

Why I Hate Abercrombie Fitch Essays On Race And Sexuality Sexual Cultures Series

A Body, Undone - Christina Crosby 2017-10-03

Shortly after her 50th birthday in 2003, Crosby was in a bicycle accident that paralyzed her, and here shares her experience of living her new life.

Why I Hate Abercrombie & Fitch - Dwight McBride 2005-02-01

Why hate Abercrombie? In a world rife with human cruelty and oppression, why waste your scorn on a popular clothing retailer? The rationale, Dwight A. McBride argues, lies in “the banality of evil,” or the quiet way discriminatory hiring practices and racist ad campaigns seep into and reflect malevolent undertones in American culture. McBride maintains that issues of race and sexuality are often subtle and always messy, and his compelling new book does not offer simple answers. Instead, in a collection of essays about such diverse topics as biased marketing strategies, black gay media representations, the role of African American studies in higher education, gay personal ads, and pornography, he offers the evolving insights of one black gay male scholar. As adept at analyzing affirmative action as dissecting Queer Eye for the Straight Guy, McBride employs a range of academic, journalistic, and autobiographical writing styles. Each chapter speaks a version of the truth about black gay male life, African American studies, and the black community. Original and astute, Why I Hate Abercrombie & Fitch is a powerful vision of a rapidly changing social landscape.

After the Party - Joshua Chambers-Letson 2018-08-07

Introduction: I wish I knew how it would feel to be free -- Nina Simone and the work of minoritarian performance -- Searching for Danh V's mother -- The Marxism of Felix Gonzalez-Torres -- Entanglements: Eiko's a body in a station -- Tseng Kwong Chi and the party's end -- Epilogue: 6E

The Exquisite Corpse of Asian America - Rachel C. Lee 2014-12-05

Addresses this central question: if race has been settled as a legal or social construction and not as biological fact, why do Asian American artists, authors, and performers continue to scrutinize their body parts?

Keeping It Unreal - Darieck Scott 2022-01-18

Introduction: Fantastic Bullets -- I Am Nubia: Superhero Comics and the Paradigm of the Fantasy-Act -- Can the Black Superhero Be? -- Erotic Fantasy-Acts: The Art of Desire -- Conclusion: On Becoming Fantastical.

Not Gay - Jane Ward 2015-07-31

A different look at heterosexuality in the twenty-first century A straight white girl can kiss a girl, like it, and still call herself straight—her boyfriend may even encourage her. But can straight white guys experience the same easy sexual fluidity, or would kissing a guy just mean that they are really gay? Not Gay thrusts deep into a world where straight guy-on-guy action is not a myth but a reality: there’s fraternity and military hazing rituals, where new recruits are made to grab each other’s penises and stick fingers up their fellow members’ anuses; online personal ads, where straight men seek other straight men to masturbate with; and, last but not least, the long and clandestine history of straight men frequenting public restrooms for sexual encounters with other men. For Jane Ward, these sexual practices reveal a unique social space where straight white men can—and do—have sex with other straight white men; in fact, she argues, to do so reaffirms rather than challenges their gender and racial identity. Ward illustrates that sex between straight white men allows them to leverage whiteness and masculinity to authenticate their heterosexuality in the context of sex with men. By understanding their same-sex sexual practice as meaningless, accidental, or even necessary, straight white men can perform homosexual contact in heterosexual ways. These sex acts are not slippages into a queer way of being or expressions of a desired but unarticulated gay identity. Instead, Ward argues, they reveal the fluidity and complexity that characterizes all human sexual desire. In the end, Ward’s analysis offers a new way to think about heterosexuality—not as the opposite or absence of homosexuality, but as its own unique mode of engaging in homosexual sex, a mode characterized by

pretense, dis-identification and racial and heterosexual privilege. Daring, insightful, and brimming with wit, Not Gay is a fascinating new take on the complexities of heterosexuality in the modern era.

