

This format for instruction and learning requires students to fulfil three roles:

Each meeting requires a *discussion leader* who serves as a *chairperson*, and a *note-taker* who takes notes on the whiteboard. The discussion leader should not only establish an agenda and keep order, but also guide the discussion, stimulate students to participate, summarize important conclusions, and should make sure that the literature is well understood. The note-taker jots down points for clarification and learning objective(s) for further study on the whiteboard.

Ordinary group members have read the literature and have thought about the learning objectives. They are asked to contribute, in the discussion, on the basis of this preparation. In order to fulfil these roles effectively, students must be *well-prepared*. They themselves are responsible for making their own, individual minutes of the pre- and post-discussion.

Discussion leader and note-taker roles will be distributed either during the first session, or successively, as agreed between the group and the tutor.

PROBLEMS

Problem 1

The Enlightenment and Its Others I

As you can read in every dictionary: The Age of Enlightenment (or simply the Enlightenment) is the era in Western philosophy and intellectual, scientific and cultural life, centered upon the eighteenth century, in which **reason** was advocated as the primary source for legitimacy and authority. The ‘light’ of reason and science should help the people to master the ‘wild’ nature and their anxieties. It should destroy the power of the churches and liberate the people. Enlightenment’s ideas were connected to the French Revolution. All human beings should be “equal”, “free” and connected by mutual understanding through a “social contract” and “brotherhood”. One of the most important philosophers of this time was the German philosopher **Immanuel Kant** (1724-1804). His famous definition of the Enlightenment from 1784 is the following:

Aufklärung ist der Ausgang des Menschen aus seiner selbst verschuldeten Unmündigkeit. Unmündigkeit ist das Unvermögen, sich seines Verstandes ohne Leitung eines anderen zu bedienen. Selbstverschuldet ist diese Unmündigkeit, wenn die Ursache derselben nicht am Mangel des Verstandes, sondern der Entschliessung und des Mutes liegt, sich seiner ohne Leitung eines andern zu bedienen! Sapere aude! Habe Mut, dich deines Verstandes zu bedienen! ist also der Wahlspruch der Aufklärung. (Kant as cited in Bahr, 1974, p. 15).

[Enlightenment is man’s emergence from his self-imposed immaturity. Immaturity is the inability to use one’s understanding without guidance from another. This immaturity is self-imposed when its cause lies not in lack of understanding, but in lack of resolve and courage to use it without guidance from another. *Sapere Aude!* [dare to know] “Have courage to use your own understanding (mind, reason)!?” – that is the motto of enlightenment”. (translator: Daniel Fidel Ferrer)]

But did the Enlightenment really promote freedom and equality? Women, for example were not treated as equal human beings around 1800, nor the Jews and black people. Their ‘nature’ made them different, the scientists stated.

The eighteenth century was an era of an upheaval in which human nature, and with it the nature of the male and female gender, were being rethought. At first we may think that the Enlightenment’s ideals of Emancipation, Liberty, Equality and Education meant an improvement for the status of women, yet the opposite was the case. It was the age that saw the emergence of an image of *female nature* that allowed precisely her exclusion from public life. The first problem analyses how the “Others within”, women and Jews, were imagined and their ‘difference’ was constructed.

The issue of Jewish emancipation was at stake during the Enlightenment. The so-called “Jewish question”, that was the question whether Jews could become equal citizens, was discussed broadly by European intellectuals and politicians. The main figure in this debate was the Prussian (German) professor **Christian Wilhelm Dohm** (1751-1820), who presented his proposals in his essay *On the Civic Improvement of the Jews* (1781). But why were the Jews and Judaism of such enormous interest in Europe during the Enlightenment? And how did Dohm view the process of Jewish emancipation?

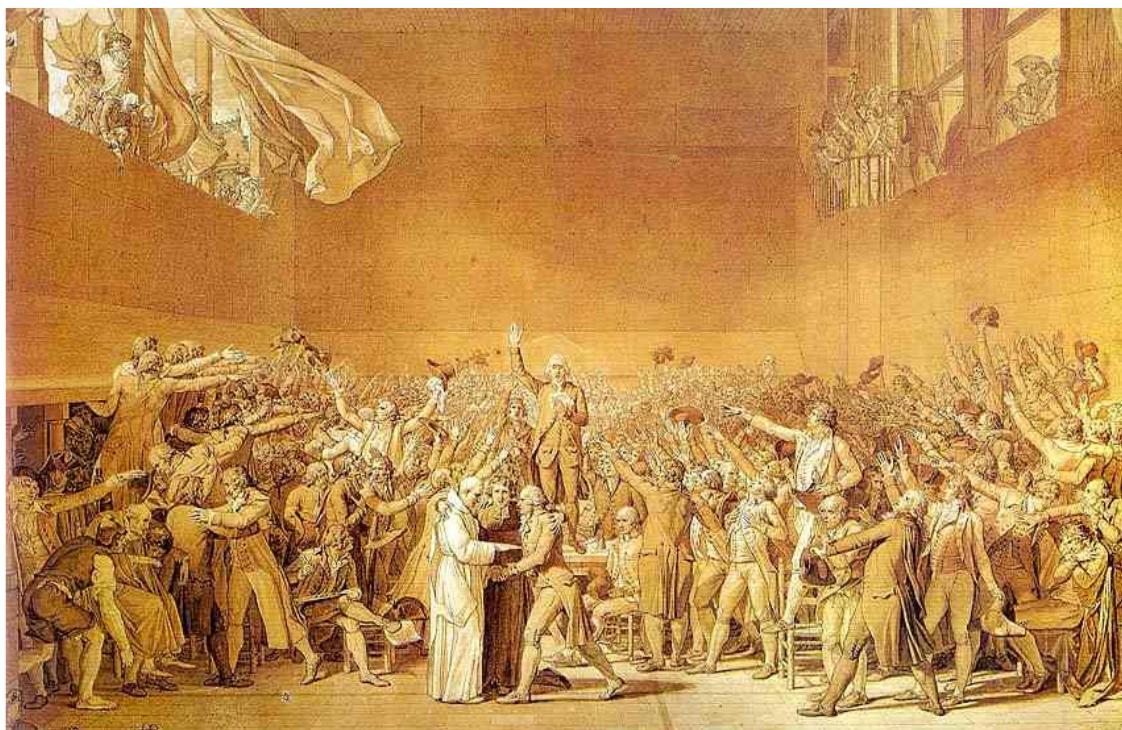
A brief look on the case of women and Jews can demonstrate the ambivalences of the Enlightenment. We find first the *Dialectic of Enlightenment* (Adorno/Horkheimer, 1948), which shows that the idea of equal human nature, the paradigm of Enlightenment

emancipation in general, for women and Jews marked a difference from real citizens, which came to mean inequality or at least, like in France, a limitation of their civil rights.

The Human Rights were in fact based on a ‘fraternal contract’. **Jean Jacques Rousseau** (1712-1778), an important French philosopher of the Enlightenment, has become famous also for excluding women from the education needed to become full citizens. Especially in his novel *Emile. Or on Education* from 1762. *Emile* is unique in a sense because it is written as part novel and part philosophical treatise. The book is written in first person, with the narrator as the tutor, and describes his education of a pupil, Emile, from birth to adulthood. In one chapter (from which we will read a part) *Sophie*, the “perfect woman” is introduced. Rousseau’s approach to legitimize inequality between the sexes is based on his definition of a female and male “nature”. The English writer and advocate of women’s rights, **Mary Wollstonecraft** (1712-1778) answered and criticized Rousseau in her treatise, *Vindication of the Rights of Women* (1792).

At the same time as Enlightenment created a “female nature”, to exclude women from becoming a citizen, its ideals of equality and freedom inspired the first ‘feminist’ claims to liberty and equality or women’s emancipation. During the French revolution women contested the exclusion of ‘the fair sex’ from the polity. **Olympe de Gouges** (1748-1793) drew up her famous *Declaration of the Rights of Women* (1791), an act, however, which brought her to the guillotine.

