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Chapter 1 : Holdings : Queer mobilizations : | York University Libraries

In my Article, Queer Intersectionality and the Failure of Lesbian and Gay "Victories," I merged queer and intersectionality theories to critique four lesbian and gay legal "victories." I argued that queer identity intersected with other identity characteristics, yielding queer communities.

Acting in Concert On Difficulty: Intersectionality as Feminist Labor Jennifer C. Nash Intersectional conversations are often framed as very hard work or as "difficult dialogues. Feminist scholarship is now filled with calls for more intersectionality, for more complex analyses that address multiple structures of domination, particularly those often relegated to the periphery, like age and ability. For example, Hae Yeon Choo and Myra Marx Ferree describe "the underutilized potential in the concept of intersectionality," and argue that a deepened engagement with intersectionality can enhance sociological work on "institutions, power relationships, culture, and interpersonal interaction. While the interdisciplinary push towards intersectionality has led to rich scholarship on identity and power, it has also produced an uncritical notion of intersectionality as a theoretical constant rather than as a dynamic theoretical innovation within a terrain of struggle. This call for more intersectionality elides how intersectionality, which began as a kind of radical outsider knowledge and was institutionalized in the late s, has been transformed in its various transitions from activist practice to academic theoretical innovation. Scholars calling for more intersectionality all too rarely ask what kind of intersectionality they are promoting, and instead treat intersectionality as a uniform, uncontested practice. My objection to this logic is two-fold. Second, the fetishization of intersectionality suggests the existence of a kind of feminist theoretical utopia, a promised land where the "etc. I am suspicious of the idea that an attention to all intersectionsâ€”as though that could ever happenâ€”would undo the problems of hegemony that have plagued feminist projects. Indeed, I think the "etc. Yet the call for more intersectionality presumes that attention to additional intersections will get us to "etc. Ultimately, this plea for increased intersectionality suggests that "attending to" or naming difference will undo hegemony and exclusivity within our own ranks. In place of reading intersectionality as the remedy for feminist exclusivity, I advocate treating intersectionality as a metaphor which strives to describe how identity and oppression work by conceptualizing race and gender as intersecting streets through which discrimination, like traffic, flows. In "Demarginalizing the Intersection of Race and Sex: She writes, "Discrimination, like traffic through an intersection, may flow in one direction, and it may flow in another. If an accident happens in an intersection, it can be caused by cars traveling from any number of directions and, sometimes, from all of them. Instead, multiple marginalized subjects experience oppression in the intersection where racism and sexism collide. More recent scholarship treats the intersection metaphor as an empirically supported articulation of how identity and oppression operate. In fact, intersectionality has come to be regarded as a kind of feminist truth, a proven account of how both identity and oppression are experienced. I advocate restoring our understanding of intersectionality to a metaphor, and encourage treating intersectionality as one platform from which scholars can examine the interconnections of identity and oppression. Continued efforts to imagine identity in new ways are critical, not to displace intersectionality, but to encourage our transdisciplinary explorations of the messiness of subjectivity and domination. On Difficulty Why is intersectionality considered so challenging? Many scholars treat intersectionality as a kind of theoretical innovation, even as there is widespread dissent over what it is a theory of. Much of the work on intersectionality has focused on how structure shapes identity, analyzing how racism and sexism among others collude to shape the lived experiences of all subjects, but particularly multiply-marginalized subjects. Other scholars advocate transforming intersectionality from a theory into a methodology, an approach for formulating research questions. Ange-Marie Hancock, for example, suggests uncoupling intersectionality and "women of color studies" so that intersectionality can be used to "better conceive research designs and data collection through its attention to causal complexity. Debates over intersectionality as theory or method are underpinned by other challenges. As scholars study how, for