Wedlocked - Katherine Franke 2017-10-03

Compares today’s same-sex marriage movement to the experiences of black people in the mid-nineteenth century. The staggering string of victories by the gay rights movement’s campaign for marriage equality raises questions not only about how gay people have been able to successfully deploy marriage to elevate their social and legal reputation, but also what kind of freedom and equality the ability to marry can mobilize. Wedlocked turns to history to compare today’s same-sex marriage movement to the experiences of newly emancipated black people in the mid-nineteenth century, when they were able to legally marry for the first time. Maintaining that the transition to greater freedom was both wondrous and perilous for newly emancipated people, Katherine Franke relates stories of former slaves’ involvements with marriage and draws lessons that serve as cautionary tales for today’s marriage rights movements. While “be careful what you wish for” is a prominent theme, they also teach us how the rights-bearing subject is inevitably shaped by the very rights they bear, often in ways that reinforce racialized gender norms and stereotypes. Franke further illuminates how the racialization of same-sex marriage has redounded to the benefit of the gay rights movement while contributing to the ongoing subordination of people of color and the diminishing reproductive rights of women. Like same-sex couples today, freed African-American men and women experienced a shift in status from outlaws to in-laws, from living outside the law to finding their private lives organized by law and state licensure. Their experiences teach us the potential and the perils of being subject to legal regulation: rights—and specifically the right to marriage—can both burden and set you free.

Queer Times, Black Futures - Kara Keeling 2019-04-16

A serious intellectual engagement with Afrofuturism and the philosophical questions of space and time Queer Times, Black Futures considers the promises and pitfalls of imagination, technology, futurity, and liberation as they have persisted in and through whiteness. Kara Keeling explores how the speculative fictions of cinema, music, and literature that center black existence provide scenarios wherein we might imagine alternative worlds, queer and otherwise. In doing so, Keeling offers a sustained meditation on contemporary investments in futurity, speculation, and technology, paying particular attention to their significance to queer and black freedom. Keeling reads selected works, such as Sun Ra’s 1972 film Space is the Place and the 2005 film The Aggressives, to juxtapose the Afrofuturist tradition of speculative imagination with the similar “speculations” of corporate and financial institutions. In connecting a queer, cinematic reordering of time with the new possibilities technology offers, Keeling thinks with and through a vibrant conception of the imagination as a gateway to queer times and black futures, and the previously unimagined spaces that they can conjure.

The Tragedy of Heterosexuality - Jane Ward 2022-03

"The Tragedy of Heterosexuality is an exploration of the so-called 'straight culture.'"

The Life and Death of Latisha King - Gayle Salamon 2018-03-20

What can the killing of a transgender teen can teach us about the violence of misreading gender identity as sexual identity? The Life and Death of Latisha King examines a single incident, the shooting of 15-year-old Latisha King by 14-year-old Brian McInerney in their junior high school classroom in Oxnard, California in 2008. The press coverage of the shooting, as well as the criminal trial that followed, referred to Latisha, assigned male at birth, as Larry. Unpacking the consequences of representing the victim as Larry, a gay boy, instead of Latisha, a trans girl, Gayle Salamon draws on the resources of feminist phenomenology to analyze what happened in the school and at the trial that followed. In building on the phenomenological concepts of anonymity and comportment, Salamon considers how gender functions in the social world and the dangers of being denied anonymity as both a particularizing and dehumanizing act. Salamon offers

close readings of the court transcript and the bodily gestures of the participants in the courtroom to illuminate the ways gender and race were both evoked in and expunged from the narrative of the killing. Across court documents and media coverage, Salomon sheds light on the relation between the speakable and unspeakable in the workings of the transphobic imaginary. Interdisciplinary in both scope and method, the book considers the violences visited upon gender-nonconforming bodies that are surveilled and othered, and the contemporary resonances of the Latisha King killing.

