# Queer Authority

#### \*\*CONTENT WARNING: Graphic Descriptions of Queer Violence\*\*

#### Rashawn Brazell, a nineteen-year-old black gay man, *went missing* the morning of 15 February 2005 from the Brooklyn apartment he shared with his mother…A week later, on 23 February, workers at the Humboldt Street recycling plant in New York made another discovery of body parts in a black bag. Among these remains was a fingerprintable hand, which confirmed the body parts to be those of the missing Brazell. An assortment of bones and flesh—part of a torso, hand, leg, and pelvis—filled the bags. According to the autopsy and coroner’s report, Brazell was “kept alive” for two days before he was surgically dismembered. \*

#### Queer violence and the way it is portrayed in the status quo absolutely must be challenged or the lives of the queer will continue to be erased. Every moment that passes more lives are being purged from our history by heterosexual rejections of the notion of queer violence.

Stanley 11 Eric Stanley (assistant professor in the Department of Gender and Sexuality Studies at the University of California, Riverside) “Near Life, Queer Death Overkill and Ontological Capture” *Duke University Press Vol 29 No 2* Summer 2011 p. 7 <https://queerhistory.files.wordpress.com/2011/06/near-life-queer-death-eric-stanley.pdf> DOA: 8.30.17 BAO

Where statistics fail, scars rise to tell other histories. From the phenomenological vault of growing up different, to the flickers of brutal details, one would not have to dig deep to uncover a corpse. Yet even with the horrific details, antiqueer violence is written as an outlaw practice, a random event, and an unexpected tragedy. Dominant culture’s necessity to disappear the enormity of antiqueer violence seems unsurprising. Yet I suggest that mainstream LGBT discourse also works in de-politicized collusion with the erasure of a structural recognition. Through this privatization the enormity of antiqueer violence is vanished. Thinking violence as individual acts versus epistemic force works to support the normative and normalizing structuring of public pain. In other words, privatizing antiqueer violence is one of the ways in which the national body and its trauma are heterosexualized, or in which the relegation of antiqueer violence, not unlike violence against women, racist violence, violence against animals (none of which are mutually exclusive), casts the national stage of violence and its ways of mourning as always human, masculinist, able-bodied, white, gender-conforming, and hetero- sexual. For national violence to have value it must be produced through the tangled exclusion of bodies whose death is valueless. To this end, as mainstream LGBT groups clambe for dominant power through attachment of a teleological narrative of progress, they too reproduce the argument that antiqueer violence is something out of the ordinary.

#### The notion of fair/democratic/liberal entities at war against the evil authoritarian states is a reification of binarism that underpins the exclusion of queer folk from international discourse and society itself.

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Queer theory’s origins are in LGBT studies – which focus on sexuality and gender. It soon distanced itself from those approaches due to disagreements with the stable identities that LGBT studies suggest. Queer theory emphasises the fluid and humanly performed nature of sexuality – or better, sexualities. It questions socially established norms and dualistic categories with a special focus on challenging sexual (heterosexual/homosexual), gender (male/female), class (rich/poor), racial (white/non-white) classifications. It goes beyond these so-called ‘binaries’ to contest general political (private/public) as well as international binary orders (democratic/ authoritarian). These are viewed as over-generalising theoretical constructs that produce an either/or mode of analysis that hides more than it clarifies and is unable to detect nuanced differences and contradictions. But queer theory also analyses and critiques societal and political norms in particular as they relate to the experience of sexuality and gender. These are not viewed as private affairs. Just as feminists perceive of gender as a socially constructed public and political affair, so queer theorists argue with regards to sexuality and gender expression.

#### Discourse surrounding militancy in “unstable” nations reifies the construction of the sexualized monster that is to be rejected, removed from society, broken through discipline, and corrected through subjugation. However, the figure of the sexualized and racialized monster has always haunted the formulation of this construct. Queer folk of color know this monster figure well, but strive not to suppress, but rather liberate it from the normalizing discourse of militant structures.

