Name

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Subject

Date

 Research Essay: Poem Fuck U’s

The term “Queer” in the LGBTQ community stands for the group of people who are not exclusively heterosexual. Their sexual orientation is more based on their respective cultural origins and they refrain from explaining their sexuality and identity based on LGBT definitions. It is a safe space for such individuals who do not want to associate with the different gender constraints and are not vocal about their peculiar and distinct physiological needs. Like the LGBT community, the queer community is also diverse and belongs to different races. However, the people of color within the Queer community also face challenges because of their "non-white" status in a shared community (Barry, 123).

The poem *Fuck U’s* highlights the social, ethnic and racial challenges faced by the people of color who also happen to be queer (Nepantla : An Anthology for Queer Poets of Color (Book, 2018) [WorldCat.Org]). This poem highlights the threats that white people pose towards the identity and sexuality of people of color living in shared communities in America. The poet dedicates this poem to those people who claim to stand with the people of color within a shared community and yet, in reality, they discriminate against them, steal their rights and most importantly, subvert their voice based on their ethnicity and social standing. “In lieu of thank you’s, consider how they luh callin me such ah ungrateful bitch n all” (Kokumu, 188). This dedication also sets the tone of the poem which is aggressive and this aggression is directed towards the racial and ethnic prejudicial practices adopted by the White supremacists of the country. Moreover, the writing style of the poem is vernacular which signifies the rebellion of the people of color against the White people who treat them with disdain.

Furthermore, the poet then mentions the various other racial, ethnic and ideological groups within that community and describes their hate towards the people of color. For instance, “light-skinned person / dark-skinned person/ non-black person” (Kokumu, 188). Through the mention of racial prejudices, the poet has exposed the racial threats experienced by the Queer people of color. The Queer community, does not want to associate with genders and color-based prejudices, however, the people of color within this community do not feel safe within their own space because of the white people. In a multicultural country such as America, people of Asian, African and Latin descent are not welcomed (Being a LGBTQ Person of Color).

Another important aspect that is highlighted by the poet is of narrative control and narrative exploitation, for instance, the lines, "Ta every white person who tol me ta telll my story, but leave out that whole racism part,” (Kokumu, 188). These lines signify the positioning of the Queer people of color in literary avenues. Although their voices and experiences are shared within the queer community, the white queers do not mention their racial and ethnic violence practices.

In the middle and concluding lines of the poem, the poet mentions the gender-based ideologists, liberals, activists and LGBT community members, and describes their attempts at exploiting the fundamental rights of freedom and sexuality of the Queer people of color. In the queer theory, the concept of “homonormativity" directs towards the organization and structural politics within the Queer community, where only the white community decides who can stay in the community (Queer Theory - LibGuides at University of Illinois at Urbana-Champaign). Due to homonormative practices in America, the people of color are denied their basic right to sexual and identity freedom. They are patronized by the white people and even this space cannot avoid the ills of race, ethnicities and cultural-directed violence.

# Works Cited

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