

# SILENCES : HISPANICS, AIDS AND SEXUAL PRACTICES ANA MARIA ALONSO AND MARIA TERESA KORECK pdf

## 1: Latin American Studies

Also in *Differences* 3. 2 (): - 25 9 17 \* Daniel Balderston and Donna J. Guy Alonso, Ana Maria, and Maria Teresa Koreck. "Silences: 'Hispanics,' AIDS, and Sexual Practices. " *The Lesbian and Gay Studies Reader*.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: A Critical Review of the Literature. *Women, State, and Ideology: Studies from Africa and Asia. Lessons from Kenya and Tanzania.* University Press of America. *Post-colonialism and the Politics of Kenya. Women Who Go Out. An International Perspective,* edited by Lynellen D. *The Politics of Development Cooperation: Barkan, Joel, and Michael Chege. District Focus and the Politics of Reallocation in Kenya. Beyond the Miracle of the Market: Baylies, Carolyn, and Janet Bujra. Collective Strategies and Struggles in Tanzania and Zambia. Medicine, Tradition, and Development in Kenya and Tanzania, " The Ambivalence of Colonial Discourse. Epidemiological Reality versus Government Policy. Booker, Salih, and William Minter. The Management of Smallpox Eradication in India. University of Michigan Press. Accessed March 16, Bujra, Janet, and Carolyn Baylies. *Reaching for the Global. Forces, Connections, and Imaginations in a Postmodern World,* edited You are not currently authenticated. View freely available titles:*

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*'Within Four Walls': Brazilian Sexual Culture and HIV/AIDS / Richard Parker Ch. Silences: 'Hispanics', AIDS, and Sexual Practices / Ana Maria Alonso and Maria Teresa Koreck.*

Ranging across disciplines including history, literature, critical theory, cultural studies, African American studies, ethnic studies, sociology, anthropology, psychology, classics, and philosophy, this anthology traces the inscription of sexual meanings in all forms of cultural expression. It also contains an extensive bibliographical essay which will provide readers with an invaluable guide to further reading. Politics of Representation 1. Epistemology of the Closet, Eve Kosofsky Sedgwick 3. Deviance, Politics, and the Media, Stuart Hall 4. Why Bring It Up? From Nation to Family: Eloquence and the Epitaph: Commodity Lesbianism, Danae Clark Subjectivity, Discipline, Resistance Imitation and Gender Insubordination, Judith Butler The Uses of the Erotic The Uses of the Erotic: The Erotic as Power, Audre Lorde Looking for Trouble, Kobena Mercer The Evidence of Experience, Joan W. Is There a History of Sexuality? Androgynous Males and Deficient Females: The Bow and the Burden Strap: Just One of the Boys: Lesbians in Cherry Grove, , Esther Newton Between the Pages De-Constructing the Lesbian Body: Not Safe at All": Essential reading for anyone interested in the history of sexuality, sexual politics, and gender studies. He is the author of The Evangelist of Desire: John Wesley and the Methodists. Her book Below the Belt: Essays in Queer Reading is forthcoming from Routledge.

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### 3: Library Resource Finder: Table of Contents for: The Lesbian and gay studies reader

*Silences: "Hispanics," AIDS, and Sexual Practices / Ana Maria Alonso, Maria Teresa Koreck. From Nation to Family: Containing African AIDS / Cindy Patton. II Spectacular Logic: Sexual Indifference and Lesbian Representation / Teresa de Lauretis.*

