



**II European**  
**GEOGRAPHIES**  
**OF SEXUALITIES**  
**CONFERENCE**

LISBON 2013 | [egsc2013.pt.to](http://egsc2013.pt.to)



## **BEM-VINDAS(OS) | WELCOME**

As sexualidades tornaram-se uma área legítima e significativa da investigação em Geografia, e são transversais a diversas áreas como as geografias culturais, sociais e feministas, incluindo os domínios políticos e económicos. Uma das principais características dos estudos sobre sexualidades tem sido a sua perspetiva crítica e reflexiva, nomeadamente através da discussão das hegemonias e formas diferenciadas de “relações de poder sexualizadas”. Embora estas investigações tenham trazido alterações significativas à produção do conhecimento, muitas das diversas formas de conhecimento contemporâneo ainda refletem desigualdades e hegemonias que precisam de ser questionadas.

A II Conferência Europeia das Geografias das Sexualidades pretende criar um espaço de debate, discussão e questionamento para explorar como nos podemos mover para além de domínios e práticas normativas.

Nestes três dias esperamos proporcionar um debate profícuo em torno do desenvolvimento da investigação sobre espaços, territórios, género e sexualidades, esperando igualmente que a cidade de Lisboa se torne um palco de desenvolvimento da criação de redes de comunicação e colaboração entre académicos e ativistas.

Sexualities have become a legitimate and significant area of geographical research, across diverse areas ranging from cultural, social and feminist geographies, to political and economic domains. One of the main characteristics of studies on sexualities has been its critical and reflexive perspective, namely questioning hegemonies and modes of sexualised power relations. Although this work has brought some significant changes and developments, still, many of the contemporary modes of knowledge production reflect inequalities and hegemonies that need to be challenged.

The II European Geographies of Sexualities Conference wants to create a space of debate, discussion and questioning to explore how we might attempt to move beyond such normative domains and practices.

During these three days we hope to have a fruitful discussion concerning the development of research on space, territory, gender and sexualities, hoping that the city of Lisbon becomes a stage for the development of networks of communication and collaboration among researchers and activists.

Eduarda Ferreira

Paulo Jorge Vieira

### **The conference is organized by:**

- Centre for Geographical Studies, Institute of Geography and Spatial Planning, University of Lisbon (CEG-UL)
- e-GEO, Research Centre for Geography and Regional Planning, Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa
- Space, Sexualities and Queer Research Group of the Royal Geographical Society (with Institute of British Geographers)
- não te privas - Grupo de Defesa dos Direitos Sexuais [don't deprive yourself - Group in Defence of Sexual Rights]

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# PROGRAM

## 04/09/2013

18:00 – 20:00 **Pre conference Reception** at the Lisbon Center for Culture and Feminist Intervention

## 05/09/2013

**09:30 – 10:30 Opening Ceremony** [Auditorium 1]

*Representatives of:*

- *CEG, Center for Geographical Studies*
- *e-GEO, Research Centre for Geography and Regional Planning*
- *FCSH, Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa*
- *IGOT, Institute of Geography and Spatial Planning*
- *SSQRG, Space, Sexualities and Queer Research Group of the Royal Geographical Society (with Institute of British Geographers)*
- *Local Organizing Committee*

10:30 – 11:00 coffee break

**11:00 – 13:00 Plenary Session 1** [Auditorium 1] Chair: Cesare Di Feliciano

**Ana Cristina Santos** - The normal in me is the normal in you? Relational demands, state recognition and homonormativity

**Robert Kulpa** - Geographies of (Queer) Knowledge: Reflections on the critical epistemologies and the geo-temporal 'knowledge situations' in queer studies

13:00 – 14:30 lunch

### 14:30 – 16:00 Parallel Sessions 1

**Lesbian Geographies** [Room T9] Convened by: Kath Browne and Eduarda Ferreira

- Space, community, and gay and lesbian identities in Portugal: The state of the art of Portuguese Sociology – Ana Maria Brandão
- Los espacios lésbicos: de la pronunciación a la apropiación – Wendolin Arenas
- Nothing has ever happened to us because we never let our guard down on the street': young lesbians managing public space in Manresa – Maria Rodó-de-Zárate
- Sadowska's cases. Scientific construction and representations of a "lesbian" in Poland since ca. 1870 till 1939 and individual biographies of non-heteronormative women (research perspectives and aims in context of critical history concept) – Agnieszka Weseli
- Mapping the Lesbian Body: Voyeurism and Sensationalism in Contemporary India – Antonia Navarro-Tejero
- T-bar hosts' work experiences and Gender performativity – Iting

**From Mono-Normative to Poly-Normative?** [Room T10] Convened by: Daniel Cardoso

- Compulsory Couplodom and Multiple Belongings: Minoritised Women Speak Back! – Ana Cristina Santos
- My Spivak is bigger than yours: (Mis-)representations of polyamory in the Portuguese LGBT movement and mononormative rhetorics – Daniel Cardoso
- Bisexual polynormativity in post-socialist Hungarian life narratives – Katalin Turai,
- Around consensual non-monogamies – assessing attitudes toward non-exclusive relationships and motivation to participate in them in four countries – Katarzyna Grunt-Mejer, Christine Campbell



**Queer kinship beyond the 'Western gaze'** [Room T11] Convened by: Joanna Mizielińska and Agata Stasińska

- Reclaiming Love and Family: Queer Questions And Non-Western Answers – Joanna Mizielińska, Agata Stasińska
- Queering the Divide: Reconceptualising the Polish Family – Karolina Szpyrko
- Kinship beyond rupture: Notes towards a theory of family through divorce practice – Ulrika Dahl
- 'I have two grandchildren, and neither is by blood' – Same-sex parenting and the family of origin – Rita Béres-Deák

**The Sexual Politics of Austerity. Queer Everyday life in neoliberal times** [Room T12] Convened by: Cesare Di Felicianantonio, Gavin Brown and Paulo Jorge Vieira

- Queer(y)ing squats. Unexpected positionalities of a (queer) researcher studying squats in Rome – Cesare Di Felicianantonio
- Hetero Mask, Homo Skin: Italian Homonationalism through images – Antonia Anna Ferrante
- Homonationalisme et bloc social. Politiques néolibérales d'hégémonie – Gianfranco Rebucini
- Queer feminist bodies and resistances in neoliberal times and its impact on other social protests – Gracia Trujillo

16:00 16:30 coffee break

**16:30 – 18:00 Parallel sessions 2**

**Our Bodies, Our Spaces, Our Geographies** [Room T9] Convened by: Paulo Jorge Vieira

Panel session

Catarina Nadais, Debanuj Das Gupta, Ferdiansyah Thajib, Gavin Brown, Julie Podmore, Marta Olasik, Niharika Banerjea, Nuno Rodrigues, Paulo Jorge Vieira, Valerie De Craene

**Urbanism and rurality** [Room T10] *Chair: Xosé Santos Solla*

- Territorializações homoeróticas: as produções discursivas de sujeitos com múltiplas vivências entre centro e margem do espaço urbano – Alexandro da Silva Sandro
- Espacialidades LGBT's no Interior do Estado do Rio Grande do Sul, Brasil – Benhur Pinos da Costa e Martha Souza
- Queer cartographies of gender and sexuality in rural Mexico – Raziell Dasha Valino
- Recognition, space and gender: notes on queer life in Delhi – Maria Tonini
- Is Prague 'Gay' enough? – Michal Pitoňák

**Sex work** [Room T11] *Chair: Alexandra Oliveira*

- "Sexually Moral" Revanchist City: The Case of Bentderesi – Mine Egbatan
- Spatialities, Complementarities and Paradoxes: LGBT Movement, Prostitution and Pimping in Southern Brazil – Márcio José Ornat
- Between Holiness and sin: spatial daily experience of women prostitute in the practice of motherhood – Juliana Przybysz
- Ruas e Poder: a Disputa pelo Espaço Prostitucional – Néelson Alves Ramalho, Catarina Barroso, Bruno Santos
- The Spatialization of Sexual Leisure in the City of São Paulo, Brazil – Flavio Bezerra da Silva

**Arts and Media (1)** [Room T12] *Chair: Thomas Wimark*

- Resistance and Culture, Geography and Arts: the streets as a space for OFF encounters – Djalma Thürler
- Sexualities and public space in Greece: a celluloid quest – Foivos Kallitsis
- "Free Pussy Riot!:" Riot Grrrrlsm as international solidarity movement, another form of 'artistic imperialism,' or incorporation of 'Eastern Other' for (local) activism? – Maria Katharina Wiedlack
- Digital memories and the erotic spaces – Ricardo Nogueira Martins
- The geography of banal nationalism online and queers in Turkey – Lukasz Szulc

18:00 – 18:30 Break

**18:30 – 20:30 Book Launch** [Auditorium 1]

- Ana Cristina Santos “Social Movements and Sexual Citizenship in Southern Europe” with comments of Gracia Trujillo
- Andrew Gorman-Murray, Barbara Pini and Lia Bryant “Sexuality, Rurality and Geography” with comments of Tiffany Muller Myrdahl
- Isadora Lins França “Consumindo Lugares, Consumindo nos Lugares: homossexualidades, consumo e subjectividades na Cidade de São Paulo” with comments of Paulo Jorge Vieira
- Joseli Maria Silva, Marcio Jose Ornat e Alides Baptista Chimin Júnior “Geografias Malditas – corpos, sexualidades e espaços” with comments of Jan Simon Dutta
- Kath Browne and Leela Bakshi “Ordinary in Brighton?: LGBT, Activisms and the City” with comments of Gavin Brown
- Raquel (Lucas) Platero – “Intersecciones: cuerpos y sexualidades en la encrucijada” with comments of João Manuel de Oliveira

**06/09/2013**

**09:00 – 11:00 Plenary Session 2** [Auditorium 1] Chair: Marianne Blidon

**Catherine J. Nash** - Hetero-activism in Canada: Contemporary resistances to LGBT equalities

**Kath Browne** - Commonplace as politics: an exploration

11:00 – 11:30 coffee break

**11:30 – 13:00 Parallel Sessions 3**

**Lesbian Geographies** [Room T9] Convened by: Kath Browne and Eduarda Ferreira

- “At least add a woman as a decoration” – Homonational politics of gender and shame in Tel-Aviv’s gay center – Gilly Hartal
  - The Dyke Right to the City: Montréal’s 2012 Radical Dyke March in Time and Space – Julie Podmore
  - Respectability and Violence: Lesbian Experiences of Citizenship in 21st Century South Africa – Jessica Anna Scott
  - Lesbian visibility in public spaces: potentialities of the participatory geospatial web – Eduarda Ferreira
- Commented by Niharika Banerjee

**The Sexual Politics of Austerity. Queer Everyday life in neoliberal times** [Room T10] Convened by: Cesare Di Feliciano, Gavin Brown and Paulo Jorge Vieira

- Constructing autonomous queer spaces during the Euro-crisis: a comparison between Italy and Greece – Konstantinos Eleftheriadis
  - On queering anti austerity politics – absences and presences between the LGBT movement and anti-crisis movements in Portugal – Paulo Jorge Vieira
  - Marriage and the spare bedroom: exploring the sexual politics of austerity in Britain – Gavin Brown
- Commented by Sérgio Vitorino

