

Jonathan Goldberg and Madhavi Menon, "Queering History," *PMLA* 120.5 (2005): 1608-17;

How to do history when history is impossible. We cannot know, we cannot presume about others' sexualities. What we can do, "Homohistory," is look for sameness. But this "sameness" is not about identifying. It's about resisting knowability.

- Is this not evocative of "identifying"?

Trying to transcend historical differences.

Valerie Traub, "The New Unhistoricism in Queer Studies," *PMLA* 128.1 (2013): 21-39)

Is queer historicism teleological? Does it assume normalization, progress?

Halperin, "A defense..."

This essay proposes a method for doing queer historiography which combines Foucault and Sedgwick. In other words, it combines Foucault's concept of genealogy (looking at discourses) with Sedgwick's looking at contradictions as endemic to understandings of sexuality.

- How can we look at the history of the present?
- What can classical desire teach us about our modern notions?
- What if we look at sexuality as historical but also instinctual?
- Why do notions of sodomy and inversion persist?

Page 12, Foucault's "narrative critique" and Sedgwick's "denarrativizing critique."

Assuming categories, imposing categories,

- "The historical problem of describing the differences between pre-homosexual and homosexual formations will not simply disappear with a heightened awareness of the crisis of homo hetero definition in the present" (11).

The role of identity in sexuality. What does it matter that we identify with certain persons, desires, across history?

- "Identification is a form of cognition" (15).