Recensioner i media "At a moment when homosexual rights are at issue in school curricula, political party conventions, state and city referendums, religious institutions, the military, and even St. Today it is an ever-expanding and exhilarating reality: This collection provides a valuable map of this new terrain, highlighting some of its most significant features, and pointing to exciting developments. Like all good guidebooks, it encourages us to explore further, to seek out the unknown, to see the old in fresh ways, and to cherish the new and innovative. It is however an excellent compendium of an emergin field whose full scope escapes us all. He is the author of *The Evangelist of Desire: John Wesley and the Methodists*. Her book *Below the Belt: Essays in Queer Reading* is forthcoming from Routledge. *Politics of Representation* 1. Epistemology of the Closet, Eve Kosofsky Sedgwick 3. Deviance, Politics, and the Media, Stuart Hall 4. Why Bring It Up? *From Nation to Family: Eloquence and the Epitaph: Commodity Lesbianism*, Danae Clark *Subjectivity, Discipline, Resistance Imitation and Gender Insubordination*, Judith Butler *The Uses of the Erotic The Uses of the Erotic: The Erotic as Power*, Audre Lorde *Looking for Trouble*, Kobena Mercer *The Evidence of Experience*, Joan W. Is There a History of Sexuality? *Androgynous Males and Deficient Females: The Bow and the Burden Strap: Just One of the Boys: Lesbians in Cherry Grove*, , Esther Newton *Between the Pages De-Constructing the Lesbian Body: Not Safe at All": Stimpson Suggestions for Further Reading.*

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## 4: Culture, society and sexuality : a reader - JH Libraries

*This work offers an introduction to the central debates in sexuality research. Among the issues examined are the social and cultural dimensions of sex, human sexuality and sex research.*

Kincheloe and Shirley R. Steinberg -- Lesson Plans from the Outer Limits: Chapter II Ivor F. Berry -- Nurturing the Imagination of Resistance: Guerrillas in our Midst-- RE dux: Dohrer -- A Textbook for Everyone: Pushkin -- Teacher Says: Politics of Representation 1. Epistemology of the Closet, Eve Kosofsky Sedgwick 3. Deviance, Politics, and the Media, Stuart Hall 4. Why Bring It Up? From Nation to Family: Eloquence and the Epitaph: Commodity Lesbianism, Danae Clark Subjectivity, Discipline, Resistance Imitation and Gender Insubordination, Judith Butler The Uses of the Erotic The Uses of the Erotic: The Erotic as Power, Audre Lorde Looking for Trouble, Kobena Mercer The Evidence of Experience, Joan W. Is There a History of Sexuality? Androgynous Males and Deficient Females: The Bow and the Burden Strap: Just One of the Boys: Lesbians in Cherry Grove, , Esther Newton Between the Pages De-Constructing the Lesbian Body: Not Safe at All": Contradictions of New Careers 3. Pathways to Community Work 5. Dynamics of Race, Class, and Feminist Praxis 7. Amending the War on Poverty E. Maximum Participation Movement, Philadelphia Reviews "At a moment when homosexual rights are at issue in school curricula, political party conventions, state and city referendums, religious institutions, the military, and even St. Today it is an ever-expanding and exhilarating reality: This collection provides a valuable map of this new terrain, highlighting some of its most significant features, and pointing to exciting developments. Like all good guidebooks, it encourages us to explore further, to seek out the unknown, to see the old in fresh ways, and to cherish the new and innovative. It is however an excellent compendium of an emergin field whose full scope escapes us all.

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## 5: AIDS Narratives - University of Warsaw

*Silences: 'Hispanics', AIDS, and Sexual Practices Ana Maria Alonso & Maria Teresa Koreck; HIV, Heroin and Heterosexual Relations Stephanie Kane; Part 6: Sexual Meanings and HIV/AIDS Prevention:*

This course is not currently conducted! A Memoir of Disintegration Promiscuity, Desire and American Gay Culture. Edinburgh University Press, , Duke University Press, The University of Chicago Press, , Stanford University Press, Type of course elective courses Learning outcomes Students will become acquainted with the history of the AIDS epidemic in the US, especially its targeting of the gay male population, and with the range of responses which this community has made, in terms of both political activism and cultural production. Students will become expert in reading texts that express mourning as well as a sense of righteous anger at ways in which mourning may be frustrated by homophobia. Students will develop an attitude enabling them to empathically comprehend experiences and viewpoints which may be different from theirs. Assessment criteria Students will write a mid-term and a final test consisting of text recognition questions and short answers. A term paper on a topic to be determined with the teacher is optional but it is required for those desiring the highest grade. The Body of this Death. San Diego, New York, London: Harcourt Brace and Company, The View from Here , dir. The Married Man Sketches from Memory With drawings by Hubert Sorin. New York, HarperCollins, Close to the Knives. Additional information Additional information registration calendar, class conductors, localization and schedules of classes , might be available in the USOSweb system:

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### 6: The Lesbian and Gay Studies Reader: 1st Edition (Paperback) - Routledge

*Bibliography of Sexuality Studies in Latin America* Alonso, Ana MarÃ-a, and MarÃ-a Teresa Koreck. "Silences: 'Hispanics,' AIDS, and Sexual Practices." IN.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Daniel Balderston and Donna J. Os populares e o cotidiano do amor no Rio de Janeiro da Belle Epoque. Rio de Janeiro: Editora Paz e Terra, Hacia la destrucción de los mitos. Ediciones del Ser, Acosta-Belen, Edna, and Christine E. Researching Women in Latin America and the Caribbean. Adam, Barr y D. Homosexuality without a Gay World. Putting Flesh Back on the Object. A Cartography of Homosexual Identity and Behavior. Also in Differences 3. Also in Differences 1 Sexo, trabajo y marginalidad urbana. Engendering Democracy in Brazil: Princeton University Press, Writings by Dykes, Queers and Lesbians. Creative and Critical Perspectives by Women of Color. Aunt Lute Press, La educación que siempre ocurre. Arce, Andres, and Mbdesto Elizeche Almeida. La violación sexual en el Paraguay: Aspectos psicologico, social y juridico. Male Sexual Ideology and Morality. Essays in Honour of Fredric Barth. La creación del imaginario del futbol argentino. Anthropology and the Multiplicity of Writing. Scandinavian University Press, Argiellès, Lourdes, and B. Mujer, sexualidad y ley. Unidad de Psicoterapia y Sexualidad Humana, Arriazola Alfaro, Mario. El linocinio en el derecho nacional y la represión de la trata de personas y de la explotación de la prostitución ajena. Homosexual Panic and the Origin of Writing in Borges. Historia de la sensibilidad en el Uruguay. You are not currently authenticated. View freely available titles:

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## 7: Project MUSE - Sex and Sexuality in Latin America

*This study is the first to apply the econometric tools developed in the study of race and gender discrimination to the newer question of sexual orientation discrimination. Analyzing pooled data from a national random sample, the General Social Survey, the author finds that gay and bisexual.*

Ranging across disciplines including history, literature, critical theory, cultural studies, African American studies, ethnic studies, sociology, anthropology, psychology, classics, and philosophy, this anthology traces the inscription of sexual meanings in all forms of cultural expression. It also contains an extensive bibliographical essay which will provide readers with an invaluable guide to further reading. Winkler, Monique Wittig, and Yvonne Yarbro-Bejarano Reviews "At a moment when homosexual rights are at issue in school curricula, political party conventions, state and city referendums, religious institutions, the military, and even St. Today it is an ever-expanding and exhilarating reality: This collection provides a valuable map of this new terrain, highlighting some of its most significant features, and pointing to exciting developments. Like all good guidebooks, it encourages us to explore further, to seek out the unknown, to see the old in fresh ways, and to cherish the new and innovative. It is however an excellent compendium of an emergin field whose full scope escapes us all. Politics of Representation 1. Epistemology of the Closet, Eve Kosofsky Sedgwick 3. Deviance, Politics, and the Media, Stuart Hall 4. Why Bring It Up? From Nation to Family: Eloquence and the Epitaph: Commodity Lesbianism, Danae Clark Subjectivity, Discipline, Resistance Imitation and Gender Insubordination, Judith Butler The Uses of the Erotic The Uses of the Erotic: The Erotic as Power, Audre Lorde Looking for Trouble, Kobena Mercer The Evidence of Experience, Joan W. Is There a History of Sexuality? Androgynous Males and Deficient Females: The Bow and the Burden Strap: Just One of the Boys: Lesbians in Cherry Grove, , Esther Newton Between the Pages De-Constructing the Lesbian Body: Not Safe at All": He is the author of The Evangelist of Desire: John Wesley and the Methodists. Her book Below the Belt: Essays in Queer Reading is forthcoming from Routledge.