**Changing Landscapes of Heteronormativity: the shifting boundaries of Rubin’s ‘sex hierarchy’** [Room T11]

Convened by: Barbara Brents and Gail Hawkes

- Rubin, Marginality, Persistence and Change: Heteronormativity, heterosexuality and heteroflexibility in late capitalism – Barbara G. Brents, Gail Hawkes
- Rubin, and the Dilemma of the Sexual Child – Danielle Egan
- Underground Prostitution: Heterotopia, Gender and Cultural Mobility – Charlie Barnao,
- Since 1982: Scenes of Child Sexuality, Shifts in its Social Organisation and Representation – Steven Angelides

**Arts and Media (2)** [Room T12] *Chair: António Fernando Cascais*

- Regional & Queer : Refusing to be Invisible, Creating queer space in a non-queer world – Akkadia Ford
- ¡Harka! Homoerotismo y poder / ¡Harka! Homoeroticism and Power – Daniel Berjano
- Geografias Mutantes e Evasivas – Ana Francisca de Azevedo
- Transamerica and Queernormativity – Daniel Berjano
- Berlin’s geography of queer feminist pornography – Ingrid Maria Ryberg

13:00 – 14:30 Lunch

**14:30 – 16:00 Parallel Sessions 4**

**Sexual Citizenship** [Room T12] *Chair: João Manuel de Oliveira*

- Sexual Citizenship, Modernity and Hate Speech in Latin America: Ecuador’s case study – Maria Amelia Viteri
- ‘Intimate Citizenship’ in Spanish Policy-making (1995-2013): the intersections of Abortion and Transgender Rights – Raquel (Lucas) Platero
- Unthinkable Queers of colour: Looking back on the French controversy of the “Parti des Indigènes de la République” (PIR) – Jean-François Brault
- Un nuevo activismo feminista disidente: cuerpos y sexualidades no normativas en el estado español – Victoria Cuadrado
- Sexualidade e autonomia: a dimensão educativa do activismo queer-feministas – Fernando Rosa

**Queer(y)ing Methodologies: doing fieldwork and becoming queer** [Room T10] Convened by: Kaciano Barbosa Gadelha, Debanuj DasGupta, Cesare Di Felicianantonio and Andrew Gorman-Murray | *Chair: Kaciano Barbosa Gadelha*

- A Methodology of Damage – Ruth Preser
- ‘Para todos los públicos’. The representation of resistant sexualities in Spanish mainstream media discourses of the 1980s – Alejandro Melero
- Spreading knowledge on female non normative sexualities in Franco’s Spain: methodological keys to success – Raquel Osborne
- Reflexões metodológicas e queer, a partir das criações artísticas autobiográficas de dois performers Portugues@s – Armando F. Pinho
- Calling a Spade a Spade? Queering terminology and methodology while doing research on intersex and transsexual experiences in South Africa – Nadzeya Husakouskaya

**Open access publications: constraints, challenges and potentialities** [Room T11] Convened by: Eduarda Ferreira and Maria João Silva

- Reflexões sobre a utopia e a prática científica: a experiência da revista latino-americana de geografia e gênero – Joseli Maria Silva
- L’économie de l’édition scientifique, quels enjeux? – Marianne Blidon
- LES Online: linking activism and academy to foster visibility – Eduarda Ferreira, Maria João Silva

**Spaces, bodies and power** [Room T12] *Chair: Ana Francisca de Azevedo*

- Do café ao fernet: estratégias de sociabilidade e ocupação do espaço na boate Marlene – Andrea Lacombe
- Mapping the reproductive rights of lesbian couples: Access to medical assisted reproduction in Portugal and EU – Tânia Cristina Machado
- Violência sexual infantil: o incesto sob a perspectiva de gênero no Brasil – Maria das Graças Silva Nascimento Silva. Ana Paula Pereira
- Same-sex relationships in cameroonian prisons: perspective of female inmates and prison staff members – Helen Namondo Linonge-Fontebo
- Trânsitos e sexualidades na cidade: os Centros de São Paulo e as centralidades cambiantes da deriva (des)identitária – Bruno Puccinelli

16:00 – 16:30 coffee break

## 16:30 – 18:00 Parallel sessions 5

**Queer(y)ing Methodologies: doing fieldwork and becoming queer** [Room T9] Convened by: Kaciano Barbosa Gadelha, Debanuj DasGupta, Cesare Di Felicianantonio and Andrew Gorman-Murray | Chair: Cesare Di Felicianantonio

- Reflections on de-individualizing knowledge production with lesbians, bisexuals and transmen in Kolkata – Niharika Banereja
  - Some Spatial Politics of Queer-Feminist Research: Personal Reflections from the Field – Chen Misgav
  - Cartographies of Friendship, Desire, and Home; Undoing oneself in Queer Geographic Research – Debanuj DasGupta
  - We are not all sexual! The limits and the danger of “sexuality” on fieldwork and in the production of knowledge – Gianfranco Rebutini
  - The positionality of the non desiring researcher – Valerie De Craene, Maarten Loopmans
- Discussant: Andrew Gorman-Murray

**Identities, power and theory** [Room T10] Chair: *Marianne Blidon*

- Problematizing African norms and the Human Rights of sexual minorities in sub-Saharan Africa – Martin Edwin Ridley
- Depicting sexualized power relations in magazine advertisements across the Atlantic: a cross-cultural analysis between Portugal and Brazil – Maria Joao Cunha Silvestre, Dalia Maria Costa
- The Situatedness of London Queer Diasporas: The Tool of an Ethnographic Lens – Luca Bartozzi
- Sharing life with bitches: queer theory and human- animal intimacies – Magdalena Dabrowska

**Space and time** [Room T11] Chair: *Maria João Silva*

- Estado Moderno em Portugal e homossexualidade – São José Almeida
- Ungaretti’s Spatial Eroticism: The Discovery of Sexuality Through the Experience of the Egyptian Desert – Mariangela Sanese
- Producing an unwelcome archive – Tiffany Muller Myrdahl
- On Desire and Power: Mythological Dimension of French Algeria – Ioana Andreescu
- Orientations from the Closet – Adriano Barreto Cysneiros, Djalma Thürler

**On sexual (hetero)normativities** [Room T9] Convened by: Karine Duplan

- Clinique de la sexualité : diagnostiquer la différence ou le lieu de l’hétéronormativité – Tiphaine Besnard
- Contemporary Heteronormativities Where ‘We Have Won’: Resistances to LGBT Equalities in Canada and the UK – Kath Browne, Catherine Nash
- Heteronormativity as a melting pot of privileges. A look at expatriate women performances of heteronormativity in Luxemburg – Karine Duplan
- Hétéronormativité et hétérosexisme dans l’espace public urbain : le cas de Providencia à Rio de Janeiro – Rossanna Brandao Tavares
- Queer resistance to heteronormativity in portuguese autobiographical artistic performance – Armando F. Pinho

18:00 – 18:30 Break

**18:30 – 20:30 Plenary debate** [Auditorium 1]

**MODES OF MOBILIZATION: ACADEMIA, ACTIVISM AND TENSIONAL EXISTENCES**

Alexandra Oliveira, Cesare Di Felicianantonio, Debanuj DasGupta, Jan Simon Hutta, Gracia Trujillo, Maria Amélia Viteri | **Moderators / Interviewers:** Daniel Cardoso, Jorge Macaísta Malheiros

**07/09/2013**

**09:00 – 11:00 Plenary Session 3** [Auditorium 1] Chair: Jan Simon Dutta

**Andrew Gorman-Murray** - The LGBTI community in the 2011 Queensland disasters: marginality, vulnerability and resilience

**Joseli Maria Silva** - Transnational Mobility between Brazil and Spain in Travesti Prostitution Networks

11:00 – 11:30 coffee break

**11:30 – 13:00 Parallel Sessions 6**

**Espaços seguros e (não)-monogâmias lésbicas: entre a Alemanha e Portugal** [Auditorium 1] Convened by: Inês Rolo

Panel session

Inês Rolo, Representatives of Associação Clube Safo

**Towards Cosmopolitan Geographies of Migrations and Sexualities** [Room T9] Convened by: Paulo Jorge Vieira, Andrew Gorman Murray and Jorge Macaísta Malheiros

- “Se espavila!”: trajectories and experiences of gay Brazilian immigrants in Barcelona – Isadora Lins França
- The exotic in/of Lisbon (?) – Queer Brazilian Migration and Urban Cosmopolitanism – Paulo Jorge Vieira, Denise Santos
- Trans-Migrations – Luna Martinicorena
- Emerging adulthood, regular migration and sexuality: Latin-American immigrants in Madrid – Itzel Eguiluz
- Uma urbanidade da prostituição: sexualidade, migração e identidade – Diana Helene
- Re-interpreting stigma and stereotype: the use of aesthetic–corporal capital as a business resource by female Brazilian entrepreneurs in Portugal - Jorge Malheiros, Beatriz Padilla

**Trans Sexualities and Geographies** [Room T10] Convened by: Sandra Palma Saleiro

- Health spatialities and trans life experience: an approach regarding the right to prevention and life – Marcia Tobias Carneiro State
- “LÁ EM CASA A GENTE CONVERSA!”: pedagogias da conjugalidade entre travestis e seus maridos – Magnor Ido Muller
- Remaking Domesticities: Transgendered homespaces in Vermont and New York – Max J. Andrucki, Dana J. Kaplan
- Situating Transgender Identities Formation in Portugal - Sandra Saleiro

**Normativity and (Geographic) Alterities** [Room T11] Chair: Robert Kulpa

- Between West and East, Modernity and Traditionalism: Homosexuality in Post-Soviet Georgia – Liam James Campbell
- Multiculturalism is not the only answer: Local resistances to nationalist homophobia and racism in Lithuania – Darja Davydova
- Queer Critique in the post-Communist Europe: Stuck in the Western Progress Narrative? – Rasa Navickaite
- “In Europe it’s Different”: Homonationalism and Peripheral Desires for Europe – Gianmaria Colpani, Adriano José Habed
- Polish Gays / Western Gaze – Weronika Rogula

**Identities and belongings** [Room T12] Chair: Gavin Brown

- Material Hegemonies: Queering our relationships to things and the environment – Mark Graham
- Queer methodologies in Spain: using intersectionality to research sexuality – Raquel (Lucas) Platero
- The white dress: marriage as spatial representation of heteronormativity – Monica Di Barbora
- Suthee in Colonial India and same sex marriage in Portugal: a tentative translation – João Manuel Oliveira
- Moving Away From Class: Thinking (Working) Class and LGBTQ Identifications ‘Beside’ Each Other – Sabrina Squires

13:00 – 14:30 Lunch

### 14:30 – 16:00 Parallel Sessions 7

**Towards Cosmopolitan Geographies of Migrations and Sexualities** [Room T9] Convened by: Paulo Jorge Vieira, Andrew Gorman Murray and Jorge Macaísta Malheiros

- Moving to the gay and lesbian Mecca or just staying home? – Thomas Wimark
- LGBT communities, identities, and the politics of mobility: Moving from visibility to recognition in contemporary urban landscapes – Andrew Gorman-Murray, Catherine Jean Nash
- Heterotopias do desejo homossexual: pedir asilo no país dos Direitos do Homem – Graziela Kronka
- ‘Rescued’ Subjects: Humanitarian Discourses reading Non-heteronormative Asylum Seekers in the UK – Calogero Giametta
- The Queer Sound of Berlin: the creative Italian migration(s) in times of crisis – Kaciano Barbosa Gadelha, Cesare Di Feliciano
- A exigência de investigar a discriminação experimentada por imigrantes não heterossexuais – Marie Kinkle

