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COURSE MANUAL

Decolonizing Sexualities

**Name of the Faculty:
Dr. Dhiren Borisa**

**Spring 2024
(AY2024-25)**

Elective

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This document is prepared by the course instructor and contains basic information relevant to the execution of the course. It is the official record for all intends and purposes as far the elective course, _____*Sex in/and the City: Queer Practices and (Im)possible Geographies*_____, is concerned.

This course manual can be used as a general guide to the subject. However, the instructor can modify, extend or supplement the course (without tampering its basic framework and objectives) for the effective and efficient delivery of the course. The instructor will provide students with reasons for such changes.

Part I

Course Title: **Decolonizing Sexualities**

Course Code: L-EA-0299

Course Duration: **One Semester (15 Weeks)**

No. of Credit Units: **4 Credits**

Level: **Undergraduate (All Disciplines)**

Medium of Instruction: **English**

Pre-requisites:

Equivalent Courses:

Cross-Listed Course: (Response to this question is mandatory): Yes

Part II

1. Course Description

Decolonial, Decoloniality, and Decolonization have become some of the most used terms in the academic and activist spaces today. Since the work of Peruvian scholar Anibal Quijano in 1970s on coloniality of power and its translation and introduction into anglophonic world in 2000, and later works of Argentinian scholar Walter Dignolo on decoloniality; there has been a shift from postcolonial discourse and its continuities to more praxis-oriented approaches. It calls to act, to reflect, and to learn. It is this emphasis on doing, recentering the geographies of power and knowledge production, and recontextualization that we hear the resounding calls for decolonizing the curriculum and observe political movements such as Black Lives Matter (BLM) and Rhodes Must Fall. Decoloniality thus works towards undoing and redoing the coloniality of power. We question the modes through which western modernity and European colonialism continues to influence our lives and its linkages with slavery, sexism, racism, understandings of gender and sexuality, and class politics and divisions. But actively work towards undoing these damages and remaking the world from a Southern perspective, and through transnational solidarities.

This course stems from this radical history of indigenous scholarship originating in the Global South and its call to ‘decolonize’ academia, rewriting laws to undo their colonial roots, and reconceptualizing our historical pasts. Simultaneously, acknowledging ourselves as products and participants of this coloniality, to ask, *how do we decolonize ourselves?* This course aims at attempting to participate in this debate through sexual politics in India by asking decolonizing ‘what’, decolonizing ‘why’, decolonizing ‘how’, and decolonizing ‘for whom and with whom’?

Despite its rich radical legacy, we have also witnessed an uncritical and rhetorical appropriation of the ‘decolonial’ by the right-wing political regimes across the world. The term gets loosely thrown around without challenging global power asymmetries and localized colonial legacies that have deeper and continuing colonial impulses alongside European colonialism. Rather, it sometimes gets used to strengthen divisive politics and polarization by populist governments. Thus, when Rishi Sunak sworn in as the Prime Minister of the UK it was seen by many as a decolonial moment regardless of his ideological roots and anti-immigrant stances. Or when the current Home Minister of India Amit Shah presented new laws in the parliament as against the legacy of the British era legal system, he hailed it as a decolonial moment. Even though these new legal reforms are seen by activists and scholars as throttling freedom of speech and criminalizing dissent, thus feeding into the rising authoritarianism.

Building on this, the present course on one hand discusses colonial legacies that have come to govern sexualities and genders across colonies often through law and other modes of regimentation. And we believe, there are and have been, multitudes of indigenous ways of living multifarious gendered and sexual lives which question and undo Eurocentric understandings. On the other hand, this course also cautions against easy translation of postcolonial as temporal and thus post European colonial rule. This is to make sure that decoloniality doesn’t get translated as returning into other forms of colonial legacies such as caste, anti-blackness, islamophobia, and/or other supremacist ideas.