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8: "Local and Global: AIDS Activism and Feminist Theory." | Katie King - [www.enganchecubano.com](http://www.enganchecubano.com)

READINGS. Alonso, Ana Maria and Maria Teresa Koreck. "Silences: 'Hispanics,' AIDS, and Sexual Practices" in Abelove et al., *The Lesbian and Gay Studies Reader*, New.

AIDS Activism and Feminist Theory Katie King The juncture between all of these interests is comprised of the differential form of oppositional consciousness which postmodern cultural conditions are making available to all of its citizenry in a historically unique democratization of oppression which crosses class, race, and gender identifications. Its practice contains the possibility for the emergence of a new historical moment—a new citizen—and a new arena for unity between peoples [emphasis added]. I mean here to disentangle cultural feminism from its premature equation with the anti-pornography movement. I thus use the term cultural feminism to mean a sometimes essentialist and sometimes anti-essentialist synthesis of identity politics and sex radical productions of feminist and gay culture. We see lesbian interests in AIDS activism producing a new community with gay men, and lesbian interests in safe sex redefining lesbian sex practices and meanings. The flows of capital that appear to be linked to gay urban formations, intervening into family forms of organization, intersect with flows of sexual repression and license. International feminists begin to understand that lesbianisms in specific cultural locations are subject to multinational reception. In any case activism is always mired in theory, whether it knows it or not, whether it deploys theory self-consciously or not. I am less comfortable than Sandoval with such assertive utopianism, and tend more to emphasize a range of complex contradictions, as if they could be shorn of either celebration or denunciation. But I know they cannot be. I am not as single-hearted as Sandoval, although I find courage and power in her reframings. I would like to, but I cannot believe this is true. To illustrate these concerns I take two visual emblems. The first is a work of international art activism by the Japanese artist Masami Teraoka. It ambivalently and carefully paints out uniquely postmodern interests that are not yet decidedly politically progressive or recuperative yet nonetheless require our intervention and recognition. Its humor depends upon and empowers uncertainty. Its ambicultural, multilingual locations are not reciprocal, but aligned along paths of commodification, the production of cultural identities in the U.S. This painting is set up as a theatrical scene, and at the top, as if the entire scene were a Kabuki illustration, four acts are narrated. The cast is named, and then the four acts are described: She holds a long scroll, on which is written: The catalog, as an object, is itself embedded in global gay formations moving along the lines of tourism and multinational capital; such formations are multiply represented and liable to multinational receptions. These productions facilitate direct action, drawing upon both gay and lesbian resources, and show how citizens can intervene in health institutions and regulatory mechanisms. Such activism has proven effective in changing the systems that produce disease as social objects, and produce drugs to manage disease. Such activism has literalized radical theoretical insights into the social construction of disease by insisting on explicitly politicizing such construction and engaging in critical attempts to participate in such construction. Crack-and-peel sticker, offset lithography. Also used as T-shirt. All of these examples reflect political realignments affected by AIDS activism, and by a new emphasis on sexual practice. In such activist engagements and political realignments, overlapping AIDS activisms challenge the use of an essentialist/anti-essentialist dichotomy modeled on simple binary distinctive features. Within particular political movements this is a dichotomy often shorn of strategic meaning and used ahistorically to process and categorize political identities, struggles, and literatures. Charges of essentialism and counter charges of anti-feminism, for example, functioned temporarily to manage political alliances and maintain boundaries in U.S. The political alliances emerging from AIDS art-theoretical activism cannot be managed within this framework. As we know, identities are produced; I would emphasize here the nodes of their dynamic political production-processes, positions, moments, chronologies, epistemologies. Education about HIV infection and AIDS internationally has underscored the global influence of historically white EuroAmerican consolidations of sexual identity, that mutual social construction through which

