

# Previously . . .

Cities as **Entertainment Machines**: coalitions of finance, technology, and media workers who now excavate the ephemera of culture as resources in the production of growth within the city (i.e., Entertainment as "growth machine").

Factors influencing entertainment machines and the new governmental role in decision-making.

**Festivalization:** the rise of festivals in cities as well as the ongoing organization process whereby short-term events are used to develop, reinforce, and exploit an array of communal goods.

A process of collective activity and cultural policy (Community within the entertainment machine (Grazian))  $\,$ 

Festivals are used as mechanisms for investing in, using, and replenishing multiple forms of capital.  $\,$ 



In the book, Wynn argues that for cities to grow, they now must function as places of consumption. One easily consumable product is culture. Thus, he argues that cities should create a brand from their culture so it can be consumed and therefore the city can grow. However, through the examples of the Summer Hill Sandwich Shop and Baby Wale, we saw that people attempting to profit from culture often results in massive misrepresentation. So, what would keep a cities' culture from being misrepresented as well? It seems logical that as Austin grew increased investment would follow to build larger concert venues. But, wouldn't these venues occupy more space and thus result in relocating residents? How does relocation disproportionally effect the low-income residents? And wouldn't these residents be the same people who created the idea of Austin as a musical, bohemian and creative city? Is it possible to profit from culture while maintaining an authentic representation?

-Nate K., Expert Question



# What is a gay neighborhood?

Definition is difficult to ascertain.

Residential Concentration? Census only tracks same-sex households.

 $Institutional\ Concentration?\ Reliable,\ yet\ the\ location\ of\ bars,\ bookstores,\ bathhouses\ do\ not\ necessarily\ correlate\ to\ a\ "gay\ neighborhood."$ 

Decline of bars and establishments have made institutional presence increasingly unreliable in the internet age.

Visible Presence of LGBT People? In what ways are gay men and lesbians visible?

# The City as Sexual Laboratory



Sexuality was central to the study of cities and city life, providing a critical foundation for the field of urban sociology.

Scholarship focused on the "sexual abnormalities of working-class immigrants, blacks, homosexuals, and others as products of the broader social processes of urban industrialization and modernization" (Heap 2003: 459).

Scholars challenged the links of non-normative sexual practices to criminally deviant behavior.

Red-light districts and vice areas: natural areas of the city.

Sexuality and Mobility



#### John D'Emilio "Capitalism and Gay Identity" (1982)

The expansion of capital and the proliferation of wage labor weakened the reliance on family as the primary source of capital.

Sex became liberated from the "imperative to procreate" (1983: 104).

Allowed certain men and certain women to explore their desires with members of the same sex.

This enabled the development of homosexual desire coalesce into a personal identity: "an identity based on the ability to remain outside the heterosexual family and to construct a personal life based on attraction to one's sex" (1983: 105)

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➤ Pre-Stonewall ("Closet Era"):

"Gay worlds" as spaces where homosexuals found a safe haven.

invisible, yet visible

> Stonewall and the Coming-Out Era:

World War II produces critical mass of gay and lesbians in cities with major military bases (Chicago, Washington, DC, New York, Seattle).

The strategy for "coming out" required a kind of visibility that made gay neighborhoods central to the burgeoning gay rights movement.

Places like San Francisco, New York, etc., will become destination sites where gay culture and gay community visible.

The Political Argument Manuel Castells (1983), <i>The City and the Grassroots</i>	
Gay neighborhoods as deliberately constructed	
political and physical protection	
means of creating a distinct culture that would enable residents to live openly gay lives.	
Gentrification driven by political motives	
a multi-class affair	
political alliances created around home-ownership and historic preservation	
efforts.	
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The Economic Argument	
Mickey Lauria and Lawrence Knopp (1985) "Toward An Analysis on the Role of Gay Communities in the Urban Renaissance"	
Gentrification as a reflection of the economic freedom that gay men (white, middle- class) enjoy.	
Absence of children to support liberate residential choices of gay men to select	
housing close to entertainment and cultural venues.	
Gentrification as an individualized process.	
Working class gays	
More affluent gays	

