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Sex, History, and the Cities 2015

### **Overcoming Domination**

Already a marginalized community, the LGBTQ has been a divided minority throughout time. From studying and experiencing the “Sex, History, and the Cities Study Abroad 2015” curriculum, I garnered enough information to create a Queer narrative of betrayal and divergence. Furthermore, uncovering hidden queer narratives has perpetuated and developed my understanding of why and how the divide within the Queer Community came to be. Societal influences and standards have bred internal indifference for one another and self-hatred. Community interests have been scattered, and leadership always seems to be appointed by the same select few. The Queer civil rights movement has changed, rather coopted towards popularized sentiments from the upper echelon. We now recognize that bigotry and prejudice, although continues to be perpetuated, is not derived from contemporary events. It has been systematically internalized by an eternal phenomenon, dominance.

In this Essay, I will be extracting examples of social dominance in the Queer Narrative from multiple sources, e.g. History, Art, Society, Sex, Activism, and Experience, to exhibit a priority perspective that is necessary to understand contemporary bigotry and hatred.

Recognizing the sources of social dominance is necessary in uncovering, and pinpointing the social phenomena. Philosophies, Rituals, Behaviors, Sex, and anything that allocates hierarchical standards and positioning will almost always be affiliated with dominance, determined by preceding lifestyles. Ideas like Meritocracy, Rituals of non-procreative

insemination, treatment of the human form, and other phenomena will be analyzed to extract evidence advocating the Queer Social Dominance Narrative.

In Societies, rising up the tier involved steps in which one participates in demonstrations symbolizing ascension towards manhood. Some Societies, New Guinea, required the deliverance of semen from an appointed adult, usually within bloodlines, to a boy for the younger's ascension to manhood. Because the demonstration required a man's procreative instrument, rather than another source, confirms a standard of dominance. Some cultures insist that direct penetration be the mandatory process for insemination. Penetration, not by definition, rather by an instinctivist perspective, empirical consideration, and analysis is indeed an act of dominance.

Recognizing the risk of taking a trans-historical perspective, sodomy can undoubtedly be analyzed as humanity's origin of dominance by pain distribution, alone. Procreative Sex is certainly an act of dominance, proven by multiple mediums, e.g. Art, Rituals, Traditional Marriage, and the already established Patriarchal narrative. But since there are divisions or dominance within major subordinate roles, such as sex, dominance spreads to other sectors of society. In Melanesia, Baruyas ritualized wet-nursing by considering breast milk as produced by men's semen and necessary for womanhood, displaying a "necessary" merit from men for a natural process. Furthermore, breast feeding has become an example of dominant influence throughout history.

Dominant upper-class women sent their infants to be breastfed by lower-class women, and it became a recognized profession only for the lower-class. Stigmatized, wet-nursing was

seen as an act of labor, and in the Victorian Era, was seen as an unacceptable act for an “Ideal Woman”, unintelligent and subordinate. During the 19<sup>th</sup> Century, and the advent of industrialized formula, dominant bourgeoisie woman retained upper-class practice and lower-class women passed down the “onerous” breast feeding ritual. The natural and healthier act of breast-feeding became stigmatized, and is still, because of compound layers of dominance. The story would proceed as so, a Man penetrates Woman, who seizes class dominance over the lower class, who then transfers the “burden”. But this is a Queer narrative. A story such as this would be incomplete. It is not Man and Woman, it is neither masculine nor feminine, it is domination and subjugation. It is only by dominant convention, of numbers and power that hides the Queer narrative and spotlights the heteronormative perspective. Queerness has, so early, been stigmatized and hidden from history because of dominance.

In Ancient Greece, pederasty is an idealized relationship between a man and a boy. In this relationship, the didactic older male would not anally penetrate their younger partner to assume dominance. They would insert in between the thighs of the boy to avoid the pain from cultures as intolerable for those who oppose standard gender roles, and degrading. In a Poll from “The History of Fellatio” by Thierry Leguay, 68 percent of women consider fellatio to be violent and degrading, while the other one-third consider it as an intimate exchange.

Furthermore, Humans, though not exclusively, are among few animals that perform oral sex.

Animals within this category share 98% of human genetic makeup, such as Bonobos and Chimpanzees, sharing 99% of our DNA. These social animals are found in complex communities, and behave in sophisticated primordial hierarchies similar to our own. In Bonobo

communities, the Females dominate and are frequently seen performing non-reproductive sexual behaviors at all ages with all partner types. There is never an alpha male in the Bonobo community. To contrast, there is little pleasure-driven sexual activity among the Chimpanzees, where the high ranking males dominate. The difference in Dominance is developed by convention between Chimpanzees and Bonobos, and so is Humanity's. The Ego of Humanity and Humanity's reluctance to parallel themselves to "inferior" sentience, phenomenon, or states is impetus in our progression towards social optimization. Furthermore, a new attitude, definition, and perspective of Dominance are needed altogether for the sake of peace between people(s).

To summarize this portion, Domination is a phenomenon that holds contradictory stigmas when viewed objectively. Ironically, modern language and perspective has linguistically and intuitively placed "Domination" in a position of semantic subjugation, i.e. we familiarize sexual domination with race, ethnicity, class, religion, ethnicity, etc. interchangeably, and not by their own entities. Very much how it is customary to associate Sex with Affection, Identification, Class, and how I once interchangeably used, and thought about, Leaders and Bosses. That is, although the root of the idea or structure is bounded towards a role or foundation, its principles and complexities stem differently with its development and various epistemological interpretations. But as Humans it is not satisfactory, nor is it humanely acceptable to recognize Domination as either optimal or necessary in sustaining a thriving nation or people. From analyzing and understanding the psychology, and epistemology of domination with History, we can come to personalize the source of our pain, mature our tolerance, and raise the bar for what should be the intuitive standard of humaneness.

