

Chapter 1 : The AmishThrasher: The Political Economy of Queer Eye

This chapter considers what it might mean to queer "the" economic crisis, given that same-sex and other non-normative sexualities are routinely erased in debates about "the economy."

This literature insists that sex markets cannot be removed from, but instead are deeply implicated in the structures and hierarchies of global capitalism. This literature insists that sex markets cannot be removed from, but instead are deeply implicated in, the structures and hierarchies of global capitalism. Scholars also emphasise that the global sex industry is neither static nor monolithic but is constantly changing and diversifying Bernstein However, within this literature, there is considerable disagreement as to whether the sex industry is always and only oppressive or whether sex work can itself involve agentic moments and even political resistance. While some argue that the global expansion of sexual commerce inherently represents the industrialisation of patriarchal power relations Bertone ; Raymond, Hughes, and Gomez ; Jeffreys , others attempt to expose and resist dichotomies between oppression and liberation, violence and pleasure, and victimhood and agency by emphasising the complexity of the practices and processes involved Bell ; Chapkis ; Cabezas ; Kotiswaran This scholarship is enormously valuable in developing new theories and empirical analyses of gender, sexuality, intimacy and embodiment in the context of debates about neoliberalism, capitalism and globalisation. Yet this otherwise rich and diverse body of literature focuses almost exclusively on the sale of sex by women to men, be it on the street, in a brothel, via an agency, over the internet, or by other means. This is problematic, for knowledge production surrounding sex work should explicitly draw from " and not systematically overlook " the hugely important experiences of those who do not fit in to this rigid binary conceptualisation. In our book, *Queer Sex Work*, we argue that we need to think differently " that is, to think queerly " about the practices and politics of commercial sex Laing, Pilcher, and Smith Although there is undoubtedly an extant literature on men who sell sex to men see inter alia Aggleton ; Altman ; Morrison and Whitehead ; Whowell ; Logan ; Mai ; Minichiello and Scott, , our book explores diverse embodiments and performances of sex work that have been little explored. The contributions in our collection cover aspects of sex work ing that push at the boundaries of heteronormativity in complex ways " including experiences within erotic dance venues; online sex working; BDSM; pornography; grey sexual economies; issues around sexual assault; sex worker activism and campaigns; identities and sex work; sex worker advertising; tourism and wider global dimensions of sex work. Finally, and perhaps most importantly, we aim to advance a queer politics of sex work " that is, we want to open up rather than close off space for different voices, both as an outcome of politics and as a means of its expression. Contributions to the book come from self-identifying queer sex workers, activists and practitioners as well as from scholars from a variety of social and political disciplines such as history, geography, sociology, criminology, and political science. The book necessarily involves debates, challenges and disagreements yet, ultimately, our aim it is to disrupt rather than to reproduce the oppositions, dichotomies and polarities that so frequently frame debates about sex work, and to challenge rather than to reinforce the politics of silencing through which engagement with different perspectives and approaches is foreclosed. Katy has completed research projects relating to erotic dance, sex work, and ageing and everyday life. Her research draws on feminist political economy and queer theory to interrogate the re production of unequal gendered and sexualised power relations. Her research focuses on the regulation and criminalisation of sex work. This article was originally published on *E-International Relations*. *The Global Political Economy of Sex: Sex at the Margins*. Reading, Writing, and Rewriting the Prostitute Body. *Intimacy, Authenticity, and the Commerce of Sex*. University of Chicago Press. *International Political Economy and the Politics of Sex*. *Sex and Tourism in Cuba and the Dominican Republic*. *Women Performing Erotic Labor*. *Women and Migration in a Global City*. *The Routledge Queer Studies Reader*. *The Idea of Prostitution*. *Dangerous Sex, Invisible Labor: Sex Work and the Law in India*. *Prostitution, Power and Freedom*. University of Michigan Press. *Globalization, Prostitution and Sex-Trafficking: Smith, Nicola, and Mary Laing*. *Working Outside the hetero Norm?* Styker, Susan and Aren Aizura. *The Transgender Studies Reader 2*. *Prostitution, Pornography, and the Sex Industry*.

Chapter 2 : Explainer: the state of LGBT rights today | World Economic Forum

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Explore the latest strategic trends, research and analysis Last year saw a set of victories for the LGBT community, both in the United States and Europe. The call for a more diverse and inclusive world is gaining momentum, but it is important to remember that while diversity is becoming more widespread, there is a great deal of work still to be done for LGBT rights around the world. What does LGBT mean? LGBT is the most commonly used acronym for the lesbian, gay, bisexual and transgender community. This umbrella term is in fact the shorter version of a wide variety of other acronyms which are used to be more inclusive of other individuals. The list of possibilities subject to some debate. What kind of problems do LGBT people face around the world? While people living in the west have made massive strides in achieving equal rights, there are still many countries where gay marriage is still not recognised, and in some countries homosexual relationships are still punishable by death. The right to marry Around the world, there are 23 countries where same-sex marriage is legal. In the United States, for example, numerous political candidates for the presidential elections are running on a platform of removing same-sex marriage and other LGBT protections. When asked which countries were most gay-friendly, a recent survey showed that 8 out of the top ten were in Europe. Same-sex relationships are still criminalised or even punishable by death There are many places in the world where being LGBT is not only illegal but punishable by death. The data on what is specifically happening to LGBT individuals in a given country of persecution is sometimes difficult to verify. In countries such as as Nigeria and Somalia, for example, there is evidence of the execution of LGBT people, even though homosexuality is not officially punishable by death. Is the situation improving? In the west, LGBT rights continue to improve. This kind of cultural discrimination has an economic impact. One in five people reported being discriminated against in the workplace in , while one in eight said that it had an impact on their seeking employment. That number soars to one in three for transgender people. The most important lesson for progress in the west will be to remember that we are not yet finished. In other parts of the world, however, the outlook is substantially less encouraging. In numerous countries, LGBT people have been discriminated against for political gain. What is the cost of discrimination? Discrimination against LGBT people is not a community issue, it is both a national and human issue. Mental health issues and suicide rates continue to be higher among LGBT persons than in other communities. In their report, *The Economic Cost of Homophobia: The loss of labor force and shrunken productivity has been shown to cause a ripple effect.* What can be done to push forwards on LGBT rights? Discrimination can be stopped, both through legislation and education. The European Union, for example, has set out a ten point plan for improving the understanding of LGBT issues, particularly among youth, as well as passing stronger universal diversity laws. Creating a safe and welcoming workspace is also a key factor in ensuring LGBT inclusiveness. Every year, the campaigning organisation OUTstanding presents a list of executives who are working to that end. Donald Armbricht is a freelance writer and social media producer.

