

THE RADICAL POTENTIAL OF QUEER POLITICS?

On the eve of finishing this essay my attention is focused not on how to rework the conclusion (as it should be) but instead on news stories of alleged racism at Gay Men's Health Crisis (GMHC). It seems that three black board members of this largest and oldest AIDS organization in the world have resigned over their perceived subservient position on the GMHC board. Billy E. Jones, former head of the New York City Health and Hospitals Corporation and one of the board members to quit, was quoted in the *New York Times* as saying, "Much work needs to be done at GMHC to make it truly inclusive and welcoming of diversity. . . . It is also clear that such work will be a great struggle. I am resigning because I do not choose to engage in such struggle at GMHC, but rather prefer to fight for the needs of those ravaged by H.I.V." (Dunlap).

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of sexuality, radically transforming politics in lesbian, gay, bisexual, and transgendered communities.

Despite the possibility invested in the idea of queerness and the practice of queer politics, I argue that a truly radical or transformative politics has not resulted from queer activism. In many instances, instead of destabilizing the assumed categories and binaries of sexual identity, queer politics has served to reinforce simple dichotomies between heterosexual and everything "queer." An understanding of the ways in which power informs and constitutes privileged and marginalized subjects on both sides of this dichotomy has been left unexamined.

I query in this essay whether there are lessons to be learned from queer activism that can help us construct a new politics. I envision a politics where one's relation to power, and not some homogenized identity, is privileged in determining one's political comrades. I'm talking about a politics where the *nonnormative* and *marginal* position of punks, bulldaggers, and welfare queens, for example, is the basis for progressive transformative coalition work. Thus, if there is any truly radical potential to be found in the idea of queerness and the practice of queer politics, it would seem to be located in its ability to create a space in opposition to dominant norms, a space where transformational political work can begin.

EMERGENCE OF QUEER POLITICS AND A NEW POLITICS OF TRANSFORMATION

Theorists and activists alike generally agree that it was in the early 1990s that we began to see, with any regularity, the use of the term "queer."¹ This term would come to denote not only an emerging politics, but also a new cohort of academics working in programs primarily in the humanities centered around social and cultural criticism (Morton 121). Individuals such as Judith Butler, Eve Sedgwick, Teresa de Lauretis, Diana Fuss, and Michael Warner produced what are now thought of as the first canonical works of "queer theory." Working from a variety of postmodernist and poststructuralist theoretical perspectives, these scholars focused on identifying and contesting the discursive and cultural markers found within both dominant and marginal identities and institutions which prescribe and reify "heterogendered" understandings and behavior.² These theorists presented a different conceptualization of sexuality, one which sought to replace socially named and presumably stable categories of sexual expression with a new fluid movement among and between forms of sexual behavior (Stein and Plummer 182).

Through its conception of a wide continuum of sexual possibilities, queer theory stands in direct contrast to the normalizing tendencies of hegemonic sexuality rooted in ideas of static, stable sexual identities and behaviors. In queer theorizing the sexual subject is understood to be constructed and con-

tained by multiple practices of categorization and regulation that systematically marginalize and oppress those subjects thereby defined as deviant and “other.” And, at its best, queer theory focuses on and makes central not only the socially constructed nature of sexuality and sexual categories, but also the varying degrees and multiple sites of power distributed within all categories of sexuality, including the normative category of heterosexuality.

It was in the early 1990’s, however, that the postmodern theory being produced in the academy (later to be recategorized as queer theory) found its most direct interaction with the real-life politics of lesbian, gay, bisexual, and transgendered activists. Frustrated with what was perceived to be the scientific “de-gaying” and assimilationist tendencies of AIDS activism, with their invisibility in the more traditional civil rights politics of lesbian and gay organizations, and with increasing legal and physical attacks against lesbian and gay community members, a new generation of activists began the process of building a more confrontational political formation—labeling it queer politics (Bérubé and Escoffier 12). Queer politics, represented most notoriously in the actions of Queer Nation, is understood as an “in your face” politics of a younger generation. Through action and analysis these individuals seek to make “queer” function as more than just an abbreviation for lesbian, gay, bisexual, and transgendered. Similar to queer theory, the queer politics articulated and pursued by these activists first and foremost recognizes and encourages the fluidity and movement of people’s sexual lives. In queer politics sexual expression is something that always entails the possibility of change, movement, redefinition, and subversive performance—from year to year, from partner to partner, from day to day, even from act to act. In addition to highlighting the instability of sexual categories and sexual subjects, queer activists also directly challenge the multiple practices and vehicles of power which render them invisible and at risk. However, what seems to make queer activists unique, at this particular moment, is their willingness to confront normalizing power by emphasizing and exaggerating their own anti-normative characteristics and non-stable behavior. Joshua Gamson, in “Must Identity Movements Self-Destruct? A Queer Dilemma,” writes that

queer activism and theory pose the challenge of a form of organizing in which, far from inhibiting accomplishments, the *destabilization* of collective identity is itself a goal and accomplishment of collective action.

The assumption that stable collective identities are necessary for collective action is turned on its head by queerness, and the question becomes: *When and how are stable collective identities necessary for social action and social change?* Secure boundaries and stabilized identities are necessary not in general, but in the specific, a point social movement theory seems currently to miss. (403, original emphasis)

Thus queer politics, much like queer theory, is often perceived as standing in opposition, or in contrast, to the category-based identity politics of traditional lesbian and gay activism. And for those of us who find ourselves on the margins, operating through multiple identities and thus not fully served or recognized through traditional single-identity-based politics, *theoretical conceptualizations* of queerness hold great political promise. For many of us, the label “queer” symbolizes an acknowledgment that through our existence and everyday survival we embody sustained and multisited resistance to systems (based on dominant constructions of race and gender) that seek to normalize our sexuality, exploit our labor, and constrain our visibility. At the intersection of oppression and resistance lies the radical potential of queerness to challenge and bring together all those deemed marginal and all those committed to liberatory politics.

The problem, however, with such a conceptualization and expectation of queer identity and politics is that in its present form queer politics has not emerged as an encompassing challenge to systems of domination and oppression, especially those normalizing processes embedded in heteronormativity. By “heteronormativity” I mean both those localized practices and those centralized institutions which legitimize and privilege heterosexuality and heterosexual relationships as fundamental and “natural” within society. I raise the subject of heteronormativity because it is this normalizing practice/power that has most often been the focus of queer politics (Blasius 19–20; Warner xxi–xxv).

