LGBTQ mainstream movement and the anticapitalist contingent of the antiglobalization and anti–Iraq War movements of the 1990s and early 2000s. There have been many global gains for LGBTQ social movements in some countries or states, such as the legalization of same-sex marriage, and the inclusion of sexuality as prohibited grounds for discrimination in human rights codes. However, activist groups such as Queer Nation, the Pink Panthers, Gay Shame, and Queeruption continue to take action against the linking of LGBTQ politics to capitalism. Gay Shame, for example, organizes anti–gay pride parade events that are free for everyone to participate in. Gay Shame organizers reject the profit motive, and their events are therefore based on a barter or trade system, a gift economy, and a DIY ethos, where food, clothing, and art are homemade, found, or given away rather than bought or sold. Queer anticapitalist movements try to create safe spaces where people will not feel excluded due to social class or other bases of discrimination. Queeruption is an event that takes place in different global locations, which also focuses on sexual liberation in an anticapitalist context, creating "queer autonomous spaces," that take over or occupy spaces independent of corporate, government, or other institutional ownership, funding, control, or hierarchies.

In addition to creating free queer autonomous spaces, building on the militancy of the Stonewall riots, queer anticapitalists tend to engage in direct action. For example, the Pink Panthers used a "bash back" strategy where they would go out in large groups to fight back against gay bashing. The Montreal group Les Panthères roses engaged in a direct action against pink dollars by faux vomiting on the steps of capitalist establishments in the gay village. Such actions call into question the access that some people might have to shops and bars in the gay village, whereas others are excluded. Queer liberation direct actions do not favor assimilation into straight culture but instead use militant strategies to challenge the ways that sexualities, intimacies, and friendships are controlled or limited by gender, race, ethnicity, disability, and other social inequities. These actions explicitly challenge the way capitalism frames and claims queer identities in the context of commercial profits. Queer anticapitalists address these interlocking systemic oppressions through theory and direct action, thereby enlarging our understanding of who should be included in LGBTQ communities and building stronger, more diverse, and empowered communities for a much broader range of sexual identities and practices.

Sandra Jeppesen

See also Gender Binaries; Genderqueer; Homonormativity; LGBTQ Social Movements (Assimilation vs. Liberation); Queer; Queer Politics; Queer Theory; Transgender Sexualities

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QUEER ETHNOGRAPHIES/ AUTOETHNOGRAPHIES

Queer ethnographies and autoethnographies (also referred to as queer auto/ethnographies) link the methodological and representational practices of ethnography and autoethnography with queer theory's critical framework for understanding difference, minority discourses, and identities. Queer auto/ethnographies offer researchers a strategy for

creating just and humane scholarship that seeks to change people's lives and worlds.

Queer is a term with many definitions and uses. Queer can describe same-sex attraction or be used synonymously with *gay* or *lesbian*. Queer could describe any act or desire that goes against traditional, heterosexual—"heteronormative"—expectations of intimate relationships such as marriage, monogamy, and/or biological reproduction. There are practices of "queering" that involve acts that disrupt everyday, taken-for-granted routines with the intent to call attention to harmful norms and expectations in social life. There are also other contemporary uses of *queer* that describe feelings others might classify as uncomfortable, inappropriate, and maybe even disgusting—feelings such as failure, shame, melancholy, and/or grief. *Queer theory* is the broad area of study devoted to studying any of these ideas, desires, acts, and feelings.

Ethnography is a research method used to understand, represent, and sometimes critique cultural life. Typically, an ethnographer engages in fieldwork and "participant observation"—techniques that allow the researcher to become an active and attentive member of the group under study. The purpose of participant observation is to describe and interpret group behaviors as they happen within "natural settings"—that is, contexts in which life would happen with or without the presence of the researcher. *Autoethnography* is a research method that combines these ethnographic techniques with the practices of autobiography, variously defined as personal experience, storytelling, memory or recollection, and literary devices such as character development and narrative voice in order to understand, represent, and sometimes critique cultural life.

