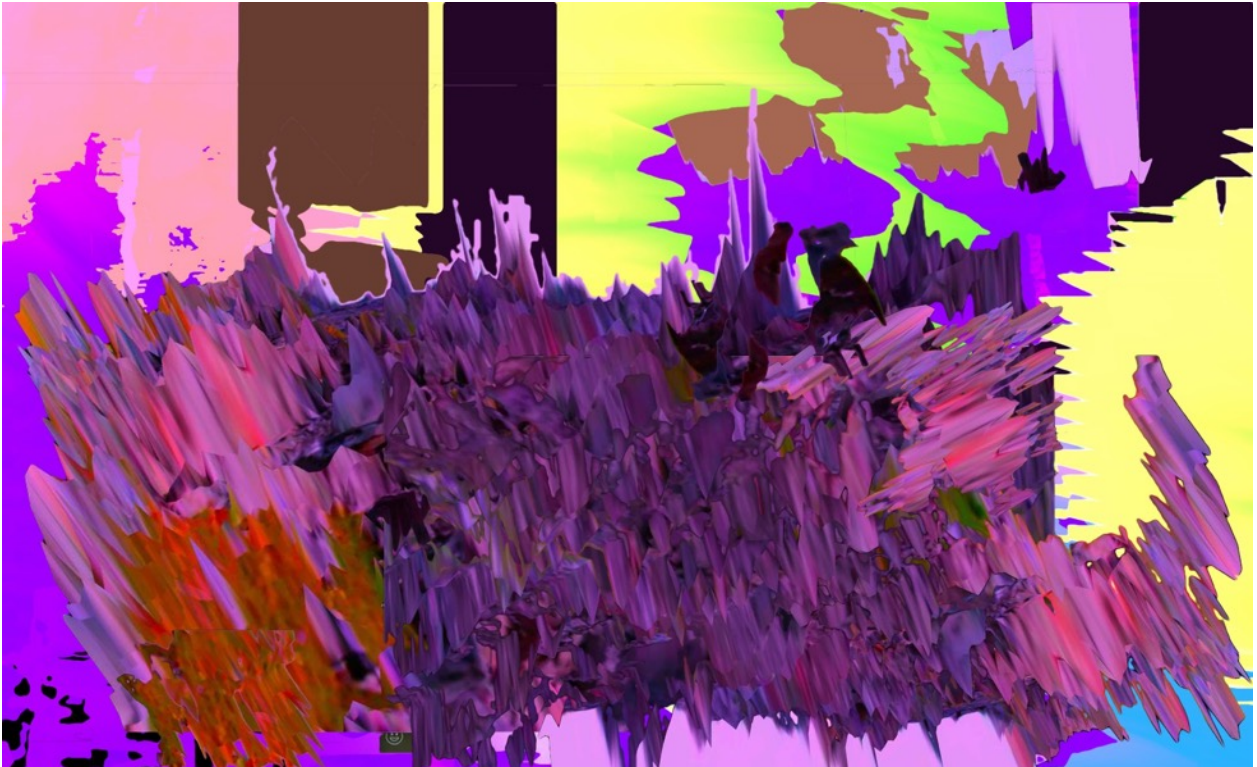


on **QUEER**ness



“**Queerness is not yet here. QUEERNESS IS AN IDEALITY. PUT ANOTHER WAY, WE ARE NOT YET QUEER. WE MAY NEVER TOUCH QUEERNESS BUT WE CAN FEEL IT AS THE WARM ILLUMINATION OF A HORIZON IMBUED WITH POTENTIALITY. WE HAVE NEVER BEEN QUEER, YET QUEERNESS EXIST FOR US AS AN IDEALITY THAT CAN BE DISTILLED FROM THE PAST AND USED TO IMAGINE A FUTURE. The future is queerness’s domain. QUEERNESS IS A STRUCTURING AND EDUCATED MODE OF DESIRING THAT ALLOWS US TO SEE AND FEEL BEYOND THE QUAGMIRE OF THE PRESENT. The here and now is a prison house. WE MUST STRIVE, IN THE FACE OF THE HERE AND NOW’S totalizing rendering of reality to think and feel** A THERE AND THEN. SOME WILL SAY THAT ALL WE HAVE IS THE PLEASURES OF THIS MOMENT, BUT WE MUST NEVER SETTLE FOR THAT MINIMAL TRANSPORT; WE MUST DREAM AND ENACT NEW AND BETTER PLEASURES, OTHER WAYS OF BEING IN THE WORLD AND ULTIMATELY NEW WORLDS. **QUEERNESS IS A LONGING THAT PROPELS US ONWARD**, BEYOND ROMANCES OF THE NEGATIVE AND TOILING IN THE PRESENT.”

- *José Esteban Muñoz, Cruising Utopia: The Then and There of Queer Futurity*

“Most people in and outside of the academy are still puzzled about

what queerness means, exactly, so the concept still has the potential to disturb or complicate ways of **seeing gender and sexuality**, as well as the related areas of race, ethnicity and class.”