The inability of queer politics to effectively challenge heteronormativity rests, in part, on the fact that despite a surrounding discourse which highlights the destabilization and even deconstruction of sexual categories, queer politics has often been built around a simple dichotomy between those deemed queer and those deemed heterosexual. Whether in the infamous “I Hate Straights” publication or queer kiss-ins at malls and straight dance clubs, very near the surface in queer political action is an uncomplicated understanding of power as it is encoded in sexual categories: all heterosexuals are represented as dominant and controlling and all queers are understood as marginalized and invisible. Thus, even in the name of destabilization, some queer activists have begun to prioritize sexuality as the primary frame through which they pursue their politics.³ Undoubtedly, within different contexts various characteristics of our total being—for example, race, gender, class, sexuality—are highlighted or called upon to make sense of a particular situation. However, my concern is centered on those individuals who consistently activate only one characteristic of their identity, or a single perspective of consciousness, to organize their politics, rejecting any recognition of the multiple and intersecting systems of power that largely dictate our life chances.

Recognizing the limits of current conceptions of queer identities and queer politics, I am interested in examining the concept of "queer" in order to think about how we might construct a new political identity that is truly liberating, transformative, and inclusive of all those who stand on the outside of the dominant constructed norm of state-sanctioned white middle- and upper-class heterosexuality.⁴ Such a broadened understanding of queerness must be based on an intersectional analysis that recognizes how numerous systems of oppression interact to regulate and police the lives of most people. Black lesbian, bisexual, and heterosexual feminist authors such as Kimberle Crenshaw, Barbara Ransby, Angela Davis, Cheryl Clarke, and Audre Lorde have repeatedly emphasized in their writing the intersectional workings of oppression. And it is just such an understanding of the interlocking systems of domination that is noted in the opening paragraph of the now famous black feminist statement by the Combahee River Collective:

This analysis of one's place in the world which focuses on the intersection of systems of oppression is informed by a consciousness that undoubtedly grows from the lived experience of existing within and resisting multiple and connected practices of domination and normalization. Just such a lived experience

rience and analysis have determined much of the progressive and expansive nature of the politics emanating from people of color, people who are both inside and outside of lesbian and gay communities.

However, beyond a mere recognition of the intersection of oppressions, there must also be an understanding of the ways our multiple identities work to limit the entitlement and status some receive from obeying a heterosexual imperative. For instance, how would queer activists understand politically the lives of women—in particular women of color—on welfare, who may fit into the category of heterosexual, but whose sexual choices are not perceived as normal, moral, or worthy of state support? Further, how do queer activists understand and relate politically to those whose same-sex sexual identities position them within the category of queer, but who hold other identities based on class, race and/or gender categories which provide them with membership in and the resources of dominant institutions and groups?

Thus, inherent in our new politics must be a commitment to left analysis and left politics. Black feminists as well as other marginalized and progressive scholars and activists have long argued that any political response to the multilayered oppression that most of us experience must be rooted in a left understanding of our political, economic, social, and cultural institutions. Fundamentally, a left framework makes central the interdependency among multiple systems of domination. Such a perspective also ensures that while activists should rightly be concerned with forms of discursive and cultural coercion, we also recognize and confront the more direct and concrete forms of exploitation and violence rooted in state-regulated institutions and economic systems. The Statement of Purpose from the first Dialogue on the Lesbian and Gay Left comments specifically on the role of interlocking systems of oppression in the lives of gays and lesbians. “By leftist we mean people who understand the struggle for lesbian and gay liberation to be integrally tied to struggles against class oppression, racism and sexism. While we might use different political labels, we share a commitment to a fundamental transformation of the economic, political and social structures of society.”

A left framework of politics, unlike civil rights or liberal frameworks, brings into focus the systematic relationship among forms of domination, where the creation and maintenance of exploited, subservient, marginalized classes is a necessary part of, at the very least, the economic configuration. Urvashi Vaid, in *Virtual Equality*, for example, writes of the limits of civil rights strategies in confronting systemic homophobia:

civil rights do not change the social order in dramatic ways; they change only the privileges of the group asserting those rights. Civil rights strategies do not challenge the moral and antisexual underpinnings of homo-

phobia, because homophobia does not originate in our lack of full civil equality. Rather, homophobia arises from the nature and construction of the political, legal, economic, sexual, racial and family systems within which we live. (183)

Proceeding from the starting point of a system-based left analysis, strategies built upon the possibility of incorporation and assimilation are exposed as simply expanding and making accessible the status quo for more privileged members of marginal groups, while the most vulnerable in our communities continue to be stigmatized and oppressed.

It is important to note, however, that while left theorists tend to provide a more structural analysis of oppression and exploitation, many of these theorists and activists have also been homophobic and heterosexist in their approach to or avoidance of the topics of sexuality and heteronormativity. For example, Robin Podolsky, in "Sacrificing Queers and Other 'Proletarian' Artifacts," writes that quite often on the left lesbian and gay sexuality and desire have been characterized as "more to do with personal happiness and sexual pleasure than with the 'material basis' of procreation—we were considered self-indulgent distractions from struggle . . . [an example of] 'bourgeois decadence'" (54).

This contradiction between a stated left analysis and an adherence to heteronormativity has probably been most dramatically identified in the writing of some feminist authors. I need only refer to Adrienne Rich's well-known article, "Compulsory Heterosexuality and Lesbian Existence," as a poignant critique of the white, middle-class heterosexual standard running through significant parts of feminist analysis and actions. The same adherence to a heterosexual norm can be found in the writing of self-identified black left intellectuals such as Cornel West and Michael Eric Dyson. Thus, while these writers have learned to make reference to lesbian, gay, bisexual, and transgendered segments of black communities—sparingly—they continue to foreground black heterosexuality and masculinity as the central unit of analysis in their writing—and most recently in their politics: witness their participation in the Million Man March.

This history of left organizing and the left's visible absence from any serious and sustained response to the AIDS epidemic have provoked many lesbian, gay, bisexual and transgendered people to question the relevance of this political configuration to the needs of our communities. Recognizing that reservations of this type are real and should be noted, I still hold that a left-rooted analysis which emphasizes economic exploitation and class structure, culture, and the systemic nature of power provides a framework of politics that is especially effective in representing and challenging the numerous sites

and systems of oppression. Further, the left-centered approach that I embrace is one that designates sexuality and struggles against sexual normalization as central to the politics of all marginal communities.

THE ROOT OF QUEER POLITICS: CHALLENGING HETERONORMATIVITY?

In the introduction to the edited volume *Fear of a Queer Planet: Queer Politics and Social Theory*, Michael Warner asks the question: "What do queers want?" (vii). He suggests that the goals of queers and their politics extend beyond the sexual arena. Warner contends that what queers want is acknowledgment of their lives, struggles, and complete existence; queers want to be represented and included fully in left political analysis and American culture. Thus what queers want is to be a part of the social, economic, and political restructuring of this society; as Warner writes, queers want to have queer experience and politics "taken as starting points rather than as footnotes" in the social theories and political agendas of the left (vii). He contends that it has been the absence or invisibility of lived queer experience that has marked or constrained much of left social and political theories and "have posited and naturalized a heterosexual society" in such theories (vii).