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For example, as our courtrooms become sites of sexual freedom through fighting colonial era laws or seeking rights for same sex marriages which is often presented as a decolonial moment. We need to remind ourselves that India's queer community is far from freedom or decoloniality. In its moment of glory, the movement erases violent caste histories that continue to characterize South Asian queer lives here and among diasporas. It produces what it believes is the queer subject. In its attempt to present a homogenous queer figure that fights the British colonial pasts, it imagines what queer futures look like. In this process, it resorts to entrenched and everyday caste violence and communalism to sustain itself. This is done without interrogating how sexuality continued to be determined through caste relations, exploitation of lower caste women's sexuality or prioritizing of upper caste men's sexual pleasures – be it Khajuraho or Kamasutra. Contemporary queer Indian discourse brings to surface a celebration of the past which is also a celebration of caste. From how desires are themselves coded and practiced in our everyday life - from streets, homes, dance floors, and dating Apps; what assimilative practices are demanded from the 'others'? What happens to the Dalit queer lover and their desires? And can a project of decolonizing sexualities ever be complete without simultaneously challenging other axes of colonial power matrix? This course builds on everyday embodied practices of survival and deploys storytelling as a decolonial praxis of hope and healing.

2. Course Aims

The course will equip students to

- a) Introducing students to Decolonial theory and ideas and praxis of decoloniality
- b) Understanding the difference between postcolonial and decolonial thought and possible dialogue between the two.
- c) Linking decoloniality with sexuality and sexual politics in Indian subcontinent and transnationally
- d) Co-thinking decolonial ways of undoing and redoing geometries of power for an equal and just social, political, cultural, and economic climate which centers the marginalized.

3. Teaching Methodology

The pedagogical materials will include workshops, films, stories, poetry, and guest lectures by activists and scholars.

Students are expected to read the assigned materials in advance so that the lectures are made more fruitful by class discussions. Students are also encouraged to bring poetry, stories, video clips to class to enable more diverse and contextual mapping of sexual geographies of cities.

4. Intended Learning Outcomes

Course Intended Learning Outcomes	Weightage in %	Teaching and Learning Activities	Assessment Tasks/ Activities
By the end of the course, students should be able to:			Students' ability to critically evaluate the
a) Understand and engage with ideas of decolonization and	30%	(i) <i>Lectures</i> : Students will be	

Course Intended Learning Outcomes	Weightage in %	Teaching and Learning Activities	Assessment Tasks/ Activities
decolonial politics in respect to gender and sexual politics.		introduced to the concepts of anti-colonialism and decolonialising sexuality and spaces.	topics/issues discussed in the syllabus will be tested through continuous assessments as well as end-term research-paper/creative project.
b) To be able to contextualize and understand rather than universalize how people come to negotiate and survive love, law, desires, sexualities through a critical, intersectional, and interdisciplinary lens. In this process also engaging with politics of knowledge production and how sexuality is deployed in scholarly and activist framings apart from the ideas of nationalisms.	30%	(ii) <i>Reading, Writing and Mapping:</i> Students will be trained and encouraged to critically engage and interact with their own spatial contexts using materials from across a range of genres to be able to appreciate decolonial praxis.	
c) To equip students with (i) Theoretical understanding and mapping the relationships of sexual justice with production of urban lives	40%	(iii) <i>Films, short videos, stories, poetry and invited lectures from esteemed scholars, activists in the field:</i>	
(ii) methodologically training in unconventional and queer modes of mapping and knowing cities using sex as an archive such as Walking the cities, thick mapping, story-telling and dense ethnographies		A collective discursive space will be created by introducing a diverse set of creative material from across genres to facilitate rich discussions on unpacking the situatedness of love, sexual politics and coloniality of power.	

5. Grading of Student Achievement

To pass this course, students must obtain a minimum of 40% in the cumulative aspects of coursework, e.g. internal assessments and final examination. **End of semester examination will**

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carry 50 marks or 30 marks, as the case may be, out of which students have to obtain a minimum of 30% to fulfil the requirement of passing the course.

Grade Sheet

Percentage of Marks	Grade	Grade Value	Grade Description
80 and above	O	8	Outstanding – Exceptional knowledge of the subject matter, thorough understanding of issues; ability to synthesize ideas, rules and principles and extraordinary critical and analytical ability
75 – 79	A+	7.5	Excellent - Sound knowledge of the subject matter, thorough understanding of issues; ability to synthesize ideas, rules and principles and critical and analytical ability
70 – 74	A	7	Very Good - Sound knowledge of the subject matter, excellent organizational capacity, ability to synthesize ideas, rules and principles, critically analyse existing materials and originality in thinking and presentation
65 – 69	A-	6	Good - Good understanding of the subject matter, ability to identify issues and provide balanced solutions to problems and good critical and analytical skills
60 – 64	B+	5	Fair – Average understanding of the subject matter, limited ability to identify issues and provide solutions to problems and reasonable critical and analytical skills
55 – 59	B	4	Acceptable - Adequate knowledge of the subject matter to go to the next level of study and reasonable critical and analytical skills.
50 – 54	B-	3	Marginal - Limited knowledge of the subject matter and irrelevant use of materials and, poor critical and analytical skills