Chapter 3 : Gayle Rubin - Wikipedia

Barriers to the study of queer economics 41 *Queer political economy* 9 Richard R. Cornwall *QUEER POLITICAL ECONOMY: THE SOCIAL ARTICULATION OF DESIRE*

Personal use only; commercial use is strictly prohibited. Yet Queer studies is not reducible to Feminist studies, Gender studies, Gay and Lesbian studies, or Poststructuralism. Nor is it the sum total of these theoretical dispositions. In so doing, it often reinserts what were non-binary genders and sexualities into binary terms e. In contrast, Queer studies is more interested in the political implications of binary and non-binary constructions of identity, by understanding identity as something that is naturalized through cultural practices rather than natural in and of itself. Is queer necessarily transgressive as antinormativity theorists suggest, or can queer antinormativities themselves be captured on behalf of governing social, cultural, political, and economic institutions? What sometimes continues to distinguish these two overlapping and interconnected bodies of scholarship, though, is how Queer IR scholars often make explicit use of IR theories and concepts grounded in IR literatures and debates. Among the key questions Queer IR scholars ask are these: Queer IR methods are necessary because the specific ontological and epistemological concerns Queer IR scholars have about queer subjectivities and other queer constructions and identifications are not always captured or capturable through other IR theoretical and methodological frameworks. Ontologically, Queer IR scholars focus on queer ontologies that do not or cannot be made to signify monolithically in relation to genders and sexualities, and they read these ontologies intersectionally. Epistemologically, Queer IR scholars recognize that knowledge and ignorance in and about international relations are intricately bound up with sexualized knowledge and sexualized ignorance. Investigating how non-binary expressions of genders and sexualities function as and in relation to some of these important binaries is among the things Queer IR scholars investigate using Queer IR methods. Weber a, b recently outlined two Queer IR theoretical and methodological approaches that Queer IR scholars and IR scholars more generally might utilize in their research. Figurations are shared meanings distilled into forms or images. It is these figures who, following Sedgwick, might be described as queer. Like IR scholarship in general, Queer IR scholarship investigates contemporary mobilizations of international power, specifically with respect to the overlapping categories of state and nation formation, war and peace, and international political economy. However, Queer IR scholarship always also investigates these power relations as they are related to the gendered and sexualized understandings of people, states, and international organizations. This section outlines some of the key contributions Queer IR scholars make to research and policy, particularly in the areas of LGBT rights as well as to state and nation formation, war and peace, and international political economy. It concludes by noting new areas of research. Like other IR scholarship on human rights, Queer IR contributes to debates about norms, ethics, activism, and the geo politics of human rights. Queer IR research on LGBT human rights politics and norms demonstrates the central role of states and the political rather than simply moral, personal, or cultural character of much anti-LGBT rights politics across the globe 42 and contributes to IR theory debates on the universality and particularity of human rights Birdal, Research on the uneven diffusion of often contentious LGBT rights legislation across the globe 43 or across EU-member states 44 offers insights into processes of threat perception, state socialization, state-building, and norm transfer in international politics. Eastern Europe and between Europe vs. Russia Baker, ; Wilkinson, Contrary to facile imaginative geographies of gay-friendly vs homophobic states and regions and associated diffusion models, some Queer IR research explores the transnational production of homophobia Rao, b, a, and the ways in which LGBT rights have been harnessed in support of hegemonic projects not only by Western powers but also by elites in the Global South, such as in India Rao, And yet, some Queer IR research challenges monolithic critiques of contemporary global LGBT human rights activism as simply animated by racist rescue fantasies and as therefore irredeemable. For example, Rao in his book *Third World Protest: Like Mainstream IR scholars, Queer IR scholars study the historical rise of the modern interstate system, contemporary examples of state-building, and the politics of nationalism and national political identification practices. Like the work of*

Feminist and Gender scholars, Queer IR scholarship examines the role of gendered norms and identities in past and present processes of state and nation formation and thus the social construction of states, nations, and national identities. Taking these concerns further, Queer IR scholars study these in the register of sexuality. A classic argument in Queer IR on state and nation formation is V. Drawing attention to how gendered and sexualized normativities fuel political identification processes and conflict, Peterson challenges state-centric conceptualizations of national groups and political identities found in Mainstream IR. Her queer analysis also challenges the implicit heterosexism underwriting much of the feminist scholarship on the fundamental role of gender identity and hegemonic masculinity for national identity construction. Peterson argues that early state-making processes were generative of gendered and sexualized norms and normativities, including heteropatriarchal marriage and family. A prominent example for Queer IR scholarship that shows how state and nation formation is not a one-off occurrence but an ongoing process is the work of Cynthia Weber a , , a. Weber agrees with mainstream IR theorists that many U. By extending Mainstream, Feminist, and Gender analyses into the realm of Queer IR, Weber argues that this crisis of hegemony was related to two further U. Weber reads key U. Sovereignty, Sexuality and the Will to Knowledge, where she explains some of the broader domestic and international sexualized logics at work in both state and nation formation and in the organization of international politics. Recent Queer IR scholarship on sexual justice struggles show that contestations over LGBT rights have come to constitute a key terrain of state- and nation-building and the construction of supranational identityâ€”both among proponents and opponents of LGBT rights. Like Mainstream IR, Queer IR examines the use of military force in international politics, including its effects and conditions of possibility. For example, Queer IR has revealed security problems faced by LGBT people that are rendered invisible even in feminist analyses of human security Amar, , sexual and gender-based violence Hagen, , and post-conflict reconstruction Jauhola, , ; McEvoy, Both feminist and non-feminist analyses of International Relations commonly rest on assumptions about gender and sexuality that are damaging to LGBT individuals in a range of conflict and post-conflict related settings. Hagen shows how deploying a limited understanding of a heteronormative gender binary allows WPS policy and monitoring to account for the security needs of heterosexual cisgender women, while obscuring LGBT subjects and their safety. For instance, trans people and gender non-binary people are typically refused medical care, safe access to bathrooms in shelters, and refugee camps see also Jauhola, , Neither is sexual and gender-based violence against gay men recognized and accounted for under the WPS architecture, even though their presumed lack of masculinity makes them vulnerable to rape during conflict Hagen, , p. Military Masculinities and Soldiering Queer IR builds on the rich body of Feminist IR scholarship on the seemingly inextricable linkages between modern militaries, war, and masculinities. In conversation with Feminist Security Studies, Queer IR argues that the military may in fact provide men the rare opportunity to safely transcend the boundaries of acceptable heteromascularity. The military is among the very few institutions where men are allowed to engage in emotional, erotic, and sexual encounters and impulses otherwise suppressed in the civilian world for fear of being seen by others or themselves as queer and therefore not real men Cohn, , p. A burgeoning body of Queer IR scholarship examines the increasing inclusion of LGBT people and associated representational practices in modern militaries. Finally, Queer IR also speaks to the generative character of war and the military in shaping sexual and gender identities, practices, and normativities Crane-Seeber, ; Howell, ; Wool, Human-Security States, Sexuality Politics, and the End of Neoliberalism focuses on Cairo and Rio de Janeiro, two megacities said to be at the forefront of new and innovative security practices, actors, and governance structures. Amar traces a range of new and complex securitization projects and practices and the ways in which they are shot through with sexual and gender normativities. Central to the consolidation and expansion of these security regimes is the rise of a new doctrine of human security that casts human rights as beneficial to both national and societal security. Military and police security apparatuses and associated parastate actors prosper by focusing their efforts on constructing non-normative sexualities and gender expressions as threats to public safety. These new security regimes bring together a set of strange bedfellows, including ultra-conservative and self-identified progressive mass movements around morality, sexuality, and labor. For other Queer IR scholarship examining the construction of men who have sex with men as national security threats, see Nicola