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heterosexuality has defined itself against homosexuality in the last century in the dominant discourses of the U. AIDS activists have pointed out how educational efforts by, for example, the World Health Organization, have often seriously misrepresented the sexual practices and behaviors currently understood to transmit HIV. Because of a debilitating fascination with the ongoing construction of a heterosexuality innocent of, yet mutually defined by, homosexuality, local sexual practices have been ignored or appropriated. In what contexts is it meaningful? Two examples will illustrate my use of these terms and suggest the rich sea of shifting political interests they represent. One genre of written AIDS discourse implicitly relies on global gay formations and local homosexualities to describe the reality and meaning of the struggle against AIDS for gay activists in specific cultures. Furthermore, the dialogue between elites and masses, or from another point of view, between cultural producers and consumers, grows ever more complex. The first are not only not socially stigmatized but indeed their honor, power, and virility are enhanced. Reporting on a study by Mexican researchers in Guadalajara, they contrast both these local sexual behaviors with those by men who engage both in insertive and receptive anal intercourse with other men. Though they suggest that these meanings are not exclusive to rural Mexico, I am calling such sexual behavior local. Their work is directly connected to education about modes of HIV transmission, and they privilege anal intercourse both as risky sex requiring protective practices and as only contingently recognized. Strangely, this seeming recovery of homosexuals does not come into play in their unproblematized acceptance of the absence of lesbianism as reported by informants. Although the AIDS education imperative may have appeared less urgent and motivated, they accept lesbianism as an unquestioned absence rather than a similarly nuanced investigation that considers practices not coextensive with identities. I said above that global gay formations are a complex mixture of transnational influences in their layered representations. Saying this, I mean explicitly not to posit a binary, abstract vs. In a materialist discourse, it requires one to ask the question: What counts as the material? My understandings of these issues are indebted to the manifestos and ruminations of the editors of and contributors to *Public Culture*, that journal engaged in transnational cultural studies whose historical reframings shift who gets to count as a center to where, why, and how they count. Given this use of layerings, global and local, I want to turn to a second ethnography that also demonstrates, as I have argued elsewhere, the growing understanding among feminists that lesbianisms in specific cultural locations are subject to multinational receptions. Robertson tells a historical story about the Tekarazuka theater: The oppositional possibilities of the Tekarazuka Revue presumably shift across historical moments; Robertson here especially refers to the context of valorized nativism in pre-World War II Japan. In the last few years materials have become available in the U. The *Women* connects materials from the U. What are the relations that permit them to exist in the U. How are they similar to and different from the series of anthologies of new lesbianisms that proliferated in the s? How do they reflect or create alliances among feminist movements? In my work on feminism and writing technologies I attempt to anchor some discussion of politicized systems of language, technology, publication, and multinational capital. Thinking in terms of layerings requires locating oneself in material systems that are dynamically modeled. Feminist debates about agency regularly polarize around how well our theoretical apparatus can adequately come to grips with the varieties of power and domination and the qualitatively different abilities of individuals and groups to make effective change in opposition to or in deployment of such power. In my work, what is at stake in describing the reconfigurations of power and the new formations of identities—which are not only individual or collective but always both, political—are the differences that make a difference, the changes that make a change. For example, consider the debate staged between Linda Gordon and Joan Scott on agency and poststructuralism in *Signs*—staged as against poststructuralist theory and against determinism on the one hand, and for poststructuralist theory and against humanism on the other. The notion of positionality makes it possible to be specific—to say, for example, that such a feminist poststructuralism has been profoundly shaped by U. The ritualized oppositions they produce in their staged debate obscure their actual practice and the theoretical reception of their work. Is it the right unit of analysis? I gave a version of this work on global gay formations and local homosexualities at an international