The women’s *suffrage movement*, which from the second half of the nineteenth century came into being in most countries in the Western world, made abundant use of symbols and images of the American and French Revolutions. Compare the two photographs below.



The Oath of the Tennis Court (June 20, 1789) by Jean-Louis David above depicts how the hall of the Estates General is blocked by a military force and how the Third Estate of the National Assembly meets at the tennis court swearing an oath not to dissolve the meeting until the constitution of the realm has been established.



The Oath at the Tennis Court by Johan Braakensiek above is a political drawing on the occasion of the congress of the International Woman Suffrage Alliance in Amsterdam, 1908. Carrie Chapman Catt, the American President of the alliance stands on the table. Sitting at the table is the Dutch suffragist Aletta Jacobs.

Readings

Peruga, Mónica Bolufer

(2005). Section 4: Gender and the reasoning mind. In: S. Knott & B. Taylor (Eds.), *Women, Gender and Enlightenment* (table of content and pp. 189-194). New York: Palgrave Macmillan. **R** or

Rousseau, Jean Jaques

(1978[1762]). Book V. In *Emile or on education* (pp. 357-363). Harmondsworth: Penguin Books. **R**. Whole book in **E-Reader** (copy right free).

De Gouges, Olympe

(1979[1791]). The declaration of the rights of woman. In: D.G. Levy, H.B. Applewhite & M.D. Johnson (Eds.), *Women in revolutionary Paris, 1789-1795* (pp. 87-96).

Urbana/Chicago/London: University of Illinois Press. **R** and

<http://csivc.csi.cuny.edu/americanstudies/files/lavender/decwom2.html>

Wollstonecraft, Mary

(1792). *Vindication of the Rights of Women*. Introduction:

<http://www.gutenberg.org/cache/epub/3420/pg3420.html>

Hess, Jonathan M.

(2002). *German, Jews and the Claims of Modernity*, (pp.1-7). New Haven/London
Yale UP. **R**

Von Dohm, Christian Wilhelm
(1781). Concerning the Amelioration of the Civil Status of the Jews In: P. Mendes-Flohr
& J. Reinharz (1995), *The Jew in the Modern World* (pp.28-36). **R**

Problem 2
The Enlightenment and Its Others II: Science Constructs the Polarity of the Sexes

In the introduction to her famous article “Gender: A useful Category of Historical analysis” (1988), the historian Joan Wallach Scott defined “gender” as a category of research and a cultural element. She writes: “Gender is a constitutive element of social relationships based on perceived differences between the sexes, and gender is a primary way of signifying relationships of power” (p. 1067).

However, as we can learn from Thomas Laqueur, not only gender, even female and male sex and the notions of their bodies are not naturally fixed but can change over time. “Sometimes in the late eighteenth century human sexual nature changed, to paraphrase Virginia Woolf . . . during Enlightenment a radical reconstitution of female, and more general human, sexuality” (Laqueur, 1997, p. 219), took place.

Prior to the eighteenth century, the *one-sex-model* had been the guiding knowledge system about the sexes. Women were seen as less perfect versions of men, but still only versions of them. Under the influence of the prominent role that science took after the scientific revolution, nature (or the body) became the standard of social being. Basic to the social and political separation of women’s and men’s lives was now the anatomical construction of ‘radical’ different sexes, or the *two-sex-system*. Whereas formerly the genitalia of men and women were perceived as variations or inversions on one theme, in the eighteenth century they were represented as completely different. Have a look at the medical descriptions and pictures from 1600-1750. There you can see how the medical knowledge of this time constructed the *one-sex-model*, wherein the female was a replica of the man, with the same organs inside rather than outside

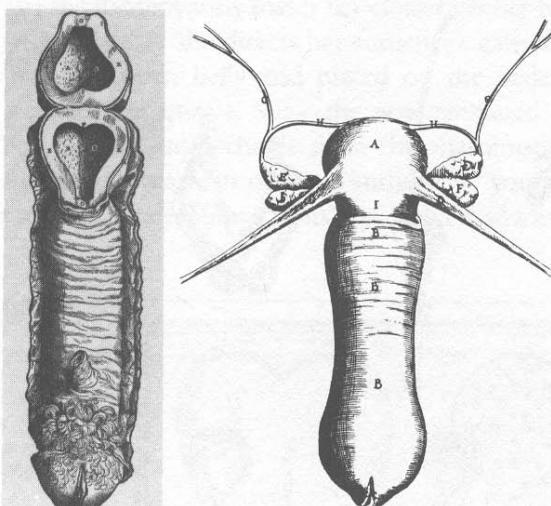


Fig. 20. (left) Vagina as penis
from Vesalius, *Fabrica*.

Fig. 21. (right) The vagina and uterus from Vidius Vidius, *De anatome corporis humani* (1611)

(Laqueur, 1992, p. 82)



Fig. 23. This reworking of Vesalius in a 1586 edition of Valverde follows the same convention illustrated in figs. 21–22. On the left is a structure that looks like a penis; on the right are the classical female forms from which it was taken.

(Laqueur, 1992, p. 84)

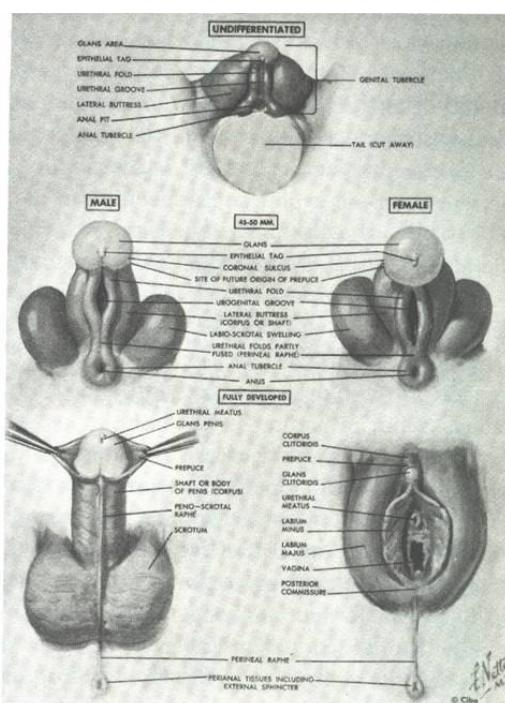


Fig. 59. At 40–55 mm in length, around two and a half months into gestation, the male and female genitalia are almost indistinguishable. Gradually, after the third or fourth month, it becomes easier to tell the sexes apart. Drawing by Frank Netter, *CIBA Collection of Medical Illustrations*.

Instead of defining women as somehow imperfect in comparison to men but not of a completely different nature, in the discourses of the enlightened doctor-philosophers women and men become representatives of opposite and incommensurable biological sexes. Moreover, the difference is not just ‘skin-deep’. From now on, men and women differ also with regard to their desires and their minds (or souls), and therefore their purpose in life. Biology becomes destiny. The new two-sex-theory deeply influenced the concept of female sexuality and the role of the female orgasm in the process of conception. These changes should influence sexual politics of ‘moral’ femininity for more than a hundred years.

Question: What do you find about “gender” and “sex” in the different readings? In her famous programmatic article “Gender: A Useful Category of Historical Analysis” (1986) the historian Joan W. Scott challenges the foundations of conventional historical research by claiming “gender” to be a dynamic force in history and including it as an analytical category of historical analysis.

Readings

Laqueur, Thomas

(1986). Orgasm, Generation, and the Politics of Reproductive Biology. *Representations*, 14, 1-41. **S**

Scott, Joan W.

(1986). Gender: A useful Category of Historical Analysis. *The American Historical Review*, 91(5), 1053-1075. We read the excerpts: 1053-1058 and 1066-1075. **R**

For further research

Eriksson, M.

