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IDENTITY AND DESIRE IN SEX: A DISCOURSE IN THE ESSAYS OF
SEDGWICK'S AND EDELMAN'S

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ABSTRACT

The phenomenon of modern epoch constitutes theories which specificities and constructions of human sexualities in extant; but rather in question, identity in Desire and Desire in Identity. The output of such implications offers a growth to certain norms which develops a vital bridge of discourse over centuries on the identities of sex and its desires. Apparently known facts to society offers critical attentions and analysis on “queer theory” mobilized around issues such as sexual abuse and homophobic bullying, religious persecution and fundamentalism, HIV and AIDS, the age of consent, and equal opportunities at work, but it’s being questioned ever what are sexualities? These interrogative remarks arises from the assumed cultural and critical theories produced conflicting statements and judgment which can be overwhelmed in investigations in the terms of bisexual, gay lesbian and straight. These have also been used to index a connection between sexual desire and identity. Furthermore has been monitized. In the work of butler, Edelman and Sedgwick as a discourse connect with an ongoing investigation of the notions of identity and desire in sex in its historical–philosophical contexts.

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ANALYSIS

Consequently critical debates arouses over and over on sexual identity has occurred many movements a kind: Proportionating necessities and the constructionist paradigm which is stacked to the identity politics and desires in nature of sex paves a powerful way to the lesbian and gay activism before and after the stonewall riots in 1969. During the post stonewall era, personal identity was more overtly sexualized and politicized, but in question what identity is? And what desire is? And its discussion takes us into the world of “queer” where debates have often been framed neither the potentially disruptive parameters of (usually) post- Structuralists deconstructive, and psychoanalytic inquiry. As Eve Sedgwick in “The Epistemology of the closet” has argued the identity and desire, as radical incoherence and stated in terms of “minoritizing and universalized notion of sexuality and identity.

This piece of text clearly analysis certain views on the above stated terms of minoritizing and universalizing notion of sexuality and identity. On the one hand there is a distinct population of persons who really are gay, at the same time, [universalizing view holds] that sexual desire is an unpredictably powerful solvent of stable identities that apparently heterosexual persons and objects choices are strongly marked by same sex influences and desires, and vice versa for apparently homosexual ones; and that at least male heterosexual identity and modern masculinist culture may require their maintenance. The scapegoating Crystallization of a same sex male desire that is widespread and in the first place internal She extensively categories how sexuality and desire cannot be addressed in an isolation from a whole chain of other cultural discourses, while drawing the edges from Michael Foucault's works. She proposed the centering discussion, a contest laid in anti-homophobic theory which constitutes the centrality of homosexuality and heterosexuality as an output in English literary form.

Her model of work contends a careful description representing a chaotic context in which a rigid sexual boundaries and exclusions were established but maintained that binarized model of sexual identity and desires in doubt which gradually occurred the status of an epistemology in Modern literary discourse on the constituent elements of gender and sexuality in identity despite the endemic incoherence of definitions sexuality in general and Heterosexuality in particular. She centralized its pace in a privileged relations to identity, desires reality and knowledge which transformed almost every issued of power and gender. Acknowledging that these Homosexual and Heterosexual definition has taken place against the backdrop of a homophobia which served to devalue one term of the same time as it valorized the other. But the conceptual instability between all such binarism renders the opposition "inefficacious and innocuous" and sums up that its ambiguous nature remains a challenging task in the contest of heterosexual hegemony.

An exemplification is Homographesis: Essay in gay literary and cultural theory (1994), Edelman sorted it in relation to Oscar Wilde. The picture of Dorian gray' in which Dorian attempts to put a mask to his identity for choosing his visual representation in order to figure his own identity. Dorian begins to decipher his secret sexual identity which processing his actual self because cultural enforcement became bone of contention for him to put a mask on his inner-self.

You care with an uncared shy

Ambiguous face hidden underneath.

Edelman refers a portrayal of Dorian's identity and perceives it as total and complete, while contending the mirror of legibility to his sexual self, indicates as counteracted by the homograph. It is problematizing concept to project sexual identities and desires in homographesis both in terms of writing and reading of homosexuality. In Homographesis Edelman did not view sexuality which is evidently written in or on the body though he rejected to sanction this logic because Edelman was curiously alert to the political importance of the acts of gay self-nomination and same-sex strategies. The stratification of such formulation would endorse the identity is a worth written in and on the desires of Lesbian and gay men. Edelman's argument that this endorsement can be pursued radically through different agendas "the gay advocates and the enforces of homophobic norms both inflect the issue of gay legibility with a sense of painful urgency that takes a stake to part their differing anxieties and differing texts in the cultures of homosexual.

Furthermore, it has been clearly advocated by Judith Butler in Gender and trouble while referring to example from Sedgwick's dimensional structure in the epistemology of the homosexual closet which is intelligible on the basis of the ostensibly impersonal discourses representing the terms, homosexual, gay, lesbian or queer adequately as personal subjects that always articulate the identity or desire in apparently personal ways. Yet the term homosexual, gay, lesbian or queer are always impersonal to the degree that the subject is provisionally alienated by an identity which

seems fractured or a desire that remains unsatisfied or unclear. Therefore the label for the terms sexuality proceeds with the subjects, which are impersonal to all in universality. This universality in identity and desire, if serving in negative commutations to depersonalize its authenticity will mobilize constituencies the way of forming personalization in antagonistic ways. Moreover, this conceptual phenomenon over identity and desire is still never fully owned but always twisted from its prior to the present usage and is being expanding for the social politics to serve it as plate of subtle discourse, which still remains irresolute.

“A man of mine

Lies on the wires

And he will rot

And first his lips

The warms will eat

It is not thus I would have him kissed but with the warm passionate lips of his comrade hire.

(Gay men literature in the twentieth century PP 78-9)

REFERENCE/SUGGESTED READINGS

- [1]. A massive and comprehensive collection, Section I chapter two is an extract from the influential Epistemology of the closet. The main literary chapters are in section vii, between the pages, including Dollimore on wilde and Gide .section xii (pp.662-5)
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