

QUEER THEORY: A CRITICAL ANALYSIS OF ITS IMPLICATION IN ART HISTORICAL READINGS

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Abstract

In general, Queer theorists suggest destabilizing hegemonic cultural ideals of normalcy. In carrying out this project, they have in the humanities (and in some areas of the social sciences) brought a constructivist view of social thinking that denatures all human experience to domination and reaches a level of approval for an indeterminacy that rejects all claims of identity the emphasis on far-reaching cultural experiences at the expense of political analysis and action, and promotes a historicism that relativizes all thought and culture. Queer theory reminds us to conscientiously study the diversity among sexual minorities and recognize the discontinuity of experience through time and across cultures. In its attempt to build and represent a unified collective issue, gay politics ignores sociocultural differences, historical changes, and multiple identities. Queer theory corrects these evasive maneuvers, affirming the central idea of political practice that "all politics is local," and promoting rhetorical sensitivity to a multitude of listeners in the gay "community." In addition, queer theory reinforces a central message of all rhetorical theorists that activists should remember: verbal expression is persuasive and behavior modifying.

Keyword: Queer, LGBTQ, Gender study, Art History, Contemporary theories, Postmodernism, Sexuality, Contemporary Art

1.INTRODUCTION

Queer theory is a set of ideas loosely referred to as postmodern or poststructuralist, which were originally applied in a special way to gender and, more recently, to sexuality. The basic features of queer theory are:

(1) All categories are counterfeits, especially if they are binary and describe sexuality.

(2) All statements about reality are socially constructed.

(3) All human behavior can be understood as a textual meaning.

(4) Texts form discourses that are exercises of power / knowledge and, if properly analyzed, reveal power relations within historically located regulatory systems.

(5) The deconstruction of all categories of normality and deviation can best be achieved by strangely reading performative texts ranging from fiction (professional, popular, and fiction) to other cultural expressions (geographic distribution, piercing, sitcoms, and sadomasochistic utensils).

In general, Queer theorists suggest destabilizing hegemonic cultural ideals of normalcy. In carrying out this project, they have in the humanities (and in some areas of the social sciences) brought a constructivist view of social thinking that denatures all human experience to domination and reaches a level of approval for an indeterminacy that rejects all claims of identity the emphasis on far-reaching cultural experiences at the expense of political analysis and action, and promotes a historicism that relativizes all thought and culture. Queer theory reminds us to conscientiously study the diversity among sexual minorities and recognize the discontinuity of experience through time and across cultures. In its attempt to build and represent a unified collective issue, gay politics ignores sociocultural differences, historical changes, and multiple identities. Queer theory corrects these evasive maneuvers, affirming the central idea of political practice that "all politics is local," and promoting rhetorical sensitivity to a multitude of listeners in the gay

"community." In addition, queer theory reinforces a central message of all rhetorical theorists that activists should remember: verbal expression is persuasive and behavior modifying.

The queer theory says that "ideas are weapons". Finally, queer theory affirms the valuable concept that man, as an "interactive species," should be enabled to independently re-create and fully realize himself, if for no other reason than humans can be prevented, by self-invention to respond to classification systems. After all, it is a policy goal to channel and appreciate the inevitable.

Queer theory has recently been heavily criticized for its academic recognition. This critique implies that queer theorists, in their radical nominalism, ignore the material world of actual persons and relationships and instead focus on the grammatical and semantic analysis of texts and the conditions of reception consumption in order to divert attention from economic inequality and actual exploitation conditions. Critics also suggest that queer theory, in spite of or because of its historicism, transforms fashion change into significant changes in epistemology, obscuring the continuity of human experience across time and cultures, and giving gay men and lesbians the benefit of a story and a story universality is probably justified in reality. For example, by ignoring politics for other aspects of culture, queer theorists may place cross-dressing heavy metal performances on the same level as Supreme Court decisions. Queer theory is also criticized for avoiding the reality of core identities by transforming them into mere subjectivities and thereby deviating from human experience and intuition.

The presentation of queer theory, another indictment, is incestuous in terms of quotes, dogmatic in thought, and impenetrable in style and vocabulary. Canonical texts from Queer Studies by Foucault, Lacan, Derrida, Butler, and Sedgwick are repeatedly rewritten with increasing darkness, which is not required for works that are already remarkably dark. Important gaps in thinking are masked by repeated assertions of formulas advanced as dogma. Incredibly entangled sentences are often littered with unknown words, neologisms, and familiar words.

According to some critics, queer theory has had a number of detrimental effects on gay politics, shifting attention from the materiality of actual social conditions

to language, from the body's disruption of violence to the disruption of homophobic achievement.

The claim is made that the interest of recurring issues in homosexual politics, which are really important, is taken away.