(1998). Biologically similar and anatomically different? *NORA – Nordic Journal of Feminist and Gender Research*, 6(1), 31-38. (a critical introduction to Laqueur) **R**

Problem 3**The Enlightenment and Its Others III: The Role and the History of Slavery**

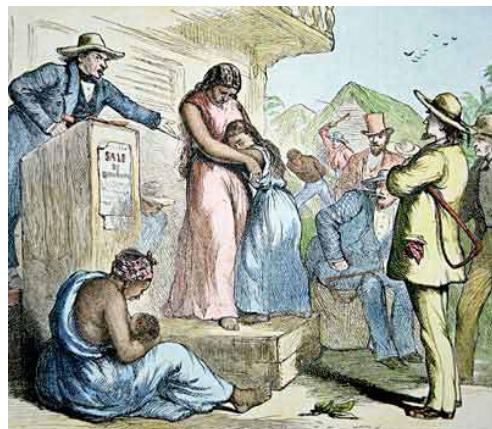
Slavery existed in Europe already in antiquity. “From very early times, slaveholders had much preferred outsiders – ‘barbarians’ (*barbaroi*) in the case of the ancient Greeks” (Davis, 2014, p. 27). But in the sixteenth and seventeenth centuries slavery acquired a color. By the late 1500s, the first African slaves were imported by Portuguese settlers to Brazil, and a century later the English colonists in Virginia and Maryland were following the same path. This new ‘black’ slavery happened outside Europe, and, often with the help of African or Arab and Muslim traders, it made the so-called Industrial Revolution possible. Slavery was the hidden basis of European and later American wealth. The Dutch Republic was the leading power in slave trade in the seventeenth century.

But how could slavery be consonant with the ‘true’ reformed religion and later with the ideals of Enlightenment? The Enlightenment ideals of freedom and equality seem to be at odds with a history of racism and slavery. However, the concept of ‘race’ was firstly invented by philosophers of Enlightenment. One of them was the German philosopher Immanuel Kant. However, other philosophers, like Hume, Voltaire and Hegel contributed to biological, geographical, and ethnical constructions of ‘races’.

There is no shortage among Kant’s writings of remarks that would today unquestionably be characterized as racist. Although the most notorious comment is his remark in *Observations on the Feeling of the Beautiful and Sublime*, that the fact that someone was completely black from head to toe was clear proof that what he said was stupid, it is by no means the most problematic. (Bernasconi, 2001, 14)

It is sometimes claimed by historians that slavery was contradictory to the Enlightenment and that it was the idea of freedom and equality for all that would lead to the abolition of slavery. However, other explanations are that the trinity of freedom, equality and slavery constitutes the paradoxical relationship. The same counts for the connection between anti-slavery movement and the North American project to bring ‘free’ slaves back to Africa, because of “the Negro’s supposed incapacity for freedom” (Davis, 2014, p. 6).

The historian David Brian Davis (2014) noted, we should not be surprised that the Enlightenment could legitimize slavery, as well as support its abolition. Nothing highlighted the superiority of the white European peoples more, than the philosophical view, that Africans “are less human than Europeans.” (Eze, 1997, 109). This view advocated by the philosopher G. W. F. Hegel in his lecture *Lectures on the Philosophy of World History* (1822-8). Also the movement for the abolition of slavery, even though it drew heavily on Enlightenment’s ideals from the “age of emancipation”, like freedom, equality and human rights, wasn’t free of racist ideology. For Jan P. Nederveen, the concept of ‘race’ emerged as the buffer between abolition and equality” (Pieterse, 1992, p. 59). As Davis claims, black slavery enriched the cultural possibilities in creating figures of the Other, the ‘racial’ Other but also the “animalized Other” (Davis, 2014, p. 22).



Female Slaves during a Slave Auction

The black female slave experience was based on a double and ‘intersecting’ system of exclusion and exploitation, as a woman and as a slave, which included sexual abuse and their role as the slaveholders’ property. The film “Twelve Years a Slave” (Steve McQueen, 2013) the adaption of the 1853 slave narrative memoir by Solomon Northup, documents (also) the situation of female slaves’ sexual exploitation. They were ‘the not-me’ in the sense that they were black, but also in the sense that they were women. To become free, black females had to overcome both.

In a retrospective examination of the black female slave experience, sexism looms as large as racism as an oppressive force in the lives of black women.

Institutionalized sexism formed the base of the American social structure along with racial imperialism. Sexism was an integral part of the social and political order white colonizers brought with them from their European homelands, and it was to have a grave impact on the fate of enslaved black women. (Hooks, 1981, p. 15)

On the other hand, Sojourner Truth’s famous short speech *Ain’t I a Woman?* shows us how a black (and former slave) woman saw herself in connection to white suffragists. As a black woman she suffered from sexism and racism, but she had also to fight for being acknowledged by her white fellow-suffragists. Some time after gaining her freedom in 1827, she became a well known anti-slavery speaker. Her speech was delivered at the Women’s Convention in Akron on May 29, 1851. Her case is a good example for using **intersectionality** as a theoretical “tool” for your study.

Readings

Gage, F. D.

([1851] 1978). Akron convention, Akron, Ohio, May 28-29, 1851. Reminiscences by Frances D. Gage of Sojourner Truth. In M. Jo & P. Buhle (Eds.), *The concise history of woman suffrage. Selections from the classic work of Stanton, Anthony, Gage, and Harper* (pp.103-105). Urbana, Chicago and London: University of Illinois Press. **R**

There exist several versions of her speech and an interesting debate around them. The earliest from 1851 is from Marius Robinson (see Appendix: “Material”)

Hooks, B.

(1981). Sexism and the black female slave experience. In *Ain’t I a Woman. Black women and feminism* (pp. 15-49), Boston: South End Press. **D**

Davis, B. D.

(2014). *The Problem of Slavery in the Age of Emancipation*. New York: Alfred Knopf (pp. 2-9; pp. 26-35). **R**, the whole book is also available in our library.

Nederveen Pieterse, J.

(1992). Slavery and abolitionism. In *White on black. Images of Africa and blacks in Western popular culture* (pp. 52-63). New Haven/London: Yale University Press. **R**

Short excerpts from:

- Immanuel Kant: *On National Characteristics, so far as they depend upon the Distinct Feeling of the Beautiful and Sublime*" (1764)
- Encyclopaedia Britannica (1798): "Negroe"
- G.W.F. Hegel: *Lecture on the Philosophy of World History* (1822-8) published in:
Eze, Emmanuel C. (1997): *Race and the Enlightenment. A Reader*. Oxford: Blackwell. **S**

References and further Reading (for your final paper)

Patterson, O.

(2008). Freedom, Slavery, and the Modern Construction of Rights. In: Skinner Joas (Ed.) *The Cultural Values of Europe* (pp. 115-118).

http://scholar.harvard.edu/files/patterson/files/modern_construction_of_rights_0.pdf

Morrison, T.

(1992). Romancing the Shadow. In: *Playing in the dark. Whiteness and the Literary Imagination*. (pp. 31-59) Cambridge: Harvard University Press.

The Trans Atlantic Slave Trade Database: <http://www.slavevoyages.com/tast/index.faces>

Morgan, E.S.

(1972). Slavery and Freedom: The American Paradox. *The Journal of American History*, 59(1), 5-29.

Van Welie, R.

(2008). 'The World's Oldest Trade': Dutch Slavery and Slave Trade in the Indian Ocean in Seventeenth Century. *Journal of World History*, 14(2), 131-177.

Phillips-Anderson, M.

(2012). Sojourner Truth, 'Address at the Woman's Rights Convention in Akron, Ohio (29 May 1851). *Voices of Democracy*, 7, 21-46.

Intersectionality

A helpful theory for the analysis of how the various ways in which gender, 'race', religion, class and other markers of 'difference' intersect in the construction of 'differences', power relations and modes of discrimination:

Davis, K.

