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Notes

Introduction

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- and gender expressions from this conversation, which I do not take lightly. I have focused on “women” here because of their dominance in the literature around the problems I explore and because of the targeting of female sexuality and women’s bodies that is at the heart of sex education, but I do very much hope that this research applies in some way to the experiences of sex workers across all genders, sexes, and sexualities, and believe that the *implications* of this research do apply broadly.
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Chapter 1

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 - 7 *Ibid.*, 74.
 - 8 See Erica Meiners, *For the Children? Protecting Innocence in a Carceral State* (Minneapolis: University of Minnesota Press, 2016) for an excellent discussion of these tensions.
 - 9 Bradley A. U. Levinson, Margaret Sutton, and Teresa Winstead, “Education Policy as a Practice of Power,” *Educational Policy* 23, no. 6 (November 2009): 767.
 - 10 *Ibid.*, 769.
 - 11 *Ibid.*, 778–9.
 - 12 Reddy, *Freedom with Violence*, 204.
 - 13 Maxine Greene, *Releasing the Imagination* (San Francisco: Jossey-Bass Inc. Publishers, 1995), 21.
 - 14 *Ibid.*, 19.
 - 15 *Ibid.*, 28–32.
 - 16 *Ibid.*, 19.
 - 17 *Ibid.*, 22.
 - 18 Henry Giroux, *The Violence of Organized Forgetting: Thinking Beyond America’s Disimagination Machine* (San Francisco: City Light Books, 2014), 497.
 - 19 Robin D. G. Kelley, *Freedom Dreams: The Black Radical Imagination* (Boston: Beacon Press, 2002), 2.
 - 20 *Ibid.*
 - 21 *Ibid.*, 2–3.
 - 22 Phillip Brian Harper, “The Evidence of Felt Intuition: Minority Experience, Everyday Life, and Critical Speculative Knowledge,” *GLQ* 6, no. 4 (2000): 649.
 - 23 *Ibid.*, 650.
 - 24 Of course, the affective is not itself inherently immune to such logics. Many scholars, including Sara Ahmed and Lauren Berlant, have clearly described how affect can be just as much a tool for normativity than it can be for resistance. In attaching affect to a set of utopian demands, following Weeks, that explicitly resist some of these normative processes, I hope to show that such a view of affective experience might enact that resistance.

- 25 Kelley, *Freedom Dreams*, 5–6.
- 26 Ibid., 9–10.
- 27 Boggs in Kelley, *Freedom Dreams*, 133–4.
- 28 Weeks, *The Problem with Work*, 186.
- 29 Ibid., 194–7; the “new that is familiar” is a phrase Weeks takes from Ernst Bloch’s work.
- 30 Ibid., 197.
- 31 Ibid., 202.
- 32 Ibid., 203.
- 33 Ibid., 207–8.
- 34 Ibid., 220.
- 35 Lisa Duggan and José Esteban Muñoz, “Hope and Hopelessness: A Dialogue,” *Women & Performance: A Journal of Feminist Theory* 19, no. 2 (July 2009): 275.
- 36 Ibid., 276.
- 37 Sara Ahmed, *The Promise of Happiness* (Durham and London: Duke University Press, 2010), 59.
- 38 Duggan and Muñoz, “Hope and Hopelessness,” 278.
- 39 Ibid., 281.
- 40 Both Kelley and Weeks can rightfully be seen as aligned with humanist intentions, which may point to an inherent contradiction between my own use of these scholars as if they are themselves seamlessly aligned. I think that Muñoz’s use of educated hope offers a way of doing some of the work Kelley and Weeks desire while remaining skeptical of the norms to which hope can attach itself.
- 41 José Esteban Muñoz, “Theorizing Queer Inhumanisms: The Sense of Brownness,” *GLQ* 21, nos. 2–3 (2005): 209.
- 42 Sianne Ngai, *Ugly Feelings* (Cambridge, MA: Harvard University Press, 2007), 4.
- 43 Ibid., 3.
- 44 Ibid., 261.
- 45 Ibid., 270.
- 46 Ibid., 271.
- 47 Ibid., 284.
- 48 Ibid.
- 49 Ibid., 297.
- 50 Ibid.
- 51 See Christina Sharpe, *In the Wake: On Blackness and Being* (Durham: Duke University Press, 2016). I take seriously the many ways that Sharpe defines, plays with, feels through and with and in, and theorizes the wake, especially as it relates to practices of care, relations to death, and new forms of knowledge production, and I hope to invoke them all.

52 Harney and Moten, *The Undercommons*, 19.

53 Ibid., 18.

Conclusion

- 1 Nnedi Okorafor, *Binti* (Tor Books, 2015), 13.
- 2 Ibid., 31.
- 3 Ibid., 29.
- 4 Ibid., 65.
- 5 Meiners's use of "not this" is derived from her study of Elizabeth Povenelli's discussion of resistance in late liberalism.
- 6 Miller-Brown, *A Taste of Brown Sugar*, 51.
- 7 June Jordan, "A New Politics of Sexuality," *Transformations: Feminist Pathways to Global Change* (2015): 133.
- 8 Alexis Pauline Gumbs, in *Octavia's Brood*, 34.
- 9 Harney and Moten, *The Undercommons*, 20.
- 10 CeCe McDonald, interview with Alok Vaid-Menon with Lambda Literary, 2015.
- 11 Kathrine McKittrick, *Sylvia Wynter: On Being Human as Praxis* (Durham and London: Duke University Press, 2015), xxiv.
- 12 Missy Elliot—"Work It."
- 13 Whalidah Imarisha, *Octavia's Brood*, Introduction, 3.
- 14 Janet Gonzalez, in Laura E. Enriquez, "Multigenerational Punishment: Shared Experiences of Undocumented Immigration Status Within Mixed-Status Families," *Journal of Marriage and Family* 77 (2015): 945.
- 15 Ursula Le Guin, *The Left Hand of Darkness* (New York: Ace Books, 1969): 96.
- 16 Zakiyyah Iman Jackson, "Outer Worlds: The Persistence of Race in Movement 'Beyond the Human,'" *GLQ: A Journal of Lesbian and Gay Studies* 21, nos. 2–3 (June 2015): 215.
- 17 Stallings, *Funk the Erotic*, xv.
- 18 Harney and Moten, *The Undercommons*, 26.
- 19 Tobin Siebers, "A Sexual Culture for Disabled People," *Sex and disability* 17, no. 8 (2012): 42.
- 20 Microsoft Word wanted *me* to know, as I typed the word "slutty," that "This language may be offensive to your reader." I want *you* to know that I meant what I said.
- 21 Ditto, but about "whore."