NEW COURSE LETTER GRADES AND THEIR INTERPRETATION			
Letter Grade	Percentage of Marks	Grade Points	Interpretation
P1	45 - 49	2	Pass 1: Pass with Basic understanding of the subject matter.
P2	40 - 44	1	Pass 2: Pass with Rudimentary understanding of the subject matter.

NEW COURSE LETTER GRADES AND THEIR INTERPRETATION			
Letter Grade	Percentage of Marks	Grade Points	Interpretation
F	Below 40	0	Fail: Poor comprehension of the subject matter; poor critical and analytical skills and marginal use of the relevant materials. Will require repeating the course.
I	Incomplete		Extenuating circumstances preventing the student from completing coursework assessment, or taking the examination; or where the Assessment Panel at its discretion assigns this grade. If an "I" grade is assigned, the Assessment Panel will suggest a schedule for the completion of work, or a supplementary examination.

6. Criteria for Student Assessments

Internal assessment of the participants will be based on the following criteria. In case any of the participants miss the IA tests, alternative internal assessments will be conducted (Please specify the alternative assessment)

Assessment	Weightage	Remarks
Reflexive Piece on mapping coloniality around us.	50 Marks Research Synopsis/ proposal (15 marks) Final Project/Research paper (35 Marks)	Engaging with the readings students will be required to observe and work through ways in which our everyday gender and sexual lives and coded and colonized. This could be looking at the arena of law and how British colonialism has imprints on continued structuring of our society. This could also expand to its further interlinkages with coloniality of caste etc. For instance, criminality of trans lives through archaic Criminal tribes Act and its continuing legacy on one hand and the intra community biases and contestations that are communally polarizing, and caste coded. Students are encouraged to be creative in their thinking, adoption of methodological approaches and tools of analysis as well as final output. Grading will be done based on understanding and adoption of the theoretical frameworks used, creativity and innovation in methodology and ethical engagements, strength of the argument and presentation.
Student presentation of Ideas of queer Futures	20 Marks	Building on assignment 1 and the issues raised, students will be required to present their preliminary ideas on what all entails possible queer futures they wish to imagine, participate, and work towards.
End Semester Examination	30 marks	There will be an end-semester examination/component for all participants of the course who have successfully completed the course

Assessment	Weightage	Remarks
(Drafting a Decolonial manifesto)		work in form of drafting a Decolonizing manifesto – what to decolonize? how to decolonize? It would assess the capacity of students to put together a possible and pragmatic way forward for queer politics to understand and undo modes through which sexuality and sexual politics is colonized and its interlinkages with law, economy, polity and society.

Part IV

Course/Class Policies

Academic Integrity and Plagiarism

Learning and knowledge production of any kind is a collaborative process. Collaboration demands an ethical responsibility to acknowledge who we have learnt from, what we have learned, and how reading and learning from others have helped us shape our own ideas. Even our own ideas demand an acknowledgement of the sources and processes through which those ideas have emerged. Thus, all ideas must be supported by citations. All ideas borrowed from articles, books, journals, magazines, case laws, statutes, photographs, films, paintings, etc., in print or online, must be credited with the original source. If the source or inspiration of your idea is a friend, a casual chat, something that you overheard, or heard being discussed at a conference or in class, even they must be duly credited. If you paraphrase or directly quote from a web source in the examination, presentation or essays, the source must be acknowledged. The university has a framework to deal with cases of plagiarism. All form of plagiarism will be taken seriously by the University and prescribed sanctions will be imposed on those who commit plagiarism.

All work submitted for assessment must be your own and all source material should be properly referenced. Inability to correctly cite sources will result in plagiarism, which will be penalized sternly.

What constitutes as plagiarism?

- **Definition** - The Cambridge English Dictionary defines plagiarism as passing off another person's ideas or expression of ideas as your own. It is a strict liability wrong, meaning that it entails punishment irrespective of the intention to copy.