Pratt on the Queen Boat case in Egypt Foreign Policy and the Geopolitics of Military Interventions Over the past decade, the thesis that powerful and otherwise highly heteronormative and patriarchal states in both the Global North and South increasingly harness queer sexualities and LGBT populations for their geopolitical ambitions has ushered in a rich and vibrant research agenda in Transnational Queer Studies and more recently, Queer IR. Much of Queer IR scholarship has been critical about the ways in which queer sexualities and increasingly also the rights of trans people have been taken up as tools of chauvinist or imperial statecraft. Other Queer IR scholarship examines how the production of the figure of the respectable homosexual is made possible through structures of settler colonialism Leigh, ; Richter-Montpetit, b and anti-Blackness Agathangelou, ; Richter-Montpetit, b. Weber shows that the U. Other Queer IR scholarship explores how to techno-strategic discourses about nuclear warfare Cohn, are shot through with heteronormative cultural logics. For example, Queer IR scholarship on U. Featuring prominently among reported torture practices are highly sexualized carceral practices aimed at feminizing male prisoners. The underlying assumption is simple:

Chapter 4 : deconstructing silence: the queer political economy of the social articulation of desire

Queer Political Economy 5. Queer Economic History 6. Queer Labor Economics 7. Queer Consumer Economics 8. Queer Urban Economics 9. Queer Public Finance.

Towards new vocabularies for a global queer political economy: Perhaps my thesis is simply that there can be no consideration of sexual politics without a critical consideration of the time of the now Butler, So true is it that the schizo practices political economy, and that all sexuality is a matter of economy Deleuze and Guattari, If recognition of some queers is predicated upon the violence against and exploitation of others not necessarily queers , then surely we must denounce such form of recognition and with it denounce the rights and freedoms of cultural globalisation that queers supposedly cannot not want. Besides this, it is automatically assumed that we ought to strive for recognition, a teleology which with regards to the isomorphic coding practices of a knowing Thrift, ; Savage and Burrows, cultural-identitarian capitalism Candidate Number MSc Sociology Contemporary Social Thought becomes a false psychology for queer subjects who do not see the ability to peaceful conviviality[1] and striving for economic justice as two separate axes of subjective imperative as this essay will attempt to demonstrate. Indeed, as Fraser A contemporary analysis of culture and economy must achieve two parallel functions: Beyond this, it must begin to unravel how academic e. The dialectic relationship between the literal, external commodification of the gay scene and a commodification of consciousness runs throughout the essay, with the critique that the former kind has hitherto been the limit of inquiry e. Hennessy, , ; Duggan, Throughout her argument she clings onto an industrial capitalism of production, rather than a liquid-modern, hyperliberal consumer capitalism. In a related vein, Harvey Butler in Smith, Butler proceeds to cherry-pick an array of exclusions of gays and lesbians within capitalism-as-we-know-it, with reference to legal rights, poverty among lesbians, and access to healthcare, thus constituting a representationalism of how queers still are, and have historically always been, negatively affected by capitalism, an argumentation whose credibility is Candidate Number MSc Sociology Contemporary Social Thought representationally easily undermined with regards to the new queer middle class Duggan, ; Hennessy, and illustrated by queer-fuelled gentrification processes, for instance Hebden Bridge Robehmed, Throughout her original article and subsequent responses to Fraser, Butler maintains that homophobia is a vital ordering concept for capitalist economies. Notwithstanding, her justification for said assertion in many ways misses the dialectic aspect of the relationship in that homophobia and for that matter heteronormativity too is what, deriving from Harvey ibid , I would term a cultural fix. Whilst I would abstain from an interpretation of this being a conscious act or one of intentionality, it does the work for a neoliberal agenda since it incites desire for liberation, struggle for self-advancement and acquisition of minoritan rights hitherto denied. This move is one critical queer scholarship can ill-afford during neoliberal geomilitary now-time Bhatt, This impasse demands a move towards both more-than-representational and psychosocial understandings of the neoliberalism-sexuality nexus; firstly of the economies of affect in queer life with particular emphasis on the body as a new plateau of simultaneous creation and effectuation of ideology, and secondly the complex relations between repression and liberation, focusing on the transnationalization of potentiality and promise through affective investments. In what ways do the very socio-legal and economic disadvantages affecting the queers Butler uses as the empirical base for her argument in the repressive socio-geographic regions previously alluded to fabricate the entrepreneurial, self-advancing, combatant, aspiring-to-be-proud subjectivities which advanced liberalisms so cherish? His focus on urban opportunities of anarchoqueer practices in London is problematic, not least for its selectivity, but also for the implicit teleology of liberationism it invokes. Brown thus misses the point that this teleology of becoming a standard, albeit enlightened, subject constitutes precisely the critique which homonormativity addresses. What about the bodies who aspire to proudly place their queer sexuality at the centre of their lives, to be able to flaunt without fear; what is the price for this liberation? To begin these contemplations, I proceed with an exploration of psychoanalytic narratives around queer sexuality and their relationship to a new form of neoliberalisation which takes the body as its nexus of enactment. In fact, psychoanalysis tends to pay little attention to the