The concerns and emerging politics of queer activists, as formulated by Warner and others interested in understanding the implications of the idea of queerness, are focused on highlighting queer presence and destroying heteronormativity not only in the larger dominant society but also in extant spaces, theories, and sites of resistance, presumably on the left. He suggests that those embracing the label of "queer" understand the need to challenge the assumption of heteronormativity in every aspect of their existence:

Every person who comes to a queer self-understanding knows in one way or another that her stigmatization is connected with gender, the family, notions of individual freedom, the state, public speech, consumption and desire, nature and culture, maturation, reproductive politics, racial and national fantasy, class identity, truth and trust, censorship, intimate life and social display, terror and violence, health care, and deep cultural norms about the bearing of the body. Being queer means fighting about these issues all the time, locally and piecemeal but always with consequences. (xiii)

Now, independent of the fact that few of us could find ourselves in such a grandiose description of queer consciousness, I believe that Warner's description points to the fact that in the roots of a lived "queer" existence are experiences with domination and in particular heteronormativity that form the basis for genuine transformational politics. By transformational, again, I

mean a politics that does not search for opportunities to integrate into dominant institutions and normative social relationships, but instead pursues a political agenda that seeks to change values, definitions, and laws which make these institutions and relationships oppressive.

Queer activists experiencing displacement both within and outside of lesbian and gay communities rebuff what they deem the assimilationist practices and policies of more established lesbian and gay organizations. These organizers and activists reject cultural norms of acceptable sexual behavior and identification and instead embrace political strategies which promote self-definition and full expression. Members of the Chicago-based group Queers United Against Straight-acting Homosexuals (QUASH) state just such a position in the article "Assimilation Is Killing Us: Fight For A Queer United Front" published in their newsletter, *WHY I HATED THE MARCH ON WASHINGTON*:

Assimilation is killing us. We are falling into a trap. Some of us adopt an apologetic stance, stating "that's just the way I am" (read: "I'd be straight if I could."). Others pattern their behavior in such a way as to mimic heterosexual society so as to minimize the glaring differences between us and them. No matter how much [money] you make, fucking your lover is still illegal in nearly half of the states. Getting a corporate job, a fierce car and a condo does not protect you from dying of AIDS or getting your head bashed in by neo-Nazis. The myth of assimilation must be shattered.

. . . Fuck the heterosexual, nuclear family. Let's make families which promote sexual choices and liberation rather than sexual oppression. We must learn from the legacy of resistance that is ours: a legacy which shows that empowerment comes through grassroots activism, not mainstream politics, a legacy which shows that real change occurs when we are inclusive, not exclusive. (4)

At the very heart of queer politics, at least as it is formulated by QUASH, is a fundamental challenge to the heteronormativity—the privilege, power, and normative status invested in heterosexuality—of the dominant society.

It is in their fundamental challenge to a systemic process of domination and exclusion, with a specific focus on heteronormativity, that queer activists and queer theorists are tied to and rooted in a tradition of political struggle most often identified with people of color and other marginal groups. For example, activists of color have, through many historical periods, questioned their formal and informal inclusion and power in prevailing social categories. Through just such a process of challenging their centrality to lesbian and gay politics in particular, and lesbian and gay communities more generally, les-

bian, gay, bisexual, and transgendered people of color advanced debates over who and what would be represented as “truly gay.” As Steven Seidman reminds us in “Identity and Politics in a ‘Postmodern’ Gay Culture: Some Historical and Conceptual Notes,” beyond the general framing provided by postmodern queer theory, gay and lesbian—and now queer—politics owes much of its impetus to the politics of people of color and other marginalized members of lesbian and gay communities.

Specifically, I make the case that postmodern strains in gay thinking and politics have their immediate social origin in recent developments in the gay culture. In the reaction by people of color, third-world-identified gays, poor and working class gays, and sex rebels to the ethnic/essentialist model of identity and community that achieved dominance in the lesbian and gay cultures of the 1970s, I locate the social basis for a rethinking of identity and politics. (106)

Through the demands of lesbian, gay, bisexual, and transgendered people of color as well as others who did not see themselves or their numerous communities in the more narrowly constructed politics of white gays and lesbians, the contestation took shape over who and what type of issues would be represented in lesbian and gay politics and in larger community discourse.

While similarities and connections between the politics of lesbians, gay men, bisexuals, and transgendered people of color during the 1970s and 1980s and queer activists of today clearly exist, the present-day rendition of this politics has deviated significantly from its legacy. Specifically, while both political efforts include as a focus of their work the radicalization and/or expansion of traditional lesbian and gay politics, the politics of lesbian, gay, bisexual, and transgendered people of color have been and continue to be much broader in its understanding of transformational politics.

The politics of lesbian, gay, bisexual, and transgendered people of color has often been guided by the type of radical intersectional left analysis I detailed earlier. Thus, while the politics of lesbian, gay, bisexual, and transgendered activists of color might recognize heteronormativity as a primary system of power structuring our lives, it understands that heteronormativity interacts with institutional racism, patriarchy, and class exploitation to define us in numerous ways as marginal and oppressed subjects.⁵ And it is this constructed subservient position that allows our sisters and brothers to be used either as surplus labor in an advanced capitalist structure and/or seen as expendable, denied resources, and thus locked into correctional institutions across the country. While heterosexual privilege negatively impacts and constrains the lived experience of “queers” of color, so too do racism, classism, and sexism.

In contrast to the left intersectional analysis that has structured much of the politics of “queers” of color, the basis of the politics of some white queer activists and organizations has come dangerously close to a single oppression model. Experiencing “deviant” sexuality as the prominent characteristic of their marginalization, these activists begin to envision the world in terms of a “hetero/queer” divide. Using the framework of queer theory in which heteronormativity is identified as a system of regulation and normalization, some queer activists map the power and entitlement of normative heterosexuality onto the bodies of all heterosexuals. Further, these activists naively characterize all those who exist under the category of “queer” as powerless. Thus, in the process of conceptualizing a decentered identity of queerness, meant to embrace all those who stand on the outside of heteronormativity, a monolithic understanding of heterosexuality and queerness has come to dominate the political imagination and actions of many queer activists.

This reconstruction of a binary divide between heterosexuals and queers, while discernible in many of the actions of Queer Nation, is probably most evident in the manifesto “I Hate Straights.” Distributed at gay pride parades in New York and Chicago in 1990, the declaration written by an anonymous group of queers begins,

I have friends. Some of them are straight.

Year after year, I see my straight friends. I want to see how they are doing, to add newness to our long and complicated histories, to experience some continuity.