- **Forms**- Plagiarism commonly takes the following forms:

1. Verbatim reproduction of material without proper citation.

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2. Paraphrasing material from elsewhere by modifying a few words or phrases but keeping the overarching structure of arguments intact, without due acknowledgment of the source.

3. Use of significant portions of your own work that has already been submitted

elsewhere, without attribution to the previous publication/assignment. This “recycling” is called self-plagiarism.

4. Lifting material from the work of another student, whether verbatim or by paraphrasing. This will be considered to be blatant cheating.

5. Although it is permissible to quote parts of another work using proper citations, these quotations should not outweigh your own contribution to your paper. Substantially reproducing other works, despite acknowledgment, results in the paper no longer being your own work. You are encouraged to present ideas in your own words in the interest of abundant caution.

How can plagiarism be avoided?

- To avoid plagiarism, enclose quoted matter between quotation marks.
- Quotations of more than 50 words should be typed in a separate paragraph and indented on both sides by 1 inch of the margin, without quotation marks.
- Each quotation or paraphrased idea should be supported by a footnote with a reference, the footnote number being placed at the end of the quotation or idea.
- A series of phrases quoted from several different sources, if not properly attributed to the source at the end of each such quotation in the patchwork, constitutes plagiarism just as much as an uncredited long quotation from a single source.
- Similar to the previous point, if a sentence has a series of paraphrased ideas, a footnote has to be placed at the end of each idea. Failure to do so would constitute plagiarism.

Why does JGU take plagiarism seriously?

JGU prides itself as a centre of independent critical thinking, where students are encouraged to develop a mind of their own. Apart from this, one cannot be permitted to unduly benefit from the work of another.

Disability Support and Accommodation Requirements

JGU endeavors to make all its courses accessible to students. All students with any known disability needing academic accommodation are required to register with the Disability Support Committee dsc@jgu.edu.in. The Committee has so far identified the following conditions that could possibly hinder student's overall well-being. These include: physical and mobility related difficulties; visual impairment; hearing impairment; medical conditions; specific learning difficulties e.g. dyslexia; mental health.

The Disability Support Committee maintains strict confidentiality on the matters under its purview. Students should preferably register with the Committee during the month of June/January as disability accommodation requires early planning. DSC will coordinate all disability related services such as appointment of academic mentors, arranging infrastructural facilities, and course related requirements such as special lectures, tutorials and examinations.

All faculty members are requested to refer students with any of the above-mentioned conditions to the Disability Support Committee for getting them disability-related accommodation. Faculty members are also requested to be sensitive to the needs of such students and cooperate with Disability Support Committee and the School, extending students the necessary support by maintaining utmost confidentiality of the matter.

Safe Space Pledge

This course may discuss a range of issues and events that might result in distress for some students. Discussions in the course might also provoke strong emotional responses. To make sure that all students collectively benefit from the course, and do not feel disturbed due to either the content of the course or the conduct of the discussions. Therefore, it is incumbent upon all within the classroom to pledge to maintain respect towards our peers. This does not mean that you need to feel restrained about what you feel and what you want to say. Conversely, this is about creating a safe space where everyone can speak and learn without inhibitions and fear. This responsibility lies not only with students, but also with the instructor.

Classrooms are sites of intense power dynamics that cut across varied social locations, processes, histories and contexts that we are a product of. We embody these power relations that allow or limit us towards articulating what we think and believe. Sometimes these powers that function in form of unconscious privileges that we enjoy (and we selectively admit) can produce unsafe social environments for effective dialogue and both processes of learning and unlearning. Class participation herein then, not only limits to articulating, discussing, volunteering and sharing in the classroom but will be seen as creating and crafting an affective environment that respects differences of opinions, diversities of social-cultural locations and power therein, encourages diverse bodies to raise and articulate their subject positions. We acknowledge that sexism, classism, casteism, islamophobia, racism and other parochial ideologies have been ingrained and not absent from the classroom and despite our efforts at unlearning such tendencies might seep in the class and create unhealthy and unsafe environment for certain bodies at the receiving ends of such societal violence. As our purpose of this course is to debunk the myths that produce these intersectional oppressive frames for looking at us and others and often producing 'us' and 'others', we want you to share these viewpoints but equally with the readiness to be healthily challenged and changed in a dialogic manner. In this direction reflexivity is encouraged that takes into account one's own privileges and the locations of the others.

