

*But They Love Us*

The socio-political machinations of the settler state assign us into a collective otherness regardless of the complexities of our being. As such, queer subjects find themselves already scripted into a homogenised community on the basis of perceived sexual perversion that manifests in a homosexual-heterosexual dichotomy. Perversion, as allocation, designates the queer subject as an excess population - as that which is already marked for death<sup>1</sup>. The failure to reproduce successful patterns of futurity which are determined upon the performance of normative values of love and kinship reasserts that positioning as excess. Queer bodies and sexual desires become inherently tied to the apparatus of the state whose existence aims to subsume all bodies into its self-propagation regardless of their position within it. Slipping imperious hands into the fractures of queer bodies, the neoliberal gay rights movement proceeds to reconstruct the queer subject from the inside out — employing insidious devices to transform said subject respectable; to demarcate them as the living dead no more. A specificity of desirability is then applied to those factions who may be granted the right to be folded back into life; back into the nation-state as disciplined subjects. Those who can ascend through whiteness have fewer barriers to access absolute citizenship, as such the replication of the heteronormative settler identity into specific queer bodies renders the homonormative into existence.

The complicity within the liberal white queer causes a seismic shift within the initial havens of resistance. An oscillation between regulation and liberation occurs as modes of resistance are made acceptable through the process of homogenisation within the western mainstream paradigm. The state mandates heterosexuality and whiteness as compulsory. As the ideal subject to be afforded the right to absolute citizenship the liberal white queer, who is already bound to whiteness, may enact effective emulations of heteronormativity through their active subscription to market virility. The campaign for same-sex marriage demonstrates one such example. Presented as the fight for the recognition of ‘all families’, the institution of marriage constitutionally prioritises rights to populations that can mirror its ideal — a straight white suburban family with a couple of kids. As such, the liberal white queer sees freedom only through performing normativity. Hence a blurring occurs between the rallying calls of “freedom from norms” and the “freedom to be normal”. The degree to which the queer subject is then seen to be liberated is determined upon the embodiment of those authorised narratives of liberation. Sara Ahmed describes this as “the idealisation of movement, or transformation of movement into a fetish, [which] depends on the exclusion of others who are already positioned as not free in the same way.”<sup>2</sup>

Queerness can then be observed to operate as framework of regulation. The way in which perceived individual freedom is ascertained or preformed functions as the device that denotes queer viability. To always position oneself at the antithesis is near impossible, but as queer subjects we should not opt in so willing when the gates are opened to us.

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<sup>1</sup> The aids crisis of the 1980s presented a visible manifestation of the already pre-held notion of queer existence as no longer bound to life.

<sup>2</sup> Puar, Jasbir K. *Terrorist assemblages: Homonationalism in queer times*. Duke University Press, 2007.

Terrorist Assemblages: homonationalism in queer times,  
Jasbir K. Puar, 2007



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Recommended Readings

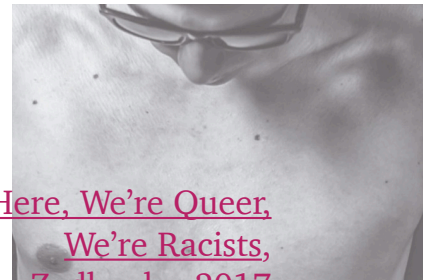
Pride Denied: Homonationalism & the Future of Queer Politics, color HD, documentary, 61 mins, 2016. Dir. Kami Chisholm.



The New Homonormativity: The Sexual Politics of Neoliberalism,  
LisaDuggan, Materializing Democracy: Toward a Revitalized Cultural Politics,  
2002



We're Here, We're Queer, We're Racists,  
Shon Faye, Zedbooks, 2017



Sites of resistance or sites of racism?,  
Priyank Jindal, That's Revolting! Queer Strategies for Resisting Assimilation,  
2004



Settler Homonationalism: Theorizing Settler Colonialism within Queer Modernities, S.L. Morgensen,  
GLQ: Journal of Lesbian and Gay Studies, 2010