Year after year I continue to realize that the facts of my life are irrelevant to them and that I am only half listened to, that I am an appendage to the doings of a greater world, a world of power and privilege, of the laws of installation, a world of exclusion. ‘That’s not true,’ argue my straight friends. There is the one certainty in the politics of power: those left out of it beg for inclusion, while the insiders claim that they already are. Men do it to women, whites do it to blacks, *and everyone does it to queers.*

. . . *The main dividing line, both conscious and unconscious, is procreation . . . and that magic word—Family.* (emphasis added)

Screaming out from this manifesto is an analysis which places not heteronormativity, but heterosexuality, as the central “dividing line” between those who would be dominant and those who are oppressed. Nowhere in this essay is there recognition that “nonnormative” procreation patterns and family

structures of people who are labeled heterosexual have also been used to regulate and exclude *them*. Instead, the authors declare, "Go tell them [straights] to go away until they have spent a month walking hand in hand in public with someone of the same sex. After they survive that, then you'll hear what they have to say about queer anger. Otherwise, tell them to shut up and listen." For these activists, the power of heterosexuality is the focus, and queer anger the means of queer politics. Missing from this equation is any attention to, or acknowledgment of, the ways in which identities of race, class, and/or gender either enhance or mute the marginalization of queers, on the one hand, and the power of heterosexuals, on the other.

The fact that this essay is written about and out of queer anger is undoubtedly part of the rationale for its defense (Berlant and Freeman 2000). But I question the degree to which we should read this piece as just an aberrational diatribe against straights motivated by intense queer anger. While anger is clearly a motivating factor for such writing, we should also understand this action to represent an analysis and politics structured around the simple dichotomy of straight and queer. We know, for instance, that similar positions have been put forth in other anonymously published, publicly distributed manifestos. For example, in the document *Queers Read This*, the authors write, "Don't be fooled, straight people own the world and the only reason you have been spared is you're smart, lucky or a fighter. Straight people have a privilege that allows them to do whatever they please and fuck without fear." They continue by stating that "Straight people are your enemy."

Even within this document, which seems to exemplify the narrowness of queer conceptions, there is a surprising glimpse at a more enlightened left intersectional understanding of what queerness might mean. For instance, the authors continue, "Being queer is not about a right to privacy; it is about the freedom to be public, to just be who we are. It means everyday fighting oppression; homophobia, racism, misogyny, the bigotry of religious hypocrites and our own self-hatred." Evident in this one document are the inherent tensions and dilemmas many queer activists currently encounter: how does one implement in real political struggle a decentered political identity that is not constituted by a process of seemingly reductive "othering"?

The process of ignoring or at least downplaying queers' varying relationships to power is evident not only in the writing of queer activists, but also in the political actions pursued by queer organizations. I question the ability of political actions such as mall invasions (pursued by groups such as the Queer Shopping Network in New York and the Suburban Homosexual Outreach Program [SHOP] in San Francisco), to address the fact that queers exist in different social locations. Lauren Berlant and Elizabeth Freeman describe mall invasion projects as

[an attempt to take] the relatively bounded spectacle of the urban pride parade to the ambient pleasures of the shopping mall. “Mall visibility actions” thus conjoin the spectacular lure of the parade with Hare Krishna-style conversion and proselytizing techniques. Stepping into malls in hair-gelled splendor, holding hands and handing out fliers, the queer auxiliaries produce an “invasion” that conveys a different message. “We’re here, we’re queer, *you’re* going shopping.” (210)

The activity of entering or “invading” the shopping mall on the part of queer nationals is clearly one of attempted subversion. Intended by their visible presence in this clearly coded heterosexual family economic mecca is a disruption of the agreed-upon segregation between the allowable spaces for queer “deviant” culture and the rest of the “naturalized” world. Left unchallenged in such an action, however, are the myriad ways, besides the enforcement of normative sexuality, in which some queers feel alienated and excluded from the space of the mall. Where does the mall as an institution of consumer culture and relative economic privilege play into this analysis? How does this action account for the varying economic relationships queers have to consumer culture? If you are a poor or working class queer the exclusion and alienation you experience when entering the mall may not be limited to the normative sexual codes associated with the mall, but may also be centered on the assumed economic status of those shopping in suburban malls. If you are a queer of color your exclusion from the mall may, in part, be rooted in racial norms and stereotypes which construct you as a threatening subject every time you enter this economic institution. Queer activists must confront a question that haunts most political organizing: How do we put into politics a broad and inclusive left analysis that can actually engage and mobilize individuals with intersecting identities?

Clearly, there will be those critics who will claim that I am asking too much from any political organization. Demands that every aspect of oppression and regulation be addressed in each political act seem, and are indeed, unreasonable. However, I make the critique of queer mall invasions neither to stop such events nor to suggest that every oppression be dealt with by this one political action. Instead, I raise these concerns to emphasize the ways in which varying relations to power exist not only among heterosexuals, but also among those who label themselves queer.

In its current rendition, queer politics is coded with class, gender, and race privilege, and may have lost its potential to be a politically expedient organizing tool for addressing the needs—and mobilizing the bodies—of people of color. As some queer theorists and activists call for the destruction of

stable sexual categories, for example, moving instead toward a more fluid understanding of sexual behavior, left unspoken is the class privilege which allows for such fluidity. Class or material privilege is a cornerstone of much of queer politics and theory as they exist today. Queer theorizing which calls for the elimination of fixed categories of sexual identity seems to ignore the ways in which some traditional social identities and communal ties can, in fact, be important to one's survival. Further, a queer politics which demonizes all heterosexuals discounts the relationships—especially those based on shared experiences of marginalization—that exist between gays and straights, particularly in communities of color.

Queers who operate out of a political culture of individualism assume a material independence that allows them to disregard historically or culturally recognized categories and communities or at the very least to move fluidly among them without ever establishing permanent relationships or identities within them. However, I and many other lesbian and gay people of color, as well as poor and working class lesbians and gay men, do not have such material independence. Because of my multiple identities, which locate me and other “queer” people of color at the margins in this country, my material advancement, my physical protection and my emotional well-being are constantly threatened. In those stable categories and named communities whose histories have been structured by shared resistance to oppression, I find relative degrees of safety and security.

Let me emphasize again that the safety I feel is relative to other threats and is clearly not static or constant. For in those named communities I also find versions of domination and normalization being replicated and employed as more privileged/assimilated marginal group members use their associations with dominant institutions and resources to regulate and police the activities of other marginal group members. Any lesbian, gay, bisexual, or transgendered person of color who has experienced exclusion from indigenous institutions, such as the exclusion many out black gay men have encountered from some black churches responding to AIDS, recognizes that even within marginal groups there are normative rules determining community membership and power (Cohen). However, in spite of the unequal power relationships located in marginal communities, I am still not interested in disassociating politically from those communities, for queerness, as it is currently constructed, offers no viable political alternative, since it invites us to put forth a political agenda that makes invisible the prominence of race, class, and to varying degrees gender in determining the life chances of those on both sides of the hetero/queer divide.

