

POL S 305: Worksheet on Morgensen's "Settler Homonationalism"

Starting point:

What does Morgensen tell us (from historical sources) about Osh-Tisch? What do we learn from this story?

"My account revises colonial accounts of violence against *berdache*..." (116). How does Morgensen change the terms?

Break-out groups:

1. "What might 'terrorists,' figured as foreign, have to do with 'savages,' figured as domestic, when the state identifies objects of colonial or imperial control?" (108) How does Morgensen answer this question? What political work can this comparison do?

2. "Settlement and its naturalization then conditioned the emergence of modern queer formations, including their inheritance and sustaining of colonial biopolitics in the form of settler homonationalism" (110). This is a key claim in Morgensen's article (although he doesn't say very much about "modern queer formations"). Explain what he means. What sort of historical work would make these links?

3. "What would resistance to settler homonationalism look like?" asks Morgensen. "I begin with the deceptively simple argument that queers must denaturalize settler colonialism in all its forms." What does he mean? He begins his discussion of this point by identifying a common position among "non-Native queers." What is it? How does he object to it? (121-122).

Concluding thought:

Draw three intellectual lines between Puar and Morgensen. That is, Morgensen represents Puar as the intellectual inspiration for his project of defining **settler homonationalism**. What specifically does he take from her work?

(Is his work in some other ways a *critique* of hers?)