Sexual Futures, Queer Gestures, and Other Latina Longings - Juana María Rodríguez 2014-07-25

Winner of the Alan Bray Memorial Book Prize presented by the GL/Q Caucus of the Modern Language Association Finalist for the 2015 LGBT Studies Award presented by the Lambda Literary Foundation *Sexual Futures, Queer Gestures and Other Latina Longings* proposes a theory of sexual politics that works in the interstices between radical queer desires and the urgency of transforming public policy, between utopian longings and everyday failures. Considering the ways in which bodily movement is assigned cultural meaning, Juana María Rodríguez takes the stereotypes of the hyperbolically gestural queer Latina femme body as a starting point from which to discuss how gestures and forms of embodiment inform sexual pleasures and practices in the social realm. Centered on the sexuality of racialized queer female subjects, the book's varied archive—which includes burlesque border crossings, daddy play, pornography, sodomy laws, and sovereignty claims—seeks to bring to the fore alternative sexual practices and machinations that exist outside the sightlines of mainstream cosmopolitan gay male culture. Situating articulations of sexual subjectivity between the interpretive poles of law and performance, Rodríguez argues that forms of agency continually mediate among these various structures of legibility—the rigid confines of the law and the imaginative possibilities of the performative. She reads the strategies of Puerto Rican activists working toward self-determination alongside sexual performances on stage, in commercial pornography, in multi-media installations, on the dance floor, and in the bedroom. Rodríguez examines not only how projections of racialized sex erupt onto various discursive mediums but also how the confluence of racial and gendered anxieties seeps into the gestures and utterances of sexual acts, kinship structures, and activist practices. Ultimately, *Sexual Futures, Queer Gestures, and Other Latina Longings* reveals—in lyrical style and explicit detail—how sex has been deployed in contemporary queer communities in order to radically reconceptualize sexual politics.

Relocations - Karen Tongson 2011-08-01

What queer lives, loves and possibilities teem within suburbia's little boxes? Moving beyond the imbedded urban/rural binary, *Relocations* offers the first major queer cultural study of sexuality, race and representation in the suburbs. Focusing on the region humorists have referred to as "Lesser Los Angeles"—a global prototype for sprawl—Karen Tongson weaves through suburbia's "nowhere" spaces to survey our spatial imaginaries: the aesthetic, creative and popular materials of the new suburbia. Across southern California's freeways, beneath its overpasses and just beyond its winding cloverleaf interchanges, Tongson explores the improvisational archives of queer suburban sociability, from multimedia artist Lynne Chan's JJ Chinois projects and the amusement park night-clubs of 1980s Orange County to the imperial legacies of the region known as the Inland Empire. By taking a hard look at the cosmopolitanism historically considered de rigeur for queer subjects, while engaging with the so-called "New Suburbanism" that has captivated the national imaginary in everything from lifestyle trends to electoral politics, *Relocations* radically revises our sense of where to see and feel queer of color sociability, politics and desire.

GLQ - 2006

Afro-Fabulations - Tavia Nyong'o 2018-11-27

Winner, 2019 Barnard Hewitt Award for Outstanding Research in Theatre History, given by the American Society for Theatre Research Argues for a conception of black cultural life that exceeds post-blackness and conditions of loss In *Afro-Fabulations: The Queer Drama of Black Life*, cultural critic and historian Tavia Nyong'o surveys the conditions of contemporary black artistic production in the era of post-blackness. Moving fluidly between the insurgent art of the 1960's and the intersectional activism of the present day, *Afro-Fabulations* challenges genealogies of blackness that ignore its creative capacity to exceed conditions

of traumatic loss, social death, and archival erasure. If black survival in an anti-black world often feels like a race against time, *Afro-Fabulations* looks to the modes of memory and imagination through which a queer and black polytemporality is invented and sustained. Moving past the antirelational debates in queer theory, Nyong'o posits queerness as "angular sociality," drawing upon queer of color critique in order to name the gate and rhythm of black social life as it moves in and out of step with itself. He takes up a broad range of sites of analysis, from speculative fiction to performance art, from artificial intelligence to Blaxploitation cinema. Reading the archive of violence and trauma against the grain, *Afro-Fabulations* summons the poetic powers of queer world-making that have always been immanent to the fight and play of black life.