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To begin, let us consider the monster. Why, in what way, has monstrosity come to organize the discourse on terrorism? First, we could merely glance at the language used by the dominant media in its interested depictions of Islamic militancy. So, as an article in the New York Times points out, “Osama bin Laden, according to Fox News Channel anchors, analysts and correspondents, is ‘a dirtbag,’ ‘a monster’ overseeing a ‘web of hate.’ His followers in Al Qaeda are ‘terror goons.’ Taliban fighters are ‘diabolical’ and ‘henchmen.’”2 Or, in another Web article, we read: “It is important to realize that the Taliban does not simply tolerate the presence of bin Laden and his terrorist training camps in Afghanistan. It is part and parcel of the same evil alliance. Al-Qa’ida and the Taliban are two different heads of the same monster, and they share the same fanatical obsession: imposing a strict and distorted brand of Islam on all Muslims and bringing death to all who oppose him.”3 In these invocations of terrorist-monsters an absolute morality separates good from a “shadowy evil.”4 As if caught up in its own shadow dance with the anti-Western rhetoric of radical Islam,5 this discourse marks off a figure, Osama bin Laden, or a government, the Taliban, as the opposite of all that is just, human, and good. The terrorist-monster is pure evil and must be destroyed, according to this view.6 But does the monster have a mind? This begs another question: Do such figures and such representational strategies have a history? We suggest this language of terrorist-monsters should be read by considering how the monster has been used throughout history in Western discourses of normality. We could begin by remembering, for instance, that the monster was one of three elements that Foucault linked to the formation of the “abnormals.” The group of abnormals was formed out of three elements whose own formation was not exactly synchronic. 1. The human monster. An Ancient notion whose frame of reference is law. A juridical notion, then, but in the broad sense, as it referred not only to social laws but to natural laws as well; the monster’s field of appearance is a juridico-biological domain. The figures of the half-human, half-animal being . . . , of double individualities . . . , of hermaphrodites . . . in turn represented that double violation; what makes a human monster a monster is not just its exceptionality relative to the species form; it is the disturbance it brings to juridical regularities (whether it is a question of marriage laws, canons of baptism, or rules of inheritance). The human monster combines the impossible and the forbidden. . . . 2. The individual to be corrected. This is a more recent figure than the monster. It is the correlative not so much of the imperatives of the law as of training techniques with their own requirements. The emergence of the “incorrigibles” is contemporaneous with the putting into place of disciplinary techniques during the seventeenth and eighteenth centuries, in the army, the schools, the workshops, then, a little later, in families themselves. The new procedures for training the body, behavior, and aptitudes open up the problem of those who escape that normativity which is no longer the sovereignty of the law.7 According to Foucault, the monster can be both half an animal and a hybrid gender (later in this text Foucault will go on to position the onanist as the third of the abnormals). But crucially the monster is also to be differentiated from the individual to be corrected on the basis of whether power operates on it or through it. In other words, the absolute power that produces and quarantines the monster finds its dispersal in techniques of normalization and discipline. What Foucault does, we believe, is enable an analysis of monstrosity within a broader history of sexuality. This genealogy is crucial to understanding the historical and political relays, reinvestments, and resistances between the monstrous terrorist and the discourse of heteronormativity. And that is because monsters and abnormals have always also been sexual deviants. Foucault tied monstrosity to sexuality through specific analyses of the deployment of gendered bodies, the regulation of proper desires, the manipulation of domestic spaces, and the taxonomy of sexual acts such as sodomy. As such, the sexualized monster was that figure that called forth a form of juridical power but one that was tied to multiform apparatuses of discipline as well.8 We use Foucault’s concept of monstrosity to elaborate what we consider to be central to the present war on terrorism: monstrosity as a regulatory construct of modernity that imbricates not only sexuality, but also questions of culture and race. Before we tie these practices to contemporary politics, let us note two things: First, the monster is not merely an other; it is one category through which a multiform power operates. As such, discourses that would mobilize monstrosity as a screen for otherness are always also involved in circuits of normalizing power as well: the monster and the person to be corrected are close cousins. Second, if the monster is part of the West’s family of abnormals, questions of race and sexuality will have always haunted its figuration. The category of monstrosity is also an implicit index of civilizational development and cultural adaptability. As the machines of war begin to narrow the choices and life chances people have here in America and in decidedly more bloody ways abroad, it seems a certain grid of civilizational progress organized by such keywords as “democracy,” “freedom,” and “humanity” have come to superintend the figure of the monster. We turn now to this double deployment of the discourse of monstrosity in “terrorism studies.”

#### Narratives of combatting violence through state action is an example of pinkwashing- claiming that political actions make everything ok for queer folk while covering up the very real violence going on below the surface. It’s the worst kind of feel-good politics. As long as the US is the actor, affirming the resolution is violent towards queer folk.

