

## Acknowledgments

A perspicacious reader of an early draft of this book commented to me that the book read like it was written under the sign of loss. She was terribly right. This project was conceptualized and carried through during the midst of some shattering personal losses. In the space of a very short time, I lost a father, a sister, a nephew, and my only mentor, Professor Lynda Hart, to sudden and tragic deaths. I watched an already brittle family of stubborn and rickety Cuban melancholics, who seemed willful in refusing to recover from the shock of exile experienced so many years ago, finally disintegrate. My mother refers to those still standing—herself, my sister Carmen, and me—as the three stray cats. The dogged, embarrassing force of Oedipus bearing down on my family with its sinewy “mommy, daddy, me” calculus seemed to draw me like a sleepwalker to psychoanalytic theory as an undergraduate. I’ve been sleepwalking toward and away from it ever since. Latino studies arrived later on the scene for me, as a first-year graduate student at the University of Pennsylvania. If this book has been written under the sign of loss in some way, my attempt to make sense of various kinds of losses—material, economic, psychic—relies on what I have learned from reading Lacanian psychoanalytic theory in concert and in tension with Latino studies and how the latter theorizes knowledge production in the context of university discourse. The reader may find in the pages that follow something particularly odd or simply wrong-headed in my claim that loss, a particular kind of loss that has to do with the human subject’s inscription in language, is one of the important resources for subjective realization that continues to be unequally distributed to ethnic-racialized subjects. The book, in its shrillest moments, wants to reclaim that loss for disenfranchised subjects in order to offer the most complex and nuanced understanding of the historically situated human subject while banking on the faith that this reclamation of loss will have some impact on how we conceptualize and craft future forms of social and legal redress as ethnic-racialized subjects.

Several people have been instrumental in helping me think through this project. I thank Professor Laurie Langbauer, who introduced me to psychoanalytic theory while I was an undergraduate at Swarthmore College. During

my PhD studies at the University of Pennsylvania, Professor Lynda Hart, Professor Rafael Pérez-Torres, and Professor Eric Cheyfitz were crucial influences in getting me to think about what it would mean to read Lacanian psychoanalytic theory with Chicano movement poetry and discourse. At Duke University, I have benefited from various streams and currents of intellectual inspiration stemming from many institutional sites and people—Kathy Rudy, Sibylle Fischer, Janice Radway, Robyn Wiegman, Karla Holloway, Anne Allison, Toril Moi, Cathy Davidson, Wahneema Lubiano, Walter Mignolo, Michael Hardt, Grant Farred, Jane Gaines, Alice Kaplan, Esther Gabara, Ken Surin, Fredric Jameson, Meg Greer, Ranjana Khanna, Claudia Milian. I thank all of those who have struggled valiantly and tirelessly along with me to establish a Latino studies program in the early and later years—Walter Mignolo, Orin Starn, Bill Mace, Jenny Snead Williams, Pedro Lasch, John French, Esther Gabara, Emilio Parrado, Victoria de Francesco, and Sally Deutsch. Outside of Duke University there have been some individuals who have, even though they may not know it, given me confidence to do this kind of work when I had little if any resources to draw on at the time—thank you, David Román, Miranda Joseph, and Sandra Soto. David’s support over the years has been staggeringly generous. My dearest and oldest friend, José Esteban Muñoz, has been an unflappable source of intellectual stimulation over the years; he has challenged me to push at all disciplinary boundaries and has responded to my sometimes lame and timid fears with the Andy Warhol-inspired refrain, “So what?” My other dearest and oldest best friend, Ana-Margret Sanchez, has brought the wildest mix of joy, sadness, existential angst, and hope into my life, and many parts of this book were written with her *bruja*-spun notion of “care of the self” in mind. Students in two Duke University graduate seminars, “Race, Lacanian Psychoanalytic Theory, and Ego Psychology” and “Articulating Race and Psychoanalysis with Politics,” challenged me to refine many of the questions that I ask in this book. Thank you: Neta Bar, Michelle Koerner, Jini Watson, Daniel Potuchek, Rizvana Braxton, Amalle Dublon, Selin Ever, Adair Hill, and Kevin James. I want to thank everyone in the Program in Literature at Duke University and Romance Studies, especially Pam Terterian, Karen Bell, Sandy Swanson, Tiwonda Johnson, Susie Waller, and Denise Wilborn. I would also like to thank my editor, Ken Wissoker, for his faith in this project, his wonderful guidance, and for helping me rework the very first sentence in the introduction. Anitra Grisales, Erika Stevens, Courtney Berger, and Justin Faerber at

Duke University Press have also been crucial contributors to the possibility of this book ever being completed.

This book is dedicated to those whom I have lost—Antonio Viego Sr., Mary Viego, Ian Beltran, and Lynda Hart—and to those who are still around trying to figure out what to do with the cranky remains—my extraordinary sister, Carmen Viego, and my mother, Margaret Zeliscovic-Viego. Finally, Mark Timothy Ziegler, who has put up with more secondary contact loss than anyone should ever have to endure, thank you for this, that, and the Other.