

SEXUALITIES WORLDWIDE

Learning Activities

1. When engaging in intersectional feminist analysis, western feminists sometimes focus on the intersections of gender, race, class, and sexuality without considering other axes of analysis. In this chapter, Kalyanam adds axes of analysis such as caste; histories of colonialism, chattel slavery, and/or genocide; geographic location (e.g., Global North / Global South); and (dis)ability to her discussion of sexualities worldwide. How do Kalyanam's additions allow feminists to engage in more effective analyses of transnational feminist issues?
2. Kalyanam describes cultural examples of gender and sexuality that "were outside of European, binary norms and understandings and were framed as deviant or perverse," such as Two-Spirit and *joyas* in North America and *hijras* in the South Asian subcontinent. What do you know about Two-Spirit communities, *joyas*, and *hijras*? Working alone, with a partner, or in a small group, choose one of these topics and take a few minutes to conduct some online research. What do you learn? How are/were people who identify as such framed as "deviant or perverse"? How might the existence of such peoples challenge European heteropatriarchal norms for gender and sexuality?
3. Kalyanam discusses the relationship between female genital cutting (FGC) and "medical interventions" on intersex children. She argues, "The violent, gendered practice of FGC needs critical analysis that can challenge western-centric approaches in how popular discourses around it get framed. It is important to also understand that female genital cutting and 'medical interventions' done on intersex children are not similar or equivalent procedures, but that looking at them closely allows us to see how the dominant discourses about these procedures are embedded in unequal power relations between the Global North and the South, where the North holds power to produce narratives and discourses about the Global South from its own viewpoint." Take a look at discussions of FGC and "medical interventions" of intersex children online. How are such conversations framed? Are the two ever considered in relation to each other? How might Kalyanam's argument transform the discussion about these practices, both separately and in relationship to each other?
4. How does Kalyanam define *pinkwashing*? What examples does Kalyanam use to support her arguments? What additional examples of pinkwashing can you provide?
5. Working in a small group, add these key terms to your glossary: Two-Spirit, settler-colonialism, Global North / Global South, First World / Second World / Third World, pinkwashing, heteropatriarchy, heteronormativity, white supremacy, genocide, binary, cisgender, transgender, compulsory heterogenderism, prison industrial complex, nonprofit industrial complex, *hijras*, *joyas*, pornotroping, Keynesian welfare state, transformational coalition politics.