So despite the roots of queer politics in the struggles of “queer” people of color, despite the calls for highlighting categories which have sought to regulate and control black bodies like my own, and despite the attempts at decen-

tralized grass-roots activism in some queer political organizations, there still exist—for some, like myself—great misgivings about current constructions of the term “queer.” Personally speaking, I do not consider myself a “queer” activist or, for that matter, a “queer” anything. This is not because I do not consider myself an activist; in fact I hold my political work to be one of my most important contributions to all of my communities. But like other lesbian, gay, bisexual, and transgendered activists of color, I find the label “queer” fraught with unspoken assumptions which inhibit the radical political potential of this category.

The alienation, or at least discomfort, many activists and theorists of color have with current conceptions of queerness is evidenced, in part, by the minimal numbers of theorists of color who engage in the process of theorizing about the concept. Further, the sparse numbers of people of color who participate in “queer” political organizations might also be read as a sign of discomfort with the term. Most important, my confidence in making such a claim of distance and uneasiness with the term “queer” on the part of many people of color comes from my interactions with other lesbian, gay, bisexual, and transgendered people of color who repeatedly express their interpretation of “queer” as a term rooted in class, race, and gender privilege. For us, “queer” is a politics based on narrow sexual dichotomies which make no room either for the analysis of oppression of those we might categorize as heterosexual, or for the privilege of those who operate as “queer.” As black lesbian activist and writer Barbara Smith argues in “Queer Politics: Where’s the Revolution?”:

Unlike the early lesbian and gay movement, which had both ideological and practical links to the left, black activism and feminism, today’s “queer” politicians seem to operate in a historical and ideological vacuum. “Queer” activists focus on “queer” issues, and racism, sexual oppression and economic exploitation do not qualify, despite the fact that the majority of “queers” are people of color, female or working class. . . . Building unified, ongoing coalitions that challenge the system and ultimately prepare a way for revolutionary change simply isn’t what “queer” activists have in mind. (13–14)

It is this narrow understanding of the idea of queer that negates its use in fundamentally reorienting the politics and privilege of lesbian and gay politics as well as more generally moving or transforming the politics of the left. Despite its liberatory claim to stand in opposition to static categories of oppression, queer politics and much of queer theory seem in fact to be static in the understanding of race, class, and gender and their roles in how heteronormativity regulates sexual behavior and identities. Distinctions between

the status and the acceptance of different individuals categorized under the label of "heterosexual" go unexplored.

I emphasize the marginalized position of some who embrace heterosexual identities not because I want to lead any great crusade to understand more fully the plight of "the heterosexual." Rather, I recognize the potential for shared resistance with such individuals. This potential not only for coalition work but for a shared analysis is especially relevant, from my vantage point, to "queer" people of color. Again, in my call for coalition work across sexual categories, I do not want to suggest that same-sex political struggles have not, independently, played an essential and distinct role in the liberatory politics and social movements of marginal people. My concern, instead, is with any political analysis or theory which collapses our understanding of power into a single continuum of evaluation.

Through a brief review of some of the ways in which nonnormative heterosexuality has been controlled and regulated through the state and systems of marginalization we may be reminded that differentials in power exist within all socially named categories. And through such recognition we may begin to envision a new political formation in which one's relation to dominant power serves as the basis of unity for radical coalition work in the twenty-first century.

HETEROSEXUALS ON THE (OUT)SIDE OF HETERONORMATIVITY

In this section I want to return to the question of a monolithic understanding of heterosexuality. I believe that through this issue we can begin to think critically about the components of a radical politics built not exclusively on identities, but on identities as they are invested with varying degrees of normative power. Thus, fundamental to my concern about the current structure and future agenda of queer politics is the unchallenged assumption of a uniform heteronormativity from which all heterosexuals benefit. I want again to be clear that there are, in fact, some who identify themselves as queer activists who do acknowledge relative degrees of power, and heterosexual access to that power, even evoking the term "straight queers." "Queer means to fuck with gender. There are straight queers, bi queers, tranny queers, lez queers, fag queers, SM queers, fisting queers in every single street in this apathetic country of ours" (anonymous, qtd. McIntosh 31).

Despite such sporadic insight, much of the politics of queer activists has been structured around the dichotomy of straight versus everything else, assuming a monolithic experience of heterosexual privilege for all those identified publicly with heterosexuality. A similar reductive dichotomy between men and women has consistently reemerged in the writing and actions of some feminists. And only through the demands, the actions, and the writing

of many “feminists” and/or lesbians of color have those women who stand outside the norm of white, middle-class, legalized heterosexuality begun to see their lives, needs, and bodies represented in feminist theory (Carby; Collins; hooks). In a similar manner lesbian, gay, bisexual, and transgendered people of color have increasingly taken on the responsibility for at the very least complicating and most often challenging reductive notions of heteronormativity articulated by queer activists and scholars (Alexander; Farajaje-Jones; Lorde; Moraga and Anzaldúa; B. Smith).

If we follow such examples, complicating our understanding of both heteronormativity and queerness, we move one step closer to building the progressive coalition politics many of us desire. Specifically, if we pay attention to both historical and current examples of heterosexual relationships which have been prohibited, stigmatized, and generally repressed we may begin to identify those spaces of shared or similar oppression and resistance that provide a basis for radical coalition work. Further, we may begin to answer certain questions: In narrowly positing a dichotomy of heterosexual privilege and queer oppression under which we all exist, are we negating a basis of political unity that could serve to strengthen many communities and movements seeking justice and societal transformation? How do we use the relative degrees of ostracization all sexual/cultural “deviants” experience to build a basis of unity for broader coalition and movement work?

A little history (as a political scientist a little history is all I can offer) might be helpful in trying to sort out the various ways heterosexuality, especially as it has intersected with race, has been defined and experienced by different groups of people. It should also help to underscore the fact that many of the roots of heteronormativity are in white supremacist ideologies which sought (and continue) to use the state and its regulation of sexuality, in particular through the institution of heterosexual marriage, to designate which individuals were truly “fit” for full rights and privileges of citizenship. For example, the prohibition of marriages between black women and men imprisoned in the slave system was a component of many slave codes enacted during the seventeenth and eighteenth centuries. M. G. Smith, in his article on the structure of slave economic systems, succinctly states, “As property slaves were prohibited from forming legal relationships or marriages which would interfere with and restrict their owner’s property rights” (71–72). Herbert G. Gutman, in *The Black Family in Slavery and Freedom, 1750–1925*, elaborates on the ideology of slave societies which denied the legal sanctioning of marriages between slaves and further reasoned that Blacks had no conception of family.

The *Nation* identified sexual restraint, civil marriage, and family “stability” with “civilization” itself.