**Trans\* experiences, lives and geographies** [Room T10] *Chair: Laetitia*

- Corporalidad, sexualidad y erotismo en la visión de ciudad de la nueva geografía cultural – Martin Ignacio
- Da ‘normalidade’ à transgressão: o intersexo como plataforma de resistência à hegemonia socio-sexual – Ana Lucia Santos
- The medicalization of intersexuality and the sex/gender binary system – Michela Balocchi
- Queer necropolitics and other power geometries in Brazil – Jan Simon Hutta
- Transgendering the city: Comfort, vulnerability and resistance in transgender people’s experiences of gender segregated space – Signe Bremer

**Intercultural spaces and tensions** [Room T11] *Chair: Maarten Loopmans*

- Moving Beyond Postcolonialism: Interracial Queer Relationships – Nour Abu Assab
- Provincial Encounters and Trans-local Belonging – Iwo H. Nord
- Sexualized bodies: rethinking the dialectics of otherness from a transnational perspective – Sofia Aboim
- Race, Sexuality and the ‘Asian’ in the queer bar scene of Melbourne, Australia – Alan Brian Petersen
- Bypassing the Margin: Emotion Circulation and Gay Muslim Subjectivities in Indonesia – Ferdiansyah Thajib

**Spaces of activism / Prides** [Room T12] *Chair: Soraia Silva*

- Parada LGBT Goianiense: do abraço às “três raças” ao desfile pelo “manto” – mudanças territoriais, morfológicas e estéticas – Carlos Eduardo S. Maia
- The Queer Squint: Looking at Brixton and Internationalised Gay Rights – Emma Spruce
- Liberating the ‘Sexual Other’? Queer/ing Development and Homonationalist Rationalities – Christine Maria Klapeer
- Spaces of Pride: challenging and constructing LGBTI identities in Gay Pride Parades in Italy and the United Kingdom - Francesca Romana Ammaturo

16:00 – 16:30 coffee break

### 16:30 – 18:00 Parallel sessions 8

**Education** [Room T9] *Chair: Regina Salvador*

- Relations between homosexuality, school area and prejudice in Ponta Grossa – BRAZIL – Adelaine Ellis Carbonar dos Santos, William Hanke, Andressa Cerqueira Carvalhais
- Sexuality at home, school and life – Cleide Oliveira Pereira Keu
- Embodied sex education: the classroom and other everyday spaces – Maria João Silva
- Media beauty ideals and their impact in children’s identity construction and self-sexualization – Galatia Kallitsi
- Gênero e Diversidade Sexual no contexto escolar – Roseli Alves dos Santos, Noeli Aparecida Silva

**Gay men and masculinities** [Room T10] *Chair: Paulo M. Madeira*

- “Pegação” como prática espacial homoerótica – Benhur Pinós da Costa, Carlos Eduardo S. Maia
- ¿Machismo o masculinidad? – Elvira Frente
- Masculinities and sexualities in peripheral spaces: A look at the experiences of adolescents in conflict with the law in an average city in Southern Brazil – Rodrigo Rossi

**Geographies, gender and sexuality** [Room T11] *Chair: Margarida Queirós*

- Understanding of science geographic Brazilian production on the theme sexualities of the periodic geographic on line – Tamires Regina Aguiar de Oliveira Cesar, Alides Baptista Chimin Junior
- À procura das geografias de género e sexualidade em Portugal – Nuno Rodrigues
- Damn Geographies: Science, LGBT Activism and Heteroqueer Experience – Marcio Jose Ornat, Joseli Maria Silva, Vinicius Cabral
- Spatiality and the Construction of LGBTQ Communities – António Fernando Cascais
- Lazeres e Sexualidades: espaços, produtos e consumos pós-modernos – Catarina Nadais

**Sexual hegemonies and resistences** [Room T12] *Chair: Daniel Cardoso*

- Hegemonic Sex – Cornelia H. Möser
- Bisexuality, Social Constructionism and the Hegemony of Heteronormativity -Emma Louise Smith
- A ideologia da heterossexualidade compulsória e a patologização da homossexualidade: até quando? – Alipio de Sousa Filho
- How queer is asexuality? – Anna Kurowicka

18:00 – 18:30 Break

**18:30 – 20:00 Closing session and future** [Auditorium 1]

**22:00 Final Party at Mob – espaço associativo** <http://www.facebook.com/MobLisboa>

## CALL FOR PAPERS TO OPEN SESSIONS

Sexualities have become a legitimate and significant area of geographical research, across diverse areas ranging from cultural, social and feminist geographies, to political and economic domains. One of the main characteristics of studies on sexualities has been its critical and reflexive perspective, namely questioning hegemonies and modes of sexualised power relations. Although this work has brought some significant changes and developments, still, many of the contemporary modes of knowledge production reflect inequalities and hegemonies that need to be challenged.

The II European Geographies of Sexualities Conference wants to create a space of debate, discussion and questioning to explore how we might attempt to move beyond such normative domains and practices.

Conference sessions and papers will contribute to the questioning and debating the following topics:

- The hegemony of heteronormativity in social relations and everyday environments, and across various other spaces;
- The hegemony of the 'Western' views, the relative invisibility, and lesser significance of research on sexualities in other social and cultural contexts, as constraints in exploring cross-cultural variations on sexual diversity and complexity;
- The hegemony of English in academic publishing and wider modes of knowledge production systems; work on sexualities in diverse languages has become obscured and thus devalued, as reflected in invisible citation records and general knowledge about its very existence;
- The hegemony of large publishing companies which although profit- rather than ethos-driven do influence and control the academic knowledge, decide on its relevance, influence academic career and funding prospects;
- The hegemony of globalisation discourses; 'sexual citizenship' and its relation to the key sites of contemporary sexual politics and theoretical debates on sexuality in relation to consumption, space and globalization;
- The hegemony of whiteness and how it mediates other social categories such as gender, sexuality, religion, social class and so forth;
- The male hegemony in the 'power positions' in academia, and as valued knowledge producers; intersections of gender and sexualities research;
- Knowledge production through quantitative methods, measuring sexualities.

We encourage contributions in a diverse range of formats. Alongside traditional academic conference papers, we welcome panel discussions, open space discussions, film screenings, installations and other contributions. We seek to foster networking, debate and discussions across national borders, across language communities, and across academic disciplines.

## CALL FOR SESSIONS

### **Changing Landscapes of Heteronormativity: the shifting boundaries of Rubin's 'sex hierarchy'**

Convened by: Barbara Brents and Gail Hawkes

Heterosexuality and heteronormativity are familiar terms in scholarship of sexualities and sexual identities. However, in their very ubiquity, we can sometimes fail to subject them to sufficient political analysis. Yet a brief reflection on the shifts that have occurred in the sexual landscape since 1982 will reveal that while much has changed: much has stayed the same. Despite shifts in the layers of Rubin's sexual hierarchy the political and social significance of the edifice remains intact. It is from within this stability (and perhaps simultaneous fragility?) that we propose a panel that explores this simultaneous fragility and stability (perhaps integral to all hegemonies). Beginning with a critical analysis of the relationship between heterosexuality as an institution and its ideological apparatus, heteronormativity, panel members will focus on two perennially marginalized dimensions of the erotic hierarchy— sex work and childhood sexuality. Papers will offer a variety of legal, sociological historical and psychoanalytical lenses through which to explore and deconstruct this combination of flexibility and impermeability evident in the hegemony of heterosexuality. We believe that 'geographies of sexuality' can be interpreted as covering the ideological as much as the physical terrain within which sexualities are constructed and experienced. The proposed panel will offer an opportunity to explore some key ideological supports theoretically and from within empirical examples.



## **From Mono-Normative to Poly-Normative? Reflections on queer relational projects and (non-)monogamies**

Convened by: Daniel Cardoso (Media and Journalism Research Center, Faculty of Social and Human Sciences – New University of Lisbon; Lusophone University of Humanities and Technology)

Although the history of polyamory-as-identity is as recent as early 1990s (Cardoso, 2011), there is already considerable theoretical and activist impetus towards moving beyond it. Wilkinson (2010) gives a consistent critique of how non-monogamies have been meticulously appropriated into neo-liberalism, and Pepper Mint (2007) has argued that we should not necessarily conflate queer and polyamorous communities. And although mainstream media visibility of polyamory is growing, it is selective in what it portrays (Zanin, 2013). Furthermore, whilst there have been advancements in formal LGBT rights, polyamory is sometimes framed as being a hindrance to the process (Vale de Almeida, 2008). In this context polynormativity remains an ever-open possibility, where even vocal communities seem to be reticent to battle for formal legal changes (Aviram, 2008). Responding to Barker and Langdridge's (2010) call for "more attention to diversities of meanings and practices, [...] and the troubling of dichotomous understandings", this panel seeks to understand the varied geo-temporalities of mononormativity and polynormativity, and the ways in which these concepts interact with individualism, capitalism, feminism, queer theory, queer/LGBT activism, politics, law, and also personal accounts of discrimination and privilege. As such, we invite empirical and/or theoretical papers that critically and contextually analyze the tensions and (re)productions of normativities as it pertains to (non-) monogamies. Interesting topics might be, but are not limited to:

- (Non-)monogamies, normativity and LGBT activism;
- Coupledom as (macro and micro-)social expectation
- Media representations of (non-)monogamies
- Queer politics and (non-)monogamies
- Future projects for polyamory/consensual non-monogamies activism
- Everyday life, (non-)monogamies and discrimination
- Geo-historically contextualizing mono and poly normativities
- (Romantic) Intimacies and normativity
- Femininities, masculinities and (non-)monogamies
- Neoliberal/capitalist appropriation: methods and resistance
- 'Race' and non-western experiences of consensual (non-)monogamies

## **Lesbian geographies**

Convened by: Kath Browne (University of Brighton) and Eduarda Ferreira (e-GEO, FCSH, UNL)

It has long been recognised that the spatialisation of sexual lives is always gendered. The earliest form that this recognition took was exploring the differences of lesbian geographies from gay male foci. Steps taken more than ten years ago to make lesbian geographies and geographers more visible has contributed to the development of research that works at the interfaces of gender and sexualities. This has also sought to contest male hegemonies including in academic positions of power and how knowledge is valued and produced. Gender issues in geographies of sexuality are often ignored or overlooked and this means that lesbian geographies are invisibilised in social and cultural geography. This is despite of the fact that lesbians are supposed to be increasingly included and accepted. Therefore, we end up in a similar situation to the broader exploration of women, whereby supposed inclusion actually silences and renders obsolete gendered differences that continue to matter. Sexism and male dominance are a pervasive reality and lesbian issues are rarely afforded the same prominence as gay issues. Thus, lesbian geographies continue to be a salient axis of difference, challenging the conflation of lesbians and gay men, as well as the trope that homonormativity affects lesbians and gay men in the same ways. This session seeks papers that explore lesbian geographies in diverse geographical, social and cultural contexts. These papers can take a wide range of methodological, theoretical and empirical focuses. They can also take a broad interpretation and conceptualisation of 'lesbian'. They may even argue against the use of this sign and in this way address lesbian geographies.