This next section is dedicated to exposing and analyzing perspectives from my experience that inherently possesses Dominating influences, developed from historical standards, cultures, and philosophies.

Recent involvement with ACT UP complimented my understanding of their structure and origin. ACT UP is a spectacle. Here's why. In a westernized world, individualistic culture has sponsored organizations to think that a strict hierarchical chain of command is a necessity for the development of a successful cause. At a Fundamental level, ACT UP has no absolute mouth. Leadership is given to those who claim it, and those who are supported. ACT UP is an example of the absence of a dominating social structure, in which people compromise with various voices during decisions and succeed. However, it is important to recognize why ACT UP is so successful during the late 1980s, and it is not solely because of its unorthodox structure. The reason why ACT UP was so successful is because AIDS had reached the homes of the Dominating Groups of Society, predominantly White men with power, money, and influence. The Internalized privileges of influential people became threatened, and so these people of power, with their friends and families, have a reason act. Ronald Reagan ignored the cries of the suffering until Elizabeth Taylor reached out to him, telling him that the AIDS is killing talented folk of this generation, Rock Hudson. This is another example in which a Dominating group dramatically influences a social movement.

However, tracing the root of the problem is only the first step. Privilege is becoming an immediate reasoning point when pinpointing oppression. The word Privilege, itself, has become a weapon, rather than a light to reveal systematic subjugation. "Check your privilege" has

become a pseudo-riposte for less privileged individuals to psychologically place themselves in quasi-state of superiority, dominating a social interaction. Thus Privilege, itself, has become the very thing that it sought out to expose. I am not questioning the morality of the use of privilege. However, I want to bring to light social domination as a key factor in which a social phenomenon becomes a source of sightless oppressive behavior. So much so that many have turned towards a new phrase to counteract anti-privilege response, Fragility.

And so, the superiority complex should not be the primary focus for the attention of western minorities. The inferiority complex is the primary contemporary issue for minority and marginalized individuals to overcome. From many experiential accounts, including my own, minorities have been conditioned to believe that they do not belong because of the identities they hold. Internalized, and environmentally conditioned, these individuals need to overcome self-subjugation. Exemplifying how insidious and hampering social domination is for minorities with aspirations. Furthermore, it is difficult for some to pinpoint the primary cause of their insecurities, a derivative of social subjugation, because of the complicated nature of humans and history. So how does one identify sources of subjugation?

One of the most amazing concepts and works of art I experienced throughout the trip was *The Target* by Jasper Johns. Jonathan Katz described the piece briefly, and extracted the core idea, Identity, of the piece. It questions the identity of a symbol when placed in different scenarios. No matter where the target is placed, it is inherently a target, and the attitudes alter with the setting. With this in mind, analyzing relationships as an abstraction, rather than concrete, is critical in completing an objective narrative. For example, the analysis of sex and

form without the consideration of the abstract, queerness and domination, is detrimental when uncovering truths about history and humanity.

Results of an unchecked domineering philosophy, events of betrayal and tragedy are explained by social domination. During the Nazi Reign, eleven thousand French children were murdered because of compound domineering attitudes. They were betrayed by their home government, their guardians. Eleven thousand young lives were sentenced to an unprovoked death because of the egocentrism. So it repeats, Nazi philosophies influence the voluntary Vichy decision to purge a group of people. Those who are responsible hide behind a shroud of ignorance and denial. History repeats itself, and a social dominance narrative describes it all. These tragedies will never cease until they are recognized for what they truly are.

To sum things up, it is only by the convention of resources and settings that has set the flow of dominance throughout history. There is always a primordial advantage to assume a dominating position, but we now live in an age of reconciliation and redemption. The millennial generation has taken up voice and has the ability to spread progressivism across the world. As a minority of this generation, from experience and traveling I have realized that there is no hope for a better tomorrow if we follow a domineering attitude. We must evaluate ourselves and come to understand the suffering of others. For when there are individuals who feel that they are alone, when there are people who question whether they are intrinsically disordered, when there youth who are afraid to walk into resource centers at risk of being exposed, when we continue to denounce one another out of fear or spite, when marginalized individuals instinctively check themselves to see if they are at order, when we are afraid of feeling inferior

because of the burdens we hold, when we pass down subjugation as an oppressed people, and when we continue only to look out for those immediate to our identity then progress will only be for the same select characters we have noticed throughout history. Cooperation conquers Competition.

### **Self-Reflection**

Before the Study Abroad, I thought I would only be taking away new information and a global perspective from the experience. I was dead wrong. It was the palpable dread from cold crowded rooms to genuine conversations with others that made this experience unforgettable. I grew up knowing that I wasn't as good as everyone else, and I accepted that for majority of my life. Whether it is because of finance, intelligence, orientation, disability, ethnicity, physique, and relationships, I developed a tolerance for myself. I thought the only thing I could ever do was sacrifice my interests to help others. I thought this not for the sake of altruistic intent, but because I felt inferior and worthless on my own. I still today consider myself to be lucky. It is this systematic guilt I feel that inspired me to write this narrative. Too many people have been subjected to internalized hatred for one another and themselves because of systematic oppression. Empathy for one another has slowly been deteriorating as time unfolds, and attempts to understand one another are weak due to unexamined egos. But that is what drove me to write this narrative, the lesson I took from this trip was responsibility. I once thought that assuming responsibility for a cause not of your own was reinforcing a savior complex, something to be avoided because it is narcissistic. But from self-evaluating and pondering about the moment in the Room of the 11,000 children who were sentenced to the camps, I knew that

my intentions were righteous. I found my reason to fight. I want to live for those who lost their lives, and I can say, now with absolute certainty, that I know what I am living for.



(Picture I took at the Shoah Memorial)

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