

Queer Latinidad Identity Practices Discursive Spaces

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Queer Latinidad: Identity Practices, Discursive Spaces ...

Rodríguez's first book, Queer Latinidad: Identity Practices, Discursive Spaces (NYU Press, 2003) introduced the idea of queer latinidad as a way to disarticulate the ways that history, geography, colonialism, ethnicity, nationality, language, religion, legal status, immigration status, class, color, and the politics of location exist to complicate facile notions of Latino identity.

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Queer Latinidad: Identity Practices, Discursive Spaces (Sexual Cultures): 24 by Juana Maria Rodriguez at AbeBooks.co.uk - ISBN 10: 0814775500 - ISBN 13: 9780814775509 - New York University Press - 2003 - Softcover

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Queer Latinidad: Identity Practices, Discursive Spaces ...

The author documents the ways in which identity formation and representation within the gay Latinidad population impacts gender and cultural studies today.

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 Mar a Rodr guez 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 bookOCOs varied archiveOCowhich includes burlesque border crossings, daddy play, pornography, sodomy laws, and sovereignty claimsOCoseeks 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, Rodr guez argues that forms of agency continually mediate among these various structures of legibilityOCothe 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. Rodr guez 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 OCoin lyrical style and explicit detail OCohow sex has been deployed in contemporary queer communities in order to radically reconceptualize sexual politics."

The place of performance in unifying an urban LGBT population of diverse Latin American descent

Queer Latinidad: Identity Practices, Discursive Spaces ...

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From its sweaty beats to the pulsating music on the streets, Latin/o America is perceived in the United States as the land of heat, the toy store for Western sex. It is the territory of magical fantasy and of revolutionary threat, where topography is the travel guide of desire, directing imperial voyeurs to the exhibition of the flesh. Jose Quiroga flips the stereotype upside down: he shows how Latin/o American lesbians and gay men have consistently eschewed notions of sexual identity for a politics of intervention. In Tropics of Desire, Quiroga reads hesitant Mexican poets as sex-positive voices, he questions how outing and identity politics can fall prey to the manipulations of the state, and explores how invisibility has been used as a tactical tool in opposition to the universal imperative to come out. Drawing on diverse cultural examples such as the performance of bolero and salsa, film, literature, and correspondence, and influenced by masters like Roland Barthes, Walter Benjamin and a rich tradition of Latin American stylists, Quiroga argues for a politics that denies biological determinism and cannibalizes cultural stereotypes for the sake of political action.

Longstanding Mexican and Puerto Rican populations have helped make people of mixed nationalities—MexiGuatemalans, CubanRicans, and others—an important part of Chicago's Latina/o scene. Inter marriage between Guatemalans, Colombians, and Cubans have further diversified this community-within-a-community. Yet we seldom consider the lives and works of these Intralatino/as when we discuss Latino/as in the United States.In Negotiating Latinidad, a cross-section of Chicago's second-generation Intralatino/as offer their experiences of negotiating between and among the national communities embedded in their families. Frances R. Aparicio's rich interviews reveal Intralatino/as proud of their multiplicity and particularly skilled at understanding difference and boundaries. Their narratives explore both the ongoing complexities of family life and the challenges of fitting into our larger society, in particular the struggle to claim a space—and a sense of belonging—in a Latina/o America that remains highly segmented in scholarship. The result is an emotionally powerful, theoretically rigorous exploration of culture, hybridity, and transnationalism that points the way forward for future scholarship on Intralatino/a identity.

Queering Mestizaje employs theories of postcolonial cultural studies (including performance studies, queer and feminist theory) to examine the notion of mestizaje—the mixing of races, and specifically indigenous peoples, with European colonizers—and how this phenomenon manifests itself in three geographically diverse spaces: the United States, Latin America, and the Philippines. Alicia Arrizón argues that, as an imaginary site for racialized, gendered, and sexualized identities, mestizaje raises questions about historical transformation and cultural memory across Spanish postcolonial sites. Arrizón offers new, queer readings of the hybrid, the intercultural body, and the hyphenated self, building on the work of Gloria Anzaldúa, Antonio Benitez-Rojo, Walter Mignolo, and Vera Kutzinski, while challenging accepted discourses about the relationship between colonizer and colonized. Queering Mestizaje is unique in the connections it makes between the Spanish colonial legacy in the Philippines and in the Americas. An engagingly eclectic array of cultural materials—including examples from performance art, colonial literature, visual art, fashion, and consumer products—are discussed, and included in the book's twenty-nine illustrations. "Arrizón takes as her point of departure the connections and distinctions between the four keywords in the title (each with a long, specific, and convoluted history in its own right) while bringing together the Philippines, the Hispanophone Caribbean, and the United States to configure a map carved by the same blade of colonialism and imperialism. In its conjoining of queer, mestizaje, transculturation and performance, the pleasurable and enlightening variety of its textual examples, and its commitment to theorize desire from the space of queer mestizaje, her book makes a unique and accomplished contribution." ---Yvonne Yarbro-Bejarano, Stanford University Alicia Arrizón is Professor of Women's Studies at the University of California, Riverside. She is author of Latina Performance: Traversing the Stage and co-editor of Latinas on Stage: Practice and Theory. Illustration: Judith F. Baca, La Mestizaje (1991), pastel on paper. © SPARC.

Virginity is of concern here, that is its utter messiness. At once valuable and detrimental, normative and deviant, undesirable and enviable. Virginity and its loss hold tremendous cultural significance. For many, female virginity is still a universally accepted condition, something that is somehow bound to the hymen, whereas male virginity is almost as elusive as the G-spot: we know it's there, it's just we have a harder time finding it. Of course boys are virgins, queers are virgins, some people reclaim their virginities, and others reject virginity from the get go. So what if we agree to forget the hymen all together? Might we start to see the instability of terms like untouched, pure, or innocent? Might we question the act of sex, the very notion of relational sexuality? After all, for many people it is the sexual acts they don't do, or don't want to do, that carry the most abundant emotional clout. Virgin Envy is a collection of essays that look past the vestal virgins and beyond Joan of Arc. From medieval to present-day literature, the output of HBO, Bollywood, and the films of Abdellah Taia or Derek Jarman to the virginity testing of politically active women in Tahrir Square, the writers here explore the concept of virginity in today's world to show that ultimately virginity is a site around which our most basic beliefs about sexuality are confronted, and from which we can come to understand some of our most basic anxieties, paranoias, fears, and desires.

Queer Methods and Methodologies provides the first systematic consideration of the implications of a queer perspective in the pursuit of social scientific research. This volume grapples with key contemporary questions regarding the methodological implications for social science research undertaken from diverse queer perspectives, and explores the limitations and potentials of queer engagements with social science research techniques and methodologies. With contributors based in the UK, USA, Canada, Sweden, New Zealand and Australia, this truly international volume will appeal to anyone pursuing research at the intersections between social scientific research and queer perspectives, as well as those engaging with methodological considerations in social science research more broadly.

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