Spade 15 (Dean “Normal Life: Administrative Violence, Critical Trans Politics, & the Limits of Law” Duke University Press Pg. 140-143)

In the first edition, I argued that rather than freeing marginalized and endangered populations, gaining legal recognition and inclusion both fails to improve their material circumstances and bolsters the very apparatuses of violence that target them. In the period since this book was originally published, an important new way of naming and conceptualizing this dynamic has emerged in queer resistance discourse. The term pinkwashing has become a way for activists to talk about how lgbt legal equality is being used to legitimize and expand the apparatuses of state violence. Pinkwashing is most frequently used to describe the explicit strategy that the Israeli government has undertaken in recent years to market itself as a human rights leader based on its stances on same-sex marriage and lgbt military service. In 2005, after three years of development with US marketing executives, Israel announced a new campaign to rebrand itself to change its international image. Brand research had shown that all over the world Israel was a country associated with war and the oppression of Palestinians. Its new campaign, “Brand Israel,” was designed to portray Israel as a “modern democracy” in the Middle East, surrounded by countries with less enlightened policy and culture. Brand Israel would portray the country as a place of technological innovation, environmental awareness, and diversity.2 One element in the campaign is to portray Israel as a country that recognizes gay and lesbian rights and as an ideal destination for gay and lesbian tourism. It also aims to represent Palestinian society as homophobic and Israel as a “safe haven” for gays and lesbians in the region. Palestinian queer and trans activists brought the world’s attention to Israel’s strategic framing of itself as gay friendly and of Arab and Muslim people and countries as homophobic for purposes of covering over and distracting from its ongoing brutal colonization and occupation of Palestine by coining the term pinkwashing.3 As part of its efforts, Israel has provided financial resources to media outlets to produce news coverage about Israel as a gay and lesbian tourist destination. Israel has also funded tours of Israeli gay activists to the United States and Canada who frame conversations about gay politics in Israel that ignore and therefore normalize the context of colonialism in which these politics play out. Shifting the conversation about Israel to one focused on gay activism among those who benefit from the apartheid system in Israel helps make that system become taken for granted or invisible and ignores the plight of everyone suffering from that system. In short, it washes the conversation about Palestine and occupation out of the picture. The Israeli think tank the Reut Institute has published research endorsing this kind of strategy, arguing that Israel should support and fund content that is as far left as possible while still retaining a Zionist approach—that is, a commitment to never questioning Israel’s colonization of Palestine and control over Palestinian land and people.4 The Israeli government funds films, traveling delegations of activists, and other cultural and political events that promote discussion of Israel, even some that mildly critique some Israeli policy, as long the underlying message affirms and normalizes the occupation. This strategy helps bring audiences with otherwise left or critical politics, such as those who oppose homophobia and transphobia or support environmentalism, into affirming the Israeli colonial project and associating Israel with issues they see as progressive. The term pinkwashing has helped activists name and discuss the particular strategy of coopting the concept of antihomophobia to redeem the tarnished image of a government, or particular institutions of that government, such as the military, that are associated with violence, racism, and colonialism. The analysis of pinkwashing developed by Palestinian queer and trans activists is immensely useful for understanding the strategic uses of equality politics to forward state violence, by Israel and other governments. The United States under the Obama administration has also increasingly promoted a “progay” and to some extent a “pro-lgbt” image of itself to cover up and distract from the ongoing expansions of brutal racist violence undertaken by the administration.5 In recent years, outrage has been growing about Obama’s drone wars, his record-breaking deportations, his administration’s use of widespread surveillance technologies, his targeting of whistleblowers, the growing wealth divide and his scandalous upward transfer of wealth in the 2008 bailout, and police violence and the crisis-level expansion of imprisonment, including for-profit imprisonment, in the United States under his watch. The relentless revelations about the administration’s actions and agenda threaten the national fantasy that the election of a Black president heralds increasing equality, justice, and progressivism. Gay rights, as a symbol of left politics associated with freedom and liberation, has provided a false marker of progressivism for the administration as it works to maintain this fantasy. Conveniently, the public assertions that the administration has made of its commitment to gay rights, including the law and policy changes it has accomplished, provide little to no relief for queer and trans people facing increasing precarity as criminalization, austerity, and border enforcement expand. For the most part, the “lgbt” politics that the Obama administration have articulated have very little “T” in them and are instead about public support for legal recognition of same-sex marriages. Same-sex marriage is an ideal pinkwashing issue for Obama as well as other elected officials, businesses, and institutions. It allows these actors to claim a politics associated with equality and liberation while actually endorsing a legal change that does nothing to disrupt the existing harmful distribution of property, health care, and immigration status through the legal structure of the marital family. It offers the cover of progressivism for whatever else these players are doing, since they get to use this charismatic issue to portray themselves as promoters of equality, yet it in no way threatens the existing distribution of wealth that they seek to protect. Elected officials get to appear simultaneously “profamily” (a conservative mainstay now ubiquitous across all the parties) and “progay” through this issue. Because it provides this political opportunity for elites without actually endangering the brutal systems that keep them in power, same-sex marriage has become the visible “gay rights” issue of the day. Unfortunately, its recognition will be of little use to the queer and trans people facing the worst harms in immigration, health care, criminal punishment, and social welfare systems in the United States. Similarly, support for gay and lesbian military service, and the ending of “don’t ask, don’t tell,” allowed for a portrayal of the US military as a site of freedom and equality, which is a useful distraction from the realities of its brutality. Supporting gay and lesbian military service allowed politicians to simultaneously send a promilitary message and a pro–gay and lesbian rights message, useful to bolster warm feelings about the military during a period of long, expensive, privatized, unpopular wars in Afghanistan and Iraq. Same-sex marriage and gay and lesbian military service have been the most visible sites of pinkwashing in US politics so far, but trans politics is beginning to join lesbian and gay rights as a site of pinkwashing. As I write today, in December 2014, trans politics is emerging as a new location of pinkwashing brutal state violence for two apparatuses in particular: the military and the prison system. In different ways in these contexts, a purported concern for trans well-being is producing advocacy that legitimizes these broadly harmful institutions, fails to support trans well-being, and further endangers trans lives. The mainstreaming of trans politics—the creation of a new image of who trans people are and what we want—goes hand in hand with the use of trans politics to pinkwash brutal systems and policies. The term mainstream has multiple meanings that can sometimes be misleading when it comes to queer and trans politics. Often, when people talk about “mainstream” gay politics, they mean the version of gay and lesbian rights advocacy that gets the most media attention and philanthropic support. Sometimes, however, it can sound like the version of lesbian and gay politics that is most desired by most lesbian and gay people. When I use the term here to talk about how trans politics is mainstreaming, I do not mean to suggest that the trans politics that is becoming most visible and most supportable by media, philanthropists, and politicians is also the one most desired by or most beneficial to trans people. In fact, I think the process of mainstreaming means that the key issues trans people care about get cast aside and to the extent issues trans people care a lot about get picked up, the most important resistance politics get evacuated from them so that they can be framed in ways that support the aims of the corporate media, politicians, and wealthy philanthropists rather than the survival needs of trans people. Antipinkwashing analysis helps us identify how this stripped-down, mainstreamable version of trans resistance can be picked up by elites and made to work against trans people and for the sustained power of those at the top. The mainstreaming of trans politics is concerning both because of how it fails to support trans people’s well-being and because of how what becomes the visible trans agenda is not based on what trans people want or need but on what is desirable and convenient to elites.

