GENDER POLITICS AND THE GLOBAL CITY

Soc 2202: Cities and Society
Fall 2019

MIDTERM ONE

➤ **15% of the final grade**

  ➤ Standard "A" (14.25/15 = 95%)

  ➤ Class Average (13.25/15 = 88%)

➤ **Common Mistakes on Midterm 1**

  ➤ The Lack of a Clear Argument that Answers the question

  ➤ Extensive repetition in the writing

  ➤ Propensity for Exhaustion

  ➤ Proofreading Errors (Grammar, Missing Punctuation, Passive Voice, Over-reliance on weak verbs (be, is))

ADVICE ON MIDTERM 2

- **Avoid extensive summary of readings or lectures.**
  - Mobilize only the evidence you need to advance your argument. Your evidence should speak directly to your argument.
  - You can assume Prof. Greene to be an informed reader.
  - COGNITIVE MAP PEOPLE (QUESTION 5): DO NOT SUMMARIZE COGNITIVE MAPS.
- **Tie the readings back to your argument.**
  - Every paragraph should develop your main argument. Do you leave your reader hanging.
- **Brevity can sometimes work best.**
- **Proofread your papers!!**
  - No more than two weak verbs per paragraph. MINIMIZE USE OF PASSIVE VOICE.
  - USE SPELLCHECK (but keep in mind that SpellCheck does not catch proper use of words).

PREVIOUSLY . . .

- INEQUALITIES IN THE GAYBORHOOD
  - QUEER WOMEN
    - What do queer female spaces look like? Why are they less ephemeral than male spaces?
    - Japonica Brown-Saracino, *How Places Make Us*
  - QUEER COMMUNITIES OF COLOR
    - How does segregation play a role in shaping gay neighborhoods?
  - NON-RESIDENTS OF GAY NEIGHBORHOODS
    - Who has the rightful claim to community?
    - Theodore Greene, vicarious citizenship

"In "Cultural Archipelagos: New Directions in the Study of Sexuality and Space," Ghaziani asserts that one cannot fully understand urban sexualities without shifting the conversation away from "spatial singularity" and the assumption that "queer life is curiously located in one part of the city" within established gayborhoods. Sexuality within cities can instead be conceptualized by the emergence of cultural archipelagos, distinct queer spaces created by different subgroups of the LGBTQ community.

The concept of cultural archipelagos of queer subgroups within cities ties into the rise of queer pop-ups. The narrative that stable queer spaces, such as gay bars and gayborhoods, are losing significance excludes much of the queer community such as queer people of color, and queer pop-ups give these subgroups the opportunity to create their own, culturally-significant places despite the fleeting use of the space. However, we have previously discussed the shifting use of gayborhoods as sources of entertainment by cities. How can queer pop-ups be prevented from the same fate? How does the ephemerality of these events enhance their significance to queer subgroups in a way that contrasts the cultural insignificance of other city-based, short-term events such as music festivals?"

—Jessica B., Expert Question

In "Queer Pop-Ups: A Cultural Innovation in Urban Life, Ryan Stillwagon asserts the cultural rebranding of gayborhoods has fostered conditions that attract straight people, women in particular, into gay bars. This influx of heterosexuals and couples "erode the cultural authenticity of its social spaces, and disrupt the energy of queer people try to cultivate among themselves." The displacement of authentic queer energy has consequently refashioned "gay" to be emblematic of upper- and middle-class white cis gay maleness. This inadvertently excludes people of color, lesbians, nonbinary individuals, and people of lower-income from rebranded environments.

Pop-ups, however, act as ephemeral safe spaces that enable self-expression among marginalized queer communities. A phenomenon made possible by organizers' abilities to utilized placemaking techniques to transform the ways in which group members interact with spaces.

While Pop-Ups remedy the adverse effects of the exclusive gayborhood via the construction of a safe space, is it enough? Would a more desirable solution be to transform permanent spaces; bars, clubs, neighborhoods, etc., into more inclusive places? If so, how can this change be implemented? What would this look like? Is this even possible?

—Love A., Expert Question

GENDER AND THE CITY

➤ In what ways can we think of cities as *gendered?*

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    ➤ *Cities as **androcentric: focusing on the subjectivities of men***

THE CULT OF DOMESTICITY

➤ 1850 - 1900: Cultural shift in women's role from the workforce to more domestic ways of life.

    ➤ Married women - housewives and mothers.

    ➤ Home is defined in juxtaposition to work, reserved for the family.

➤ Domesticity of women resulted in increased separation of living spaces for men and women.

    ➤ kitchen/parlor verses the library.

    ➤ separate living quarters for the wealthy.

GENDER AND THE CITY

➤ Masculine/Feminine distinctions traditionally related to work/home and public/private dichotomies.

    ➤ Rise of industrialization increased sex specialization in public through the work force.

    ➤ D'Emilio's (1983) "Capitalism and Gay Identity"

        ➤ Increased size, density, and heterogeneity of urban life also enables the sexual and socio-political liberation of unmarried women.

INDUSTRIALIZATION AND WWII

- Changing Images of Women's Roles
  - Women in the Military
  - Women in Production
  - Women as Fundraisers

GENDER IN THE POSTWAR ERA

➤ How did the rise of the suburbs enabled or constrained gender's relations to the city?

GENDER IN THE POSTWAR ERA

➤ Homemaking became integral to national projects of citizen-making and repopulation in the postwar era.

  ➤ planned communities with low-density single family units, built around "feminized" institutional spaces — schools, health centers, shops.