## **On sexual (hetero)normativities: production, performances, resistances**

Convened by: Karine Duplan (University of Paris-Sorbonne, Division of Geography)

Geographers have demonstrated over the last two decades that space is a social construct, of which the sexualized dimensions deserve to be analysed. This expanding body of work has more recently paid attention to the active production of space as heterosexualized (Oswin 2008). That is the path this session would like to engage in, by opening a space for a critical analysis of heteronormativity, from different standpoints and case studies. This panel

addresses hegemony by questioning how heterosexuality is spatially (re)made from the space of the body to the one of the city, up to the global's, through discursive and everyday practices. Nevertheless, heterosexuality is differently experienced through, amongst others, class, race and gender, and this panel wishes to present some insights on the articulation of different kinds of privileges that allows to flesh out the distinction between heterosexuality and heteronormativity. It also seeks to propose an overview on various forms of resistances that are set up to deal with the hegemonic power of heteronormativity. These social practices are expressed through a human body that is understood as a site of encounter (Ahmed 2000) between social interactions and place. Bodily performances also contribute to "...the relational (re)constitution of bodies as sites and sights" (Browne 2006). These spaces of resistance then turn the spotlight on how heteronormativity is spatially performed and reiterated, at the articulation of different types of privileges.

### **Open Access Publications: Constraints, Challenges and Potentialities**

Convened by: Eduarda Ferreira (e-GEO, FCSH, UNL) and Maria João Silva (ESE, IPP)

"Publish or perish" is a well-known statement. As Doreen Massey questioned, back in 2000, to publish is just to add a paper to one's CV, to guarantee a better chance of employment, promotion or grants, or "to launch something into a stream, a proliferation of connections, to see how it will fare, how it will affect and be affected" (Massey, 2000:133)? Sharing and openness are supposed to be the hallmarks of the scholarly tradition. Researchers publish their results, not for direct financial return. However, many times, indirect professional and academic benefits from publishing in highly ranked journals seem to be the major reason to publish and not to contribute to the progress of knowledge in their fields. On the other hand, academic publishing is a highly profitable economic activity for publishers who profit from researchers' free work force or from research financed from tax payers. On January 2012 a blog post (Elsevier — my part in its downfall, Gowers's Weblog) by Tim Gowers, a distinguished mathematician, started an "Academic spring". Researchers protest against the rising costs of academic journals has led to demands for open access to scientific knowledge (one example is the website <http://thecostofknowledge.com/> where researchers take a stand against Elsevier). Are free and unrestricted online available publications a feasible alternative to commercial publishing? What are the main constraints of such a model: the viability of economic models in an open access environment, or academic prestige? As the Internet has fundamentally changed the practical and economic realities of distributing the results of research it can also provide metrics for scientists in the future, such as download numbers, bookmarks in social bookmarking services or even tweets and Facebook likes. Can this be an alternative way to determine the impact factor of scientific publications? And how should peer reviewing be related to the impact factor? An interlinked issue is the hegemony of the English language in academic publishing, including open access publications. Is this reality a constraint, an advantage, or an obstacle to scientific communication? This session seeks papers that discuss the challenges and potentialities of open access academic publications. Those papers can explore a wide range of topics, such as: specific cases, theoretical issues or future scenarios.

Massey, D. (2000). Editorial: practising political relevance. In *Transactions of the Institute of British Geographers*, 25 (2), pp. 131-33.

### **Our Bodies, Our Spaces, Our Geographies(!) (re)thinking (auto)biographies in geographies of sexualities**

Convened by: Paulo Jorge Vieira (Center for Geographical Studies, Institute of Geography and Spatial Planning, University of Lisbon)

Anecdotal remarks on research about geographies of sexualities simplify the personal interests, desires and identities of the researcher and the themes that they study. Are all who study lesbian and gay geographies actually lesbian/gay? Do only lesbian (or bisexual) women do lesbian geographies? Is the "self-identified sexual orientation" of the researcher important in this research? Different trends of critical geography (feminist, post-colonial, queer, etc) have been crucial in highlighting the importance of reflecting critically upon the multiple positionalities of the researcher, and at the same time, thinking through the ways in which various identities, practices and desires may influence and shape research encounters, processes and outcomes. In this regard, this workshop will be questioning how "our body" is present in the different stages of research. Not just in a few paragraphs at the beginning of the paper or dissertation, but also on methodological choices, on the writing process, and on evaluation and devolution that we subsequently do at the end of the research process. This workshop intends to reinforce a discussion in these "post times" when different theoretical threads, such as "queer theory", "affect theory", "actor-network theory", "non-representational theory" are questioning and deconstructing our way of "doing science", and "identity". What, then, remains of positionality and of self-embodiment in research?

## Queer kinship beyond the 'Western gaze'

Convened by: Joanna Mizielińska (Institute of Psychology, Polish Academy of Sciences) Agata Stasińska (Institute of Psychology, Polish Academy of Sciences & Institute of Applied Social Sciences, University of Warsaw)

Studies of non-heterosexual kinship in modern societies are well established in the Anglo-American 'West', dating back to such 'classical' text as 'Mother Camp' (Newton, 1960s) and especially Kath Weston's 'Families We Choose' from the mid-1990s. The once original body of work has now become 'canonical' and mandatory point of reference for subsequent researchers. Canonization, however, presents us with the obvious perils of hegemonization and domination of theories that perhaps do not necessarily fit into the non-Western social and cultural realities. At the same time, it is hard to escape the existing theoretical vocabulary, since scholars from various localities researching non-heterosexual families do use them as the only pre-existing point of reference, and inspiration for their own terminology and conceptualizations. Consequently, although studying 'their own' localities, they presumably have no choice but to use 'not their' language and concepts to capture developments and local narrations of queer families/kinship. In this panel we want to concentrate on non-Western understandings of queer kinships/families, and present more insights into the dynamics of non-normative family configurations in non-Western geo-temporal contexts. Thus we seek to address the following questions:

1. How 'queer families' are socially framed and understood in countries where the social and political significance of traditional 'family' is high (e.g. Portugal, Spain, Poland, Italy, etc.)?
2. How non-heterosexual people define their relationships? What concepts are used to think, understood and describe the non-normative kinship practices?
3. Does 'queer family' have the potential to become a (new) reference point of the LGBT activism? Can the invocation of 'queer love' become a political strategy in fight for the social justice?
4. How does a specific geo-temporal context impact the debates on 'gay marriage'/'civil partnerships' and other forms of relationship legalization?

## Queer(y)ing Methodologies: doing fieldwork and becoming queer

Convened by: Kaciano Barbosa Gadelha (Free University Berlin), Debanuj DasGupta (The Ohio State University), Cesare Di Felicianantonio (Sapienza- University of Rome) and Andrew Gorman-Murray (University of Western Sydney)

This session aims to contribute to the discussion of queer positionalities in the process of doing fieldwork on/with queer-identified subjects. The point of departure is the assumption – expressed in many different fields of the humanities and social sciences – that the term queer has emerged to qualify a specific scholarship that contests normative orders in gender and sexuality. These normative orders are reflected in the power-knowledge relations that produce "queerness" as outsider, abnormal and subaltern. In order to challenge these normativities, the production of knowledge must be contested in its conception. This impels a rethinking of "normative orders" in the very sense of a "methodological approach" for queer issues within research agendas. Does the queer debate on the normative process of knowledge strive for the deconstruction of hegemonic dichotomies such as subject/object, embodied non-discursive knowledge/discursive knowledge, desiring bodies of informants/non-desiring bodies of researcher? In this session we will focus on how doing fieldwork consists, in certain ways, of becoming-other (Deleuze), of playful world travelling (Lugones), of queer(y)ing hegemonic positionalities, interlocking different social markers of difference such as race, class, gender, nationality, rural/urban location etc. We invite all subjects interested in constructing other cartographies, in which situated knowledges emerge. Cartographies of desiring subjects who do not forget their bodies as relevant and persistent when carrying out research; cartographies in which embodied knowledges are shared and give path to affection, emotions, nomadic experiences of queerness; cartographies of collaborative work that dare voice academic speech "in the name of others"; cartographies in which participative observation turns into observant participation. Becoming queer is the way we think of (dis)identification strategies (Munoz) that are not attempting to achieve "queerness" as identity goal. Becoming queer can be a task of failure as much as success and agency, which all work towards the positioning of subjectivities in grids of normativity and non-normativity. How do we, as researchers and geographers, queer the practice of fieldwork in ways that co-constitute the subjectivities of ourselves, our participants, our audiences, and others? Empirical and/or theoretical papers are welcomed on any issue deepening the (queer) positionalities in fieldwork with/on queer identified subjects; topics of interest may include (but not limited to):

- queer methods and methodologies;
- queer(y)ing the fieldwork/ queered by the fieldwork;
- challenging and deconstructing dichotomies;

- (new) cartographies of embodied and situated knowledges;
- co-constitution of queer subjectivities in fieldwork;
- language, power and cross-cultural fieldwork;
- the ethics of 'queer' fieldwork.

### **The Sexual Politics of Austerity. Queer Everyday life in neoliberal times.**

Convened by: Cesare Di Feliciano (Sapienza- Università di Roma, Italy); Gavin Brown (University of Leicester); and Paulo Jorge Vieira (Center for Geographical Studies, Institute of Geography and Spatial Planning, University of Lisbon)

Even though debt and financial crisis seems to favor the emergence of new and original social movements and anti-capitalistic actions, neoliberal policies remain the main response to crisis by formal institutions (Aalbers, 2013; Rossi, 2013), promoting austerity measures and the cuts to welfare systems. At the same time, neoliberal regimes intervene in the sexual and affective life of people, reinforcing new forms of normativity in LGBT movements and populations. In fact, just over a decade ago, Lisa Duggan (2002) famously described 'the new homonormativity' as "the sexual politics of neoliberalism". Her arguments are now familiar in relation to the rapid liberalization of social and legal attitudes towards homosexuality since the early 1990s. Lesbian and gay life has been domesticated and depoliticized; and, some mainstream LGB(T) advocacy organisations have moved to the right – their calls for 'equality' no longer offer even a pretense of addressing broader issues of social and economic justice. Discriminatory laws have been removed from the statute books and new forms of legal 'equality' have been enacted in many polities; albeit in ways that privilege individualised responsibility for social well-being through consumption. Although uneven, aspects of these changes have been witnessed in most countries in the Global North, increasingly in several of the more dynamic emerging economies in the Global South (especially the so-called BRICS nations), and a smattering of other nations. Duggan's theorisation of homonormativity has been influential, but it was written during a period of economic boom. This session seeks to question how the sexual politics of neoliberalism has altered since the global financial crisis of 2008, as neoliberalism has entered a period of austerity and intensified revanchism. At the same time, our aim is not to build a monolithic and solely hopeless account of the sexual politics of neoliberalism - we would like to discuss which kinds of opportunities and interstitial spaces can be offered by crisis and austerity measures in terms of class recomposition and political action for sexual dissidents (trans people, sex workers, people involved in polyamorous unions, people living with HIV/AIDS, and other new sexual/gender minorities). Empirical and / or theoretical papers are welcomed on any theme which deepens the plural understanding of the geographic dimensions of neoliberal sexual politics and the possible challenges towards it; possibly interesting topics include:

- Heteronormativity/homonormativity and everyday life in austerity times;
- The effects of austerity measures on sexual dissidents' everyday life;
- Class, Ethnicity and Same Sex Marriage;
- Compulsory coupledness and the burdens of single life;
- Neoliberalism, Sexual Politics and new spaces of political action challenging it;
- The gendered and sexually dimensions of class recomposition;
- Queer Theory, Feminism, and (materialist) critique of normativity;
- The (re)emergence of gay and lesbian revanchist politics