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example, race and gender bolster each other, they also examine how race and gender are structures that use distinctive technologies of domination and how they enforce their hegemony through differing strategies. The dance between the constructed and the material is always a challenging one as "it is not clear how to break down the boundaries of reified categories to show how multiple inequalities are simultaneously reproduced. Particularly, I am challenged by how to honestly tell the story of marginalized black women. Gill Valentine argues, "the complexity of intersectionality means that it is hard to include analysis of its full implications in a single article. And yet all of this complexity seems to be precisely what has made it so valuable. On Good, Hard Work While intersectionality is considered hard work, it is also celebrated work. Because intersectionality is characterized as good, hard work, it is now commonplace for feminist scholarship to critique other scholarship for its failure to be sufficiently intersectional or to conclude with calls for more intersectionality. These pleas for more intersectionality are often originalist in their nature. Darren Rosenblum, for example, begins his work on "queer intersectionality" by quoting Crenshaw, and then advocates a more expansive intersectionality which takes queerness into account "since most queers face multiple aspects of discrimination, as women, as people of color, as poor people, as cross-gendered people, and as sexual subversives. Under this logic intersectionality becomes a remedy for exclusivity and hegemony rather than a metaphor. Calls for "more" intersectionality treat the labor of attending to multiple intersections as its own value added, and suggest that the consideration of ever-more traffic-clogged intersections will yield a greater truth about the experiences of multiply-marginalized subjects. Rather than reading intersectionality as actually describing how identity operates, I advocate reading intersectionality as a metaphor, as one illustration of how structures of domination might cooperate to maintain their power. The framework of metaphor invites scholars to interrogate assumptions, and encourages scholars to ask the important, and still under-asked, questions that post-intersectional scholars Robert Chang and Jerome McCristal Culp Jr. How many intersections are there? Is the idea of an intersection the right analogy? Many of us now teach intersectionality by asking students to diagram what it means. Students draw configurations of roads: Instead, treating intersectionality as a metaphor invites us to test the concept empirically, placing our theory into conversation with lived experiences of subjectivity. It also encourages us to consider precisely the moments when our intersection metaphor is imperfect. We can begin to ask questions like: When do we experience our identities along a single-axis? What are the social, historical, and contextual conditions that give rise to us experiencing identity in a multi-axis way? How do intersectionality and the contextuality of identity intersect? While imagining identity outside of intersectionality will give us important new analytical frameworks for studying subjectivity and power, these explorations will also allow us to productively fulfill the promise of interdisciplinarity that stands at the heart of feminist studies. Curiously, most of the work that explores, complicates, and unsettles intersectionality has emerged from a vibrant group of legal scholars invested in "post intersectionality. My hope is that imagining identity outside of intersectionality will also require us to imagine the very structure of our institutions in new ways, prioritizing and celebrating disciplinary promiscuity, departmental border-crossings, and transdisciplinary conversations. Finally, my hope is that new explorations will invite us to interrogate difficulty more generally. Difficulty has long stood at the heart of academic enterprises. One of the great insights of feminist theory has been disrupting the idea that theory is necessarily abstract, removed from the experiential. Yet our work on intersectionality is increasingly invested in complexity and celebrated for its difficulty. Instead, they were invested in giving a name to subject positions that had long been unnamed. Choo and Ferree, Peter Kwan, "Complicity and Complexity: Cosynthesis and Praxis," *DePaul Law Review* 49 Norton and Company, Gill Valentine, "Theorizing and Researching Intersectionality: See, for example, Deborah K. King, "Multiple Jeopardy, Multiple Consciousness: Beverly Guy-Sheftall New York: Darren Hutchinson, "Identity Crisis: Zine Magubane, "Which Bodies Matter?"

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Chapter 2 : What if the road to inclusion were really an intersection? | Deloitte Insights

Queer Intersectionality and the Failure of Recent Lesbian and Gay "Victories" Darren Rosenblum Queer Legal Needs.