relations between a particular sexual orientation and the identity politics which emanate from, surround, and thus also re-construct it, which is problematic when concerned with dialecticism between discourse and materiality. Furthermore, the foundations on which psychoanalytic homosexual belongings have been posited are unstable, ever-susceptible to collapsing and unsustainable. Despite their foci on infantile, subjective acquisition of characteristics rather than biological innateness, Freudian pseudo-scientific theories of homosexual desire appeal to advocates of gay identity culture and have hence been ubiquitously mobilised since they ground the subject in scientifically-constructed self-reassurance: If this is the case, then what are the connections between such global cultural trends and psychoanalytic groundings to understanding dissident sexuality as vying for equality through distinct often gendered recognitions? Homo-isomorphism or affective becomings of sameness. The culture of the new capitalism has been theorized with respect to losses of craftsmanship Sennett, , its liquid-consumptive-wasteful Bauman, , , and individualizing Beck, characteristics. Yet critiques of the affiliations and affinities between advanced forms of neo liberal capitalism and sexuality have not moved beyond representational links of ubiquitous consumer cultures as constituting queer cultures. I now begin to sketch the trajectories of the acquiescence of homosexuals in late-modern capitalism by exploring some of its psycho-social dimensions. Returning to the Fraser-Butler debate then, it seems to me that recognition always-already occurs within the lubricating realms of capital. Recent techno-sexual innovations like Grindr constitute the technological arm of neoliberal subjectification, meddling in emotional assemblages, hence performatively changing its users, where Grindr calls into life an imaginary world of infinite free choice which supersedes reality: All Candidate Number MSc Sociology Contemporary Social Thought these aspects of queer culture create webs of affective psychosocial intersections which I call capital assemblages, whereby bodily capital may be compensated by intellectual-cultural capital and vice versa, fostering competitive spirit. In the relationship between a failed strategic-essentialist politics of visibility Baudrillard would suggest we are beyond visibility, now only producing positivity in unimaginable and unsustainable excesses and the commodification of the body, compensationism is manifested through self-image and beauty as constructed necessities for the homosexual self, and narcissism as the elephant in the room, where Freud even depicted homosexuals as intrinsically narcissistic. One way of contemplating this is to consider the nature of queer socio-spatial ghettoization and its ramifications as being conducive to a libidinal economics of exchange which is largely subconscious. I want to briefly comment on the hyper masculinist gendered essentialisms which prevail in current conceptualisations of homonormativity. Under the assertion that one can always still spot a gay male, hyperfeminine or hypermasculine, the compulsion towards a hypermasculine futurity is a tipping of the scales from a wounded hyper femininity of shame and lack, where the production and becoming of this futurity is always-already in process. Notwithstanding this drive to perfected masculine futurity, or perhaps because of it, so as to sustain its potentiality and aspirational futurity, the hyper feminine cute twink is very much in vogue and by no means un-homonormative. To conceive of homonormativity as neoliberal assemblage means to realize its irreducibility to a singularity of any of the following: Perhaps then "homonormativity" itself becomes too representative and static a term to encompass the multiplicities of its intended meaning. The constantly mutating relationships and tensions between advanced forms of liberalism, their economic imperatives and opportunistic manifestations of authoritarian, quasi-fascist, neo-conservative socio-cultural politics which are emblematic of liquid modernity are also in evidence in the recent Christian Voice assertion that a mice infestation in a Tesco store be the "divine punishment" for repeatedly sponsoring LGBT pride parades. Authoritarianism requires liberalism, or the ideal of liberalism: Hitler lured the masses with individual emancipation, freedom, prosperity, might and power. My point is surely not to abandon freedom as a norm, but to ask about its uses, and to consider how it must be rethought if it is to resist its coercive instrumentalization in the present and have another meaning that might remain useful for a radical democratic politics. Butler, In her paper on secular times and exceptionalism, Butler revisits the relationship between the sexual and the economic from the lens of a liberal-secular cultural politics which is instrumentalised as a means for distinction by particular nation-states in terms of their piety toward neoliberal modernization, pointing towards a theory of relativity or an ethics of freedom. Notwithstanding, this complicity defers agency away from the queer subject and relegates it to a higher-order,

a structural plateau which is seemingly unreachable- hence my lesser focus on distant instrumentalizations for concentrating on the production of sameness. The functions of aspiration and self-developmentalism for neoliberalism, what I termed a cultural fix, to assert oneself in the competitive cultural politics of the control society. Resingularisation means to form collective agencements without Sartrean seriality, that is, without homoessentialisms and -normativities, a constant flux between flocking together and pulling apart, requiring an pre- ontological ethics Bauman, in its creation. Might such queerer theory and practice provide grounds for a rapprochement between radical sexuality politics and economics by transforming desire from the prescriptive to the productive? For this we need to embrace those "homosexuals" who have resisted the psychoanalytic symbolic order of abnormal normality and associated fabrication of the soul and encourage their multiplication. A genealogy of queer lack needs to conceive of homonormativity as homo-isomorphism, resultant of a failed strategic essentialist forms of visibility and thus as always-already in practice and amenable to interrogation via complicity. It is the latter which the queer subject has agency over: But as Deleuze and Guattari Homonormativity, Global Lockdown, and the Seductions of Empire. *Radical History Review*, 1 , pp. The Internationalization of Gay Identities. State University of New York Press. On the Frailty of Human Bonds. Modernity and its Outcasts. Work, consumerism and the new poor. Living in an Age of Uncertainty. Culture in a Liquid Modern World. Institutionalized Individualism and its Social and Political Consequences. The times of movements: *British Journal of Sociology*, 59 1 , pp. The Globalization of Sexuality. *New Left Review*, 1 , pp. Power and Freedom in Late Modernity. Performative explorations of diverse gay economies. *Environment and Planning A*, 41, pp. University of Chicago Press. Translated by Brian Massumi. Postscript on the Societies of Control. The Twilight of Equality: Neoliberalism, Cultural Politics and the Attack on Democracy. The History of Sexuality Vol. On the Genealogy of Ethics: An Overview of Work in Progress. The Essential Works of Michel Foucault, Heterosexism, Misrecognition, and Capitalism: Theory, Culture and Society, 18 , pp. Theory, Culture and Society, 16 2 , pp. To have done with the massacre of the body. *Chaosology- Texts and Interviews* A Brief History of Neoliberalism. Sexual Identities in Late Capitalism. Queer visibility in commodity culture. Cambridge University Press, pp. The Coming of the Body. *Studies in the Ideology of Advanced Industrial Society*. Elements of a Gay Critique. A Thousand Queer Plateaus: Homonationalism in Queer Times. The Cost of Getting Better: Why is Hebden Bridge the lesbian capital? The Politics of Life Itself. *Theory, Culture and Society*, 18 6 , pp. The Coming Crisis of Empirical Sociology.