Why I Hate Abercrombie & Fitch - Dwight McBride 2005-02

Reflections on the ways discriminatory hiring practices and racist ad campaigns seep into American life Why hate Abercrombie? In a world rife with human cruelty and oppression, why waste your scorn on a popular clothing retailer? The rationale, Dwight A. McBride argues, lies in "the banality of evil," or the quiet way discriminatory hiring practices and racist ad campaigns seep into and reflect malevolent undertones in American culture. McBride maintains that issues of race and sexuality are often subtle and always messy, and his compelling new book does not offer simple answers. Instead, in a collection of essays about such diverse topics as biased marketing strategies, black gay media representations, the role of African American studies in higher education, gay personal ads, and pornography, he offers the evolving insights of one black gay male scholar. As adept at analyzing affirmative action as dissecting *Queer Eye for the Straight Guy*, McBride employs a range of academic, journalistic, and autobiographical writing styles. Each chapter speaks a version of the truth about black gay male life, African American studies, and the black community. Original and astute, *Why I Hate Abercrombie & Fitch* is a powerful vision of a rapidly changing social landscape.

The Delectable Negro - Vincent Woodard 2014-06-27

Winner of the 2015 LGBT Studies Award presented by the Lambda Literary Foundation *Unearths* connections between homoeroticism, cannibalism, and cultures of consumption in the context of American literature and US slave culture that has largely been ignored until now Scholars of US and transatlantic slavery have largely ignored or dismissed accusations that Black Americans were cannibalized. Vincent Woodard takes the enslaved person's claims of human consumption seriously, focusing on both the literal starvation of the slave and the tropes of cannibalism on the part of the slaveholder, and further draws attention to the ways in which Blacks experienced their consumption as a fundamentally homoerotic occurrence. *The Delectable Negro* explores these connections between homoeroticism, cannibalism, and cultures of consumption in the context of American literature and US slave culture. Utilizing many staples of African American literature and culture, such as the slave narratives of Olaudah Equiano, Harriet Jacobs, and Frederick Douglass, as well as other less circulated materials like James L. Smith's slave narrative, runaway slave advertisements, and numerous articles from Black newspapers published in the nineteenth century, Woodard traces the racial assumptions, political aspirations, gender codes, and philosophical frameworks that dictated both European and white American arousal towards Black males and hunger for Black male flesh. Woodard uses these texts to unpack how slaves struggled not only against social consumption, but also against endemic mechanisms of starvation and hunger designed to break them. He concludes with an examination of the controversial chain gang oral sex scene in Toni Morrison's *Beloved*, suggesting that even at the end of the twentieth and beginning of the twenty-first century, we are still at a loss for language with which to describe Black male hunger within a plantation culture of consumption.

Queer Childhoods - Mary Zaboriskis 2024-02-13

"Explores how institutional management of children's sexualities in reform schools, schools for the blind, African American industrial schools, and Native American boarding schools impacted children's future social, political, and economic opportunities - and thus produced queer childhoods"--

Sensual Excess - Amber Jamilla Musser 2018-11-06

Reimagines black and brown sensuality to develop new modes of knowledge production In *Sensual Excess*, Amber Jamilla Musser imagines epistemologies of sensuality that emerge from fleshiness. To do so, she works against the framing of black and brown bodies as sexualized, objectified, and abject, and offers