(2008). Intersectionality as buzzword: A sociology of science perspective on what makes a feminist theory successful, *Feminist Theory*, 9-67. (available online and **S**)

Problem 4
From “White Negroes” to Upholders of White Supremacy?
The Case of the Irish

If we want to ask how the “stereotyping of Africa and of blacks fit within the larger framework of Western patterns of exclusion” (Pieterse, 1992, p. 212), we will have to study the making of Europe’s internal others. Even though some Enlightenment philosophers declared all humans equal regardless of their sex, their religion, the colour of their skin or their status in society, European Jews were defined as “Orientals” or “the poor as negroes of Europe” (Chamfort in Bruns, 2011, p. 212). Parallel to the construction of the rational white male subject of Enlightenment, a process of Othering was developing. It focused on the ‘raw nature of primeval man’, the ‘colonial savages’ abroad and the ‘internal savages’ of Europe. So-called “countertypes” (Mosse 1998) were produced in cultural discourse. One central category of difference during the period of modernisation became ‘race’. Another, as we will learn from the case of the Irish, was religion.

From the mid-nineteenth century onwards, science, mostly biology and anthropology, contributed to the distinctions between races. Below you can see “[t]he science of race in a nutshell. Profiles and skulls of various ‘races’ showing facial angles, from a European (top left) through various people to a ‘savage’ African vis-à-vis an ape (bottom). A single plate suggesting evolution as well as hierarchy” (Nederveen Pieterse, 1992, p. 49).



Figure 1 (Nederveen Pieterse, 1992, p. 49)

However, the story of ‘race’ is more complicated than this. Sometimes it is connected to religion and differences that are produced by the degradation of certain religions. The fact that the Irish have been discriminated is not a new story. Many people can recall the Northern Ireland conflict, or differently called “The Troubles”. However, the discrimination against the Irish has roots much deeper than the twentieth century and took the form of racist discrimination in the nineteenth century.

For instance the Catholic Irish farmers in the nineteenth century were racialized in cartoons; they sometimes merge with the stereotype of the “Negro”. In caricatures (see also Haug, 2013) they were even depicted as chimpanzees, orangutans, or gorillas.

Benjamin Disraeli (Prime minister of the UK, Queen Victoria) in 1836 on the Irish:

They hate our order, our civilization, our enterprising industry, our sustained courage, our decorous liberty, our pure religion [Protestantism]. This wild, reckless, indolent, uncertain and superstitious *race* have no sympathy with the English character. Their fair ideal of human felicity is an alternation of clannish [exclusive] broils [quarrel] and coarse [vulgar] idolatry [religion, Catholicism]. Their history describes an unbroken circle of bigotry [intolerance to the master] and blood. (cited in Curtis, 1968, p. 51)

Consider also the following two statements on the Irish:

1. A statement appeared in England’s most influential newspapers in 1880: “Allow no occasion to escape them treating the Irish as an inferior race—as a kind of white negroes [*sic!*]”.
2. A visitor to Ireland commented (1783): “Shoes and stockings are seldom worn by these beings who seem to form a different race from the rest of mankind” (McClintock, 1995, p. 52).

Also in caricatures in the popular magazine *Punch* or in journals the Irish were depicted as ‘black’ and as ape-like figures (See Haug’s text).



Figure 2 (McClintock, 1995, p. 53)

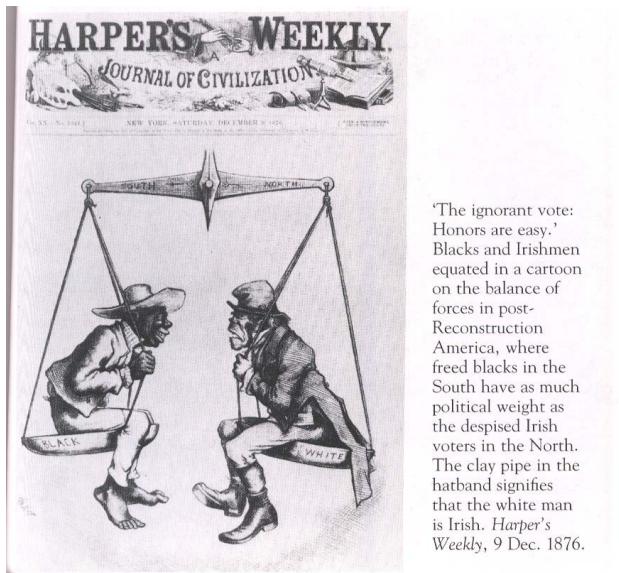


Figure 3 (Nederveen Pieterse, 1992, p. 215)

Many Irish farmers fled to the US during the Great Famine in the 1840s and 50s. Similar to the Anglo-Saxons, also the protestant US held them in even as low esteem as African slaves.

Despite a common culture of the ‘lowly’ in the US, amalgamation and mixing between Irish- and African-Americans did not take place. During the rise of the democratic president Jackson and the workers union movement, in which the Irish were engaged as leaders, the Irish lost their cultural blackness and became ‘white’.

As you can read in a review of N. Ignatiev’s book: ***How The Irish Became White***.

The book tells the story of how the Irish immigrant went from racially oppressed to racial oppressor, an American story most of us haven’t wanted to hear before. Utilizing newspaper chronicles, memoirs, biographies, and official accounts, Noel Ignatiev traces the tattered history of Irish and African-American relations, revealing how the Irish in America used unions, the Catholic Church and the Democratic Party to help gain and secure their newly found place in the White Republic. (Book abstract on Amazon.com)

But does whiteness mark a ‘biological’ or ‘cultural’ difference, and is a ‘white’ a ‘phenotype’¹? Becoming white meant to Irish labourers at first that they could sell themselves piecemeal instead of being sold for life, and later that they could compete for any jobs instead of being confined to certain work. Above all, they became citizens of a democratic republic, with political rights, with the right to live wherever they wished and could afford, without restrictions based on “race”.

Use the information from the lecture for your preparation.
Analyse the visual construction of the Irish as ‘black’ and the Other in cartoons.

¹ A phenotype is a composite of an organism’s observable characteristics or traits.

Readings

Nederveen Pieterse, J.

(1992). White Negroes. In: *White on black* (pp. 212-223). New Haven/London: Yale University Press. **R**

Haug, Christine (**pictures**)

(2013). *Stereotyping of the Irish Immigrants in 19th Century Periodicals*
<http://www.victoriana.com/history/irish-political-cartoons.html>

And one of these two (to be divided during the pre-discussion with questions)

Ignatiev, N.

(1995). White Negroes and smoked Irish. In *How the Irish became white?* (pp. 34-42, and 51-59). London: Routledge. **L**

Ignatiev, N.

(1995). Transubstantiation of an Irish revolutionary. In: *How the Irish became white?* (pp. 62-89). London: Routledge. **L**

Further Reading and References

Curtis, L. P.

(1971). *Apes and Angels: The Irishman in Victorian Caricature*. Devon, UK: David & Charles.

Onkey, Lauren

(2010). *Blackness and Transatlantic Irish Identity* (pp. 1-10). London: Routledge. **R**

Problem 5

Imagining Heroes: The Making of Modern Masculinity

It is now almost taken for granted that femininity is socially defined. Similar developments in understanding masculine ideals and masculine privilege have only begun to be explored more recently. At any given time, one form of masculinity rather than others is culturally exalted. R. W. Connell, one of the pioneers in masculinity studies, calls this ‘leading’ or ideal model of masculinity “hegemonic masculinity”. Throughout almost the entire history of Europe, the order of the sexes has been shaped by the fact that the male gender was a representative of God or “mankind”, and so had a reference point beyond nature. Within the process of nation building in Europe and within the British Empire as well, an ideal (white) image of man became a symbol of the ‘healthy’ nation and its hegemonic expression.

The concept of “**hegemony**” comes from the Italian Marxist philosopher Antonio Gramsci (1891-1937) and defines a certain form of cultural power, which is based on *consent*. In Gramsci's view, in modern societies a class or social group cannot dominate purely through force and coercion. Rather, it must exert intellectual and moral leadership, and make alliances and compromises with a variety of forces. One cultural possibility in modernity to ‘gain’ the status of ‘hegemonic masculinity’ and become a representative of the nation was *heroism*. The cult of the warrior, the man who sacrifices himself for his fatherland or – like Laocoön – for his ‘city-state’ was a central way to become a *hero*.