Chapter 5 : Toward a Queer Political Economy of Crisis - Oxford Scholarship

Queer theory offers insights for political economy on how humans induce categories and conflate traits in ways psychologists call "illusory correlations." A Bayesian simulation is constructed of people interacting and using probits to compare their rankings of alternatives to estimate the subjective probability i.) that others have the same tastes as them, and ii.), for each alternative, that.

San Francisco[edit] In Rubin moved to San Francisco to begin studies of the gay male leather subculture , seeking to examine a minority sexual practice neither from a clinical perspective nor through the lens of individual psychology but rather as an anthropologist studying a contemporary community. The group disbanded in May , and in Rubin was involved in founding a new organization, "The Outcasts". Rubin became a prominent "pro-sex activist" in the feminist sex wars of the late s and s, delivering a now-classic paper at the volatile Barnard Conference on Sexuality in New York City. Those who fail to secure the transmission of their histories are doomed to forget them". Leathermen in San Francisco, â€” In addition to her appointment at the University of Michigan, she was the F. The system of capitalism cannot generate surplus without women, yet society does not grant women access to the resulting capital. Rubin argues that historical patterns of female oppression have constructed this role for women in capitalist societies. According to Rubin, "Gender is a socially imposed division of the sexes. Women are born biologically female, but only become gendered when the distinction between male giver and female gift is made within this exchange. For men, giving the gift of a daughter or a sister to another man for the purpose of matrimony allows for the formation of kinship ties between two men and the transfer of "sexual access, genealogical statuses, lineage names and ancestors, rights and people" [12] to occur. She ultimately hopes for an "androgynous and genderless" society in which sexual difference has no socially constructed and hierarchical meaning. In this essay she introduced the idea of the "Charmed Circle" of sexuality, that sexuality that was privileged by society was inside of it, while all other sexually was outside of, and in opposition to it. The "Charmed Circle" speaks to the idea that there is a hierarchical valuation of sex acts. In this essay, Rubin also discusses a number of ideological formations that permeate sexual views. The most important is sex negativity, in which Western cultures consider sex to be a dangerous, destructive force. If marriage, reproduction, or love are not involved, almost all sexual behavior is considered bad. Related to sex negativity is the fallacy of the misplaced scale. Rubin explains how sex acts are troubled by an excess of significance. People feel a need to draw a line between good and bad sex as they see it standing between sexual order and chaos. There is a fear that if certain aspects of "bad" sex are allowed to move across the line, unspeakable acts will move across as well. One of the most prevalent ideas about sex is that there is one proper way to do it. Society lacks a concept of benign sexual variation. People fail to recognize that just because they do not like to do something does not make it repulsive. Rubin points out that we have learned to value other cultures as unique without seeing them as inferior, and we need to adopt a similar understanding of different sexual cultures as well. Duke University Press, *The Emergence of Lesbian and Gay Anthropology. History, Politics, Culture* San Francisco: City Lights Books, Nardi, and John H. Rubin, Gayle , "The traffic in women: The Valley of the Kings: University of Michigan, Reflections on butch, gender, and boundaries", in Joan Nestle Ed. *Misguided, Dangerous and Wrong: An Analysis of Anti-Pornography Politics*, PDF download "The Catacombs: A temple of the butthole", in Mark Thompson, ed. Also reprinted in many other collections, including *Abelove, H. A Feminist Reader* and many other collections.

Chapter 6 : Queer Economics: A Reader, 1st Edition (Paperback) - Routledge

Queer theory offers insights for political economy on how humans induce categories and conflate traits in ways psychologists call "illusory correlations." A Bayesian simulation is constructed of.

Welcome to the AmishThrasher, a Melbourne based-site with analysis of news, politics, philosophy, the political economy, the music industry, media, and society. The parent of NBC. In this second analysis, I want to look beyond the text, and look at the broader socio-political environment that can shape a show like Queer Eye. In the first, I will look at the socio-political environment in the United States, where the show originates from, and is filmed. In the second half, I will look at the socio-political environment in Australia at Network Ten, and why it would air it. In popular discourse about the media, one of the main recurring questions is how media ownership affects media content and bias. Out of these two possible frameworks, I chose the latter for several reasons. I believe that the public is sophisticated enough to construct their own meanings for texts, however there may be a degree of economic determinism in the construction of such texts, or in media companies choosing to produce and air certain texts over others. To produce this political economy analysis, I will use the archival method. This is primarily due to limited resources¹, and because use of business documents and articles appears to be generally acceptable for political economy research. Due to the internet, access to such documents is also greatly improved, thus it is a practical methodology. I will first look at this channel, and then its parent companies. Launched in December, Bravo is now seen in more than 75 million households. Its schedule features original programming, feature films, theater, dance, music and documentaries. So Bravo is a niche, performing arts and culture channel, positioned for an upmarket audience. It is a channel targeted at an audience of educated, upper-middle class professionals with large disposable incomes; assumably a lucrative audience for advertisers. Given this, it is not too much of a logical leap to suggest that an American cable network, undertaking a concerted effort to enhance its image as an upmarket, niche performing arts channel, chose to air Queer Eye to further this end. So to some degree "perhaps even to the point of primary and secondary discourses used" was shaped by this economic end. If the goals were those stated above, according to Stacey Lynn Koerner¹³, Queer Eye has achieved its aims. But, if Queer Eye was shaped by Bravo, several other questions emerge. The first is basic supply and demand: Aside from its investment in NBC Universal, it also owns residential appliance, lighting, consumer electronics, storage, and home security businesses. Secondly, it also owns military and commercial automotive, aviation, energy, healthcare, retail, and transportation businesses. Finally, it also has a major financial services business³⁰; it is a very diversified transnational corporation. And it is a corporation that, given its businesses, would benefit greatly from a culture of consumerism. As stated above, General Electric has a massive investment in its brand. In fact, their brand apparently represents. Note that choosing to construct such a representation for the company may be a reaction, in part, to identity politics; and as such can be viewed as both a political and, an economic decision. Possible Impact on Discourse At this point, we have seen how channels, media conglomerates, and transnational corporations can shape media texts. Before examining why Network Ten airs Queer Eye, we should first examine how this may have affected discourse, both at the level of discursive repertoire, and product placement in individual lines. Note this is based on my first assignment. Similarly, when the discourses of brand, and unbranded materials and fabrics are examined line-by-line, we can see some potential economic significance. In Australia Now we have seen how economic and political in the form of the public relations of a transnational corporation have shaped a PFE program like Queer Eye. But what corporate politics, and economic circumstances, have seen the show on Network Ten in Australia? So even overseas, where the show format is sold, the creators of the original Bravo series play some sort of role. Conclusion Returning to the question, then, what is the broader political and economic environment that shapes a program like Queer eye? We have seen several. First, there is the parent company "or main shareholder" of a media conglomerate like GE, with its multi-billion dollar brand, and the original network in this example, Bravo with its brand, and niche. If the program and format is rejected by one foreign network Seven, it may be picked up by another network Ten, whose owner sees a fit with its budget, and network placement. Each of