P.S. The course instructor, as part of introducing the course manual, will discuss the scope of the Safe Space Pledge with the class.

Cell Phones, Laptops and Similar Gadgets

In an ***offline mode*** of teaching following guidelines shall apply:

1. Attendance will be taken 10 minutes after the class commences.
2. All reasonable adjustments would be provided to students with medical conditions.
4. Laptops are not allowed.
5. Phones should be switched off. No calls shall be entertained during the class.
6. Students shall be prepared with the readings before coming to class.

Part V

Keywords Syllabus

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Colonial, Anti-colonial, Decolonial, Decoloniality, Settler Colonialism, Queerness, LGBT, identity, Rights, Caste, class, Activism

Course Design and Overview (Weekly Plan)

Week	Topic and Description	Reading/Course Materials
1 & 2	Colonial/Anti-Colonial/Decolonial	<p>Xaxa, Abhay (2011). I am Not your data. https://roundtableindia.co.in/lit-blogs/</p> <p>Shekhar, H. Sowvendra. (2017). The Adivasi will not dance. In The Adivasi will not dance: Stories. essay, Speaking Tiger.</p> <p>Mignolo, W., & Walsh, C. E. (2018). Introduction and <i>Decoloniality in/as praxis</i>. decoloniality: Concepts, analytics, and praxis. Duke University Press.</p> <p>Mignolo, W., & Walsh, C. E. (2018). <i>What does it mean to Decolonize?</i>, in On decoloniality: Concepts, analytics, and praxis. Duke University Press.</p> <p>Bob Marley: Redemption Song https://www.youtube.com/watch?v=yv5xonFS</p>
3 & 4	Pluriversal/Decolonial/Possibilities/Dialogues	<p>Suhraiya Jivraj, Sandeep Bakshi & Silvia Posocco (2020) Decolonial Trajectories: P Challenges, Interventions, 22:4, 451-463, DOI: 10.1080/1369801X.2020.1753558</p> <p>Rao, R. (2020). Introduction: The Queer Politics of Postcoloniality. In Out Of Time: Politics of Postcoloniality(pp. 1–32). essay, Oxford University Press.</p> <p>Sandeep Bakshi (2020) The Decolonial Eye/I: Decolonial Enunciations of Queer Di Practices, Interventions, 22:4, 533-551, DOI: 10.1080/1369801X.2020.1749707</p> <p>Brown, Gavin and Dhiren Borisa (2021), 'Making Space for Queer Desire in Global Urbanism', in Michele Lancione and Colin McFarlane (eds), Global Urbanism,; Know Power and the City, London: Routledge</p> <p>Guest Speaker: Sandeep Bakshi, University of Paris.</p>
5 & 6	Queer, Colonial, Terrorist Assemblages	<p>Jasbir K. Puar Queer Times , queer assemblages. (2012). The Routledge Queer Reader, 525–538. https://doi.org/10.4324/9780203720776-42</p> <p>Rao, R. (2020). Locations of Homophobia. In Out Of Time: The Queer Politics of Postcoloniality(pp. 1–32). essay, Oxford University Press.</p> <p>Ritchie, J. (2010). HOW DO YOU SAY "COME OUT OF THE CLOSET" IN ARABIC?: Queer Activism and the Politics of Visibility in Israel-Palestine. GL Journal of Lesbian and Gay Studies, 16(4), 557-575.</p>