For George Mosse, both the cultural invention of the ideal masculine character, and its *bodily representation*, the ideal male physique – defined through Greek allusions – were combined with the process of modernization and the origin of bourgeois society.



Laocoön and his sons, ca. 200 BC, Vatican Museum

In modern nationalism, discourses and ideals of (heroic) masculinity are intertwined with narratives of violence and sacrifice. This applies also to models of extreme self-mastery, which have been based on the experience and overcoming of pain and affect. Like Laocoön (see depiction), Greek antique heroes have become crucial for the construction of the modern European male subject. While medieval traditions, as the ideal of chivalry and feudal practices like the duel, survived within the 18th and 19th centuries, they changed their form. Manhood and nationhood were intimately connected during the 19th century through compulsory military service, ideologies of patriotism, the division of labor, and, last but not least, through the growing role of military organizations and military academies.

This modern image of masculinity was further based on an increasingly stricter demarcation between the sexes, but it was also based on imperial adventures and the systematic ‘unmanning’ of the colonized males, who were effeminized like the male Jews and the ‘gay males’. The process of becoming and representing the “hegemonic masculinity” of a certain culture/society has always been a *relational* and dynamic process. The creation of cultural “countertypes” has been one of its side effects. Hegemonic masculinity has been in the centre of a contested field of power relations, which has been connected to class, religion, race and sexuality as notions of difference.

Short tutorial round talk about the course, the group performance, etc.

Readings

Mosse, G.

(1998). Introduction (pp. 1-9) and Setting the Standard. In *Image of Man* (pp. 17-39). **S and Book in Reading room, L.**

Mosse, G.

(1998). The Countertype. In *The Image of Man* (pp. 56-76). Oxford University Press. **Book in reading room and L.**

Connell, R. W.

(1995/2005). Hegemonic Masculinity. In *Masculinities* (pp. 77-81). Available online (S)

Connell/Messerschmidt: *Hegemonic masculinity: Rethinking a Concept.*

http://xyonline.net/sites/default/files/Connell,%20Hegemonic%20masculinity_0.pdf

For deeper understanding, your final paper and for the presentation

Nagel, J.

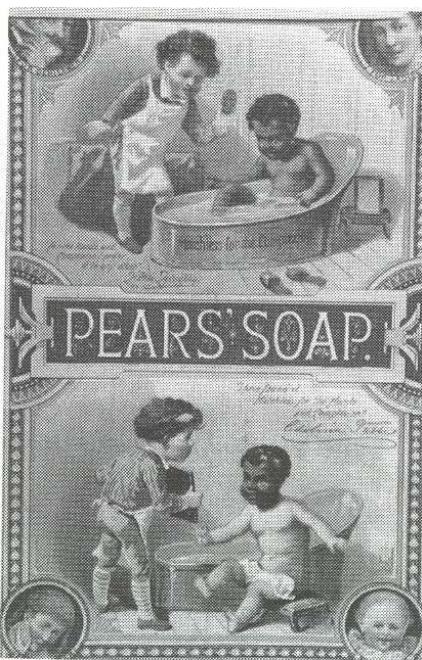
(1998). Masculinity and nationalism: gender and sexuality in the making of nations. *Ethnic and Racial Studies*, 21(2), 242-269. **S**

Problem 6

Colonial Encounter in ‘Metropolitan Cities’ I

Commodity racism and myth of ‘first contact’

Imperialism manifested itself not only in the colonies but also in the so-called metropolis. It is indeed this constant exchange that fabricated the empires. This means that even if ordinary citizens had never traveled to *their* colonies, their everyday life in the cities like London was closely bound to its colonies. Commodity advertisement is a good example and the links between advertising and imperial products were always clear. Advertising was important for the dominance of a hegemonic imperial discourse and a medium to propagate stereotypes and countertypes. Look at the figures below: Advertising and imperialism were interconnected. Imperial commodity culture popularized concepts from scientific racism and connected them with domestic/hygiene ideology. Anne McClintock coined therefore the term “commodity racism”. Before the advertising industry presented racist ideas through a popular medium, the scientific discourse on ‘race’ was limited to the educated bourgeoisie.



(McClintock, 1995, p. 213)

Discuss the discourse expressed visually in the advertisement above.

The practice of advertising transforms an object of utility into a superior and sometimes even fetishized commodity only because it is made by one particular brand. This process is further expressed in Karl Marx’s concept of commodity fetishism, where commodities get a life of their own and are idealized as cultural icons, such as pears soap in Victorian Britain. In times of imperial competition, it seemed necessary to gain advantage over rival empires selling the same goods. Moreover advertising served the purpose of reinforcing the existing hegemonic imperial order. One company even went so far as to use the image of a monkey to represent women working – as to actually show women at work would be a social taboo.



Postcard from the 1930s: The Netherlands Indies on the map of Europe.

(Locher-Scholten, 2000, p. 17)



Assignments: Search for more visual examples of early ‘imperial advertising’, such as the international campaign of **pears soap**, look also for advertisements for ‘Oriental’ or colonial products like cigarettes, coffee, chocolate (like the Sarotti moor) etc. Bring your examples to class and add them to our discussion of the role of ‘advertising’ in consolidating the imperial power and the hegemonic discourse. Think about the relationship between advertising and the propagation of (racial) stereotypes.

Define the concept of **fetishism** as presented in McClintock’s text and think about the use of the concept in her text. (see myth of first contact in her text).

Readings

McClintock, A.

(1995). Soft-soaping empire: commodity racism and imperial advertising. In *Imperial leather: race, gender and sexuality in the colonial contest* (pp. 207-231). London: Routledge.

L, S

Problem 7

Colonial Encounter in ‘Metropolitan Cities’ II Orientalism and the contested Female Body

Another good example for the significance of colonial fantasies and colonial transfer into the Big Cities was the European fascination with the ‘Oriental’ woman and the general eroticization of the so-called Orient. Like commodities, and exotic animals, the figure of the odalisque got a prominent place in European colonial imagination. Moreover, fantasies about the harem, (homo)sexual permissiveness within the Orient, and Oriental dance were created in 19th century Western Europe.

Orientalism is a term that is used by art historians, literary and cultural studies scholars for the depiction of aspects in Middle Eastern, South Asian, and East Asian cultures.

Through the Palestinian philosopher Edward Said (1935-2003), the founding father of postcolonial studies, the term has got a different meaning. He defined the ‘Orient’ as Europe’s central “Other”. For him the Western construction of the ‘Orient’ or the ‘East’ and its basic distinction from the ‘West’ was the starting point for elaborate theories, epics, novels, social assumptions, and political accounts. In 1978, he published his groundbreaking book **Orientalism**. Find here a short movie, in which Said explains his approach: https://www.youtube.com/watch?v=fVC8EYd_Zg

Also the *femme fatale* was ‘born’ in European arts during the nineteenth century: Salome, Judith, the Sphinx, or Delilah are Oriental women (or hybrid monsters) who often murdered men – they were seductive and fatal at the same time. Especially, since the English translation of *The Book of the Thousand Nights and a Night* by the British explorer Francis Burton (1821-1890), the mystery of the veiled woman was connected to speculations about ‘Oriental’ erotic excesses, to female belly-dance, and (female) sexuality in general. During the Victorian era the ‘imagined’ Oriental woman became a medium to express and debate ‘crucial differences’ between the West and the East, between the “Occident” and the “Orient”, and between men and women.

But the Orient was still ambivalent. Including India, it was seen as full of mysteries and spirituality and the ‘mother’ of civilization, with an older religious tradition than that of the Bible. Furthermore, geographically, the Near East was also the ‘cradle’ of the Biblical tradition...

As the notion of the Orient itself, the figure of the Oriental woman, remained ambivalent. She could even become a vehicle for Western women’s emancipation and a means of self-exploration of female sexuality and power. Many English women of the upper and middle classes tried to dance the veil- or belly-dance themselves.