these steps may shape a text in its construction, discourse, marketing, or whether it airs in a particular market at all, and in what timeslot. Referemces and End Notes 1 Note: Dividends more dandy", Washington Post, http:

Chapter 7 : Academics in Queer Political Economy - calendrierdelascience.com

The Marxist and political economy frameworks allow us to ask such questions about a media form like 'popular factual entertainment' (PFE), or the context of a particular text like Queer Eye. Certainly, if we want to 'look beyond the outrage', we need to examine why texts are constructed in a particular manner, and media ownership is a.

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Queer theory is derived largely from post-structuralist theory , and deconstruction in particular. In addition, it analyzes the correlation between power distribution and identification while understanding the multifarious facets of oppression and privilege. Feminist and Queer Theory are seen as applicable concepts that provide a framework to explore these issues rather than as an identity to those in the community. Queer is an umbrella term for those not only deemed sexually deviant, but also used to describe those who feel marginalized as a result of standard social practices. Annamarie Jagose wrote Queer Theory: An Introduction in Recently, this term has been used as an umbrella term for a coalition of sexual identities that are culturally marginalized, and at other times, to create discourse surrounding the budding theoretical model that primarily arose through more traditional lesbian and gay studies. According to Jagose , "Queer focuses on mismatches between sex, gender and desire. For most, queer has been prominently associated with those who identify as lesbian and gay. Unknown to many, queer is in association with more than just gay and lesbian, but also cross-dressing, hermaphroditism , gender ambiguity and gender-corrective surgery. There is an abundance of identities in which Queer Theory not only recognizes but also breaks down in relation to other contributing factors like race , class , religion , etc. It is merely reductive to view Queer Theory as a byname for Gay and Lesbian studies when the two fields have stark differences. Queer is by definition whatever is at odds with the normal, the legitimate, the dominant. There is nothing in particular to which it necessarily refers. It is an identity without an essence. The desires that queer theory is centered in do not reference sexuality, however because the foundation of queer theory lies in the assessment and analysis of what is deemed normative and non-normative, sexuality intersects with the components that maintain the fundamentals of queer theory. And it is easy to be misled by the utopian claims advanced in support of particular tactics. But the range and seriousness of the problems that are continually raised by queer practice indicate how much work remains to be done. Because the logic of the sexual order is so deeply embedded by now in an indescribably wide range of social institutions, and is embedded in the most standard accounts of the world, queer struggles aim not just at toleration or equal status but at challenging those institutions and accounts. If identities are not fixed, they cannot be categorized and labeled, because identities consist of many varied components, so categorization by one characteristic is incomplete, and there is an interval between what a subject "does" role-taking and what a subject "is" the self. This opposition destabilizes identity categories, which are designed to identify the "sexed subject" and place individuals within a single restrictive sexual orientation. The independence of "queer" from "gay" came from the alignment of gay ideals with assimilationism and conservatism, while queer coincided with a radical approach. Assimilationists saw being nothing wrong with society; queer radicalism aspires to achieve nothing in reference to the status quo because societal acceptance is not essential because society is unacceptable. Josiah Flynt became one of the first sociologists to study homosexuality. Most recently, in the late s and s, social constructionists conceived of the sexual subject as a culturally dependent, historically specific product. Writers Allan Berube and Jeffrey Escoffier drove home the point that Queer Nation strove to embrace paradoxes in its political activism , and that the activism was taking new form and revolving around the issue of identity. Out of this emerged queer theory. Their work however did not arise out of the blue. Teresa de Lauretis is credited with coining the phrase "queer theory". It was at a working conference on lesbian and gay sexualities that was held at the University of California , Santa Cruz in February that de Lauretis first made mention of the phrase. Lesbian and Gay Sexualities. Teresa de Lauretis, Judith Butler, and Eve Sedgwick arranged much of the conceptual base for the emerging field in the s. Along with other queer theorists, these three outlined a political hermeneutics , which