She has been a pioneering force in gender consciousness, contributing to numerous cultural and academic publications about gender variance and exhibiting and lecturing internationally. Her most recent book is *Raising Henry: He is at work on new research on the cultural imagination of disability in the Middle Ages*. She studies health disparities among sexual and gender minority populations, with a focus on mental health and substance use among bisexual women. His work is an intersection of research interests in HIV criminalization, minority stress, and community-led psychosocial intervention. Breslow is currently fulfilling a clinical externship within the Lucy A. Her research focuses on marginalized groups and examines how experiences of discrimination and stigma may shape the mental health of minority group members. Brewster also examines potential resilience factors, such as bicultural self-efficacy and cognitive flexibility, that may promote the mental health of minority individuals. Her first book, *Atheists in America*, was published in Her current research focuses on feminism and transmasculine identities in 20th century Mexico. She has coedited *Sex in Revolution: Living on After Great Pain*, a book written in the wake of spinal cord injury, pain and paralysis to make something of an otherwise confounded life. Her book *Promised Bodies: Darren Dean is the Award-Wining Producer of the feature film tangerine*, a motion picture which broke new ground in the trans-culture discussion. He prides himself on works that look beyond race, gender and religious bias to tell stories with a social conscience. Her research ranges from debates among Muslims about the proper practice of Islam in the modern world to sexualities, gender, and the body in South Asia. Her most recent book, *Wedlocked: Halberstam is the author of five books including: Sex, Gender, and the End of Normal* Beacon Press, and has written articles that have appeared in numerous journals, magazines and collections. His publications include *Crip Theory: His next book, Crip Times: Her scholarship spans the domains of law, politics, the family, sexuality and gender, with a specific focus on the creation and maintenance of social classifications*. Her first book, *Raising the Transgender Child: Being Male or Female in the Twenty First Century*, is an ethnographic and interview-based study of the first generation of families affirming and facilitating gender nonconformity in children. She has research and teaching interests in the sociology of family, race, gender, sexuality, qualitative methods, aging, and adolescence. Her first book, *Invisible Families: Gay Identities, Relationships and Motherhood among Black Women* California Press, examined the intersection of race with sexual orientation for family-building and lesbian identity among African-American women. Zanele Muholi MuholiZanele , a photographer and self-proclaimed visual activist, explores black lesbian and gay identities and politics in contemporary South Africa. Chan School of Public Health. He is also an Affiliated Research Scientist at The Fenway Institute where he leads a national and global portfolio of community-based transgender health research. She is the author of two books, *Queer Latinidad: Building on this work, he became an expert on the burgeoning movement for corporate board quotas for women, for which he received a Fulbright and presented his work at the French National Assembly*. His current work uses critical gender theory to pull apart the category of women in the corporate sector. His research and teaching expertise include cultural theory, queer and transgender theory and history, Africana studies, performance studies, and popular culture. *Black Sexuality on the Down Low* University of Minnesota Press, , traces the emergence and circulation of the down low in news and popular culture. His second book, tentatively entitled *Black on Both Sides: Race and the Remaking of Trans History* is forthcoming in Karess has years of experience working in political campaigns on LGBTQ rights and in both intercollegiate and professional sports. They earned degrees from both University of Maryland and Columbia University. She is a feminist science studies scholar whose research addresses the naturalization of coupled forms of social belonging and the conditions of possibility for the emergence and sustainability of alternate forms. Her area of interests include: He specializes in exploring the psychological, social, and cultural contexts that shape individual and

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community-level health outcomes. He spent eight years as a GLAD lawyer doing litigation and legislative advocacy for LGBT elders, family law and parentage rights, employment benefits, transgender rights, and marriage equality, before becoming the Executive Director in For a map of on-campus gender neutral restrooms, please click [here](#). For disability access map, please click [here](#). The venues are wheelchair accessible.

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Chapter 3 : Jennifer C. Nash | S&F Online | Polyphonic Feminisms

In lieu of an abstract, here is a brief excerpt of the content. 38 3 Queer Legal Victories Intersectionality Revisited Darren Rosenblum In my article "Queer Intersectionality and the Failure of Lesbian and Gay "Victories," I merged queer and intersectionality theories to critique four lesbian and gay legal "victories." 1 I argued that queer identity intersected with other.