### **Towards Cosmopolitan Geographies of Migrations and Sexualities**

Convened by: Paulo Jorge Vieira (Center for Geographical Studies, Institute of Geography and Spatial Planning, University of Lisbon); Andrew Gorman Murray (University of Western Sydney); and Jorge Macaísta Malheiros (Center for Geographical Studies, Institute of Geography and Spatial Planning, University of Lisbon)

This session will discuss the inter-relations between the "geographies of sexualities" and the field of population geography, including research on both international and intranational migration. In this sense, this session will map out possible themes that cross different fields of the (inter)disciplinary correlate of gender, sexuality and migration. Recognizing a multiplicity of research conducted in recent years, this session will discuss the importance of migration and of different forms of mobility in the construction of the subjectivities of non-heteronormative sexualities and a variety of gender expressions and roles (Binnie, 2004). This includes issues akin to what Kath Weston (1995) called the "great gay migration", discussions of "queer diaspora", and the application for political asylum based on sexual orientation (Fortier, 2001 and 2002). Empirical and/or theoretical papers (in English, Portuguese or Castilian) are

welcomed on any theme that deepens the plural understanding of the geographic dimensions of mobility, internal and international migration, including:

- Genders, Sexualities, Mobilities and Migrations;
- Sex Work and International Migration;
- LGBT and queer international migration;
- Queer mobility inside of national territories;
- Post-Colonialism, Sexualities and Migration;
- Cosmopolitanism, urban space, sexual and national minorities;
- Asylum seekers, sexual orientation, gender expression and public policies

### **Trans Sexualities and Geographies**

Convened by: Sandra Palma Saleiro (CIES-IUL, ISCTE, IUL-University Institute of Lisbon)

If, as it is assumed in the presentation of this conference, sexualities became a legitimate and significant area of geographical research, and one of the main characteristics of the studies of sexuality has been the production of a critical and reflexive knowledge, questioning hegemony and modes of sexualized power relationships, one of the hegemonies that should be added to other frequently referred to is the cissexuality or cisgender. Gender geographies still have mainly focused on normatively gendered men and women, neglecting the ways in which gender binaries can be contested and troubled (Browne, Nash and Hines, 2010). The appeal to the discourses and practices of transsexual and transgender people demonstrates the need to expand the understanding of the concepts of "sex" and "gender", but also of other concepts that have been framed in a binary model of sex/gender, such as "sexual identity" and "sexual orientation", because the ways they have been understood and operationalized do not reveal the gender and sexual diversity present in contemporary societies. It is thus important to discuss the ways in which trans people put into question the hegemonic conventions that bind sexed bodies, roles and expressions of gender, and gender and sexual experiences, pioneering the exploration of new approaches to geographies of gender and sexuality. On the other hand, if trans identities trouble the binary models of sex and gender, these transgressions are material, cultural, social and spatially situated. As the work using empirical research in different geographical and social contexts have contributed equally to demonstrate, trans identities and gender expressions are not homogeneous and present diversity. It is therefore important to produce new understandings about the spatializing of gender and the creation of gender through socio-spatial relations; identify the particularities of the trans configurations and experiences in different geographical contexts (e.g. in many countries); or even identify the challenges and resistances encountered and experienced by trans people in the spaces and places they inhabit.

# ABSTRACTS

05/09/2013 – 11:00/13:00 - Plenary Session 1

**The normal in me is the normal in you? Relational demands, state recognition and homonormativity** - Ana Cristina Santos

Centre for Social Studies, University of Coimbra | [cristina@ces.uc.pt](mailto:cristina@ces.uc.pt)

In 2010, Portugal became the eighth country worldwide to approve same-sex civil marriage. This change illustrates an array of claims, struggles and achievements that have put Portugal at the forefront of sexual citizenship rights for lesbian, gay, bisexual and transgender (LGBT) people in Europe. The example of same-sex marriage introduces an interesting complexity to the past tendency towards higher rates of success in what I call 'individual claims', compared to 'relational claims'. It also highlights how the state is willing to compensate – via legal recognition – LGBT demands to the extent as they willingly embrace the dominant values of respectability and normalcy. The paper begins with a contextualizing overview of sexual citizenship in democratic Portugal, providing an analytical account of LGBT rights, claims and achievements, structured around the notions of 'individual claims' and 'relational claims'. In the second part, I suggest that a 'politics of containment' has characterised much of recent public discussions about sexual and reproductive rights, and I provide some examples. In the last section, I discuss the political and cultural implications of the same-sex marriage law, with a particular focus on issues of normalisation and homonationalism.

**Geographies of (Queer) Knowledge: Reflections on the critical epistemologies and the geo-temporal 'knowledge situations' in queer studies.** Robert Kulpa

Birkbeck College, University of London, UK | <http://robertkulpa.com/>

Hamid Dabashi has recently asked on the pages of Al Jazeera, 'Can the non-Europeans think?' He pointed that 'Philosophy' is rendered as the European tradition, while the intellectual traditions from the other cultural, geographical, and linguistic regions are deemed subjects of 'ethno-philosophy'. Similar points in relation to e.g. 'Sociology', and other disciplines were made by many others... Sadly, no matter how many voices try to raise our awareness of hegemonic inequalities in knowledge production between the 'metropolis' and the 'colony', the 'centre' and the 'periphery', the 'West' and the 'Rest', the 'North' and the 'South', the 'West' and the 'East' - the persisting reality of inequality never seems to abandon us. The tradition of critical studies, where I locate the roots of gender and queer studies, offered much insight and effective reworking of some of the issues connected to the dis-balanced relations of epistemic power. However, many issues relating to our practices of (queer) knowledge production remain unacknowledged in queer studies. In this presentation I want to ponder some examples of the hegemonic geo-temporal 'knowledge situations' in queer studies, where the practice of 'doing queer studies' renders them a tool of inequality. I want to question how the geographical origin and place of work determines the academic status as the 'knowledge producer/theorist' or 'knowledge consumer/informant'. How the peer review processes turns into the gate keeping - a militarised war of put downs and privilege safeguarding within 'queer studies'. And finally, the role of language and multilingualism as tools of oppression & liberation within practice and the domain of 'queer studies'.

05/09/2013 – 14:30/16:00 - Parallel Sessions 1

## Lesbian Geographies

**Space, community, and gay and lesbian identities in Portugal: The state of the art of Portuguese Sociology**

Ana Maria Brandão, Universidade do Minho, Portugal, [anabrandao@ics.uminho.pt](mailto:anabrandao@ics.uminho.pt)

The importance of space for gay and lesbian subcultures has been highlighted by several studies. Geographical concentration allows the formation and consolidation of communities by simultaneously offering visibility and protection, which are indispensable conditions to political mobilization. Despite this matter having not been a central object of sociological researches about the Portuguese reality, it is still possible to identify some clues that suggest that the emergence of gay and lesbian communities and subcultures in Portugal holds some divergences compared to

the case of other economically developed western societies. Such divergences are linked to the country's specific model of social and economic development. Portugal has never undergone the process of geographical appropriation and concentration, which led to the emergence of particular urban enclaves in those societies. However, due to their characteristics (anonymity, accrued individual freedom, etc.), urban centres appear to have been both a source of similar attraction and a prerequisite to access social support networks, especially among older generations. Among youngsters, geographic isolation and difficulties to access social support networks appear to have been attenuated by the dissemination of the World Wide Web, which allows for the emergence of "virtual communities" even if the latter do not eliminate the need for direct contact. There seem to be also some differences in the types of space privileged by gays and by lesbians that suggest the importance of gender as a differentiating element. This paper aims at synthesizing some clues present in researches about the Portuguese gay and lesbian subcultures and communities within the specific field of sociology, focusing on space as an analytical variable.

### **Los espacios lésbicos: de la pronunciación a la apropiación**

Wendolin Arenas, Universidad Nacional Autónoma de México, wendoa.7@gmail.com

Los lugares de socialización de las lesbianas que habitan el Distrito Federal, generalmente son poco conocidos e inclusive ignorados; dentro de las Ciencias Sociales han sido poco estudiados y habitualmente han sido anexados dentro de los espacios gay minimizando su importancia. Esta incorporación ha reforzado la invisibilización de las mujeres frente a los hombres, en donde las lesbianas han sido absorbidas dentro del colectivo gay, sin que hasta el momento se haya desarrollado una línea de investigación de las lesbianas, por ejemplo en la Geografía mexicana. Sin embargo en la ciudad de México y principalmente en la delegación Cuauhtémoc se ubican sitios de encuentro que van desde los recreativos hasta los grupos de reflexión y activismo. Mismos que se encuentran limitados por la poca demanda que representan para el mercado, la dificultad al acceso, las largas distancias que tienen que recorrer y la inseguridad a la que se enfrentan. Por ello este trabajo pretende realizar un análisis de los sitios comúnmente frecuentados por las lesbianas, su origen, su transformación y la dinámica de estos lugares dentro de la ciudad de México. Espacio que se ha distinguido en los últimos años por impulsar, legislar y fortalecer la equidad de género y la diversidad sexual.

### **Nothing has ever happened to us because we never let our guard down on the street': young lesbians managing public space in Manresa**

Maria Rodó-de-Zárate, Universitat Autònoma de Barcelona, Spain, maria.rodz.zarate@gmail.com

Focusing on a research carried out with seven young lesbians from Manresa (Barcelona Province), I explore their negotiations in public space from an intersectional perspective. I examine how different and intersected structures of power (gender, sexuality, ethnicity, class and age) in different places shape their experience and how they manage their oppressions. To do so, I present a new way of analyzing and displaying data, the "Relief Maps". They show the relationship between places, lived experiences and structures of power and provide an understanding of categories as mutually constituted. Through the analysis, I show how their feelings of discomfort in public space are deeply caused by heteronormativity, and their negotiations are mainly centered in choosing when and where to show affection to another woman. However, the experience of these young lesbians is also determined by spatial conditions and their other identities in play. I analyze their strategies to manage intersecting oppressions and privileges and their abilities to create places of relief.