emphasized representation. These scholars questioned whether people of varying sexual orientations had the same political goals, and whether those in the sexual minority felt that they could be represented along with others of different sexualities and orientations. Examination of Renaissance culture and literature, for example, has generated significant scholarship in the past 20 years. Due to this association, a debate emerges as to whether sexual orientation is natural or essential to the person, as an essentialist believes, or if sexuality is a social construction and subject to change. Social constructivism is a concept that proposes the realities we produce and the meanings we create are a result of social interaction; communicating and existing in a cultural context that conveys meaning to us. In this way, an identity is not born but rather constructed through repeated performative actions that are in turn informed by existing social constructions of gender. By thus analyzing and understanding the ways in which gender is shared and historically constituted, the production of gender can occur differently and beyond a socially constructed binary upon which heterosexuality depends. In particular, queer theorists identified processes of consolidation or stabilization around some other identity labels. Queer theory attempts to maintain a critique more than define a specific identity. These critiques are expressed through a whole range of notions in subfields such as ecotechnics within technology studies. Acknowledging the inevitable violence of identity politics, and having no stake in its own ideology, queer is less an identity than a critique of identity. However, it is in no position to imagine itself outside the circuit of problems energized by identity politics. Instead of defending itself against those criticisms that its operations attract, queer allows those criticisms to shape its "for now unimaginable" future directions. Fuss analyzes queer theory while surpassing the concept of identity politics to assert the nature in how to distinguish people who were not heterosexual from people who are without asserting the positionality of the two from the lens of a binary. They insist that the field of normalization is not limited to sexuality; social classifications such as gender, race and nationality constituted by a "governing logic" require an epistemological intervention through queer theory. The constructs are animated by futuristic fantasy designed to evade mortality. Whereas Fuss aims to discompose and render inert the reigning classifications of sexual identity, Eng. This complicates the use of genotype as a means to define exactly two distinct sexes. Intersex individuals may for various biological reasons have sexual characteristics that the dominant medical discourse regards as disordered. While the medical literature focuses increasingly on genetics of intersex traits, and even their deselection, some scholars on the study of culture, such as Barbara Rogoff, argue that the traditional distinction between biology and culture as independent entities is overly simplistic, pointing to the ways in which biology and culture interact with one another. Morland contrasts queer "hedonic activism" with an experience of post-surgical insensate intersex bodies to claim that "queerness is characterized by the sensory interrelation of pleasure and shame". He argues that an able-bodied identity functions as more of a subconscious mentality of normality than heterosexuality. McRuer argues that there is a system that is established to distinguish those who are able-bodied from those who have disabilities; that distinction that was instituted the disability concept. Following that same dynamic, the subjection of homosexuality in relation to heterosexuality founded the basis of homosexuality. McRuer asserts the nature of which that queer theory and disability theory benefit each other. The functions of the concept of able-bodiedness is utilized as an additional tool to strengthen and maintain the concept of heterosexuality and heteronormativity. Queer theory became occupied in part with what effects "put into circulation around the AIDS epidemic" necessitated and nurtured new forms of political organization, education and theorizing in "queer". Role of language[edit] For language use as associated with sexual identity, see Lavender linguistics. Richard Norton suggests that queer language evolved from structures and labels imposed by a mainstream culture. Early discourse of queer theory involved leading theorists: This discourse centered on the way that knowledge of sexuality was structured through the use of language. As a result of this repression, people sought outlets to release sexual feelings, building their own discourses of sex and thus liberating themselves from the confines of a sexually repressive society. In fact, discourse about sexuality flourished during this time period. Foucault argues, "Western man has been drawn for three centuries to the task of telling everything concerning his sex; that since the classical age there has been a constant optimization and increasing valorization of the discourse on sex; and that this carefully analytical discourse was meant to yield multiple effects of displacement, intensification, reorientation

and modification of desire itself. Not only were the boundaries of what one could say about sex enlarged, and men compelled to hear it said; but more important, discourse was connected to sex by a complex organization with varying effects, by a deployment that cannot be adequately explained merely by referring it to a law of prohibition. A censorship of sex? There was installed rather an apparatus for producing an ever greater quantity of discourse about sex, capable of functioning and taking effect in its very economy. Sex became a call for management procedures. It became a policing matter. Heteronormativity was the main focus of discourse, where heterosexuality was viewed as normal and any deviations, such as homosexuality, as abnormal or "queer". Even before the founding of "queer theory" the Modern Language Association MLA came together for a convention in for the first formal gay-studies seminar due to the rise of lesbian and gay writers and issues of gay and lesbian textuality. The convention was entitled "Gay Literature: Media and other creative works[edit] Many queer theorists have produced creative works that reflect theoretical perspectives in a wide variety of media. For example, science fiction authors such as Samuel R. Delany and Octavia Butler feature many values and themes from queer theory in their work. Nuria Perpinya , a Catalan literary theorist, wrote *A good mistake*, a novel about the awkward homosexuality in a London genetic engineering lab, between a young white man and a black scientist. Ruby Rich as *New Queer Cinema* in continues, as *Queer Cinema* , to draw heavily on the prevailing critical climate of queer theory; a good early example of this is the Jean Genet -inspired movie *Poison* by the director Todd Haynes. In fan fiction , the genre known as slash fiction rewrites straight or nonsexual relationships to be gay, bisexual, and queer in a sort of campy cultural appropriation. And in music, some Queercore groups and zines could be said to reflect the values of queer theory. This is particularly noticeable in gangster films, action films and westerns, which never have "weak" read: Queer theory looks at destabilizing and shifting the boundaries of these cultural constructions. New Media artists have a long history of queer theory inspired works, including cyberfeminism works, porn films like *I*. In "Punks, Bulldaggers, and Welfare Queens", Cathy Cohen critiques modern day queer politics, arguing that lack of recognition of LGBTQ people who face other forms of oppression results in many queers not being supported or acknowledged by Queer politics. Since this is the case, how then, can a Person of Color who is also LGBTQ-identifying feel welcomed, supported, and represented if they are being cast aside? Cohen attempts to explain this by stating: The concept was created out of the mentality that queerness equals deviance. It strives to display the error in assuming that everyone experiences one sole monolithic existence, which establishes the gay white male experience to be central to all other experiences, and that all other experiences derives from the gay white male experience. According to Sommerville, when there were aggressive attempts to separate and classify bodies as black or white , there was also the classification of bodies as heterosexual or homosexual. Havelock Ellis, an English physician, writer, progressive intellectual and social reformer , suggested that homosexuality is not a crime, but a congenital physiological abnormality; he believed that the "invert" was visually distinguishable from the "normal" body through anatomical markers like the difference between male and female bodies. This was the same as the ideas about the difference between racialized bodies. Black women were often referred to as the "Bushman race": Flower and James Murie constructed a site of racial difference by marking the sexual and reproductive anatomy of the African woman as "peculiar. Racialization of space[edit] Racism also exists within queer spaces. The gay community in New York is known to be held exclusively in Manhattan, as this is the area that most people who are not from New York City know.

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Cohen looks at the failed features of queer political activism, as evolved from queer theory, and discusses how intersectionality is the key to not merely ushering in inclusive political activism, but forming collectives based on transformational agendas.