Such mid-nineteenth-century class and sexual beliefs reinforced racial beliefs about Afro-Americans. As slaves, after all, their marriages had not been sanctioned by the civil laws and therefore "the sexual passion" went unrestrained. . . . Many white abolitionists denied the slaves a family life or even, often, a family consciousness because for them [whites] the family had its origins in and had to be upheld by the civil law. (295)

Thus it was not the promotion of marriage or heterosexuality *per se* that served as the standard or motivation of most slave societies. Instead, marriage and heterosexuality, as viewed through the lenses of profit and domination, and the ideology of white supremacy, were reconfigured to justify the exploitation and regulation of black bodies, even those presumably engaged in heterosexual behavior. It was this system of state-sanctioned, white male, upper-class, heterosexual domination that forced these presumably black *heterosexual* men and women to endure a history of rape, lynching, and other forms of physical and mental terrorism. In this way, marginal group members, lacking power and privilege although engaged in heterosexual behavior, have often found themselves defined as outside the norms and values of dominant society. This position has most often resulted in the suppression or negation of their legal, social, and physical relationships and rights.

In addition to the prohibition of marriage between slaves, A. Leon Higginbotham, Jr., in *The Matter of Color-Race and the American Legal Process: The Colonial Period*, writes of the legal restrictions barring interracial marriages. He reminds us that the essential core of the American legal tradition was the preservation of the white race. The "mixing" of the races was to be strictly prohibited in early colonial laws. The regulation of interracial heterosexual relationships, however, should not be understood as exclusively relegated to the seventeenth, eighteenth and nineteenth centuries. In fact, Higginbotham informs us that the final law prohibiting miscegenation (the "interbreeding" or marrying of individuals from different "races"—actually meant to inhibit the "tainting" of the white race) was not repealed until 1967:

Colonial anxiety about interracial sexual activity cannot be attributed solely to seventeenth-century values, for it was not until 1967 that the United States Supreme Court finally declared unconstitutional those statutes prohibiting interracial marriages. The Supreme Court waited thirteen years after its *Brown* decision dealing with desegregation of schools before, in *Loving v. Virginia*, it agreed to consider the issue of interracial marriages. (41)

It is this pattern of regulating the behavior and denigrating the identities of those heterosexuals on the outside of heteronormative privilege, in particular those perceived as threatening systems of white supremacy, male domination, and capitalist advancement that I want to highlight. An understanding of the ways in which heteronormativity works to support and reinforce institutional racism, patriarchy, and class exploitation must therefore be a part of how we problematize current constructions of heterosexuality. As I stated previously, I am not suggesting that those involved in publicly identifiable heterosexual behavior do not receive political, economic, and social advantage, especially in comparison to the experiences of some lesbian, transgendered, gay, and bisexual individuals. But the equation linking identity and behavior to power is not as linear and clear as some queer theorists and activists would have us believe.

A more recent example of regulated nonnormative heterosexuality is located in current debates and rhetoric regarding the "underclass" and the destruction of the welfare system. The stigmatization and demonization of single mothers, teen mothers, and, primarily, poor women of color dependent on state assistance has had a long and suspicious presence in American "intellectual" and political history. It was in 1965 that Daniel Patrick Moynihan released his "study" entitled *The Negro Family: The Case for National Action*. In this report, which would eventually come to be known as the Moynihan Report, the author points to the "pathologies" increasingly evident in so-called Negro families. In this document were allegations of the destructive nature of Negro family formations. The document's introduction argues that

the fundamental problem, in which this is most clearly the case, is that of family structure. The evidence—not final, but powerfully persuasive—is that the Negro family in urban ghettos is crumbling. A middle-class group has managed to save itself, but for vast numbers of the unskilled, poorly educated city working-class the fabric of conventional social relationships has all but disintegrated.

Moynihan, later in the document, goes on to describe the crisis and pathologies facing Negro family structure as being generated by the increasing number of single-female-headed households, the increasing number of "illegitimate" births and, of course, increasing welfare dependency:

In essence, the Negro community has been forced into a matriarchal structure which, because it is so out of line with the rest of the American society, seriously retards the progress of the group as a whole, and

imposes a crushing burden on the Negro male and, in consequence, on a great many Negro women as well. . . . In a word, most Negro youth are in danger of being caught up in the tangle of pathology that affects their world, and probably a majority are so entrapped. . . . Obviously, not every instance of social pathology afflicting the Negro community can be traced to the weakness of family structure. . . . Nonetheless, at the center of the tangle of pathology is the weakness of the family structure. (29–30)

It is not the nonheterosexist behavior of these black men and women that is under fire, but rather the perceived nonnormative sexual behavior and family structures of these individuals, whom many queer activists—without regard to the impact of race, class, or gender—would designate as part of the heterosexual establishment or those mighty “straights they hate.”

Over the last thirty years the demonization of poor women, engaged in nonnormative heterosexual relationships, has continued under the auspices of scholarship on the “underclass.” Adolph L. Reed, in “The ‘Underclass’ as Myth and Symbol: The Poverty of Discourse About Poverty,” discusses the gendered and racist nature of much of this literature, in which poor, often black and Latina women are portrayed as unable to control their sexual impulses and eventual reproductive decisions, unable to raise their children with the right moral fiber, unable to find “gainful” employment to support themselves and their “illegitimate children,” and of course unable to manage “effectively” the minimal assistance provided by the state. Reed writes,

The underclass notion may receive the greatest ideological boost from its gendered imagery and relation to gender politics. As I noted in a critique of Wilson’s *The Truly Disadvantaged*, “family” is an intrinsically ideological category. The rhetoric of “disorganization,” “disintegration,” “deterioration” reifies one type of living arrangement—the ideal type of the bourgeois nuclear family—as outside history, nearly as though it were decreed by natural law. But—as I asked earlier—why exactly is out-of-wedlock birth pathological? Why is the female-headed household an indicator of disorganization and pathology? Does that stigma attach to *all* such households — even, say, a divorced executive who is a custodial mother? If not, what are the criteria for assigning it? The short answer is race and class bias inflected through a distinctively gendered view of the world. (33–34)

In this same discourse of the “underclass,” young black men engaged in “reckless” heterosexual behavior are represented as irresponsible baby factories, unable to control or restrain their “sexual passion” (to borrow a term

from the seventeenth century). And, unfortunately, often it has been the work of professed liberals like William Julius Wilson, in his book *The Truly Disadvantaged*, that, while not using the word “pathologies,” has substantiated in its own tentative way the conservative dichotomy between the deserving working poor and the lazy, Cadillac-driving, steak-eating welfare queens of Ronald Reagan’s imagination. Again, I raise this point to remind us of the numerous ways that sexuality and sexual deviance from a prescribed norm have been used to demonize and to oppress various segments of the population, even some classified under the label “heterosexual.”