In particular, queer theory erases gay identity, thereby weakening social justice and civil rights movements. It creates a sense of futility in terms of improving conditions for sexual minorities and strengthens the sense of division that is already widespread among gay lawyers. According to some critics, queer theory reinforces the misunderstanding between the ivory tower and the street, between academics who should be among the speakers for gay interests, and gay activists and their constituencies. Queer theory is also criticized because it has not recognized that politics is just as much a part of culture, and even of popular culture as performance art and sit-coms. Finally, queer theory, through its emphasis on individualism and the creation of self through consumption practices, empties the pool of those who may be engaged in the pursuit of a common good. One of the ways in which queer theory could be changed and expanded to make it more useful for communicating political issues and programs is to engage more with the material world and with a policy that has real causes and risks. This would include recognizing that diversity involves uneven progress (by geographical location and local culture) in terms of awareness, audience and issues. Such a move would emphasize the need to adapt messages to individuals who are hardly modern, let alone post-modern. More attention could be devoted to scrutinizing a historical record that could show in their details an enabling historical and cultural continuity in gay and lesbian communities. The male gender theory as an independent enterprise has largely focused on social, literary and historical accounts of the construction of male gender identities. Such work generally lacks an activist stance of feminism and serves primarily the prosecution and not the validation of male gender practices and masculinity. The so-called "Men's Movement", which was inspired by, among others, Robert Bly, was more practical than theoretical and had only limited influence on the gender discourse. The impetus for the "men's movement" was, above all, a response to the critique of masculinity and male supremacy that runs through feminism and the upheaval of the 1960s, a time of crisis in American social

ideology, in which the role of the sexes had to be reconsidered.

The male identity and the theory of the male sex, which have for a long time served as the "object" of Western thought, are waiting for a serious investigation as a special and no longer generally representative field of research.

Much of the theoretical energy present in male gender theory is based on its ambiguous relationship to the field of "queer theory." Share many of its concerns with normative definitions of man, woman, and sexuality.

"Queer Theory" questions the established categories of sexual identity and the cognitive paradigms that are generated by the normative (ie, "normal") sexual ideology. "Queer" becomes an act that transcends the stable boundaries of sexual identity, vice versa, counterfeit or otherwise criticized. Queering can also be used for all non-normative sexualities and identities. All of this is viewed by the prevailing cultural paradigms as strange, strange, unfamiliar, transgressive, strange - in short, strange. Michel Foucault's work on sexuality anticipates and informs the queer-theoretical movement in much the same way that his writings on power and discourse have laid the foundation for the "new historicism" actually created by the suppression of the homoerotic possibility. Eve Sedgwick is another pioneering theorist of queer theory, and like Butler, Sedgwick claims that the dominance of heterosexual culture hides the widespread presence of homosexual relationships. For Sedgwick, the standard histories of Western societies are presented solely in terms of heterosexual identity: "inheritance, marriage, dynasty, family, domesticity, population," and therefore the idea of homosexual identity in this context is already problematic.

2.HISTORY AND APPLICATION

The flexibility of the English language, combined with the conversion of common words into jargon, requires some teeth. Queer can be an adjective, a noun or a verb. In common usage it is most often an adjective that means "not normal" or especially not heterosexual. The word has a negative connotation, especially in school (D 'Augelli, 1989a, 1989b; D' Augelli and Rose, 1990 Herdt and Boxer, 1993; Rhoads, 1994; Chandler, 1995; Due, 1995; O'Connor, 1995).

Queer, as operationally defined by Doty (1993), is "a property that refers to any expression that can be characterized as contra-, non- or anti-straight", which serves to identify people less as forms of communication, and the positions that inform this expression. However, in the past decade, the adjective has been used more and more as a substitute for gays and lesbians to include others whose sexuality and / or gender excludes the society of "normal" bisexual and transgender people (Warner 1993; Rhoads 1994 Penn, 1995).

But queer has developed a meaning that goes beyond its use as inclusive categorization. as a noun, the word can be used to refer to a word contained in the marginalized group - a queer.

Often there is a political ideology or intention when using that word, which is partly based on the decision to counter discrimination and profess a collective identity based on being marginalized on the basis of one's own sexuality instead Identify gender and subject matter only through discrimination (Rhoads, 1994, 1997; Jogose, 1996). In a sense, such a bit of weirdness is not about a lack of anything (a lack of heterosexuality) (Hocquenghem, 1978), but about the presence of something that longs for same-sex experiences, a position outside of normal everyday life which deviates from the norm. It is a term that, due to its use, raises the question of "conventional understanding of sexual identity through deconstruction of categories, opposites, and equations that support them" (Jagose, 1996). As Honeychurch (1996) summarizes: "It may be" strange "in the broader sense that most opportunities arise to name and declare a number of positions that arise from the range of sexual differences."