### **Sadowska's cases. Scientific construction and representations of a "lesbian" in Poland since ca. 1870 till 1939 and individual biographies of non-heteronormative women** (research perspectives and aims in context of critical history concept)

Agnieszka Weseli, Instytut Psychologii UAM, Poland, nie.mam.maila@o2.pl

As an independent historian of sexuality and a feminist and queer activist, I am especially interested in the idea of critical history, used as a tool for social change. In this context I place my research projects and the ways of

popularizing them. The project I want to present started as an attempt to write biography of once renown, but erased from memory M.D. Zofia Sadowska (1887-1960, born and died in Warsaw), practitioner and scientist, the first woman to defend a PhD thesis at the Imperial Military Medical Academy in Sankt Petersburg, feminist, social activist, the main character in the loud "ancient-Greek (lesbian) scandal" in the mid-twenties. Accused by the Warsaw press of seducing underage girls, wrecking marriages, lesbian orgies, sadism, managing a lesbian brothel, drugging women and sexual relations with most famous actresses and female singers, she took legal steps against tabloids, lost all court cases, finally was brought to a trial herself in the professional medical organization and was sentenced to one year of suspension from performing her professional duties. Sadowska's story resulted in the first public Polish case against abject, a public enemy ("lesbian love", as it was called by press). In the newspapers Sadowska was described as a depraved and deformed monster, enemy of society and newly established state. For the first time a "lesbian" – that is an active, man-like lesbian – became visible in the public sphere, and was called exactly by this name. Discussing this topic became possible as a result of changes brought about by the First World War. Sadowska, with her "masculine" profession and style, with her so-called "practices", i.e. not hiding her relationships, publicly courting women and changing her partners quite often, was also much more visible than the female writers, painters, and activists who chose to associate with women in the end of the nineteenth and beginning of the twentieth century. Now in my project I make use of Zofia Sadowska biography and life stories of other non-heteronormative Polish women, retrieved from sparse archived sources and equally rare memoirs, diaries and letters from between 1870 and 1939. One of project's aims is to present how the scientific construction of homosexual female changed in 70 years, since the publication of first broader researches in this matter till Second World War. My sources are translations of European authors published and circulating in Poland as well as original publications of Polish medical doctors, psychiatrists, criminologists and lawmakers. Another area of my interest are public representations of a lesbian: in media (press), in literature, visual arts and in popular culture, as well as in pornography. In the background of my project are social transformations in several clearly discernible epochs: the last 20 years of XIXth century, the turn of XXth century in the country under partitions and years 1918-1939 in independent Poland. I also show how models of female homosexuality corresponded with models of female sexuality and the models of femininity in the said periods. [www.sprawysadowskiej.pl](http://www.sprawysadowskiej.pl)

### **Mapping the Lesbian Body: Voyeurism and Sensationalism in Contemporary India**

Antonia Navarro-Tejero, Universidad de Córdoba, Spain, [ff1natea@uco.es](mailto:ff1natea@uco.es)

In this paper, I seek to explore the lesbian experience in India, using two heterosexual voices representing the lesbian abject (following Julia Kristeva): Shobha Dé's novel *Strange Obsession* (1992) and Karan Razdan's film *Girlfriend* (2004). In the two works analyzed here, lesbianism is linked with insanity, dramatized by a bisexual love triangle which finally proves the conventional male-female relationship as the only acceptable one. In this section, I argue that both authors exploit the sensationalist aspects of lesbianism, seeking the scandal as a tool of publicity. Furthermore, even with the decriminalization of homosexuality in the country, what remains to be changed is the cultural perception of the queer subject as deviant, marginal, pathological or even demonic, in the light of Michel Foucault.

### **T-bar hosts' work experiences and Gender performativity**

Iting, Queer activist

This research focus on the work experiences of lesbian hosts' in lesbian clubs (T-bar), who are also called T-bar hosts. Due to the stereotype that club is always relevant to sex-industry; T-bar hosts encounter the stigma of "prostitute." What's more, the interaction of so-called "copy of heterosexuality" between butch/femme in T-bar is also marginalized in lesbian community. These two levels of stigma shape the experiences of T-bar hosts. Hence, this research focus on the work experiences of T-bar hosts and the gender implications of it. With the concept of Judith Butler's performativity theory and Judith Halberstam's female masculinity theory, this research inquires 12 T-bar hosts about their work experiences. Through the information collected from the hosts' work experiences with deep



interviews and participant observation, the findings are as below: First of all, the acceptance of sexual orientations of T-bar hosts in their working environment brings motivations to them that keep them staying in this industry and also help them fighting with the stigma of their job. Furthermore, this research brings out more possibilities to explore gender performativity and how butch/femme challenge heterosexual norms through “female masculinity” performed by butch hosts and the “femininities” performed by femme hosts. The interactions between butch/femme in T-bar unwind the “gender node” that gender becomes a process can be built and re-built over and over again.

## **From Mono-Normative to Poly-Normative?**

### **Compulsory Coupledness and Multiple Belongings: Minoritised Women Speak Back!**

Ana Cristina Santos, Centre for Social Studies (CES) -University of Coimbra | [acsantos1975@gmail.com](mailto:acsantos1975@gmail.com)

Despite significant changes regarding intimacy and family life in Portugal in recent decades, the dominant culture has retained much of its former conservative features, pushing non-normative intimate biographies to a place of tension, resistance and ambivalence. One powerful example of the legacy of tradition is offered by the cultural expectations around coupledness in adult life, which remain strong and, to a large extent, unquestioned. Drawing on material gathered in two different research projects, this paper is inspired by the voices of women across a range of diversities: disability, ethnicity, nationality, sexual orientation, age group, formal education, social class, marital status. Despite many levels of belonging and difference, these women share a common legacy linked to the experience of being minoritised in the dominant context of (collectively imagined as white, able-bodied, heterosexual) Portuguese people. The narratives of women in this paper also speak about facing dominant cultural expectations around coupledness at some point in their intimate biographical timeline. They highlight how coupledness is equated with standard relationality, at the same time that they capture both the discomfort and the possibilities for challenging and undoing the ‘couple norm’ (Roseneil et al 2013, forthcoming). In so doing, many of the topics and arguments that characterize the feminist critique of normativity/ies can be found in the discourses of these women.

### **My Spivak is bigger than yours: (Mis-)representations of polyamory in the Portuguese LGBT movement and mononormative rhetorics**

Daniel Cardoso, Media and Journalism Research Center, Faculty of Social and Human Sciences – New University of Lisbon; Lusophone University of Humanities and Technology | [danielcardoso@gmail.com](mailto:danielcardoso@gmail.com)

Although alternative or subjugated sexual and intimate identities are sometimes viewed as part of a whole (just like the LGBT acronym makes clear), in fact there are multiple concurrent strategies and modes of social or political engagement at any given time. These strategies can sometimes involve what Spivak called “strategic essentialism” to unite different views around a given goal. But Spivak herself has of late sought to distance herself from how this strategic essentialism has been deployed and interpreted – in a way that promotes the active silencing and/or misrepresentation of groups/identities that are not aligned with a given social or political goal or are framed as harmful to that goal. In this presentation, I seek to contextualize the fight for the (already accomplished) legal recognition of same-sex marriage in Portugal within the wider frame of LGBT activism in this country (Cascais, 2006), and in the interplay of several differently positioned activists. Within this frame, I will analyze how the theoretical work of Miguel Vale de Almeida (2008), in seeking to legitimize the fight for same-sex marriage, seems to have engaged in identity othering and misrepresentation vis-à-vis polyamory. Such misrepresentation is contingent to the non-fundamentally confounding of polyamory and polygamy, along with the essentializing of gendered dynamics in intimate relationships, and the erasure of lesbian and gay ethical non-monogamous relationships. Thus, by deploying similar straw-men fallacies as those used by conservatives to fight against LGBT rights, polyamory is (apparently) successfully critiqued and shown to have to subsume or silence itself to the strategic essentialism required for passing legislation in favor of same-sex marriage. The presentation concludes with a reflection of the (political) dangers of petitioning for silence of othered identities, and how such petitions are based on the same identity violence and disciplining that LGBT movements have been trying to fight for decades; in alternative, the idea of

“queer multitudes” (Preciado, 2004) is offered as an alternative where ethical activism can only be understood as activism that opens up the discursive space to more, rather than less, alternatives.

### **Bisexual polynormativity in post-socialist Hungarian life narratives**

Katalin Turai, Gender Studies Department, Central European University, turai\_katalin@ceu-budapest.edu

My presentation will show how bisexual polynormativity works in a post-socialist country, Hungary. Upon narrative interviews made with people who had parallel relationships with women and men, I will contextualize their related experiences and ideas. First, the fall of socialism in 1989 brought about a change in sexual opportunities and strategies: same-sex partnerships becoming more accessible meant an end to heterosexual relationships for many, including “down low” men. Yet, some interviewees reported maintaining heterosexual partnerships, often based on openness and honesty (even if the term “polyamory” is not widespread in Hungary). These changes are usually framed in a normative, developmental context between states of backwardness and democratic progress (see Watkins 2009). Secondly, the increasing engagement in global capitalism allows homo- and bisexual polynormativity – and the reproduction of gender normativity as well, especially for young women in heterosexual settings (see Baer 2005). Consequently, my analysis will also touch upon how my interviewees conceptualize gender (others’ and their own) when they give account of the place men and women have in their lives. I argue that parallel relationships with women and men are often justified by a reference to them as belonging to “separate categories”. However, other factors than gender (age, intimacy) are also important for polynormative people, and many bisexually identified people reject non-monogamy. Illustrated by interview excerpts, my presentation will focus on how social discourses about gender and fidelity – prevalent in both global LGBT and current Hungarian politics – are reflected and contested in these narratives.

### **Around consensual non-monogamies – assessing attitudes toward non-exclusive relationships and motivation to participate in them in four countries**

Katarzyna Grunt-Mejer, University of Zielona Góra | Katarzyna Peichert, Universitat Autònoma de Barcelona | Christine Campbell, St Mary's University College | Antón Castellanos Usigli, World Association of Sexual Health

Polyamory, swinging and other forms of sexually or emotionally open relationships attract increasing interest in the world, both scientifically and in popular representations. Despite it we still lack research about cultural differences regarding the topic. Our study was conducted to fill this gap with a special attention to cultural, historical, religious and political differences, potentially influencing people's interests in the range of non-monogamous forms. Four countries participated in the research: Poland, the United Kingdom, Spain and Mexico. In order to obtain comparable results, studied groups were similar in terms of age and educational background. Three areas were explored: knowledge about concepts of responsible non-monogamy, attitudes toward it (i.e. negative or positive mental associations with described lifestyles: polyamory, swinging and other forms of sexually open relationships) and willingness to participate in them. Both inter- and intracultural differences and correlates among different attitudes, knowledge and intentions to participate in CNM are discussed.

### **Queer kinship beyond the ‘Western gaze’**

#### **Reclaiming Love and Family: Queer Questions And Non-Western Answers**

Joanna Mizielińska, Institute of Psychology, Polish Academy of Sciences, jmizielinska@psych.pan.pl | Agata Stasińska, Institute of Psychology, Polish Academy of Sciences & Institute of Applied Social Sciences, University of Warsaw, astasinska@psych.pan.pl

There has been a visible shift in a recent LGBT politics in Poland from coming out politics to the politics underlining the subjectivity of non-heterosexual relationship (Kulpa, Mizielińska, Stasińska 2012). The transition occurred in many different levels (activism, grassroots social campaigns, voices of LGBT people) and as such it calls into question politics

that copies Western (U.K.-USA) ideas of LGBTQ emancipation. There is a need to analyze this turn but also to ask about love and family as political concepts of LGBT/queer activism. In our presentation we would like to engage in the discussion on love and family/kinship politics which has been recently developed in the Western political theory and queer theory (Berlant&Warner 1998, Butler 2002, Boelstorff 2007, Hardt&Negri 2009, Halberstam 2012) and attentively confront it with Polish reality. Is the argument of Western scholars who claim that love can only be a powerful political concept when separated from family (Berlant&Warner 1998, Hardt 2007,) adequate in Polish context where the meaning of kinship/family and love is firmly linked with specific geo-temporal specificity of the region (Kulpa&Mizelińska 2011)? What could be queer in referring to love/family/kinship in post-communist time and space? While addressing these question we will use examples from Polish reality, reflecting upon our own research on 'families of choice" (Mizielinska 2011-2015) and sexual politics and strategies of LGBT/queer activism (Stasinska 2012-2015).