multiple ways of thinking with and through sensation and aesthetics. Each chapter draws our attention to particular aspects of pornotropic capture that black and brown bodies must always negotiate. Though these technologies differ according to the nature of their encounters with white supremacy, together they add to our understanding of the ways that structures of domination produce violence and work to contain bodies and pleasures within certain legible parameters. To do so, *Sensual Excess* analyzes moments of brown jouissance that exceed these constraints. These ruptures illuminate multiple epistemologies of selfhood and sensuality that offer frameworks for minoritarian knowledge production which is designed to enable one to sit with uncertainty. Through examinations of installations and performances like Judy Chicago's *The Dinner Party*, Kara Walker's *A Subtlety*, Patty Chang's *In Love* and Nao Bustamante's *Neapolitan*, Musser unpacks the relationships between racialized sexuality and consumption to interrogate foundational concepts in psychoanalytic theory, critical race studies, feminism, and queer theory. In so doing, *Sensual Excess* offers a project of knowledge production focused not on mastery, but on sensing and imagining otherwise, whatever and wherever that might be.

Sexuality Beyond Consent - Avgi Saketopoulou 2023-02-07

Radical alternatives to consent and trauma Contemporary discourse on sex and sexuality is fixated on consent as a means of mitigating danger and avoiding forms of sexual trauma. *Sexuality Beyond Consent* dares us to step into a different territory, where we do not guard the self but risk experience. Avgi Saketopoulou maintains that we are overly focused on healing trauma and need to reroute our attention to what subjects do with their trauma, in the process taking up a series of provocative questions: Why is sexuality beyond consent worth risking, and how does risk become a way of soliciting the future? Why might surrendering to the fact that your pain is not going away enable you to do things with pain? In what ways are race and racism shot through with the erotic? How can something proximal to violation become a site of flourishing? Central to the transformational possibilities of trauma is a queer form of consent, limit consent, that is not about maintaining control but risks sexuality beyond consent. Moving between clinical and cultural case studies, Saketopoulou takes up theatrical and cinematic works such as *Slave Play* and *The Night Porter*, to show us how the force of the erotic surges through the aesthetic domain. Grounding its arguments in the psychoanalytic theory of Jean Laplanche in conversation with queer of color critique,

performance studies, and philosophy, *Sexuality Beyond Consent* proposes that enduring the rousing of the strange in ourselves, not in order to master trauma but to rub up against it, may open us up to encounters with opacity and unique forms of care.

The Sex Obsession - Janet R. Jakobsen 2020-08-25

Finalist, 2021 Lambda Literary Award in LGBTQ Studies Offers a way to undo the inextricable American knot of sex, politics, religion, and power American politics are obsessed with sex. Before the first televised presidential debate, John F. Kennedy trailed Richard Nixon in the polls. As Americans tuned in, however, they found Kennedy a younger, more vivacious, and more attractive choice than Nixon. Sexier. The political significance of Kennedy's telegenic sex appeal is now widely accepted – but taking sexual politics seriously is not. Janet R. Jakobsen examines how, for the last several decades, gender and sexuality have reappeared time and again at the center of political life, marked by a series of widely recognized issues and movements – women's liberation and gay liberation in the 1960s and '70s, the AIDS crisis and ACT UP in the '80s and '90s, welfare and immigration "reform" in the '90s, wars claiming to "save women" in the 2000s, and battles over health care in the 2010s, to recent demands for reproductive justice, trans liberation, and the explosive exposures of #MeToo. Religion has been wound up in these political struggles, and blamed for not a little of the resistance to meaningful change in America political life. Jakobsen acknowledges that religion is a force to be reckoned with, but decisively breaks with the common sense that religion and sex are the fixed binary of American political life. She instead follows the kaleidoscopic ways in which sexual politics are embedded in social relations of all kinds – not only the intimate relations of love and family with which gender and sex are routinely associated, but also secularism, freedom, race, disability, capitalism, nation and state, housing and the environment. In the midst of these obsessions, Jakobsen's promiscuous ethical imagination guides us forward. Drawing on examples from collaborative projects among activists, academics and artists, Jakobsen shows that sexual politics can contribute to building justice from the ground up. Gender and sexual relations are practices through which values emerge and communities are made. Sex and desire, gender and embodiment emerge as bases of ethical possibility, breaking political stalemate and opening new possibility.

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