#### Vote aff to queer the archives and defy the heteronormative logic of erasure inherent in the resolution. Affirming as an act of queer archival allows us, at least in this room, to break down the heteronormative structures that reject the existence of queer violence and allow queer bodies to exist in the space and have everyday acts of violence, oppression, and rejection documented and affirmed. Only after these things are done can the queer body live.

#### The Role of the Ballot is to vote for the debater who best challenges historical narratives of queer violence.

#### The ballot can be a liberatory tool by archiving this round and how debaters interact with the narratives inside the 1AC in an attempt to create the conditions necessary for queer life. Absent the ballot the archival of the AC is erased by another act of heteronormative violence. Stanley is incredibly clear that structural recognition is critical to combatting the erasure of queer narratives. The aff’s merits need to be recognized by the existing power structure of the ballot.

#### After finishing a graveyard shift washing dishes for minimum wage at a local Waffle House, eighteen-year-old Scotty Joe Weaver stopped by his mom’s to give her some money he owed her before heading home to his green and white trailer in the rural town of Pine Grove, Alabama. Scotty Joe was a drag performer in local bars with a fondness and talent for working Dolly Parton. He had dropped out of school some years before in the hope of escaping constant harassment and daily physical attacks. \*

#### Weaver’s body, bound in gasoline-soaked fibers, partially decapitated, charred, and pummeled beyond death, as remainder of a queer life, represents what kind of sociality is (not)lived before such a death. There has been in the recent past an important and understandable drive in critical and artistic production to articulate the various forms of vitality that congeal below the surface or outside the orbit of the fully realized promise of personhood…the deaths we are forced to live\*

#### The discursive praxis of the 1AC is uniquely important; discussing queerness in academic spaces like debate is imperative to materialize change. Archiving the trauma inflicted upon queer individuals and challenging conceptions of censored nationalist history through the act of oral archiving is critical to developing ways to overcome that trauma without losing the lives tied to them.