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privilege in general is maintained. Myriad historical and current sources of queer social and economic misery are not addressed—homeless queer youth, elder poverty and isolation, transgender healthcare. Looked at this way, this stream of decisions is basically consistent despite the flip-flopping role of Justice Kennedy. The implications for the future of LGBT social movements are clear. Sure, when legal inequalities are eroded the two same-sex marriage cases did not fully eliminate formal inequality there is cause for celebration. But the history of civil rights struggles in the United States shows us that formal legal equality does not provide more resources, greater political power or better lives. Too often, legal equality is an empty shell that hides expanded substantive inequalities. To move forward toward a better world for queers we need to form broad alliances for the achievement of real social justice: Get money out of politics, fight for universal social benefits healthcare, child care, retirement not tied to marriage or employers, expand the power of working people, demand government transparency, go to the root causes of persistent racial inequalities, endorse sexual and gender freedom. Queer people are affected by all of these issues, not only the last ones. The rulings mark a real victory for justice. As long as the government doles out marital status and uses it to distribute benefits and privileges, our commitment to freedom and equality demand that marriage be available to same-sex couples. Get the state out of the business. Abolish the legal category. Even as we savor the victory for civil equality this week, we should start to push for disestablishing marriage. Freedom, equality, and the health of our liberal democratic polity depend on it. Liberty would benefit in at least two ways. This history gives the label supersized ethical authority. Like it or not, the weight of the tradition makes her more priest than government bureaucrat. But wielding this kind of ethical authority, in conferring state approval to a particular kind of relationship, she crosses a line that liberals have long seen as essential to protecting freedoms of thought and conscience. Getting the state out of marriage would benefit these liberties in ways that people on both sides of the same-sex marriage debate should appreciate. Second, in American constitutional tradition, marriage has long served to justify protecting the freedom of intimate association. Our rights to be left alone in our reproductive and sexual lives are rooted here. But all sorts of intimate relationships need this protection. Get rid of marriage as the proxy for deserving relationships, and those who are not married—fast becoming the majority—benefit. It would help marriage and by extension all who gain from its special—moral—powers. The state is, or should be, a legal, not an ethical authority. Get the state out of the business, and let couples and groups, for that matter marry under the auspices of what are for them real ethical authorities. In these hands—of their church, their family, their urban tribe, their garden club—the power of the status to transform would be invigorated. Imagine state-sanctioned bar mitzvahs. Does the argument for abolishing marriage imply that the state should get out of our intimate lives altogether? Leaving marriage to civil society is no different from leaving the control of baptism to the church. In neither case do we assume that the state thereby withdraws from its role in protecting the vulnerable and promoting equality. What we do assume is that the best way to secure liberty and equality in a diverse society is for the state to be concerned with regulating action, not expression or thought. And when it does step in, it should be only to the extent necessary to protect other citizens from harm, or to guarantee a reasonably fair distribution of the benefits and burdens of social cooperation. So, even if the state no longer participates in marriage, it still has an important role to play in supporting intimate caregiving relationships, a k a families very broadly defined. None of us can survive without the physical, emotional and social attention of others. And intimate care, the unpaid sort paradigmatically exchanged in families, is uniquely consonant with human particularity and dignity. Such is the risk of caregiving. Any society that wants this labor to be done well and its benefits and burdens distributed justly needs to offer some insurance against this risk. In the United States, state-sanctioned marriage is central to our insurance scheme. But this arrangement conflicts with our commitment to liberty, equality and even the health of marriage itself. This would shift the focus of public discussion from interminable disagreement about the definition of marriage to questions about the importance, nature and distribution of intimate care. Exposing the real costs and benefits of caregiving would increase the likelihood that our policies would address the real needs of all families. Disparate levels of support for civil union and same sex marriage suggest that when we disentangle support for families from marriage we have an easier time doing the right thing by our fellow citizens. These changes would be good for families, good for

diversity, good for gender equality and thus good for liberal democratic politics. So, congratulations newlyweds! Amber Hollibaugh Gay marriage is a done deal. But I remain as troubled as I have been throughout all the years of this battle for gay marriage. I keep asking, Is this the issue that truly captures who we are and what we most deeply need? If we win marriage, will this give us a victory that impacts us as profoundly as the oppression we experience? Will marriage make us equal? Will marriage make us normal? Do we want to be normal? Does the right to marry capture our vision and the priorities we believe are the heartbeat of the ongoing fight for LGBTQ justice and inclusion? Every day I work to make queer poverty and economic inequality visible, to shed light on the reality of LGBTQ economic struggles, to make who we are as queer people evident and seen in all of our class and race and gendered complexity. I work to reverse the bitter myth that we are mostly guys, mostly wealthy, mostly white. I have never fought to be normal.

Chapter 9 : Towards a Queer Political Economy of Sex Work | Global Policy Journal

In the United States, for example, numerous political candidates for the presidential elections are running on a platform of removing same-sex marriage and other LGBT protections. Europe is arguably the most "gay-friendly" continent.

Eugene Wolters 3 Comments Queer theory is a rapidly growing field in the critical theory tradition. Often examining the intersection of capitalism, gender, heterosexism and the state, queer theory is constantly seeking to break down norms and question the status quo. We spoke to a few queer theory aficionados and came up with this list of 20 must-read queer theory texts. All book links are to Amazon. Rosemary Hennessy boldly reorients queer theory away from its preoccupation with psychoanalysis, language, and performance, instead insisting upon close analysis of the structures of late capitalism, labor, and commodification. She argues that sexual identity has always been linked to gender, race, and nationality, but these identities themselves arise from capitalism. As globalization transforms capitalism, it also transforms sexual identity, opening up both new forms of commodification and new opportunities for agency. On the one hand, middle-class gays and lesbians are enjoying unprecedented visibility, but on the other, society still relies on the gendered division of labor that renders certain subjects unequal. Read the article here. Puar argues that configurations of sexuality, race, gender, nation, class, and ethnicity are realigning in relation to contemporary forces of securitization, counterterrorism, and nationalism. She examines how liberal politics incorporate certain queer subjects into the fold of the nation-state, through developments including the legal recognition inherent in the overturning of anti-sodomy laws and the proliferation of more mainstream representation. These incorporations have shifted many queers from their construction as figures of death via the AIDS epidemic to subjects tied to ideas of life and productivity gay marriage and reproductive kinship. Puar contends, however, that this tenuous inclusion of some queer subjects depends on the production of populations of Orientalized terrorist bodies. Heteronormative ideologies that the U. Puar combines transnational feminist and queer theory, Foucauldian biopolitics, Deleuzian philosophy, and technoscience criticism, and draws from an extraordinary range of sources, including governmental texts, legal decisions, films, television, ethnographic data, queer media, and activist organizing materials and manifestos. Looking at various cultural events and phenomena, she highlights troublesome links between terrorism and sexuality: For Native studies in particular, queer theory points to the possibility of going beyond representing the voices of Native peoples, a project that can quickly become co-opted into providing Native commodities for consumption in the multicultural academic-industrial complex. The subjectless critique of queer theory can assist Native studies in critically interrogating how it could unwittingly re-create colonial hierarchies even within projects of decolonization. This critique also sheds light on how Native peoples function within the colonial imaginary—including the colonial imaginary of scholars and movements that claim to be radical. With respect to Native studies, even queer of color critique does not necessarily mark how identities are shaped by settler colonialism. Thus a conversation between Native studies and queer theory is important, because the logics of settler colonialism and decolonization must be queered in order to properly speak to the genocidal present that not only continues to disappear indigenous peoples but reinforces the structures of white supremacy, settler colonialism, and heteropatriarchy that affect all peoples.