The policies of politicians and the actions of law enforcement officials have reinforced, in much more devastating ways, the distinctions between acceptable forms of heterosexual expression and those to be regulated—increasingly through incarceration. This move toward the disallowance of some forms of heterosexual expression and reproductive choice can be seen in the practice of prosecuting pregnant women suspected of using drugs—nearly 80 percent of all women prosecuted are women of color; through the forced sterilization of Puerto Rican and Native American women; and through the state-dictated use of Norplant by women answering to the criminal justice system and by women receiving state assistance.⁶ Further, it is the “nonnormative” children of many of these nonnormative women that Newt Gingrich would place in orphanages. This is the same Newt Gingrich who, despite his clear disdain for gay and lesbian “lifestyles,” has invited lesbians and gay men into the Republican party. I need not remind you that he made no such offer to the women on welfare discussed above. Who, we might ask, is truly on the outside of heteronormative power—maybe *most* of us?

CONCLUSION: DESTABILIZATION AND RADICAL COALITION WORK

While all this may, in fact, seem interesting or troubling or both, you may be wondering: What does it have to do with the question of the future of queer politics? It is my argument, as I stated earlier, that one of the great failings of queer theory and especially queer politics has been their inability to incorporate into analysis of the world and strategies for political mobilization the roles that race, class, and gender play in defining people’s differing relations to dominant and normalizing power. I present this essay as the beginning of a much longer and protracted struggle to acknowledge and delineate the distribution of power within and outside of queer communities. This is a discussion of how to build a politics organized not merely by reductive categories of straight and queer, but organized instead around a more intersectional analysis of who and what the enemy is and where our potential allies can be found. This analysis seeks to make clear the privilege and power embedded in the categorizations of, on the one hand, an upstanding, “morally correct,”

white, state authorized, middle-class, male *heterosexual*, and on the other, a culturally deficient, materially bankrupt, state dependent, *heterosexual*, woman of color, the latter found most often in our urban centers (those that haven't been gentrified), on magazines covers, and on the evening news.

I contend, therefore, that the radical potential of queer politics, or any liberatory movement, rests on its ability to advance strategically oriented political identities arising from a more nuanced understanding of power. One of the most difficult tasks in such an endeavor (and there are many) is not to forsake the complexities of both how power is structured and how we might think about the coalitions we create. Far too often movements revert to a position in which membership and joint political work are based upon a necessarily similar history of oppression—but this is too much like identity politics (Phelan). Instead, I am suggesting that the process of movement-building be rooted not in our shared history or identity, but in our shared marginal relationship to dominant power which normalizes, legitimizes, and privileges.

We must, therefore, start our political work from the recognition that multiple systems of oppression are in operation and that these systems use institutionalized categories and identities to regulate and socialize. We must also understand that power and access to dominant resources are distributed across the boundaries of “het” and “queer” that we construct. A model of queer politics that simply pits the grand “heterosexuals” against all those oppressed “queers” is ineffectual as the basis for action in a political environment dominated by Newt Gingrich, the Christian Right, and the recurring ideology of white supremacy. As we stand on the verge of watching those in power dismantle the welfare system through a process of demonizing poor and young, primarily poor and young women of color—many of whom have existed for their entire lives outside the white, middle-class, heterosexual norm—we have to ask if these women do not fit into society's categories of marginal, deviant, and “queer”. As we watch the explosion of prison construction and the disproportionate incarceration rates of young men and women of color, often as part of the economic development of poor white rural communities, we have to ask if these individuals do not fit society's definition of “queer” and expendable.

I am not proposing a political strategy that homogenizes and glorifies the experience of poor heterosexual people of color. In fact, in calling for a more expansive left political identity and formation I do not seek to erase the specific historical relation between the stigma of “queer” and the sexual activity of gay men, lesbians, bisexual, and transgendered individuals. And in no way do I mean to, or want to, equate the experiences of marginal heterosexual women and men to the lived experiences of queers. There is no

doubt that heterosexuality, even for those heterosexuals who stand outside the norms of heteronormativity, results in some form of privilege and feelings of supremacy. I need only recount the times when other women of color, more economically vulnerable than myself, expressed superiority and some feelings of disgust when they realized that the nice young professor (me) was "that way."

However, in recognizing the distinct history of oppression lesbian, gay, bisexual, and transgendered people have confronted and challenged, I am not willing to embrace every queer as my marginalized political ally. In the same way, I do not assume that shared racial, gender, and/or class position or identity guarantees or produces similar political commitments. Thus, identities and communities, while important to this strategy, must be complicated and destabilized through a recognition of the multiple social positions and relations to dominant power found *within* any one category or identity. Kimberle Crenshaw, in "Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color," suggests that such a project use the idea of intersectionality to reconceptualize or problematize the identities and communities that are "home" to us. She demands that we challenge those identities that seem like home by acknowledging the other parts of our identities that are excluded:

With identity thus reconceptualized [through a recognition of intersectionality], it may be easier to understand the need to summon up the courage to challenge groups that are after all, in one sense, "home" to us, in the name of the parts of us that are not made at home. . . . The most one could expect is that we will dare to speak against internal exclusions and marginalizations, that we might call attention to how the identity of "the group" has been centered on the intersectional identities of a few. . . . Through an awareness of intersectionality, we can better acknowledge and ground the differences among us and negotiate the means by which these differences will find expression in constructing group politics. (1299)

In the same ways that we account for the varying privilege to be gained by a heterosexual identity, we must also pay attention to the privilege some queers receive from being white, male, and upper class. Only through recognizing the many manifestations of power, across and within categories, can we truly begin to build a movement based on one's politics and not exclusively on one's identity.

I want to be clear that what I and others are calling for is the destabilization, and not the destruction or abandonment, of identity categories.⁷ We

must reject a queer politics which seems to ignore, in its analysis of the usefulness of traditionally named categories, the roles of identity and community as paths to survival, using shared experiences of oppression and resistance to build indigenous resources, shape consciousness, and act collectively. Instead, I would suggest that it is the multiplicity and interconnectedness of our identities which provide the most promising avenue for the *destabilization and radical politicalization* of these same categories.

This is not an easy path to pursue because most often this will mean building a political analysis and political strategies around the most marginal in our society, some of whom look like us, many of whom do not. Most often, this will mean rooting our struggle in, and addressing the needs of, communities of color. Most often this will mean highlighting the intersectionality of one's race, class, gender, and sexuality and the relative power and privilege that one receives from being a man and/or being white and/or being middle class and/or being heterosexual. This, in particular, is a daunting challenge because so much of our political consciousness has been built around simple dichotomies such as powerful/powerless; oppressor/victim; enemy/comrade. It is difficult to feel safe and secure in those spaces where both your relative privilege and your experiences with marginalization are understood to shape your commitment to radical politics. However, as Bernice Johnson Reagon so aptly put it in her essay, "Coalition Politics: Turning the Century," "if you feel the strain, you may be doing some good work" (362).

