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Queering Borderlands

Creating a queer feminist borderland politic involves centering queerness as a point of connection between sex, gender identity, sexual orientation, and physical and invisible borders. My argument for this essay is that queerness, specifically queerness as it presents itself in Mexican queer people who interact across borders and law enforcement. I want to explore how queerness in migration is a form of resistance to rigid political, racial, and gender politics. I also am interested in complicating the nature of citizenship in the borderlands.

In the book *Queer Migrations*, written by Eithne Lubheid and Lionel Cantu, Jr, the text explores how state mechanisms police borders and bodies at the same time. It also goes in depth around the concept of queerness and how it challenges and intersects with both race, class, and crossing borders. The book starts off with a list of questions that will be answered throughout the text. The first question is used as a lens through which the authors evaluate identity. How does sexuality shape migration processes? Sexuality, in this book, specifically queer sexuality, goes beyond the nation-state into the complexities of United States based sexual politics. Queerness in this text rejects “minoritizing logic of toleration or single political interest representation in favor of a resistance to regimes of the normal.” The categories of queer and migrant are used to illuminate how the United States immigration system is based on control of sexual and gender politics.

The book focuses on select case studies from Cuba, El Salvador, Mexico, and the Philippines. Viewing sexuality and immigration in an international context allows the reader to place queerness as a malleable identity capable of transcending artificial politically drawn borders. The concepts of gender and nation reinforce each other. The book also shows how homophobic and transphobic violence occurs across borders. Violence follows queer people, especially Latinx queer trans women no matter what legal protections are there.

The book delves into the construction of detention as a method of deterring immigrants from entering the United States. Detention as it is currently practiced developed in the 1980s under Reaganite policies. The construction of immigrants as deviant and innately criminal also intersects with queerness. There are case studies that show different peoples' journeys through migration and how queerness as a identity affects that. *Migrations*' also goes into immigration law and the struggles therein that undocumented queer migrants face. The invisibility and hypervisibility of queer people in private detention centers, AIDS struggles, and others are also discussed in the text.

Queer Migrations overall uses race and gender as malleable identities under rigid borders of law and policing under the complex immigration system of the United States.