The most fascinating dancing ‘Oriental’ woman of the time was the biblical princess *Salome*. In his play from 1891, Oscar Wilde invented her *dance of the seven veils*. Richard Strauss Orientalized the dance in his Opera *Salomé* (1905). Salome’s body and her voice became a fetish. Already in the Bible, the dance was directly connected to the beheading of John the Baptist. Women dancers all over Europe and the US used Salome’s performance to “dance the Orient” (Koritz, 1994, title) for themselves. Nobody else, however, could embody the ambivalences of Salome’s desire, spiritual longing, violence, and dance better than the Canadian-American dancer Maud Allen (1873-1956). She was the real climax of Europe’s *Salomania*.

Maud Allen as Salome dancing with the head of John the Baptist



Assessment: Inform yourself about the biblical figure and the revival of Salome in visual art, literature, play, and dance in the nineteenth century.

Readings

Said, E.
(1978/1994). *Orientalism* (pp. 1-9). **R** (the whole book **L**), **E-book**

Koritz, A.
(1994). Dancing the Orient for England: Maud Allan's "The Vision of Salome".
Theatre Journal, 46, 63-78. **R**

Hutcheon, L. & M.
(1999). Staging the Female Body: Richard Strauss' Salome. In: *Opera, Disease, Death*.
University of Nebraska Press. **R**

Topicality of Orientalism

Said, E.
(2001). The Clash of Ignorance. *The Nation*, October 22, pp. 11-13. (Said's response
to Huntington's "Clash of Civilization", written a month after 9/11)
<https://www.thenation.com/article/clash-ignorance>

If you would like to get more literature on Salome, Orientalism, etc. for your
final paper, ask the coordinator Ulrike Brunotte.

Problem 8

Physicians' 'Invention' of Homosexuality

Michel Foucault was one of the founding fathers of historical discourse analysis. He put emphasis on the power structures that produce and qualify 'knowledge'. Discourse analysis aims to reconstruct the process of social construction of 'meaning'. After publishing *Discipline and Punish* (1975), Foucault extended his genealogical approach in the first volume of his *History of Sexuality* (1978), in which he addresses knowledge about sexuality in close relation to the power structures of modern society. R. W. Connell, one of the founding scholars of masculinity studies, defined the cultural 'leading' form of hegemonic masculinity as a *relational* power concept that marginalizes other masculinities, like "homosexual" men.

Towards the beginning of the twentieth century we can see a transition to a medical and psychological approach to sexuality; what Foucault calls the *science of sexuality*. This especially fostered an increased attention to so-called sexual "perversions". "Homosexuality" was constructed as a sexual and 'personal' deficit. Most medical accounts of homosexual activity or inversion were of male subjects, but in accounts of female homosexuality, doctors often mentioned its "link to an abnormal, enlarged clitoris" (Gibson, 1995, p. 108).

At the same time, early *gay liberation* groups *avant la lettre* began to formulate a sexuality-based "identity" of sexual inversion. One of the most important contributors to the medical-psychiatric exploration of "homosexuality" was Krafft-Ebing, who wrote the influential medical-sexological standard work *Psychopathia Sexualis* in 1886.

[D]ie Homosexualität [soll man sehen] als ein funktionelles Degenerationszeichen und als Teilerscheinung eines neuropsychopatischen, meist hereditär bedingten Zustands bezeichnet, eine Annahme, welche auch durch die weitere Forschung durchaus Bestätigung gefunden hat. (Krafft-Ebing, 1886, p. 265)

[Homosexuality is to be defined as a functional marker of degradation and as a symptom of a neuro-psychopathological and often hereditary acquired condition that was confirmed by new research.]

Historians have come to see this episode in the history of medicine as "an evolution of attitudes and labels." For them, it is not the case that homosexuality changed, but that same-sex sexuality was "no longer regarded as a sin, or a crime but became a sickness, relabeled, 'medicalized'" (Hanssen, 1997, p. 107). In this context the tolerant and open position of Sigmund Freud, the founder of psychoanalysis, to "inversion" and "homosexuality" around 1900 is surprising. For him, "inverts cannot be regarded as degenerate" (1905). But how, "in general, did 'sexuality' historically become an object of scientific discourse and practice at the point of intersection between conceptual spaces, power relations and specific technologies of the self? How could homosexuality change from a pattern of behavior to a condition of identity and a way of life?"

However, not the scientific discourse alone, but a popular (philosophical) book, published in Vienna in 1903 with the title *Sex and Character. A fundamental Investigation*, became one of the most widely read German books on sexuality of this time. His author was the young Austrian philosopher Otto Weininger. He may only be described as a tragic figure. Weininger, born as a Jew, converted to Protestantism in 1902. Shortly after the publication of *Sex and Character* in 1903, he committed suicide. His book combined

misogynist, homophobe and anti-Semitic views, which mirrored but also exaggerated the Austrian (and German) cultural atmosphere of his time. In particular, this applies to how he intertwined notions of Judaism with femininity and homosexuality.

What is striking in Krafft-Ebing's work, who was a leading psychiatrist, is that he strongly draws on personal tales. In letters people 'confess' their homosexuality to Krafft-Ebing. Consider a part of the numerous thank-you letters:

Nobody knows my true nature, – only you, a stranger, you alone know me now, indeed in a more detailed way than father or mother, friend, wife, or [male] lover. It is a real comfort to me to expose, this once, the heavy secret of my own nature. (Krafft-Ebing, 1890, as cited by Oosterhuis, 1997, p. 82)

Before the start of the post-discussion we will have a **close reading** and discussion of Michel Foucault's introduction to his famous book: *The History of Sexuality*. Everybody has to read the introduction before the meeting.

Readings

Foucault, M.
(1976/1978). Introduction and Scientia Sexualis. In *The History of Sexuality* (Introduction and pp. 51-73). **R**

Oosterhuis, H.
(1997). Richard von Krafft-Ebing's "step-children of nature": psychiatry and the making of homosexual identity. In: V. Rosario (Ed.), *Science and homosexualities* (pp. 67-88). New York/London: Routledge. **R**

Krafft-Ebing, R. von
([1886]1937). Homosexualität. In *Psychopathia sexualis*
The English Translation of Krafft-Ebing's book "Psychopathia sexualis" is available online, (pp. 185-202): <https://archive.org/details/PsychopathiaSexualis1000006945>

Weininger, O.
(1903/1906) Chapter XIII Judaism, In. *Sex and Character. A fundamental Investigation*, (pp. 184-201) London: W. Heinemann; New York G.P. Putnam's Sons. **D**

For further research, your final paper

Gibson, M.
(1995). Clitoral Corruption. Body Metaphors and American Doctors' Construction of Female Homosexuality, 1870-1900. In: V. Rosario (Ed.), *Science and Homosexualities* (pp. 108-130). New York: Routledge.

Savoia, P.
(2010). Sexual science and self-narrative: epistemology and narrative technologies of the self between Krafft-Ebing and Freud. *History of the Human Sciences*, 23(5), 17-41. **R**

Methodologically helpful texts, introduction to discourse analysis and to Foucault

Graham, R.
(2005). *Introduction to 'Doing' discourse analysis.* S

Danaher, G., Schirato T. et al.
(2006). *Understanding Foucault* (pp. 133-149 on *The History of Sexuality*). S

Problem 9

Joseph Conrad's *Heart of Darkness* and the Crisis of Colonialism

Since Odysseus' travels, the journeys of discoverers and colonizers that transgressed the borders of the known to 'explore' and conquer the world, were frequently depicted as both a "civilizing mission" and murderous adventure. The back then Belgian Congo in the middle of the so-called "dark" continent Africa can be used as a case study of how the colonial encounters often turned out to be an ambivalent experience full of violence and pain. The Congo region was acquired by King Leopold II in the so-called 'scramble for Africa' during the late nineteenth century. Leopold felt that the newly formed Belgian state needed a colony in order to gain international esteem. In 1885, he claimed the Congo to be his own/property. The region was granted to him, and he began to exploit the land's natural riches, most notably ivory and rubber. In order to meet the soaring demand for rubber and make huge profits, Leopold's trade partners devised extremely harsh systems of compulsory labour for the natives of the Congo. It is estimated that around ten million Congolese died during this period of colonialism. In 1890, the 32-year-old Pole Józef Teodor Konrad Korzeniowski (1857-1924) became captain of a Belgian steamboat, with which he travelled up the Congo River for six months. This journey meant for him not only the traumatic dissolution of European self-ideals, but also the initiation from a sailor into a writer. In his short novel *Heart of Darkness* he tried to process his trauma. With one of the main characters, "Mr. Kurtz", he introduced the figure of the defector or turncoat and blurred the boundaries between the European "white hero" and the hybrid masculinity of the "Others".