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feminist theory conference in Glasgow, Scotland in the summer of Is agency a reflective, retrospective category, shot through with complicity, misunderstanding, and contingency? Sandoval insists that we know agency exists: What units of analysis are shifting here, and for what historically significant reasons? Within this context, I suggest that the Gordon-Scott debate can best be understood as a putative dichotomy that resynthesizes a reshaped theoretical agency: The journal issues in which this essay figures are examples of such new provoking agencies. Looking at the writing now I can hardly bear that I cannot show it to him. Many of my thoughts in this essay have been influenced by her explications of this project. A somewhat different version of this paper will appear in *Provoking Agents: Theorizing Gender and Agency*, ed. Genders 10 Spring Robert Hurley New York: Eve Kosofsky Sedgwick wonderfully describes some of the ironies of defamiliarization when gay theorists deploy Foucaultian periodization: University of California Press, Nor do I equate cultural feminism with a much needed critique of the anti-pornography movement. Minh-ha, *Woman, Native, Other* Bloomington: Indiana University Press, ; dir. *Reassemblage*, Idera, ; dir. *Naked Spaces-Living is Round*, Idera, ; dir. See Lourdes Arguelles and B. Link, *Waves and Plagues: The Art of Masami Teraoka* Honolulu: The Contemporary Museum; San Francisco: Chronicle Books, 69; cat. Bay Press, Sedgwick 41 and See, for example, the premier issue: See Axiom 4 in Sedgwick *Genders* 5 Summer *The Women* San Francisco: Transactions of the Society for Textual Scholarship Center for Third World Organizing [n. Aunt Lute

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*Local Women, Global Science Karen M. Booth Published by Indiana University Press Booth, M.. Local Women, Global Science: Fighting AIDS in Kenya.*

Lancaster Two vignettes vividly illustrate recurring occurrences that contextual- ize and motivate my remarks in this chapter. Occasionally, I get phone calls or e-mail messages from lawyers working on asylum cases for gays who have fled perse- cution in El Salvador or for women who have escaped from violent marriages in Nicaragua. After a few minutes on the phone, it usually becomes clear that I am being asked to give expert testimony to the ef- fect that Latin American cultures are, by custom, violently homopho- bic and misogynistâ€”presumably by comparison to a more enlightened North American culture. Undoubtedly, the nature of legal proceedings tends to favor emphatic statements and reductive pictures. And generally the law- yers with whom I have spoken decide that it would be unwise to put me on the witness stand. My partner, Samuel, has just been introduced to an educated North American person. Upon learning that Samuel is from Puerto Rico, the person says: Sexuality and Immigration gay immigration give a uniformly bleak picture of sexual intolerance in Latin American culturesâ€”as does the preferred form of expert testi- mony in asylum cases. A familiar package of ethnocentric presupposi- tions supports these impressions: In this chapter, I seek to challenge the cultural essentialism that I see as prevailing in advocacy circles, in testimonial expertise and in the me- dia. In some small part, what I hope to effect is a shift in the register of public conversations about sex and violence in the hemisphere. But I do worry that my arguments will be misunderstood or misapplied. So let me underscore, from the outset, what I will, and will not, argue. I do not deny, nor do I wish to mitigate, the existence of informal harassment, state-sponsored violence and even anti-gay death squads in far-removed cities across the Americas. These forms of intimidation and violence are quite real. What I want to suggest is that such levels of violence are unevenly distributed, even within the cultural geog- raphy of a single city. And what I claim is that extraordinary levels of anti-gay violence recorded in recent years are not part of the histori- cally normative traditions of cultures of machismo in Latin America. Rather, they characterize a moment of intense contestation, transition and crisis. They apply not just to interactions between men and women, but to all manner of relations between men and men, even to relations be- tween people, animals, and things Lancaster, Life In Mexico, the word [chingar] has innumerable meanings. But in this plurality of meanings the ultimate meaning always contains the idea of aggression. The word has sexual connotations but is not a synonym for the sexual act: Paz describes, in global terms, a dialectic of the open and closed, of phallic agency and wounded abjection: A long analytical tradition directly or indirectly indebted to Paz suggests how this gendered binary regulates the political economy of manhood in far-flung settingsâ€”that is, how it permeates vernacular sexism and shapes family relations. Various accounts, including my own ethnographic work in Nicaragua, trace the flow of such ideas and representations in the contest for manhood that structures male inter- actions in everyday boasting, drinking behavior, and assorted games of one-upmanship. As I argue in Life is Hard, machismo is not simply a system for establishing the dominance of adult men over women and children, although that is certainly one of its main effects. Men struggle against other men for the pre-given signs of manhood, defined in terms of bravado, risk-taking, and self-assertion. This competition for appropriate man- hood engenders dispositions and practices with myriad consequences for women and children Lancaster, Life â€” Applied to sexual relations between men, the logic of phallic activ- ity and wounded abjection has a number of important consequences. Sexuality and Immigration Foremost among them, the culture of machismo is less concerned with sexual objects than with sexual aims. He is simply performing according to the sexually op- portunistic script of manhood. Caveats and Equivocations I warned the reader that I was going to start with an ideal typeâ€”a highly schematic picture, conceptually set off in quotation marks. It would be altogether too easy to deduce current epidemics of violence against gays from this schematic picture. So let me now make a series of important qualifications, the