### **Queering the Divide: Reconceptualising the Polish Family**

Karolina Szyrko, University of Warwick, K.Szyrko@warwick.ac.uk

This paper concerns the ways in which the concept of queer families can defamiliarise, and productively enrich the debates surrounding the proposal of civil partnerships in Poland. The dominant cultural framework perceives of the family in terms of reproduction: of people, goods and ideology. That model is central to both the conservative and liberal discourses surrounding the proposed legislation. Conservatives limit their definition to a biological determinism, which masquerading as nature and/or tradition strives to propel the heteronormative ideal. Liberals emphasise the "normality" of the homosexual couple expressed as a capacity to successfully inhabit and reproduce the heterosexual model (centred on monogamy and child rearing) calling on familiarity as a strategy for validation. Neither questions the legitimacy of this particular understanding of family. Does it articulate people's actual lives and desires? Or are we simply offered a limited and polarised language that we have to inhabit in order to articulate our need for togetherness? Non-normative (hetero- and homo-normative) families defamiliarise the foundational frameworks which guide the ways we perceive families. They reject the notion that a family is a fixed structure instead choosing a flexible construct which supports the articulation of diverse desires. In interrogating the ways in which queer families have been theorised, we wish to refrain from simply forcing these frameworks upon the Polish context. Rather we will be asking: what is a Polish queer family (and does it exist)? What kind of kinship causes problems, disturbs, and alarms? Perhaps it is Joanna Erbel's admission of polyamory? Or the ultra-catholic Terlikowski family? Is there a familial structure that would disturb all left, right and centre? Finally: it possible to construct and popularise a discourse which would privilege emotional significance over an ideology?

### **Kinship beyond rupture: Notes towards a theory of family through divorce practice**

Ulrika Dahl, Gender Studies Södertörn University, ulrikadahl@me.com

This exploratory paper asks what happens if we take divorce and other ruptures in family and relationship practice as the point of departure for understanding kinship practices. If Western-driven LGBTQ reproductive rights projects are inevitably futuristic and optimistic and envision a better world for future generations, at times by hoping that the trauma of family can be healed through the crafting of "we are family" in various forms, it is clear that not all dreams come true. Statistics suggest that in places like Scandinavia, gay marriage results in as many divorces as straight marriages, including debates about custody and parenting. While the symbolic power of gay marriage and family discourse centers on the power of recognition and achievement, the universality of yearning for children, everyday kinship practice is different. At the intersection of queer kinship and research on NRTs on the aspirations and negotiations of soon to be or recent parents, their hopes and everyday lives, have been studied by feminist researchers. Others have shown that queer family networks extend beyond romantic love and includes many ex-lovers, and that kinship exceeds the confines of both law and norm. As a preliminary meditation on what happens after marriage, this paper explores ways of understanding queer kinship negotiated within and beyond the sharing of resources and space. What happens when new kinship structures are established and intervene with prior ones? How

are kinship lines established and challenged? As a speculative paper it draws on pilot interviews, popular culture and informal conversations to ponder the symbol, practice and transition that divorce, meaning separation of some fundamental kind, be it material or emotional or both, has in the making and unmaking of queer community and other kinship groups.

### **'I have two grandchildren, and neither is by blood' – Same-sex parenting and the family of origin**

Rita Béres-Deák, Central European University, Budapest, Beres-Deak Rita@ceu-budapest.edu

Childbearing is often an expectation from the family of origin (Stack and Burton 1994), and one of the biggest blows in having a gay or lesbian child is the prospect that there will be no grandchildren (Herdt and Koff 2000). At the same time research shows that parents are not always happy when their child decides to parent in a same-sex relationship (Sullivan 2004, Du Chesne and Bradley 2007). They might fear that the new situation will force them to come out, or they wonder what their relationship would be to a child they are not biologically related to (Gross 2012). My paper is based on ethnographic interviews in Hungary with people living in same-sex couples and members of their families of origin, as well as participant observations at workshops and roundtable discussions concerning same-sex parenting. Though not all the couples I interviewed are raising children, many childless ones are planning to and have told about these plans to members of their close family. Beyond the issues raised above, I would like to discuss some questions not usually addressed within this field, such as the reaction of family members other than parents (siblings, grandparents, in-laws etc.), the reactions to the path to parenthood chosen, the difference between reactions to planned and reconstructed rainbow families, and the actual integration of the children of the same-sex couple into the family. I claim that having a rainbow family within the kinship network requires a rethinking of the meaning of 'family' and might even lead to more openness towards other family forms.

### **The Sexual Politics of Austerity. Queer Everyday life in neoliberal times**

#### **"Queer(y)ing squats. Unexpected positionalities of a (queer) researcher studying squats in Rome"**

Cesare Di Felicianantonio, Sapienza - University of Rome, cesare.difelicianantonio@uniroma1.it

In this paper I reflect on (unexpected) positionalities as emerged during my fieldwork on residential squats in Rome, investigated as a bottom-up response to the social exclusion associated to the "financialization of home" (Aalbers, 2008) that has (re)emerged in Rome since the debt crisis eruption. In a context of strong rivalries among the different leftist networks as the Roman one, given my previous experiences of militancy and activism, I discussed my researcher positionality mainly in relation to (previous) political activism and to the research goals. As the fieldwork (is) going on through a participatory action research approach, I have seen my research being welcomed mainly because of my LGBT/queer activism. In fact, as I discuss about empirical feedbacks from my research with the activists of the spaces I work on, I'm usually required to discuss and build together (political) projects on LGBTIQ issues to insert them inside their political agendas and everyday action. By this way, not only my activist/researcher position has changed becoming more complex and variegated making weaker the theory/practice divide, but the research project has opened new possibilities for "queer(y)ing" some squats' practices, giving the chance to discuss (and react to) the sexual- other than the gendered, immigrant and class, among the others- dimension(s) of the exclusion associated to the neoliberal housing policies.

### **Hetero Mask, Homo Skin: Italian Homonationalism through images.**

Antonia Anna Ferrante, Università degli studi di Napoli l'Orientale, ninapoli@yahoo.it

The paper focuses on Italian homonationalism as an instance of "Sexual Democracy", aiming to turn queer subjects into "Docile Patriots" (Puar, 2008), cooperating with the State to police the boundaries of the national community. Italian LGBT citizens do not enjoy the same rights as heterosexuals, but are involved in a process of subordinate assimilation, protagonists of a nationalist rhetoric legitimizing authoritarian policies of governance of migration.

However, although the effort, especially on the occasion of the celebration of 150 years of unification, the “Docile Patriots” do not yet see their love for the “Fatherland” reciprocated (Ahmed, 2008). The paper argues that Italian mainstream lgbti have internalized their subordinate status, wearing the mask of white heterosexual, and thus following somehow Fanon's scheme (1961). To clarify this mechanism, the paper analyzes a set of images relevant to the construction of an Italian Queer dominant imaginary, such as the advertising campaign promoting the march of the last Gay Pride and flyers circulated during the year of celebration of 150th anniversary of the Italian Unity. Through these images we can better understand the role played by lgbti in posing themselves as “regulatory”, mostly at the expense of immigrants, through the racialization of the labor market and, more generally of social relations (Mellino, Curcio, 2012). European homonationalist movements focus on cultivating a sense of attachment to the Nation, and so we observe, throughout Europe, the strange convergences between mainstream homosexual associations and racist and extreme right groups. In Italy the official recognition for homosexual couples has provided a middle ground enabling a dialogue about common values between representatives of mainstream gay organization and Casapound, an openly fascist organization. This is the empirical framework for developing a study on Italian Homonationalism, in order to explain the relationship between sexuality and racialized nationalism. This feeling of attachment works as a tool of colonial biopolitics.

### **Homonationalisme et bloc social. Politiques néolibérales d’hégémonie.**

Gianfranco Rebutini, EHESS-CNRS France, gianfranco\_rebutini@hotmail.com

Les politiques homonationalistes des groupes mainstream LGBT, de partis politiques, ou de l’État, sont souvent interprétées comme étant le résultat d’une instrumentalisation de causes LGBT à des fins racistes ou nationalistes. Ainsi, dans les dernières années et à plusieurs reprises, des groupes radicaux ou queer se sont souvent mobilisés pour dénoncer ce genre d’amalgame et d’instrumentalisation. Mais cette instrumentalisation se fonde essentiellement sur une conception l’État en essence séparé de la « société civile » qui porterait ses instances démocratiques (Fassin 2006). Cela s’inscrit dans un cadre théorico-politique néolibérale plus large. Ainsi, les rhétoriques utilisées dans l’arène politique en faveur de l’accession aux droits pour les LGB (essentiellement le mariage et l’adoption) se fondent sur une vision de la « société civile » en lutte contre l’État. En ce sens, les mouvements LGBT seraient donc en position d’altérité et de demande face aux pouvoirs d’État qu’il faudrait convaincre dans un débat sociétal. Dans cette communication, et à partir du cas français, je voudrais proposer au contraire une analyse d’un point de vue gramscien et matérialiste, qui consiste à dire qu’une partie de la société civile (LGBT) fait souvent « bloc social » avec l’État pour former ce qu’Antonio Gramsci appelle l’« État intégral » (Thomas 2009). Cette conception a le mérite de dépasser une séparation stérile entre le politique et le social, entre l’État et les mouvements, entre les questions sociales et les questions de société. Je me propose donc de tester cette perspective gramscienne pour déceler la possible collusion d’intérêts et de besoins entre l’État et les mouvements mainstream LGBT dans les politiques homonationalistes. Il n’y aurait donc pas d’instrumentalisation mais réelle coïncidence d’intérêt à des fins impérialistes : un « bloc social ». Le nationalisme et le racisme de l’homonationalisme ne seraient que des nouvelles formes de cette lutte pour l’hégémonie néolibérale qui voit aujourd’hui la participation de plus en plus active des mouvements LGBT mainstream. Une analyse matérialiste et gramscienne de l’homonationalisme pourra nous permettre ainsi de remettre au centre l’hégémonie de classe à la fois de l’État néolibéral et des mouvements plutôt que les prétendues questions culturelles ou sociétales sur lesquelles se fondent les rhétoriques néolibérales contemporaines (Duggan 2003).

### **Queer feminist bodies and resistances in neoliberal times and its impact on other social protests**

Gracia Trujillo, Faculty of Education, UCLM, Gracia.Trujillo@uclm.es

This paper focuses on how queer people are resisting neoliberal crisis and austerity measures in Spain together with other protest groups and mobilizations such as the already known as the “Spanish revolution”, the 15-M. In the presentation, I will try to show the radical feminist and queer genealogies of these “body coalitions”, to use Butler’s expression, and its use of the injury and the performance in public spaces and on the streets as (a very powerful and

quite effective) political strategy. In this paper, I will also analyze its impact, arguing that the heterogeneous and powerful protest movement (15- M), which is fighting on the streets against social cuts in health, education and social services, among many other things, could not be totally understood without previous queer activism and without the work that queer people are doing within it. As a matter of fact, the 15M has sometimes been criticized by leftist groups as not very assertive or strong in their strategies and tactics (meaning “masculine”, as we know) and at times and not very hard and forceful when these times we are going through are very rough... (meaning “queer”, of course).

## 05/09/2013 – 16:30/18:00 - Parallel Sessions 2

### Our Bodies, Our Spaces, Our Geographies

Panel session

**Catarina Nadais** (CEGOT - University of Coimbra, Portugal)

**Bio** - Catarina Nadais is graduated in Tourism, Leisure and Heritage, and Master in Leisure, Heritage and Development. Since 2011 is a PhD student of the Program of Tourism, Leisure and Culture at FLUC, with the theme “Erotic and Sexual Leisure”. She is also researcher at the CEGOT and teacher.