Pre-discussion

You'll have to bring the novel to class!

In this session we will adapt the PBL steps to an open discussion of the novel. Therefore, all of you have to finish reading *Heart of Darkness* before we meet. The novel is our *problem* and we have to structure our first discussion according to the PBL steps. In the beginning of the session each of you will give a very short first impression of his/her reading and emphasize one point (question) of importance/interest.

The **post-discussion** will expand the analysis of the novel with the help of literature. Organize a **debate** around the question: "Is Conrad a "bloody racist"? (Achebe) with a pro (A) and a contra group (B) (for how to organize a debate see Appendix page 54)

Readings

Lothe, Jakob

(2002). Problem of Narrative Beginnings. Joseph Conrad's *Heart of Darkness* and Francis Ford Coppola's *Apocalypse Now*. In: *Joseph Conrad 2* (2002), Paris (pp.35-57). **R**

Achebe, Chinua

(1977). An Image of Africa: Racism in Conrad's *Heart of Darkness*. *The Massachusetts Review*, 18(4), 782-794.

https://polonistyka.amu.edu.pl/_data/assets/pdf_file/0007/259954/Chinua-Achebe,-An-Image-of-Africa.-Racism-in-Conrads-Heart-of-Darkness.pdf

Yekani, Elahe Haschemi

(2013). *Heart of Darkness*: White Men on the Verge of a Nervous Breakdown. In *The Privilege of Crisis. Narratives of Masculinities in Colonial and Postcolonial Literature, Photography and Film*. Frankfurt/M.: Campus (pp. 136-153). **R**

Miller, Hillis

(1998) Should we read 'Heart of Darkness'? (lecture available online)

<http://dac.au.dk/fileadmin/www.litteraturhistorie.au.dk/forskning/forskningspublikationer/arbejdspapirer/arbejdspapir17.pdf>

Problem 10

Dialectic of Enlightenment: Colonial Racism and Antisemitism

Kant's definition of the Enlightenment in the famous 1784 essay *What is Enlightenment*, as cited in Problem 1 of this course, ends with the following words: "The motto of enlightenment is therefore: Sapere aude! Have courage to use your own reason" (Kant 1784). Kant was one of the central philosophers of Enlightenment and a promoter of critical independent thinking, freedom and autonomy, on the other hand, Kant was the philosophical inventor of the category 'race'.

However, he regarded reason, or modern science and technology, to be at the heart of the European Enlightenment project that promised never-ending progress. Yet, as we have studied in this course, the European project of progress from its very beginning was connected to colonialism, racism, Antisemitism, slavery and even genocides within the colonies before the Holocaust. The colonial encounters between Western empire-builders and the native populations of Africa, India, Indonesia, the Americas and the West Indies often turned out to be murderous and traumatic. The formerly Belgian Congo ('owned' and exploited by King Leopold II from 1885-1908) is an extreme example of genocide through slave labour and murder before the mass murder of the Jews, the Holocaust. But are we allowed to compare the Holocaust to any other genocide?

The last two decades have witnessed attempts to internationalize the Holocaust, "a development (has started, U.B.) that introduced new comparative and transnational perspectives to the historical analysis of racism" (Bruns, 2011, p. 122) Nevertheless, critics stated that historical comparisons harboured the danger to call into question the 'uniqueness' of the *Shoah* and the *Holocaust*. But are there not many connections between Antisemitism and colonial racism? And what are the main differences? In her article, Claudia Bruns tries out a "transfer-centered" approach to analyse the intersectionality of colonial and anti-Semitic racism. Her example is Wilhelm Marr, the "founding father" of German racial Antisemitism. Her thesis is that "Marr's 'colonial experience' 'became a decisive factor in his metamorphosis from radical democrat and religious anti-Judaist to a racial anti-Semite'" (Bruns 2011, 124). Marr even proclaimed an "inner blackness" of the Jews and condensed his radical Antisemitism in the figure of the "black" Jew. However, he also used 'religion' in his anti-Semitic discourse.

With their famous book *Dialectic of Enlightenment* (1948), Adorno and Horkheimer were not the only critics of the optimistic idea of Enlightenment. The consoling and reassuring line of reasoning, that the Holocaust was only an "accident" or an anomaly of modernity was also criticised by Zygmunt Bauman in *Modernity and the Holocaust* (1986). In this book he developed a theoretical differentiation of xenophobia, racism and Antisemitism.

In this course we saw that sexism, Antisemitism, homophobia, and racism in history have often been intertwined and that the analysis of discourses of difference and their connection to discrimination, exclusion, exploitation, violence, genocide and extermination profits from an intersectional perspective. But how should we and our contemporary societies commemorate the different historical traumata and genocides of different groups of victims today? There is an ongoing debate about competitive memory in the public sphere, of the role of the Holocaust as unique, etc. In his book

Multidirectional Memory: Remembering the Holocaust in the Age of Decolonization (2009), Michael Rothberg attempts a comparative approach: “The interaction of different historical memories illustrates the productive, intercultural dynamic that I call multidirectional memory” (p. 3).

Discussion on the course at the end of the meeting. If you have questions concerning your final essay, you can also formulate questions then.

Readings

Bauman, Z.

(1989). *Modernity and the Holocaust* (pp. 61-82). Ithaca: Cornell University Press. **R**

Bruns, C.

(2011). Toward a Transnational History of Racism: Wilhelm Marr and the Interrelationships between Colonial Racism and German Antisemitism. In: M Berg & S. Wendt (Eds.): *Racism in the Modern World* (pp.122-139). New York/Oxford: Berghahn Books. **S**

Further reading and for your final paper

Rothberg, M.

(2009). *Multidirectional Memory: Remembering the Holocaust in the Age of Decolonization* (pp. 1-12). Stanford: Stanford UP. **R**

Bock, G.

(1994). Antinatalism, maternity and paternity in National Socialist racism. In: G. Bock & P. Thane (Eds.), *Maternity and gender policies. Women and the rise of the European welfare states 1880-1950s* (pp. 233-255). London/New York: Routledge. **R**

Habermas, J.

(1994). The Entwinement of myth and Enlightenment: Re-reading *Dialectics of Enlightenment*. In J. Bernstein (Ed.), *The Frankfurt School: Critical Assessments. Vol. III* (pp. 35-39). London: Routledge (originally published in *New German Critique*, 1982, no. 26, pp. 13-30). **R**

Horkheimer, M. & Adorno, Th.

(2002). The concept of Enlightenment. In: G. Schmid Noerr (Ed.), *The dialectic of Enlightenment* (E. Jephcott, Trans.) (pp. 1-34). Stanford: Stanford University Press. **E-book**

APPENDIX

1. Material for your final paper

Sojourner Truth's speech (first version) by Marius Robinson (1851):

One of the most unique and interesting speeches of the convention was made by Sojourner Truth, an emancipated slave. It is impossible to transfer it to paper, or convey any adequate idea of the effect it produced upon the audience. Those only can appreciate it who saw her powerful form, her whole-souled, earnest gesture, and listened to her strong and truthful tones. She came forward to the platform and addressing the President said with great simplicity: 'May I say a few words?' Receiving an affirmative answer, she proceeded:

"I want to say a few words about this matter. I am a woman's rights activist. I have as much muscle as any man, and can do as much work as any man. I have plowed and reaped and husked and chopped and mowed, and can any man do more than that? I have heard much about the sexes being equal. I can carry as much as any man, and can eat as much too, if I can get it. I am as strong as any man that is now.