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better to put some flesh on the bones of this generic outline: The picture that I have just drawn is a better reflection of how certain vernacular cultures in Latin America represent manhood and understand male sexual relations than it is of how men actually behave or how sexual relations between men actually transpire. The actual practices of manhood, including sexual relations between men, occur in a context that is largely contextualized by these terms. And many sexual relations do in fact proceed according to these terms. But insofar as sexuality is a realm of creativity, invention, and play, sex acts are not Chapter 7 Tolerance and Intolerance in Sexual Cultures in Latin America invariably reducible to cultural scripts the way, for instance, speech acts might be reduced to grammatical structures. People everywhere bend, transgress or, perhaps, what is even more perverse and play-ful, fetishize the rules. And on this point, sexual folklore is emphatic. A common Brazilian saying noted by Richard Parker gauges the gap between ideal roles and real practices, qualifying the rules of machismo—and, in a sense, positing a different rule: It is not quite right to say that homosexual stigma in Latin America is always associated with sexual receptivity and with receptivity alone. As I have tried to suggest in longer reflections on problem, stigma in Latin America, like stigma everywhere, is contagious. This infectious circulation of stigma—and the risk it implies for all men—is precisely what makes it effective at regulating interpersonal relations. Anyone and everything is subject to the all-enveloping logic of stigma. The relations that I have sketched, insofar as they are schematic, give a closed and uniform picture of cultures of machismo—a broadly distributed, historically stable phenomenon, impervious to outside ideas and influences. Obviously, this picture requires considerable fine-tuning. Historically, sexual conventions in colonial Granada, the capital of backwater Nicaragua, were likely not very similar to those that obtained in colonial Oaxaca, in Zapotec Southern Mexico, which, in turn, scarcely seem comparable to those that developed in the fortified Caribbean port of San Juan, with its dense cultural traffic between four continents. And such historical settings hardly seem commensurate with sexual cultures and subcultures that flourish in contemporary Guadalajara in the big belt-buckle state of Jalisco, which do not quite replicate sexual scenes available in the postmodern megapolis of Mexico City. But it is not just a matter of mapping out differences between distinct locales, but also of drawing out translocal connections. In an age of international tourism, transnational migrations, and international mass media images, local sexual cultures never really rest securely within national, regional, or linguistic borders; they are always circulating, in excess of temporary boundaries, and in dialogue with other sexual cultures. Educated elites—who everywhere take their cues from Europe and North America—tend to understand sexual relations in terms of medical or psychiatric models. That is, they place a stigmatizing—or perhaps liberating—equal sign between both participants in homosexual intercourse. With good reason, since they are differently situated with regard to phallic agency, men do not tend to understand these things in the same terms as women. And since discourse is inherently volatile, subject to contending claims and interpretations, not just discourses but even basic categories—active, passive, masculine, feminine—are subject to dispute or qualification. Today, I would suggest that cultures of machismo are more profitably understood as a highly variegated form of 20th century sexual modernity. As with any ongoing war of positions, North or South, local groups and institutional players attempt to parlay cultural meanings to their own advantage. Among the many tactics at their disposal are evasive maneuvers, power grabs, modernizing agendas, scandalmongering, and calls for moral renovation. Situational discourses draw out alternative schemas, alternative rules, to the generic culture of machismo I have been describing. Properly qualified and historicized, this picture might help us make sense of the subject at hand. Homology and Heterology And here, I draw on a contrast with another ideal type. It matters not only with whom, but how, and in what context, one has sex. Writ small, these different principles ground very different conceptions of sexual personhood. Writ large, they imply very different sexual cultures. Homology, in a word, homogenizes. In fusing aims and objects, it predicates a series of relatively undifferentiated social spaces panoptically overseen by a universal prohibition on homosexual relations and, as Guy Hocquenghem shows in his classic of gay theory, even on homosexual desire. Heterology, in separating aims and objects, predicates a series of highly differentiated social spaces. Neither