Ettinger (1992) sees these transformations as "discursive strategies that reject and transform the categories of hostile and hegemonic heterosexual discourse". In fact, Ablove's (1995) descriptions of his queer disciples, whether intended or not, show that many of today's non-heterosexual students have postmodern responses to the position and ability to name themselves: '[Q] ueer disciples think That this is not the case and can not be something like authenticity, and certainly it does not exist and can not be something like "authentic lesbian sexuality" (Ablove, 1995).

As a critical theory, Gender Studies and Queer Theory explore questions about sexuality, power, and marginalized populations in literature and culture.

Much of the work in Gender Studies and Queer Theory, influenced by feminist criticism, stems from the poststructural interest in fragmented, de-centered knowledge building (Nietzsche, Derrida, Foucault), language (character signifier decomposition), and psychoanalysis (Lacan).

A major concern in gender research and queer theory is the way in which gender and sexuality are discussed: "Because this work [feminism] effectively changed what teachers taught and what the students read, there were some feminists a sense critics that ... it was still the old game when it just needed a new game, arguing that to counter the patriarchy, one had to think not only of new texts, but in a radically new way think about it "(Richter). A critic who deals with gender studies and queer theory may even feel uncomfortable with the binary representation that many feminist scholars have made between male and female: "Cixous (after Derrida in *Of Grammatology*) sets up a series of binary antitheses (active / passive, Sun) Each pair can be analyzed as a hierarchy in which the first term represents the positive and the male and the second the negative and feminine principle "(Richter).

Many critics who work with gender and queer theory are interested in the division of binaries such as male and female, the intermediate stages (even after Derrida's interstitial knowledge structure). For example, Gender Studies and Queer Theory claim that cultural definitions of sexuality and what it means to be male and female are in flux: "... the distinction between" male "and" female "activities and behavior is constantly changing, so that women who wear baseball caps and caps ... may be considered by some heterosexual men to be spiky sexy than those women who wear white coats and gloves and humbly look down "(Richter).

In addition, Richter reminds us that the biology of man and woman becomes more and more complex and dull with increasing knowledge of our genetic structure: "Even the physical dualism of sexual genetic structures and body parts collapse, considering these cases - XXY syndromes "Natural sexual bimorphisms, as well as surgical transsexuals - who resist attempts at binary classification".

3.TYPICAL QUESTIONS

In the strange study or consideration of works of art or literature, certain elements and ways are essential.

- Which elements of the text can be perceived as male (active, powerful) and female (passive, marginalized) and how do the characters support these traditional roles?
- What support (if any) receive elements or characters that challenge the male / female binary? What happens to these elements / characters?
- What elements in the text are in the middle between the perceived male and female binary representation? In other words, which elements have both characteristics (bisexual)?
- How does the author present the text? Is it a traditional story? Is it safe and powerful? Or is it more hesitant or even more collaborative?
- What does the politics (ideological agendas) of certain gay, lesbian or queer works look like and how does this policy manifest itself in ... the thematic contents or representations of their characters?
- What is the poetics (literary instruments and strategies) of a particular work for lesbians, gays or gays?
- What contributes to our knowledge of queer, gay or lesbian experiences and history, including literary history?
- How are queer, gay or lesbian experiences coded in texts written by seemingly homosexual authors?
- What does the work reveal about the (social, political, psychological) homophobic operations?
- How does the literary text clarify the problem of sexuality and sexual "identity", ie the way in which human sexuality does not fall cleanly into the separate categories defined by the words homosexual and heterosexual?

In the first volume of his history of sexuality, Foucault explains how Western culture has created an intricate relationship between knowledge and sex. According to Foucault, Sedgwick further stated that sexuality, because it expresses both identity and knowledge, has become the central force of heterosexism and continued generalized and omnipresent homophobia. This homophobia is difficult to unravel, because, as Britzman explains, "every sexual identity is an unstable, changing

and fleeting construct, a contradictory and unfinalized social relationship." The understanding of sexuality as a relational construct underpins the recent work in queer theory. As a form of cultural research, queer theory recognizes the polyvalent ways in which desire is culturally generated, experienced, and expressed. As Morton suggests, "queer theory is seen as progress by opening up a new space for the subject of desire, a space in which sexuality comes first." According to Sedgwick, this means the universalization of sexuality as an analytic category. "This process, developed by Britzman, begins with the disruption of common sense about what sexuality, sexuality, pleasure, desire, and the relationships between them and the technologies to learn and apply their differences. "Queer" is not intended as a hallmark of gay, lesbian, bisexual and transgender identity. Rather, "queer" acts as a marker for interpretive work that rejects what Halley has called "the heterosexual bribe." The cultural rewards were given to those whose public self-portrayals are included in this narrow group of behaviors that are considered heterosexual identity. The possibilities for what might be considered knowledge are broadened - not only the knowledge of sexuality, but also the knowledge of how forms of desire can not be separated from processes of perception, cognition and interpretation.

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