

use:

e al

ng's

ualized  
French.  
ISBN:

hin American  
xuality. From  
male ranking  
fessional ath-  
acquittal for  
abits of black  
b, and Calista  
torical obses-  
tuly effects—

ew, Vol. 2, no. 2

as Sarah  
book female  
story, read-  
hapters on  
rious roles  
ample, the  
known as  
rly part of  
ndergirded  
y in 1815.  
al terms in  
g physical  
naturalist  
logists" —  
n Western

as, breath-  
ons of the  
bject. The  
roduction  
ut France,  
he lasting  
ss gender  
is period.  
gly brief,  
ntertainer  
cal objec-  
mmakers  
dured the  
n discov-  
expatriate  
"a bundle  
personae  
iers to as  
"a derog-  
y familiar  
ench citi-  
in world  
escalating

zed series  
ers of the

ight, t the ports truc- work never that and male f the re on ls to ffer- s of n. "10 re of nar- and veen . For t lack s not ayed urse t an lysis e of avor s of ally it. "11 this ley- ) the nen, sen- s an that lynn the





Lam Markmann (New York:

*Theory, Psychoanalysis* (New York: Routledge, 1996). While it is clear that she is incisive, and to me, one of the most serious textual abuse of Fanon's role of gender in her work—she fails to take seriously his "Anti-black Femininity and the 'Négritude' complex," in *Fanon: A Critical Reading*, ed. by Renée T. White (1996), pp. 155–162. At one point she "demonstrates a blindness to 'invisibilizing' penchants" and "alteration, might be rewritten in *Black Venus*."

*Notes of Racism from a Neoliberal World* (New York: Routledge, 1997), p. 74. These remarks appear in an Antiracist World.

*Limits of "Sex"* (New York:

University of Black Female Sexual-ity: Weed and Naomi Schor.

Madeline Strossen's *Defending Women's Rights* (New York: Basic Books, 1995), 42–46. Later in an essay she titled, simply, *Philosophy and Public Affairs* 24 (1995), in her recent collection, *Sex and Power* (New York: Basic Books, 1999). My citations of this text, here, however, that, prior to my attempt I can recall to the original critic Kobena Mercer. In a way that was both courageous and controversial generated by her black male nude studies, *Reading Racial Fetishism: The Black Body in *The Jungle: New Positions in**

at some precedent. Lewis R. Mumford, has co-edited an anthol-ogy, *Black and White: A Cultural History* (New York: Basic Books, 1999). A similar statement in his analysis

Human-  
pression  
Gordon  
e exact  
s rather  
s, I find  
t make,  
types of  
of them  
ve have  
pe com-  
al life"  
s in his  
blogical  
point in  
ial inti-  
ber 23,