		<p>Garaoun, M. (2022, April 12). A WĪL-I žrāhīm!an introduction to a Moroccan language: Ḥaḍḗrāt əl-lwāba. Decolonizing Sexualities Network. https://decolonizingsexualities.org/researchdossier/a-wl-i-hman-introduction-to-moroccan-queer-language-ht-l-lwba</p> <p>Evans, Anya (Nov. 2017). Tinder as a Methodological Tool #EmergingDigitalP https://allegralaboratory.net/tinder-as-a-methodological-tool/?print=pdf</p> <p>Guest Speaker: Rahul Rao, St Andrews University, UK</p>
7 & 8	<i>Trans/Queer lives</i>	<p>Dutta, A., and R. Roy (2014), ‘Decolonizing Transgender in India: Some Reflections.’TSQ: Transgender Studies Quarterly, 1 (3): 320–337.</p> <p>Biswas, A. P. (2021). The Iconography of the Hindu(ized) Hijras: Idioms of Hijra Representations in Northern India. In ., Roy, A. (edited) Gender, Sexuality, Decolonization: South Asia in the World Perspective (pp. 84–98). essay, Routledge</p> <p>Khurai, S. “I Am an Indigenous Nupi Maanbi, I Am Not a Bahujan: Santa Khurai.” Anouba Meerol. 2020. Web. 20 Apr. 2023.</p> <p>Film: Joyland (2023), Dir. Saim Sadiq. Dur: 2hrs 7 Mins.</p> <p>Guest Speaker: Tashi (Buddhist and Queer)</p>
9	<i>Colonial, queer, archive</i>	<p>Arondekar, A. (2009). Subject to Sodom, in For the Record: On Sexuality and the Colonial Archive in India. Duke University Press. https://doi.org/10.2307/j.ctv1</p> <p>Hinchy, J. (2020). Governing gender and sexuality in colonial India: The Hijra, 1900. Cambridge University Press.</p>
10 & 11	<i>Text, Culture, Law</i>	<p>Puri, J. (2010). Concerning Kamasutras: Challenging Narratives of History and Sexuality. In Stephen Hunt edited Religions of the East (pp. 3–39). essay, Routledge</p> <p>Chughtai, I. (1994). The quilt and other stories (T. Naqvi & S. S. Hameed, Translators). Oxford University Press.</p> <p>Borisa, Dhiren and Akhil Katyal (2024). Caste under the Quilt, Queerbeat. https://www.queerbeat.org/stories/caste-under-the-quilt.</p> <p>Kang, A. & Sahai, A. (2020) Guruswamy and Katju, your rainbow doesn’t hide casteism, AKADEMI MAG, https://www.akademimag.com/guruswamy-katju-rainbow-casteism</p>

12	<i>Diasporic Worldings</i>	<p>Rage, Raju. (2016). Recounting and Reflecting on Resistance: the Dilemma of the Diaspora to Define. In, Bakshi, S., Jivraj, S., and Posocco, S. (eds.) (2016) <i>Decolonizing Sexualities: Transnational Perspectives, Critical Interventions</i>, Oxford: Counterpress.</p> <p>Borisa, Dhiren (Forthcoming, 2025). Holding some ground on a greasy dancefloor: Decoloniality, Caste and South Asian Queer Diaspora, in Jairo I. Funez-Flores (eds), <i>SAGE Handbook Of Decolonial Theory</i>, SAGE</p> <p>Borisa, Dhiren and Gavin Brown (Forthcoming, 2024). Intimate borders of South Asian queer diasporas in the UK, in Zalfa Feghali and Deborah Toner (eds), <i>The Routledge Companion to Gender and Borderlands</i>, London: Routledge.</p> <p>Meghani, S. (2021). Trans/Queer South Asian diaspora in the United Kingdom: “Regimes of the Normal” des “Queer” critique?. In , Roy, A. (edited) <i>Gender, Sexuality and Decolonization: South Asia in the World Perspective</i> (pp. 198–206). essay, Routledge.</p>
13	<i>Dance, Drag, Decolonial</i>	<p>Khubchandani, K. (2023). <i>Decolonize drag</i>. OR Books.</p> <p>Bakshi, Sandeep. (2016). Decoloniality, Queerness, and Giddha. In, Bakshi, S., and Posocco, S. (eds.) (2016) <i>Decolonizing Sexualities: Transnational Perspectives, Critical Interventions</i>, Oxford: Counterpress.</p> <p>Guest Speaker: Kareem Khubchandani, Tufts University, Boston</p>
14	<i>Caste, queer, decolonial- I</i>	<p>Kang, A. (2016, October). Queering Dalit. Tanqeed: TQSalon. https://www.tanqeed.org/2016/10/queering-dalit-tq-salon/</p> <p>Kang, A. (2023, September 9). Brahmin men who love to eat a**. Decolonizing Sexualities Network. https://decolonizingsexualities.org/researchdossier/bwo4mub74ozwlkuwt3xuwv</p> <p>Film: Dir. Nishant Bombarde (2019), <i>Daravatha</i></p>
15	<i>Caste, queer, decolonial- II</i>	<p>Upadhyay, N. (2020). Hindu Nation and Its Queers: Caste, Islamophobia and De/Coloniality in India. <i>International Journal of Postcolonial Studies</i>, Vol. 22, 1, 464-480.</p> <p>Tellis, A. (2012). Disrupting the Dinner Table: Re-thinking the Queer Movement in contemporary India. <i>Jindal Global Law Review</i> 4 (1), 142-156.</p> <p>Film: <i>Does your House have Lions</i> (2021, Dir. Vqueeram and Vishal Jugdeo)</p> <p>Guest Speaker: Vishal Jugdeo, UCLA</p>