Cvetkovich 03 Ann Cvetkovich (the Ellen Clayton Garwood Centennial Professor of English and Professor of Women's and Gender Studies at the University of Texas at Austin) “An Archive of Feelings: Trauma Sexuality and Lesbian Public Cultures” Duke University Press 2001 p.235-237 <https://www.dukeupress.edu/an-archive-of-feelings> BAO

In Femininity Played Straight, Biddy Martin uses story of mourning and trauma as the vehicle for a critique of queer theory. She describes her "hesitations about theories that elevated radical detachment, anti-societalization, and transgression to the level of reactive sublime" and articulates her "belief in the importance of something as simple and basic as attachment, investment, even love."" In addition to articulating this claim theoretically, she makes it through an account of the death of her (straight) brother and her own grieving for him. She also makes use of the model provided by Peggy Phelan's account of Tom Joslin's film Silver­ lake Life: The View From Here (1993), in which Phelan uses the story of a gay man's documentation of his lover's death from A I D S to create a space for her own (specifically lesbian) fantasy and grief Crucial to Phelan's argument is the claim that lesbians and gay men have a stronger relation to the death drive because of their experience of the social death of homophobia.z1 Martin agrees, but also finds in Phelan's account room for an understanding of trauma that does not assume "an absolutely original’ and constitutive violence to which all other traumas could be assimilated, nor any assumption that all agency can be reduced to compulsive repetition."14 Hence, in addition to articulating the relation between trauma and attachment as a critique of queer theory, Martin also implicitly offers here a critique of approaches to trauma that have a tendency to assimilate all traumas to an epistemological structure of unknowability. One such approach Cathy Caruth's model of "unclaimed experience," which trauma is marked by its temporal belatedness, its failure to leave traces by which it could be directly represented and remembered. Martin holds out for the specificity of individual trauma stories as a guard "'against the presumptions of rigid normative and antinormative binarisms; in the same vein, I insist on the idiosyncrasies of activist life that are illuminated by oral history. Martin's grieving for her brother (and love of her family) along with Phelan's imaginative use of Silverlake Life to provide a model for her own forms of melancholy can be connected to the accounts here of lesbians responding to AIDS as both activists and caretakers. The leaps of cross identification and fantasy that structure these affective processes of mourning and militancy offer a model for a response to trauma and AIDS that while it may resist sentimentality, is nonetheless of affective power. Especially important, too, is the (theoretical} claim for specificity, for the experiential detail that comes from the story of a dead brother, memoirs of attending to dying friends, or interviews with lesbian Al s activists that cannot easily be abstracted to produce a structural account of trauma. These forms of cultural expression-memoirs, novels, and interviews- constitute the unusual archive necessary to capture the queer bonds and affects of activism and caretaking. They offer a challenge to critiques of trauma culture a sentimental culture. A different trauma culture emerges om the scene of AIDS activism- one that is not about spectacles of wounded helplessness but about trauma as the provocation to create alternative life worlds. The oral histories of AIDS activists propose new ways of representing and countering trauma- modes of response that do not oppose militancy to mourning or women's work of caretaking but instead glimpse within the material specificities of queer intimacy and love the structures of feeling that can build new political cultures.

#### The oral history, such as what is provided by the AC, keeps the dead with us. Without acts of revival, the lives become nothing but insignificant marks on a history that denies their existence. The aff carries with it the lives of the dead that the world is trying to make us forget.