Share by email While traditional diversity and inclusion frameworks have helped bring more diverse talent into organizations, what got organizations here will not get them where they want to be. An intersectional approach that reaches all facets of corporate life is often more fruitful. While the world is more diverse than ever, the number of minorities and women moving up the corporate ladder remains dismal in corporate America. The data tell the story: In , Fortune CEOs were 95 percent white, 4. A New Model of Inclusion. In other words, if individuals cannot be their authentic selves in their organizations, they will not be as engaged, will not thrive, and may in fact leave. In this article, we pivot from looking at the singular dimension in which women and minorities often cover, to looking at the multiple identities of individuals in the workplace. In doing so, we will attempt to answer these questions: How can leaders engage employees across difference and in the multiple ways they define themselves in a manner that promotes common ground? The s saw more women leaving the home and entering the workforce, forcing companies to take a hard look at barriers to success based on gender. Additionally, the government enacted expanded protections for veterans in the s. The Americans with Disabilities Act was enacted in , compelling companies to change their policies and practices to accommodate this large and underrepresented population. In the s, the lesbian, gay, bisexual, and transgender LGBT community was increasingly added to the conversation on corporate diversity. It was also around this time that the discussion of inclusion began to take shapeâ€”the notion that bringing diverse talent on board is not the same as ensuring that those individuals feel included. These few highlights bring us to where organizations are today. Corporations have clearly defined particular groups for purposes of running diversity initiatives: Yet, paradoxically, it is because of this categorizationâ€”so necessary to achieve legal and societal gainsâ€”that corporations are now left with programs and initiatives that have segmented the identities of employees in the workplace. The way organizations have traditionally grouped women and minorities is not consistent with the true nature of diversity. While corporations have historically addressed diversity by putting a zoom lens on single-axis attributes of minorities, it is now time to widen the aperture to include a broader view of the richness of human experience. This particular conversation is coming to the fore, in part, because of the increasing number of Millennials in the workforce, who are generally more focused on being valued for the multiplicity of their identitiesâ€”their whole selfâ€”as opposed to just those conventional delineations to which they belong. The young actress does not deny her gayness or her blackness she talks openly about both , but she refuses to make just those threads the crux of her identity. The realities facing employers today is that Millennials will comprise more than 50 percent of the workforce over the next four yearsâ€”and, as a generation, they are rejecting the notion of being identified by any one dimension, especially race, gender, and sexual orientation. Given these demographic trends, diversity among Millennials and their children will only increase over time. This requires a drastic shift in the expectations and competencies of leaders and the cultures they create. An expanded view of inclusion The term intersectionality defines the notion that social identities, such as race, gender, sexuality, class, marital status, and age, overlap and intersect in dynamic ways that shape each individual. In other words, all of us possess more than one social identity that is, an unmarried Asian female over 40 is at once unmarried, and Asian, and female, and over It also addresses the way in which Millennials are eschewing labels in favor of a broader notion of self and authenticity. Discrimination, like traffic through an intersection, may flow in one direction, and it may flow in another. If an accident happens in an intersection, it can be caused by cars travelling from any number of directions and, sometimes, from all of them. For example, one cannot be gay or disabled or a veteran without also possessing a gender

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and a race. These components of identity are interrelated, and their workings contribute to how each identity is experienced within the individual and in the broader community. Individuals who share one identity may have vastly different interests because of their other, divergent identities. By way of illustration, a gay veteran who belongs to a gay veteran group may have very different objectives than a straight veteran who is part of a non-gay veteran group, even though both share the underlying veteran identity. Further, intersectionality is not just applicable to minorities. In other words, we all inhabit multiple worlds, and everyone is diverse. Put another way, the very act of naming or categorizing group identities has the paradoxical effect of excluding or downplaying other intersecting identities of the individual members of that group. So how can corporations successfully address this Catch? How can leaders engage in building inclusive cultures that leverage employee potential at work? However, EQ alone is not enough to allow true success in handling the complexities of diversity and inclusion. It is necessary to go one step further, and ask our leaders to become more emotionally mature by employing certain components of EQ. Emotionally mature leaders possess qualitative skills that help foster a nuanced and inclusive environment, including the competency to talk across difference and to build emotionally intelligent components into the cultural dynamics of their teams, business units, and organizations. Indeed, emotionally mature leaders do not just know themselves EQ, but have the capacity to engage others in dialogue and create cultures and teams based on varied experiences and identities EM. In this context, EM means building on three specific components of EQ: Such a leader will check himself or herself, and remain proactively aware of the fact that he or she will not know much about an individual at first glance for example, he or she will not assume that an applicant for an executive assistant position cannot perform the job because the applicant does not have full use of both arms. Doing this will enable them to appreciate empathetically the nuances within each individual that make up his or her authentic self. It will also allow leaders to avoid the trap of accepting difference at what looks like face value. The last of the three components of an emotionally mature leader, self-regulation, is key to bringing self-awareness and empathy together in an externally facing manner that proactively seeks to eliminate unconscious bias. Once one is aware of unconscious bias or an effect on others self-awareness, one must consciously regulate behavior and effect positive change self-regulation. Covering is a defense against implicit demands for conformity, which are frequently transmitted unconsciously by leaders who lack awareness about how their actions are received. Emotionally mature leaders sense when others are covering for them and proactively address it with authentic exchanges tailored to the circumstances. Being an emotionally mature leader with respect to diversity and inclusion also means considering both visible and non-visible identities. Should I walk in the room and leave the gay out of the room, or leave the black out of the room? I think the way to talk about being black and gay is to talk about being whole, being a whole being. Some might argue that practicalities require that organizations prescribe which identities to privilege. While it is true that one cannot take a dance class and attend a work conference simultaneously, identities are generally inhabited all at once within the individual for example, one cannot be only either a veteran or a woman if one is in fact a woman veteran. Any corporate framework that creates groupings will always run the risk of losing, literally or metaphorically, those who cross borders and are outside of the prescribed lines. Such a framework will promote common ground among different groups by proactively allowing for more crossover among a multitude of identities. From categories to completeness: Revealing the whole self through personal narratives and authenticity Emotionally mature leaders are comfortable with proactively talking across difference and initiating conversations around intersectionality with their staffs and teams. In fact, such leaders actively make space for such dialogues and invite them consistently into team cultural dynamics. Doing this requires purposeful behavioral changes relating to self-awareness, empathy, and self-regulation. First, a leader must move from internal self-awareness to an active demonstration of that awareness by sharing his or her own story and talking about not just what he or she is, but who he or she is and how that informs his or her leadership. Second, the leader must actively engage empathy to communicate with others about their own experiences. Corporations are encumbered around difference because of our fears of running afoul of Equal Employment Opportunity EEO