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Part VI Additional Relevant Readings

Bakshi, S., Jivraj, S., and Posocco, S. (eds.) (2016) *Decolonizing Sexualities: Transnational Perspectives, Critical Interventions*, Oxford: Counterpress.

Bhambra, G. K. (2014). Postcolonial and decolonial dialogues. *Postcolonial Studies*, 17(2), 115–121.

Borisa, Dhiren (Forthcoming, 2025). Holding some ground on a greasy dancefloor: Decoloniality, Caste and South Asian Queer Diaspora, in Jairo I. Funez-Flores et. al. (eds), *SAGE Handbook Of Decolonial Theory*, SAGE

Borisa, Dhiren and Gavin Brown (2022). ‘Contagion, Containment, Communalism: Contested Citizenships in the Times of COVID’, in Niharika Banerjea, Paul Boyce and Rohit K Dasgupta (eds), *South Asian Assemblages and Ethnographies in a Pandemic*, London: Routledge

Borisa, Dhiren and Gavin Brown (Forthcoming, 2024). Intimate borders of South Asian queer diasporas in the UK, in Zalfa Feghali and Deborah Toner (eds), *The Routledge Companion to Gender and Borderlands*, London: Routledge.

Brown, Gavin and Dhiren Borisa (2021), ‘Making Space for Queer Desire in Global Urbanism’, in Michele Lancione and Colin McFarlane (eds), *Global Urbanism: Knowledge , Power and the City*, London: Routledge

Chughtai, I. (1994). *The quilt and other stories* (T. Naqvi & S. S. Hameed, Trans.). Oxford University Press.

Garaoun, M. (2022, April 12). A WĪL-I žrāhīm!an introduction to a Moroccan queer language: Həḍḗrāt əl-lwāba. *Decolonizing Sexualities Network*. <https://decolonizingsexualities.org/researchdossier/a-wl-i-hman-introduction-to-a-moroccan-queer-language-ht-l-lwba>

Gopinath, G. (2005), *Impossible Desires: Queer Diasporas and South Asian Public Cultures*, Durham, NC: Duke University Press.

Hinchy, J. (2020). *Governing gender and sexuality in colonial India: The Hijra, c. 1850-1900*. Cambridge University Press.

Ho, J. (2020). Anti-Asian racism, Black Lives Matter, and Covid-19. *Japan Forum*, 33(1), 148–159.

Jasbir K. Puar *Queer Times , queer assemblages*. (2012). *The Routledge Queer Studies Reader*, 525–538. <https://doi.org/10.4324/9780203720776-42>

Kang, A. (2016, October). *Queering Dalit*. Tanqeed: TQSalon. <https://www.tanqeed.org/2016/10/queering-dalit-tq-salon/>

Kang, A. (2023, September 9). Brahmin men who love to eat a**. *Decolonizing Sexualities Network*. <https://decolonizingsexualities.org/researchdossier/bwo4mub74ozwlkuwt3xuwv52bu6piy>

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Kang, A. (2023). Savarna citations of Desire: Queer Impossibilities of Inter-Caste Love. *Feminist Review*, 133(1), 63–78.

Khubchandani, K. (2020). *Ishtyle: Accenting gay indian nightlife*. University of Michigan Press.

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Films: Joyland (2023), Dir. Saim Sadiq. Dur: 2hrs 7 Mins.

Paris is Burning (1990), Dir. Jennie. Levingston. Dur: 1 hrs 11 mins.

Ye Freedom Life (2018), Dir. Priya Sen. Dur: 70 mins.