Brown Like Who?
Coco Fusco extracts Latino identity from colonial history

BY MARIA ILLEGNA FERNANDEZ

In contrast to the vibrant narrative of the Endurance Accumulations, Fuso's two theoretical essays—are largely written in the academic language of cultural studies currently in vogue—make for dense and difficult, if not overt, reading. The first essay, published in the 1995 Whitney Biennial of Art catalog, Fuso argues that for scholar people, art is a site of resistance. To achieve identity in their work is to recognize the inextricable balance of power and resources. Multiculturalism has not addressed these inequities. Instead, it has provided some anomalous solutions, which have been used as a substitute for altering power relations. Fuso observes that the Eurocentric and Eurocentricism have taken place in the context of an age of First World and new identities, as global work forces cross borders and lines of ethnicity are blurred.

Even more forceful is Fuso's second essay, "What's Dirty and How to Tell," on the nature of cultural appropriation. "In the historical context of colonialism (appropriation) is marked by a legacy of violence," she writes, "and the loss of the colonizer's right to name things as his own. She observes how sures, especially in the United States, are often voided and turned over to others. As a result, their identity is often ignored or erased. She calls for a reevaluation of cultural exchange and the right to name things as his own. She observes how sures, especially in the United States, are often voided and turned over to others. As a result, their identity is often ignored or erased. She calls for a reevaluation of cultural exchange and the right to name things as his own. She observes how sures, especially in the United States, are often voided and turned over to others. As a result, their identity is often ignored or erased. She calls for a reevaluation of cultural exchange and the right to name things as his own. She observes how sures, especially in the United States, are often voided and turned over to others. As a result, their identity is often ignored or erased. She calls for a reevaluation of cultural exchange and the right to name things as his own. She observes how sures, especially in the United States, are often voided and turned over to others. As a result, their identity is often ignored or erased. She calls for a reevaluation of cultural exchange and the right to name things as his own. She observes how sures, especially in the United States, are often voided and turned over to others. As a result, their identity is often ignored or erased. She calls for a reevaluation of cultural exchange and the right to name things as his own. She observes how sures, especially in the United States, are often voided and turned over to others. As a result, their identity is often ignored or erased. She calls for a reevaluation of cultural exchange and the right to name things as his own.