Cvetkovich 2 Ann Cvetkovich (the Ellen Clayton Garwood Centennial Professor of English and Professor of Women's and Gender Studies at the University of Texas at Austin) “An Archive of Feelings: Trauma Sexuality and Lesbian Public Cultures” Duke University Press 2001 p.235 <https://www.dukeupress.edu/an-archive-of-feelings> BAO

My goal of using oral history to create a public sphere around the afterlives of AIDS activism has been largely successful. The interviews themselves and the process of collecting them ensure that activist history is not forgotten; it revisited in these conversations in which we continue to sort out what happened and how it persists. The interviews are part of the work of mourning, which can also be a productive form of melancholy because mourning is not terminable when we keep the dead alive and with us. Gund, for example, continues to perform the work of mourning as she fantasizes about her friend Ray Navarro. Her comments about him in the sequence of quotations that begins this section emerged the result of a conversation in which we edited the first version of her remarks to remove a sense of survivor's guilt that she felt no longer rejected her feelings.11 She notes that in her ongoing fantasies about Ray, he is now the age he would have been if he had lived rather than the age he was when he died, and she considers this a step forward in the mourning process. She likes the idea that melancholy can make loss a resource, thus, that holding onto Ray rather than giving him up in favor of the living can be something positive. Like the dead, memories of activism can also be kept alive as something that one has recourse to, even diffcult memories such as those that Banzhaf wants to see remembered.

#### Making these stories public are uniquely key to keeping the dead with us and ensuring that the trauma inflicted on queers is not forgotten. Keeping the record open, allowing this affirmative to be read, is key to making the queer life valuable.

Cvetkovich 3 Ann Cvetkovich (the Ellen Clayton Garwood Centennial Professor of English and Professor of Women's and Gender Studies at the University of Texas at Austin) “An Archive of Feelings: Trauma Sexuality and Lesbian Public Cultures” Duke University Press 2001 p.238 <https://www.dukeupress.edu/an-archive-of-feelings> BAO

These stories vividly reveal oral history's power to turn affective memory into public history. Gathering oral history is itself a form of mourning, a practice of revivifying the dead by talking about them and revivifying moments of intimacy that are gone. The loss of a movement and the loss of people are entwined now, even as new for of activism continue. Moreover, because mourning is not punctual and need not come to an end in order to avoid pathology or overcome trauma, and because the dead stay with us, it is important to keep the historical record open.

#### Archiving is a way to challenge the norms ingrained in the space in which they are created. This means that affirming at the very least will have an impact on the debate space, even if it never leads to major societal change

Sheffield 16 Rebecka Sheffield "Ephemeral Material: Queering the Archives by Alana Kumbier (review)." Archivaria, vol. 81, 2016, pp. 167-171. Project MUSE,

Kumbier uses queer as both adjective and verb, and as a way to describe the oppositional, unruly, and coalitional approaches to archival studies and archival practices that she observes in her case studies. It is the very queer-ness of these approaches that calls attention to the deficiencies in traditional archival practices, particularly those that obfuscate political and cultural contributions from sexual and ethno-cultural minorities. As Kumbier notes in her introduction, the concept of queering the archives also responds to Laura Millar’s call for a more “expansive understanding of archives” (p. 12). By focusing on queer archival practices, rather than LGBTQ collections, Kumbier suggests that projects such as zine making and documentary filmmaking complement more conventional collecting as they are a means to create and reimagine heritage as something more than GLAMs (galleries, libraries, archives, museums). As she discovered in her own fieldwork, queer archival initiatives can even be temporary endeavours that may not ever contribute to traditional heritage systems. The very notion that archival initiatives can be short-lived challenges longstanding assumptions about the purpose and power of archives as persistent tombs of documentary evidence. It also highlights the importance of archival work as a critical practice.

#### At 12:48 p.m. on 8 January 1999, the body of Lauryn Paige was found in a ravine near the entrance of the Tokyo Electron Corporation in Austin, Texas. Barely covered by weeds and roadside trash, her body was laid to unrest in the stagnancy of wastewater and debris ... A shallow grave, unrecognizable as such, the locus of Paige’s unimaginable end indexes the limits of a queer present. A portrait of a near life, out of time, it terrorizes... Both everywhere and nowhere—a series of trash bags, a burning blanket, a concrete ditch—perhaps this is the province of the queer... Yet I stay in the place of violence, in the muddy abjection of a drainage ditch, precisely because it offers no recuperation, no rescue beyond decomposition. … escape is not possible and that against the dreams of liberal democracy there may be no outside to violence\*

\*Stanley 11 Eric Stanley (assistant professor in the Department of Gender and Sexuality Studies at the University of California, Riverside) “Near Life, Queer Death Overkill and Ontological Capture” *Duke University Press Vol 29 No 2* Summer 2011 p. 7 <https://queerhistory.files.wordpress.com/2011/06/near-life-queer-death-eric-stanley.pdf> DOA: 8.30.17 BAO