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laws, and empathy in how we inquire about difference goes a long way in bridging this divide. And third, after sharing his or her story and encouraging others to share theirs, a leader can employ self-regulation by building teams consciously and in a diverse way. By making these critical behavior changes, a leader can naturally disrupt any unconscious bias or unintended consequences by moving from an inward-facing mentality to an externally facing one. This newfound awareness can then be applied to future actions and dialogues around difference. And in many respects, binaries are a useful and implicit function of human nature that help us make sense of the world and our surroundings. Will that dog bite me or lick me? Is my new colleague an ally or a competitor? These immediate snap impressions are examples of how humans create and sustain binaries sometimes rooted in unconscious bias in our everyday lives. The same is true when we try to understand and appreciate the nuances of intersecting identities. As humans, we see someone, unconsciously group what we see, and thus box that person into an identity—one with which he or she may not agree. But because intersecting or contradicting ideas can rarely be fully grasped at first blush, sometimes the only means for assessing a situation in a more nuanced manner and appreciating its complexities is to enter into a personal dialogue with others. Our first impressions are sometimes correct; sometimes we truly get the other person. The ability to overcome this tendency requires both emotional maturity and an understanding of the importance of personal or uncovered narrative. In this new leadership paradigm, leaders who share their uncovered narratives help foster a culture where others also feel safe being authentic. This is not to say that being uncovered means oversharing or being inappropriate. Instead, it means being at ease with sharing those parts of oneself that, if hidden, do not allow people to perform at their best, thereby negatively impacting both them and the organization where they work. The intersection of analytics and culture While storytelling implies face-to-face encounters and sharing, intersectional analytics can be used to help facilitate meaningful insights and hold leaders accountable for inclusive behavior that values compound identities. One advanced technological solution could be an inclusion index, a personalized digital dashboard that graphically represents inclusion analytics and seeks to illuminate the potentially unconscious effect the individual is having on others by offering empirical evidence of how we interact with the workplace—for instance, with whom we choose to work, whom we hire, whom we promote, whom we terminate, and so on. In many instances when gaps are identified, it may be the result of circumstances having little, if anything, to do with unconscious bias and its effect that is, the pool of individuals available to be staffed on a given team happens to all look alike. Thus, these metrics are meant to give the data points for each leader and his or her organization to critically examine whether there are potential issues. If an organization does not have such a tool or the means to acquire one in the near term, it is possible to track the same intersectional analytics through other means, such as periodic employee surveys that tie results to teams and leaders. For example, a company might capture data on team composition for instance, to analyze aggregated information that is legally permissible to share on attributes such as race and gender ; how much time off employees take; personality profiles like Myers-Briggs, the Uncovering Talent analytic instrument, 39 and Business Chemistry; 40 interests and skill sets; flexible work requests; stretch assignment wishes; goals; community engagement; and counselors or mentors. In an effective survey effort, because employees are given the option and highly encouraged to self-identify those parts of themselves that are uniquely important to them, the analytics captured are relevant to the whole person as opposed to just one marker of visible identity such as race. The multidimensional survey data can then be tied to teams and leaders in a manner that allows for a holistic measure of inclusion grounded in intersectionality. Everyone on her team has the same Myers-Briggs profile; individuals on her teams forfeited most of their vacation time last year; no requested flexible work arrangements or stretch assignments were granted; and everyone she is mentoring is a straight white female who went to an Ivy League school—just like her. Because potential unconscious bias and its impact are unknown to the individual possessing it, the use of analytics is needed to consolidate and graphically demonstrate potential blind spots. Inclusion analytics enables a new sort of critical self-analysis, which we believe will help herald in a culture in which individuals proactively act in more inclusive ways and diversify their networks in a well-rounded manner that goes