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Church, nor law, nor medicine can quite get the upper hand on this variegated and inconsistent Passing Lines: Sexuality and Immigration terrain. Instead, each institution carves out its own operative fiefdom with local definitions and situational discourses. The overall effect is a quilted patchwork of spaces and contexts where different rules apply. The Public Secret, the Taboo on Speaking, and the Tolerant Intolerance There is, however, one rule that sees to the coexistence of these mutually inconsistent discourses, milieux, and practices. My use of the term draws instead on a widely disseminated queer vernacularâ€”which will likely be understood by small-town misfits and entendidos everywhere. Queers in Nicaragua, and other places, are subject to everyday sneers and taunting, but they are also made available in male gossip as objects of male pleasure. You would not talk about any of this in front of your mother, or your girlfriend, or a schoolteacher, or the priest, but you would talk about it to your peers, your drinking buddies, and men with whom you have joking relationships. What enables such a secret to sit in full public view, at once tantalizing and terrifying maddening, really, is a very simple prohibition. The taboo is not against knowing, much less acting, but against speaking. The primary interdiction is: I should be clear here: The result is a zone of perpetual denial: But how can a culture be tolerant and intolerant at the same time? It is not that sexuality, once uniformly repressed by a blanket prohibition, is now expressed or tolerated at the service of some other form of domination, but that from the start, and Passing Lines: Sexuality and Immigration in advance of any new social movements, much is allowed, expressed, and toleratedâ€”in certain tacitly agreed spaces. It is, moreover, that this toleration coexists with marked intolerance in other, more respectable spaces. They star in carnival spectacles, and they might even enjoy the amused indulgences of women in the neighborhood. In cultures of machismo, a man can pretty much do what he pleases; he can even get away with it. He just cannot talk about it. Or rather, he cannot talk about it just any old way. The irony is that what protects queers from intolerance also protects intolerance from queers, insulates it from public criticism or contestation. This tolerant intolerance, I think, explains the somewhat schizoid picture conveyed by ethnographic and historical reports on sexual cultures in Latin America: Whether one sees expression or repression, tolerance or intolerance, depends on where one looks, on which conversations, and in what settings, one participates. In the modern world of individual freedoms, in a social milieu reshaped by liberal market economies, and in the aftermath of the global New Left social movements, presumably no one wants to live in stigma and silence any more. At the same time, and by dint of the same cultural and economic transformations, sexual demimondesâ€”in which men have sex with menâ€”are increasingly linked to international gay subcultures, which entail a different kind of social space. These demimondes and subcultures have, in short, diversified and changedâ€”a process that Richard Parker maps with exceptional clarity in his book on cultures of desire in Brazil. Old patterns still remain. One still finds creative subversion of these categories. It would be difficult to say what image from this changing context troubles machismo more: Things once whispered or left unsaid are now spoken aloud.

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