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Gentrification and Community	
Gentrification as a phenomenon driven by economics.	
"Community interests" (if any) are incidental.	
Communities may come together when threats of displacement may exist.	
Individuals do not "see themselves" as part of a community.	
Gay Neighborhoods in the Post-Gay Era Amin Ghaziani (2014), <i>There Goes the Gayborhood?</i>	
Gay neighborhoods are residentially and institutionally de-concentrating.	
Growing political and sociocultural acceptance has diminished the imperative	
for same sex individuals to seek gay neighborhoods for political and social protection.	
Younger LGBT folks in particular (who are seeking new ways to identify themselves find no need in gay neighborhoods).	
Straights have found gay neighborhoods increasingly attractive (gays as harbingers of gentrification).	
Gay culture commodified and diluted for straight sensibilities.	



## What is the price of assimilation?

The "Disneyfication" of Gay Neighborhoods — gay neighborhoods transformed into sites of cultural consumption.

Sexual culture that once explicitly

	efined gay neighborhoods have	
b	lefined gay neighborhoods have secome sanitized or erased	
c	ompletely.	
	Gay identity transformed into a	
s	ymbolic ethnicity: a nationality, not	
in the state of th	n the sense of carry rights and duties	
0	of citizenship, but out of identifying with a past or future nationality.	
	with a past of future nationality.	
(7)		
Gay Neighborhood	ls as "Sexy Communities"	
Gay reighborhood	Jason Orne, Boystown	
	Jason Orne, Boystown	
Considers changes occurring in gay neighborhoods to	reflect a "post-queer" culture,	
where the sexual culture that once characterized gay	neighborhoods has become	
sanitized (or erased) in exchange for gay normalcy.		
sexy communities: hybrid sexual spaces (sexu	al fields) where flirtation,	
hooking up, or even fucking operate to create	community, however	
ephemeral.		

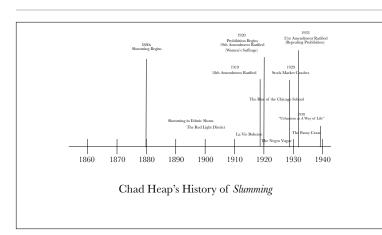
## **SLUMMING**

**DEFINITION:** a social phenomenon of the late 19th and early 20th centuries in which (typically) affluent whites would enter in and engage the local cultures of poor urban neighborhoods

Slumming originated as a means for middle- and upper-class whites to make sense of urbanism and its consequences (immigration, the rise of the slum).

Slumming evolved from "missionary" ventures designed to eliminate vice to various forms of commercialized leisure (from organized, non-sexual to unorganized, sexual).

The evolution of slumming from non-sexual to sexual activities of leisure reflect both the changing tastes/preferences of slummers and the various forms of state control emanate from Prohibition.





As the "gay ghetto" became the gayborhood, Orne claims that two main forces held it together: a newfound freedom to live separate from the heterosexual family unit and the outside hate and bias. These forces pushed gay men to form a tighter community from which new cultural realities were developed.

Gradually, though, Orne notes how increasing acceptance of queerness has opened doors to assimilation. Gay men can now live anywhere, he says. Thus, as residential value becomes less essential for gay men in these neighborhoods, the interest in gay consumerism is emphasized.

neignormoots, the micrest in gay consumers in semphasized. Vet, it would be a lie to say that bias against gayness has been radicated. And at the very least, gay people still face the practical disadvantages of mainly heterosexual places, media, events, etc. So, how do we measure the importance of queer place-making in cities? Is there something fundamentally wrong about hetero-normativity in a Disneyfied gayborhood? Or should we look to isolate the realms of residential, work, and consumerist living when it comes to queer place-making?

In other words, how do we balance the pros and cons of assimilation on the gayborhood scale?

-Camilo P., Expert Question



Last class, we discussed cities as entertainment machines and the communities that are made out of these frameworks. David Grazian described urban nightlife as "anonymous worlds of strangers" that "lack any strong sense of emotional solidarity with one another". However, while reading Boystown, it seems as though there were extremely strong senses of community and belonging drawn exclusively from the gay nightclubs. How do our readings for today either complicate or substantiate what we've previously been told about the nightlife and relationships among those participants?

-Molly P., Expert Question

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