And while this is a daunting challenge and uncomfortable position, those who have taken it up have not only survived, but succeeded in their efforts. For example, both the needle exchange and prison projects pursued through the auspices of ACT UP New York point to the possibilities and difficulties involved in principled transformative coalition work. In each project individuals from numerous identities—heterosexual, gay, poor, wealthy, white, black, Latino—came together to challenge dominant constructions of who should be allowed and who deserved care. No particular identity exclusively determined the shared political commitments of these activists; instead their similar positions, as marginalized subjects relative to the state—made clear through the government's lack of response to AIDS—formed the basis of this political unity.

In the prison project, it was the contention of activists that the government which denied even wealthy gay men access to drugs to combat this disease must be regarded as the same source of power that denied incarcerated men and women access to basic health care, including those drugs and conditions needed to combat HIV and AIDS. The coalition work this group engaged in involved a range of people, from formerly incarcerated individuals, to heterosexual men and women of color, to those we might deem privileged white

lesbians and gay men. And this same group of people who came together to protest the conditions of incarcerated people with AIDS also showed up to public events challenging the homophobia that guided the government's and biomedical industries' response to this epidemic. The political work of this group of individuals was undoubtedly informed by the public identities they embraced, but these were identities that they further acknowledged as complicated by intersectionality and placed within a political framework where their shared experience as marginal, nonnormative subjects could be foregrounded. Douglas Crimp, in his article "Right On, Girlfriend!," suggests that through political work our identities become remade and must therefore be understood as *relational*. Describing such a transformation in the identities of queer activists engaged in, and prosecuted for, needle exchange work, Crimp writes,

But once engaged in the struggle to end the crisis, these queers' identities were no longer the same. It's not that "queer" doesn't any longer encompass their sexual practices; it does, but it also entails a *relation* between those practices and other circumstances that make very different people vulnerable both to HIV infection and to the stigma, discrimination, and neglect that have characterized the societal and governmental response to the constituencies most affected by the AIDS epidemic. (317–18)

The radical potential of those of us on the outside of heteronormativity rests in our understanding that we need not base our politics in the dissolution of all categories and communities, but we need instead to work toward the destabilization and remaking of our identities. Difference, in and of itself—even that difference designated through named categories—is not the problem. Instead it is the power invested in certain identity categories and the idea that bounded categories are not to be transgressed that serve as the basis of domination and control. The reconceptualization not only of the content of identity categories, but the intersectional nature of identities themselves, must become part of our political practice.

We must thus begin to link our intersectional analysis of power with concrete coalitional work. In real terms this means identifying political struggles such as the needle exchange and prison projects of ACT UP that transgress the boundaries of identity to highlight, in this case, both the repressive power of the state and the normalizing power evident within both dominant and marginal communities. This type of principled coalition work is also being pursued in a more modest fashion by the Policy Institute of the National Gay and Lesbian Task Force. Recently, the staff at the Task Force distributed

position papers not only on the topics of gay marriages and gays in the military, but also on right-wing attacks against welfare and affirmative action. Here we have political work based in the knowledge that the rhetoric and accusations of nonnormativity that Newt Gingrich and other right-wingers launch against women on welfare closely resemble the attacks of nonnormativity mounted against gays, lesbians, bisexuals, and transgendered individuals. Again it is the marginalized relation to power, experienced by both of these groups—and I do not mean to suggest that the groups are mutually exclusive—that frames the possibility for transformative coalition work. This prospect diminishes when we do not recognize and deal with the reality that the intersecting identities that gay people embody—in terms of race, class, and gender privilege—put some of us on Gingrich's side of the welfare struggle (e.g., Log Cabin Republicans). And in a similar manner a woman's dependence on state financial assistance in no way secures her position as one supportive of gay rights and/or liberation. While a marginal identity undoubtedly increases the prospects of shared consciousness, only an articulation and commitment to mutual support can truly be the test of unity when pursuing transformational politics.

Finally, I realize that I have been short on specifics when trying to describe how we move concretely toward a transformational coalition politics among marginalized subjects. The best I can do is offer this discussion as a starting point for reassessing the shape of queer/lesbian/gay/bisexual/transgendered politics as we approach the twenty-first century. A reconceptualization of the politics of marginal groups allows us not only to privilege the specific lived experience of distinct communities, but also to search for those interconnected sites of resistance from which we can wage broader political struggles. Only by recognizing the link between the ideological, social, political, and economic marginalization of punks, bulldaggers, and welfare queens can we begin to develop political analyses and political strategies effective in confronting the linked yet varied sites of power in this country. Such a project is important because it provides a framework from which the difficult work of coalition politics can begin. And it is in these complicated and contradictory spaces that the liberatory and left politics that so many of us work for is located.

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NOTES

1. The very general chronology of queer theory and queer politics referred to throughout this article is not meant to write the definitive historical development of each phenomenon. Instead, the dates are used to provide the reader with a general frame of reference. See Epstein for a similar genealogy of queer theory and queer politics.
2. See Ingraham for a discussion of the heterogendered imaginary.
3. I want to be clear that in this essay I am including the destruction of sexual categories as part of the agenda of queer politics. While a substantial segment of queer activists and theorists call for the *destabilization* of sexual categories, there are also those self-avowed queers who embrace a politics built around the *deconstruction* and/or elimination of sexual categories. For example, a number of my self-identified queer students engage in sexual behavior that most people would interpret as *transgressive* of sexual identities and categories. However, these students have repeatedly articulated a different interpretation of their sexual behavior. They put forth an understanding that does not highlight their transgression of categories, but one which instead represents them as individuals who operate outside of categories and sexual identities altogether. They are sexual beings, given purely to desire, truly living sexual fluidity, and not constrained by any form of sexual categorization or identification. This interpretation seems at least one step removed from that held by people who embrace the fluidity of sexuality while still recognizing the political usefulness of categories or labels for certain sexual behavior and communities. One example of such people might be those women who identify as lesbians and who also acknowledge that sometimes they choose to sleep with men. These individuals exemplify the process of destabilization that I try to articulate within this essay. Even further removed from the queers who would do away with all sexual categories are those who also transgress what many consider to be categories of sexual behaviors while they publicly embrace one stable sexual identity (for example, those self-identified heterosexual men who sleep with other men sporadically and secretly).
4. I want to thank Mark Blasius for raising the argument that standing on the outside of heteronormativity is a bit of a misnomer, since as a dominant normalizing process it is a practice of regulation in which we are all implicated. However, despite this insight I will on occasion continue to use this phrasing understanding the limits of its meaning.
5. See Hennessy for a discussion of left analysis and the limits of queer theory.
6. For an insightful discussion of the numerous methods used to regulate and control the sexual and reproductive choices of women, see Shende.
7. See Jones for an articulation of differences between the destabilization and the destruction of identity categories.

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