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## Queer Boredom

What does one do when waiting for a state to give them rights? In some sense, the question has been guised by marginalized groups persistent fight for rights. When we think of protests, it is the image of an active fight— a persistent refusal to accept, or condone, oppression. Yet, there is time in between rights and no rights— marked by protest and revolution— which is further marked by the anxiety of anticipation, and an inability to do more than what one is already doing. While the idea applies to a number of marginalized groups and protests, recent issues in queer politics make the idea even more readily applicable to queer life. In this paper, I refer to this as queer boredom— i.e. the moments in between protests, where queer life becomes marked by apprehension, anxiety, and ambiguity, all of which take the affective form of boredom.

First, this paper will work to define queer boredom vis-a-vie other forms of queer affect. Through a comparison with affects previously situated within queer life— trauma, anxiety, and despair— I will conceive of queer boredom as a distinctive affect, constituted by a mix of ambiguity, hopefulness, and anger. Nonetheless, I will work to describe the existential depth queer boredom has, in a way similar to the existential nature of trauma, anxiety, and despair. As I will show, queer boredom leads to apprehension in a similar way to anxiety, guilt in a similar way to trauma, and sorrow in a similar way to despair.

Second, I will depict queer boredom, and its affective components, through a reading of a number of first-person, biographical accounts of queer rights activists, advocates, protestors, and politicians. This section will show the various forms queer boredom may take— though queer boredom, in all its variations, is still constituted by ambiguity, hopefulness, and anger.

Third, I will compare boredom to an idea I have previously understood as ‘queer grief’. The paper will show the striking similarities between queer grief and queer boredom. As it is, both are a basic orientation (not a series

of affects, but a collection of affects that persistently inform intentions) that inform our experience. Furthermore, both point to a queer life constituted by ambiguity.