Auto/ethnography is both a methodological practice (e.g., "I do auto/ethnography") and a product (e.g., "I wrote an auto/ethnography"). Queer auto/ethnography brings queer ideas, desires, and acts into contact and conversation with both the practices and the products of auto/ethnography. For instance, queer auto/ethnographic practices may include determining ways to access, observe, and challenge the personal and cultural experiences of same-sex attraction, heteronormative expectations, disruptive acts, moments of confusion, failure, melancholy, and grief; other acts others might classify as uncomfortable, inappropriate, and disgusting. Queer auto/ethnographic practice might also include research practices that, although productive to use in terms of knowledge, may counter traditionally understood research practices (e.g., being intimate with informants; foregrounding relational concerns over research concerns). For some researchers, the very use of personal experience in the research process could be considered a queer act.

A queer auto/ethnography (product) might be a text that emphasizes the personal and cultural experiences of same-sex attraction, heteronormative expectations, disruptive acts, and other acts that others might classify as uncomfortable, inappropriate, and disgusting. In form, queer auto/ethnographic texts disrupt—that is, "queer," traditional research representations and genres through the use of storytelling techniques (e.g., suspense; character development); poetry; fiction; and forms such as art, music, and dance, thereby "queering" more traditional genres. For some researchers, the very use of personal experience in a research report may be considered a queer act. Queer auto/ethnographic texts often also emphasize the accessibility of the research—as relevant and available to more than just academic audiences.

Queer theory and auto/ethnography share purposes and practices. For example, queer theorists appropriate cultural beliefs, practices, texts, and bodies in novel ways; auto/ethnographers also revel in the particularities—those novel experiences—of personal–cultural life. Given the focus on particularities, auto/ethnographers conceive of personal–cultural experiences as uncertain, fluid, and open to interpretation; queer theorists also work against certain, stable, and rigid representations of personal–cultural experiences. Queer theorists advocate for social change by offering possibilities for using personal–cultural beliefs, practices, texts, and bodies as sites of ideological and discursive "trouble"—that is, they try to use

these beliefs, practices, texts, and bodies to encourage people to question and create confusion around taken-for-granted assumptions about social life. For example, Judith Butler (1999) asked, "What best way to trouble gender categories that support gender hierarchy and compulsory heterosexuality?" (p. xxx). Many auto/ethnographers answer Butler's call to make ideological and discursive trouble with their research representations by offering queer, honest-yet-graphic accounts of personal–cultural life.

Queer theory and auto/ethnographic purposes and practices also complement each other. For example, while queer theory is sometimes conceived of as dense and abstract, not grounded in material circumstances, auto/ethnography aims to offer descriptive, grounded, and accessible accounts of lived, cultural experience. While auto/ethnography is sometimes criticized for being self-indulgent and too personal, queer theory is sometimes criticized for not being personal *enough*. And while queer theory is sometimes criticized for being elitist, Western, and White, auto/ethnographers use various media to represent personal–cultural experience, embrace reflexivity and multiple epistemologies (e.g., theories and ideas), and work hard to respect *and* maintain the relationships the researcher establishes with others. Given these shared and complementary purposes and practices, queer auto/ethnography is a powerful way to ignite cultural critique, expose queer stories, and do queer research.

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See also Qualitative Research; Queer Politics; Queer Theory; Transgender Ethnographies

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QUEER POLITICS

Queer politics are based on a reclaiming of the term *queer* from its original derogatory form, first recorded in the *Los Angeles Times* in 1914. This political reclamation of the term emerged through specific grassroots activist organizations emerging in the 1980s and 1990s in the United States, Canada, and Europe, such as ACT UP, OutRage, the Pink Panthers, Gay Shame, Queers Against Israeli Apartheid, Queer Nation, and Queeruption.

Activists radicalized the predecessor lesbian and gay political movements in three theoretical ways. First, they deconstructed or destabilized the male–female gender binary, asserting a genderqueer identity, adopting gender-neutral pronouns such as *they*. Second, they deconstructed the heterosexual–homosexual binary, advocating a more fluid understanding of sexual diversities. Third, they critiqued the assimilationism of lesbians and gays who attempted to fit into mainstream heterosexual society by advocating for marriage, parenting, and economic rights.

Early queer activists tended to favor liberationist politics, including coming out, pride, and queer visibility. They advocated for visibility of queers in public space and institutions, as emphasized in the slogan, "We're here, we're queer, get used to it." They were more militant, using disruptive tactics to create queer visibility. They targeted not just homophobia but also heterosexism and heteronormativity, challenging violent attacks against the LGBTQ community as well as systemic oppression that creates heterosexual privilege through