

key passages from Johnson/Lee for quet2011: 27 september 2011

Johnson

sources: *do you see any significance to this choice of sources? implications for how we understand/envision queer/ing?*

- his grandmother
- Gloria Anzaldúa
- Cherríe Moraga
- Barbara Christian
- Cathy Cohen
- Audre Lorde
- bell hooks
- Marlon Riggs
- Shane Phelan
- Judith Butler
- Michel Foucault
- José Muñoz
- Bessie Smith, Ma Rainey, Little Richard, RuPaul
- Paul Gilroy
- Barbara Smith

a few passages:

‘Quare,’ on the other hand, not only speaks across identities, it *articulates* identities as well. ‘Quare’ offers a way to critique stable notions of identity, and, at the same time, to locate racialized and classed knowledges (127). *How?*

...identity politics does not necessarily mean the reduction of multiple identities into a monolithic identity or narrow cultural nationalism. Rather, quare studies moves beyond simply theorizing subjectivity and agency as discursively mediated to theorizing how that mediation may propel material bodies into action (135). *Relationship between identities/bodies?*

...quare studies must not deploy a totalizing and/or homogeneous formulation of identity, but rather a contingent, fragile coalition in the struggle against common oppressive forms (136). *(Why) is identity valuable? What does this look like?*

some questions: What, for example, are the ethical and material implications of queer theory if its project is to dismantle all notions of identity and agency? The deconstructive turn in queer theory highlights the ways in which ideology functions to oppress and to proscribe ways of knowing, but what is the utility of queer theory on the front lines, in the trenches, on the street, or anyplace where the racialized and sexualized body is beaten, starved, fired, cursed--indeed, when the body is the site of trauma (129)?

important terms:

standpoint theory
theory in the flesh
authenticity/realness
self/agency/resistance
performance and performativity
disidentification

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Lee

sources:

- E. Patrick Johnson
- Cherríe Moraga
- Adrienne Rich
- Barbara Smith
- Vera Miao
- Patricia Hill Collins
- Audre Lorde

a few passages:

Rather than being childish, *er* connotes vibrant energy, the ability to grow and learn new things, and is consistent with the move to originality and away from the banal (162). *Is queering/quaring/kuaering always about originality and move away from the banal?*

Awakened by Audre Lorde's remark, "I simply do not believe that one aspect of myself can possibly profit from the oppressing of any other part of my identity" (1999, p. 306), I vow to work in areas that do stretch beyond my earlier consciousness. To go beyond my frequent use of "etc." or the apologia of "future research should," this essay is an "otherwise" project (163). *Is there space within the University to experiment/play/stretch our ideas and consciousness? How do academic/scholarly methods/ways of being discourage (or encourage?) "otherwise" projects?*

some questions:

Search your hearts and thoughts and let me ask you, "Does the name *kuaer* make you nervous? Does it stretch your horizons and help you see erasures that once elided you? Does it point to new directions of 'primary intensity' for you? Do you find *kuaer* *yo yi ci* (meaningful; interesting/intriguing; romantically engaging) (163)?"

important terms:

- womanist
- quare
- transnational
- kuaer
- wordplay
- tonghzi

questions raised by both Johnson and Lee:

Both authors discuss the tensions/divisions between theory and practice (Lee: lack of dialogue between radical women of color and those who do "high theorizing" and Johnson: need for academic praxis and political praxis). How do/should/can we negotiate between these? How can queering/quaring/kuaering help us in our negotiations?