  ➤ intended to promote a vision of femininity where the woman played the role of wife, mother, and "domestic goddess."

  ➤ associations between femininity and domesticity perpetuated the idea of the woman belonging to the home (interior), while the man belonged to the outside world (exterior).

➤ Rise of domestic "labor-saving appliances" re-entrenched the notion of the woman belonging to the home:

  ➤ raised expectations of cleanliness necessitated women to spend more time in the home.

SEXUAL CITIZENSHIP

· Sexual Citizenship: a broad and flexible concept denoting the diverse array of political, social, and cultural claims and struggles that link notions of sexual rights and duties to local, national, and transnational political communities.

  · sexual rights claimed by citizens that may or may not be recognized by the state (e.g. gay marriage, gay adoption)

  · the claims to equal treatment of groups such as sexual minorities (e.g. NC's bathroom laws).

  · the heteronormative presumptions and functions of citizenship more generally (e.g. the imperative to procreate, create heteronormative citizens).

  · the state's policing of boundaries between 'good' and 'bad' sexuality.

  · the state-sponsored subject of subject formation via the adoption of specific norms related to sexuality (e.g. revealing one's HIV-status as "good citizenship").

SEXUAL CITIZENSHIP: CONTEXT

· The transnational movement of bodies has changed the form of citizenship.

· Citizenship becomes flexible and performative, rather than ascribed through birthright alone.

· Claims of citizenship become based on spatial practices.

   · Decision-making over space/place no longer exclusively contingent on landownership.

   · Place-making defined through the participation in the **appropriation of space**, and the **production of its meaning.**

   · Competition over spatial claims and the rights to the production of space.

SLUT WALKS

GLOBAL CITIES

➤ **global city:** hubs of the global economic system.

    ➤ popularized by Saskia Sassen in the 1990s.

    ➤ contingent on the notion that globalization is largely created, facilitated, and enacted in strategic geographic locales based on their importance within the operation of global finance and trade.

        ➤ Primary global cities: London, Tokyo, and New York.

    ➤ the result of privatization, deregulation, the opening of national economies to foreign firms, and the growing participation of national economic actors in global markets.

    ➤ reflects advancements in communication and information technologies.

CHARACTERISTICS OF THE GLOBAL CITY

➤ Organizing Hypotheses:

    ➤ Global cities are both sites of economic centralization and dispersal.

        ➤ Geographic dispersion of economic activities (a network of various functions of a firm's central operations outsourced throughout the world), which transforms once nationalized firms to global corporations.

        ➤ Centralization of large firms within global cities (where economic functions are managed, coordinated, financed).

SECONDARY GLOBAL CITIES

➤ hubs that organize flows of capital (information, human, and economic).

    ➤ secondary sites where various functions of large corporations are centralized (accounting, legal, public relations, programming, telecommunications, and other such services).

        ➤ Los Angeles, Paris, Chicago, Frankfurt, Zurich, Amsterdam, Sydney, Hong Kong, Dubai

    ➤ sites where products are also produced which has now enabled the emergence of new wealth within developing countries.

        ➤ Delhi, Manila, Sao Paolo, Bangkok, Mexico City.

    ➤ sites where new economies emerge around various cultural products (travel, sex markets).

        ➤ Ho Chi Minh City, Rio de Janeiro, Dubai

THE GLOBAL CITY

➤ Cities become sites where extreme wealth and extreme poverty converge.

    ➤ diversity of people meet and a multiplicity of cultures come together.

➤ The movement of bodies and capital on a global scale have resulted in the denationalization of urban space.

    ➤ Individuals who mobilize in one place over political and socio-cultural issues in another place.

    ➤ Mobility of people (cosmopolitans, immigrants) develop different political senses of self and identities rooted not in nation, but in a sense of place.

NEW FORMS OF CITIZENSHIP

➤ Citizenship becomes flexible and performative, rather than ascribed through birthright alone.

➤ Claims of citizenship and community are based on spatial practices.

  ➤ Decision-making over space and place no longer exclusively contingent on landownership.

    ➤ the rise of new global economic actors who display their wealth in cities.

  ➤ Place-making defined through the participation in the appropriation of space and the production of its meaning.

  ➤ Competition over spatial claims and the rights to produce space.

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How does sex and sex work promote Vietnam as a global city?

Previously in class, we discussed how Asian ethnic groups that migrated to the United States have created communities that surpass the typical suburb socially, culturally, and economically in *Trespassers* by Willow Lung-Amam. However, they were never able to attain privileges that come with the iconic suburb because readers begin to recognize that the iconic suburb has to do more with whiteness than anything else. This week's readings from Kimberly Hoang's *Dealing in Desire* discuss the decline of Western patriarchal hegemony and the rise of Asian ascendancy through the sex industry.

How is sex work utilized to assert the rise of Eastern (more specifically Southeast and East Asian) dominance in the global market?

How are Western businessmen reshaping and reestablishing their patriarchy? Thinking broadly, how might this affect Asian American communities and what roles are Asians in the United States taking up in the sex industry both domestically and internationally? What are some parallels between Asian American ethnoburbs and Asian's participation in the global sex industry?

—Sulwan A., Expert Question

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As seen in the four different sex markets studied in HCMC, interactions with sex workers are used by Western and Vietnamese men to engage in performances of masculinity. They rely on global hierarchies of nation, class, gender, race, and sexuality to affirm their masculine identities. In what ways does the city serve as a mechanism to reproduce difference and reaffirm social hierarchies? In what ways can the sexual relationships in HCMC be seen as breaking down notions of western hierarchy and female subservience?

—Emilia M., Expert Question