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beyond single-axis binaries. Any gaps identified may have a myriad of underlying reasons beyond the reach of the individual being measured that is, a male-dominated department in a historically male field. In the first year in which analytics are reported, leaders will be able to see the makeup of their teams in a multi-dimensional manner. By its third year, a sustained analytics program action may provide actionable information to executive leadership or the legal group on whether they need to address remaining or worsening issues—and how. Or, if metrics continue to show that a particular department head is staffing only white individuals on his or her teams when 50 percent of the office is composed of racial minorities, his or her compensation and performance review could be negatively impacted and the legal group may be brought in to examine whether underlying issues of discrimination exist. To do this, it is time to refresh corporate efforts by taking an intersectional approach that will seamlessly reach all facets of corporate life. It will mean critically revisiting topics such as whether the existence of employee resource groups and targeted diversity programs are, paradoxically, non-inclusive. By following an intersectional and emotionally mature approach to inclusion, an organizational culture that supports human flourishing and authenticity can naturally and sustainably grow. Semiotexte e Foreign Agent Series,

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Chapter 4 : Project MUSE - Queer Mobilizations

The intersectionality of queer identity is the key blind spot in the litigation model. The queer continuum, a re-conceptualization of Adrienne Rich's lesbian continuum, delineates the spectrum of.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: This chapter applies a queer intersectional analysis to more recent queer legal successes, interrogating both their utility and some of the queer critiques that have greeted them. In , the U. Supreme Court reversed *Bowers v. Hardwick* in *Lawrence v. Texas*, finding that state regulation of private sexual conduct violated the U. A queer intersectional analysis remains vital. Time has proven the accuracy of an expansive and fluid understanding of sexuality, both as borders dissipate and as younger individuals battle heterosexism while refusing to be confined to established identity categories. As in the mids, articulating queer legal needs and assessing whether these cases adequately reflect the breadth of these needs require probing analysis. In that period, the case, *Braschi v.* Although litigation continues to exhibit marginalizing and essentializing propensities that render it an incomplete impetus for queer social change, accounting for these limits does not obligate us to take an exclusively critical posture toward legal developments. Litigation should not define strategy, but in concert with political action, litigation can and does play an important role in advancing queer legal needs. Part I of this essay introduces some of the theories still relevant to a queer intersectional critique. Part II briefly considers *Lawrence*, *Goodridge* , and other state Supreme Courts cases and the progress and constrictions they represent from various queer perspectives, including those of poor queers, queers of color, sexual subversives, and gender subversives. Part III assesses the implications of this critique for the relationships among queer communities, litigation , and broader goals of social justice. Queer Theories Queer identity intersects with sex, race, class, sexual practice, and gender preference. A continuum of queer identity reflects this fluidity of identity elements. The rehabilitation of the word has been a largely successful endeavor, as queer projects have established themselves at U. You are not currently authenticated. View freely available titles:

Chapter 5 : Darren Rosenblum | Pace Law School

For the fall semester, Professor Rosenblum is a Wainwright Fellow at the Faculty of Law of McGill University in MontrÃ©al, QuÃ©bec. Professor Darren Rosenblum joined the Pace Law faculty in , and became a full professor in

Chapter 6 : Queer Mobilizations: LGBT Activists Confront the Law - Google Books

IN MY article "Queer Intersectionality and the Failure of Lesbian and Gay "Victories," I merged queer and intersectionality theories to critique four lesbian and gay legal "victories."Â¹ I argued that queer identity intersected with other identity characteristics, yielding queer communities whose diverse needs reflect their various class, race, gender, and sex identifications.

Chapter 7 : Queer Intersectionality and the Failure of Recent Lesbian and Gay \u22Victories\u22 - CORE

Queer legal victories: intersectionality revisited / Darren Rosenblum. Intimate equality: the lesbian, gay, bisexual, and transgender movement's legal framing of sodomy laws in the Lawrence v. Texas case / Nicholas Pedriana.

Chapter 8 : In honor of Adrienne Rich | Feminist Law Professors

Queer Intersectionality Revisited: Expanding Legal Victories, in QUEER MOBILIZATIONS: LGBT ACTIVISTS C

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*ONFRONT THE L AW (Anna Maria Marshall and Mary Bernstein, eds.) (NYU Press) Loving Gender Balance:
Reframing Identity-Based Equality Remedies, 76 F ORDHAM L AW R EVIEW*