As for intellect, all I can say is, if a woman have a pint, and a man a quart – why can't she have her little pint full? You need not be afraid to give us our rights for fear we will take too much, – for we can't take more than our pint'll hold. The poor men seems to be all in confusion, and don't know what to do. Why children, if you have woman's rights, give it to her and you will feel better.

You will have your own rights, and they won't be so much trouble. I can't read, but I can hear. I have heard the bible and have learned that Eve caused man to sin. Well, if woman upset the world, do give her a chance to set it right side up again. The Lady has spoken about Jesus, how he never spurned woman from him, and she was right. When Lazarus died, Mary and Martha came to him with faith and love and besought him to raise their brother. And Jesus wept and Lazarus came forth. And how came Jesus into the world? Through God who created him and the woman who bore him. Man, where was your part? But the women are coming up blessed be God and a few of the men are coming up with them. But man is in a tight place, the poor slave is on him, woman is coming on him, he is surely between a hawk and a buzzard."

2. Movie

Ideas to watch and interpret the movie in your final paper:

Apocalypse Now (Francis Ford Coppola)

How does Francis Ford Coppola adapt Conrad's novel to the Vietnam War? Think about:

- The role of Imperialism and modern war (USA),
- Main characters,
- Narrative perspective(s),
- Marlow's relation to Kurtz,
- Role of pop music – performativity,
- Masculinities – gender, wilderness, violence,
- Absurdity of war,
- Kurtz – the last scene: reflection on different qualities of violence.

3. Ideas for the final essay

- 1.) How were the crisis of modern heroic masculinity and the ‘crisis’ of colonialism interconnected within the novel *Heart of Darkness*?
- 2.) Inquiry into the paradox dialectic of Enlightenment within slavery and abolition.
- 3.) How was the concept of ‘race’ invented in European history and in Enlightenment philosophy (connection to slavery)?
- 4.) What are the central changes from the “one-sex-model” to the “two-sex-model”?
- 5.) Why could Oscar Wilde’s play *Salomé* become a symbol for homosexual desire?
- 6.) What was the ambivalence of the *femme fatale* in mainstream culture around 1900?
- 7.) How did Krafft-Ebing write about “homosexuality”?
- 8.) The role and meaning of discourse in Michel Foucault’s *The History of Sexuality*?
- 9.) How was masculinity connected to the European process of nation building?
- 10.) What is meant by “countertypes” (George Mosse)?
- 11.) Why was Otto Weininger a tragic figure? How did he interconnect femininity, homosexuality and Jewishness in his book *Sex and Character*?
- 12.) Was ‘imperial advertising’ necessary for the ‘Empire’?

- 13.) Conceptual analysis of the concept of ‘hegemonic masculinity’ in Connell’s book and the different revisions and discussion of the concept by Connell and Messerschmidt.
- 14.) Discourse analysis of the intersection of gender and race in the different versions of Sojourner Truth’s her speech and the debate around them.
- 15.) Why should we still read “Heart of Darkness” (or not) after Achebe’s criticism?

4. Assessment/Grading Criteria

The assessment for the presentation/research papers will be based on the following criteria:

Format: Oral Presentation

Outline and incorporation of feedback (max. 3 points)

- The outline shouldn’t be longer than one page.
- Summarize the main points of your presentation following the criteria below.
- Indicate which quote you’ll choose and why.

Argumentation, close reading results, structure (max. 5 points)

- Make sure that your presentation indicates your participation in the pre-discussion and replies to the learning goals and questions.
- Is the author shortly introduced?
- Are the main points and thesis of the text precisely summarized?
- Are the lines of argumentation worked out sufficiently?

Does the presentation include the following points:

- How does the author make his/her point strong, why s/he deems this point to be important?
- Which standpoints does the author criticize, and which standpoints does s/he embrace?
- How is the text structured?
- Does the presentation have a clear structure, i.e., delineable introduction, body and conclusion?
- Are all relevant theoretical concepts/terms/notions clarified?
- Does the student choose a quotation, start the discussion with her/his own statement to the text?

Presentation skills (max. 2 points)

1. Does the presenter keep your attention and stimulate you to acquire a better understanding of the text?
2. Is the language used understandable and clear?
3. Is the presentation well delivered (e.g. speed and volume of speech, general posture and positioning towards the audience)?

4. Does the presenter engage with the group, trigger the discussion and respond to questions from the tutor and fellow students?
5. Time management?

Final Paper: Grading criteria

1. Structure, formatting guidelines, language (max. 4 points)

- Meet the formal requirements: appropriate length, *Style Sheet*:
 - Do the in-text references and reference list meet the APA guidelines?
 - Is there a balanced use of paraphrasing, summarizing, and quoting sources?
- Formulate a clear research question/problem.
- Structure your paper logically: introduction, body and conclusion.
- Make clear in your introduction what the paper is going to be about and what your own position and aim is.
- Make the introduction and conclusion complementary.
- Your paper needs to consist of coherent parts, which are well connected to each other, and are presented in a logical sequence.
- Is the English sufficiently proficient (including grammar, spelling, word limit, academic tone)?

2. Scope, Depth of Knowledge (max 3. points)

- You have to choose your topic from the historical period of the course. If you choose a film analysis of *Apocalypse Now*, you'll have to refer to the novel and analyze the film adaption in connection to it (narratology).
- You are allowed to choose the topic of your presentation, but you have to do extra research and add several new research articles or approaches to the course readings.
- Papers should use at least two research articles/theoretical approaches from the course and should show a good understanding and independent handling of them.
- In general:
 - Does the paper show sufficient understanding of the course material?
 - Does the student understand the sources s/he chose and manage to integrate them convincingly?
 - Does the student sufficiently go beyond listed resources to carry out independent research?
- Are several theoretical tools used in order to analyze the chosen example(s)?

3. Argumentation- Quality of Thinking Evidence (max. 3 points)

- Are the ideas, theories and examples well integrated to provide a convincing argumentation and conclusion?
- Do not make a sweeping statement that you cannot support with arguments.
- Is the line of argumentation coherent? Are the arguments linked logically to each other?
- Are the arguments valid and fair towards the read articles and the research project?

- Are theory and practice sufficiently put into dialogue?
- Does the analysis of the case study/theories support the claims being made?

5. Instructions for a Debate: two groups (A and B)

Opening statement position A (3 min)

Opening statement position B (3 min)

Rebuttal speech A (countering position B) (3 min)

Rebuttal speech B (countering position A) (3 min)

Questions and answers sessions

Final statement position A.

Final statement position B

The debate should involve:

Verbal exchange of arguments regarding the central topic or thesis as in a polite conversation chaired by one of the group members;

The position you take may or may not be based on your personal opinion; the idea is to play a part in the debate and craft a convincing argument in line with that part.

Rhetorical skills are important, yet the following criteria should prevail:

-internal consistency and logical development of your argument;

-efficient use of examples, literature, and ideas from the course;

-acknowledge and respond to counterarguments and alternative views brought in by fellow students;

-persuasive overall argument based on reasons and evidence.

The debate requires a minute maker, that can follow the conversation in order to give an account of positions taken, if so required by individuals or for clarification for the entire group.

The opening statement should be ideally presented by a single person for each position respectively. The rebuttal speech should be coherent in structure and argumentation but can be shared by several individuals if agreed upon by the debate team.

Questions and answer session are to be followed in the classic fashion of debates i.e. team(A questions, team b answers. vice versa) (this does not end the sentence in a grammatically correct way)

The final statement should summarize main arguments of the opening statement, rebuttal speech and any prominent points from the Q/A session.