- *Rosi Braidotti*

On Intersectionality

“Intersectionality is an [analytical framework](#) for understanding how aspects of a person's [social and political identities](#) combine to create different modes of [discrimination](#) and [privilege](#). The term was conceptualized and coined by [Kimberlé Williams Crenshaw](#) in 1989. Intersectionality identifies multiple factors of advantage and disadvantage.^[1] Examples of these factors include [gender, caste, sex, race, class, sexuality, religion, disability, physical appearance,](#)^{[2][3]} and [height](#).^[4] These intersecting and overlapping social identities may be both empowering and oppressing.”

- *Wikipedia*

Videos and Academic References from Turkey

Highlighting Intersectionality and **Queer Activism**

- Zengin, Asli. “The Afterlife of Gender: Sovereignty, Intimacy and Muslim Funerals of Transgender People in Turkey.” *Cultural Anthropology* 34, no. 1 (2019): 78-102. <https://doi.org/10.14506/ca34.1.09>.

- *Turkish Fashion Magazine Targets Female Islamic Professionals*
<https://www.youtube.com/watch?v=zxCkio095ic&ab>

- Turkish trans activist interviews (Amnesty Turkey, Kaos GL, Pembe Hayat) What is the role of religion and spirituality in your life? <https://youtu.be/5GXJFKFa90>

On Posthumanism and Its Intersections

*“The human of Humanism is neither an ideal nor an objective statistical average or middle ground. It rather spells out a systematized standard of recognizability – of Sameness – by which all others can be assessed, regulated and allotted to a designated social location. The human is a **normative convention**, which does not make it inherently negative, just highly regulatory and hence instrumental to practices of exclusion and discrimination. **The human norm stands for normality, normalcy and normativity. It functions by transposing a specific mode of being human into a generalized standard, which acquires transcendent values as the human: from male to masculine and onto human as the universalized format of humanity.** This standard is posited as categorically and qualitatively distinct from the sexualized, racialized, naturalized others and also in opposition to the technological artefact. The human is a historical construct that became a social convention about ‘human nature’. **My anti-humanism leads me to object to the unitary subject of Humanism, including its socialist variables, and to replace it with a more complex and relational subject framed by embodiment, sexuality, affectivity, empathy and desire as core qualities.**”*

- *Rosi Braidotti, Posthuman*

“The great **doctrines of identity** of the ethical universal, in terms of which liberalism thought out its ethical programmes, played history false, because the identity was disengaged in terms of who was and who was not human. That’s why all of these projects, the **justification of slavery**, as well as the justification of Christianization, seemed to be alright; because, after all, these people had not graduated into humanhood, as it were.”

- *Gayatri Spivak*

Introductory Videos on Posthumanism

https://www.youtube.com/watch?v=CwUBLOm7PQQ&t=134s&ab_channel=FrancescaFerrando

<https://www.youtube.com/watch?v=0CewnVzOg5w>

“**The international women's movements** have constructed 'women's experience', as well as uncovered or discovered this crucial collective object. This experience is a fiction and fact of the most crucial, political kind. **Liberation** rests on the construction of the consciousness, the imaginative apprehension, of oppression, and so of possibility. The cyborg is a matter of fiction and lived experience that changes what counts as women's experience in the late twentieth century. **This is a struggle over life and death, but the boundary between science fiction and social reality is an optical illusion.**”

- *Donna Haraway, A Cyborg Manifesto: Science, Technology And Socialist Feminism In The Late Twentieth Century*

<https://cyberfeminismindex.com>

“It is interesting to note that in landscape architecture they use the term “desire lines” to describe unofficial paths, those marks left on the ground that show everyday comings and goings, where people deviate from the paths they are supposed to follow. Deviation leaves its own marks on the ground, which can even help generate alternative lines, which cross the ground in unexpected ways. Such lines are indeed

traces of desire; where people have taken different routes to get to this point or to that point. It is certainly desire that helps **generate a lesbian landscape**, a ground that is shaped by the paths that we follow in

deviating from the straight line. And yet becoming a lesbian still remains a difficult line to follow. The lesbian body does not extend the shape of this world, as a world organized around the form of the heterosexual couple. Inhabiting a body that is not extended by the skin of the social means the world acquires a new shape and makes new impressions. Becoming a lesbian taught me about the very point of how life gets directed and how that “point” is often hidden from view.

Becoming reorientated, which involves the disorientation of encountering the world differently, made me wonder about orientation and how much “feeling at home” or knowing which way we are facing, is about the making of worlds. “

- *Sarah Ahmed, Queer Phenomenology*

“Geologists have begun to call our time the Anthropocene, the epoch in which human disturbance outranks other geological forces. As I write, the term is still new—and still full of promising contradictions. Thus, although some interpreters see the name as implying the triumph of humans, the opposite seems more accurate: without planning or intention, humans have made a mess of our planet.⁶ Furthermore, despite the prefix “anthropo-,” that is, human, the mess is not a result of our species biology. The most convincing Anthropocene timeline begins not with our species but rather with the advent of modern capitalism, which has directed long-distance destruction of landscapes and ecologies. This **timeline, however, makes the “anthropo-” even more of a problem. Imagining the human since the rise of capitalism entangles us with ideas of progress and with the spread of techniques of alienation that turn both humans and other beings into resources. “**

- *Anna Lowenhaupt Tsing, Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*

credits:

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