**Why?** - Forget my belly, I’m a researcher! - Pregnancy during the study of erotic and sexual leisure

The aim of my contribution to the session is to report my experience as a researcher during my pregnancy. The irony, the easy joke, the taboo, the prejudice and the stereotypes are part of the story. Although society is self proclaimed as free, modern and uninhibited, still feel very uncomfortable with some themes. If the pregnant woman is seen as a blessing, sex and eroticism are still closer to the sin. By the way, they say that pregnancy is one of the most exciting moments of the life of a woman. What if she studies erotic and sexual leisure?

**Debanuj Das Gupta** (The Ohio State University, USA)

**Bio** - Debanuj DasGupta is a doctoral student in the Department of Women’s, Gender, and Sexuality Studies at the Ohio State University. Debanuj’s research documents and interrogates Lesbian/Gay/Bisexual/Transgender (LGBT) identified immigrant rights activism in New York City within the past decade. He has worked for over 16 years across two continents in the “civil society sector.” In 1994 Debanuj founded the first HIV prevention program for men-who-have-sex-with-men in Kolkata, India. Debanuj was on the founding board of the Queer Immigrant Rights Project. In this capacity he helped organize over 300 LGBT immigrants from 52 countries residing in the New York Tri-State area. Debanuj has received numerous grants, awards and fellowships notably the Association of American Geographers T.J.Reynolds Award for Disability Studies (2013 & 2012), Ford Foundation / Academy for Educational Development funded New Voices Fellowship, The British Department for International Development-West Bengal Sexual Health Project Multi-Year Award, Graduate Research Fellowships from the University of Akron and the Ohio State University, and The International AIDS Society Fellowships for Emerging Activists. Debanuj holds a B.A. in Sociology (HONS) from Presidency College, Kolkata (now the Presidency Autonomous University), and an MA in Geography & Urban Planning from the University of Akron, OH.

**Why?** - Writing myself into theory or theorizing perverse bodies?; The place of Auto-biographical narration in Queer Geographies.

In this brief essay I reflect upon the place of autobiographical writing as the scene of queer geographic interrogations. I argue attempting to write “myself” into theory is a loci for resistance and fissures within the power-knowledge nexus of present day US national security culture. I playfully marry queer geographers with US women of color philosophers in order to interrogate my auto-ethnographic narrations of day to day activities from my life post 9/11 in New York City. Auto-biographic narrations have been interpreted to provide a face to the faceless, an account of the authentic self or as confessional style identity making project and yet can provide cartographic points within which perverse bodies reconstitute themselves as resistant subjects.

**Ferdiansyah Thajib** (Freie Universität Berlin, Germany)

**Bio** - Ferdiansyah Thajib is a Phd student in the Institut für Ethnologie, Freie Universität Berlin. He is involved in the the 'Emotion of Researcher's' Project, an interdisciplinary initiative organized by FU Berlin and University of Bern. He has been actively working as a researcher in the field of cultural studies, on individual as well as collaborative basis. Thajib's subject of interests weave through issues of critical sexuality studies, anthropology of emotion as well as emotional geography. He is now a Co-Director of KUNCI Cultural Studies Center, – an organisation aiming at advancing a wider critical movement through popular education practices and experimental approaches to cultural issues.

**Why?** - The focus of my Phd project is on the politics of emotion of Queer Muslims in Indonesia. As a scholar-community activist I realize that I have to fill in a double-role in conducting my doctoral research: as a researcher I will be a participant observer and interviewer (with background in anthropology of emotion and cultural studies) and as a community member I will participate in daily engagements and encounters with my research participants. My own oscillation across settings and during/outside everyday situations will resonate with other actors, emotional settings, and moral precepts/injunctions. Hence, I intend to take my own emotional and personal experiences during the research process into analytical account. To do so methodological approaches that could facilitate the researcher's own emotional reflexivity in the production of knowledge are required. These tools would act as a prism that : (1) enables the observer in participating both in the observed world and in themselves, (2) provides analytical framing to the researcher's emotional agency in the field situation to not only open more access to grasp the subtleties and inconsistencies of the emotional domain of the subject being studied (3) but also acknowledge how the interplay of emotions of research as a particular kind of social encounter that "enable and inhibit particular kinds of insights" (Rosaldo 1984) and finally, (4) assist the process of "making strange" the observed phenomena due to the researchers' proximity and emotional investments to the issues at stake.

**Gavin Brown** (Leicester University, UK)

**Bio** - Gavin Brown is an 'accidental' geographer. He did not formally study Geography between high school and the start of his doctoral research. Gavin has a wide range of research interests but is, perhaps, best known for his work on the geographies of sexualities. His research praxis straddles many sub-disciplinary boundaries combining elements of social, political, cultural and historical geographies; his theoretical engagements are similarly heterodox. Gavin has been a Lecturer at the University of Leicester since 2007

**Why?** - The main focus of my current research is not obviously about sexualities. It is about young people, solidarity and social movement activism in 1980s' London. It is about a social movement in which I was a protagonist. One aim of the project is to chart the impacts of an intense period of activism on the lives of the young people who maintained that continuous anti-apartheid protests for four years. In the course of this research, I recently found my teenage self in the archive. I want to take this opportunity to consider how that period of my life has shaped my academic interests.

**Julie Podmore** (John Abbott College, Canada)

**Bio** - Most of my published research has focused on writing Montréal's lesbian geographies. My objectives have been to rework geographical concepts in order to render these geographies visible. This work has been published in Gender, Place, Culture, Social and Cultural Geographies and ACME: International E-Journal of Critical Geographies. I am currently a college professor at John Abbott College and adjunct faculty member at Concordia University in Montréal. I am also a member of the Sexualité, Vulnérabilité et Résilience research team at the Université du Québec à Montréal where our team is researching the spatiality of queer and trans youth.

**Why?** - The questions raised by the session on autobiographies in geographies of sexualities are of significant interest to me. In my research on Montréal's lesbian geographies, I have adopted a strategically essentialist position regarding

the definition of lesbian subjectivity and space. On an epistemological level, my objective has been to combat the erasure of material lesbian geographies within an Anglo-American geography that is increasingly informed by queer theory. While this commitment stems from my own embodied experience as a community-based researcher and archivist, my involvement in the local community as a researcher is simultaneously shaped by linguistic tensions that serve to unravel my connections to my subjects and their geographies. As a bilingual Anglophone who seeks to write lesbian geographies the world's second largest French-speaking city, my position as a researcher is challenged by translation in terms of the research process, the conceptualization of LGBTQ identities, and the negotiation of linguistically different geographical epistemologies.

**Marta Olasik** (University of Warsaw, Poland)

**Bio** - A PhD candidate in the Institute of Applied Social Sciences at the University of Warsaw. Specialising in queer sociology, she unmasks gender and sexuality as tools of (and for) oppression. She is doing her PhD research on lesbian (non)identities, sexualities, selfidentification(s), spaces and specifically lesbian emotions. With this she intends to increase visibility of non-heterosexual women in the Polish social space, as well as to introduce some adequate discourse concerning them. She is deeply rooted in queer perspective and the idea of the margin as defined by bell hooks, firmly believing in their incisiveness when trying to break into discriminatory social spaces.

**Why?** - I would like to position myself, my identity and my body within the paradigm of queer perspective. As a young queer researcher, I have discovered the essential political role of certain subjectivities in speaking about the marginalised. Hence, I care to defend and uphold the power of queer discourse as necessarily built through self-identification.

In very general terms, though not privileged or designed for exclusion, both academic and social queer works only when the speaking/teaching body can actually feel the discomforts of the abjected. If allowed to be taken over by non-queer subjects, the field runs the risk of becoming yet another external scientific theory and, thus, losing its both political and social power. Independently of the geographical area, the space of the queer is, and needs to remain, practical. Because of plurality of the abjected and their experiences, this practice comes from lesbian researches (re)discovering lesbian identities and speaking for and about them, transsexual theorists describing the spectrum of the particular experience, or bisexuals fighting for their recognition. Hence, moving within conventionalised language, the marginalised have the power to actually redefine the labels they operate with(in). Possessing and reliving a particular subjectivity actually allows for subversion. This way the papers and teachings that we produce will continuously hold their power thanks to the marginalised experience causing certain inwardness.

Working in a much homophobic environment of Polish social space, and fighting myself for the recognition of the lesbian body, I wish to once again stick to queer as literally perspective, not theory. Doing queer is not supposed to be neutral.

**Niharika Banerjea** (University of Southern Indiana, USA)

**Bio** - Niharika Banerjea is Assistant Professor of sociology and social anthropology at the University of Southern Indiana. She is a self-identified queer scholar and a member of Sappho for Equality, a collective of lesbian, bisexual women and transmen in eastern India. Niharika is currently entangled with select members of Sappho for Equality on a book project about community and activism in eastern India.

**Why?** - Queer Positionalities and Queer Chronicling: Notes from an 'Entangled' Researcher

When 'queer' is an "appellation for sexual positionalities" that contest heteronormative and homonormative socialities (Brown, Browne and Lim 2009, 12), what does it mean to be queerly positioned in the research process? If queer exceeds the unitary 'I' in conventional (auto)biographical writing, how do we chronicle the research process? This piece reflects on the logic of queer positionalities and queer chronicling as produced within collaborative ethnographic research with lesbians, bisexuals, and transmen in Kolkata. Focusing on the complex transnational moments of kinship, love and longing, I suggest that entanglement as a methodological positionality can be deployed



to not only mess up the 'I' and the 'Other' in the researcher/researched binary, but also produce ethical coalitions within "the physical realities of our lives" (Moraga and Anzaldúa 1983, 20).

**Nuno Rodrigues** (ISCTE – IUL University Institute of Lisbon, Portugal)

**Bio** - I have a degree in Geography and Regional Planning at the FCSH-UNL (2012), and I'm currently doing a Master in Urban Studies at ISCTE-IUL/FCSH-UNL. I was, also, an associate researcher in CRIA-FCSH (2012). My main research interests are urbanism, social geography and cultural geography. As young student of geography, the discovery and discuss of gender and sexual geographies was a big change in the way I see this discipline. The critics and innovations associated with this field, made me start looking for other subjects, methodologies and theories. For me, was starting to continually discuss how my subjectivity was important, especially in the relation between knowledge and social relations.

**Why?** - My interest in this session is highly related to my identification as heterosexual. Also, in the questioning of such identity related to my interest in gender and sexual geographies, in the way that interest makes me question my sexuality, its frontiers and the relations of power in which is embedded. The desire to question how I relate with "other" sexualities, having in mind the idea of "difference" and its social role in the (re)production of norms. Finally, try to understand how my body reacts, its practices, and its implications in the process of knowledge inside this fluid relation between "subject" and "object".

**Valerie De Craene** (University of Leuven – KU Leuven, Belgium)

**Bio** - After my graduation as a master in Geography (2009) at the University of Ghent, I started teaching geography in a secondary school in Belgium. In Feb 2010 I got the opportunity to start at the University of Leuven, where I participated in a couple of research projects. At the end of 2010, I started a PhD, but after one year, I changed my topic radically, from Geopolitics to Geography of Sexualities. The reason why is the first European Geographies of Sexualities Conference in Brussels (2011), where I learnt about a huge range of interesting topics, meeting interesting people. Since that moment, the love for the topic never left me. This is why I am currently doing my PhD on 'non-heteronormative heterosexualities', focusing on the dialectic relation between the (re)production of norms and (use of) space.

**Why?** - It is almost 1.5 year that my PhD focuses on geographies of sexualities. Between the beginning of my PhD (on the previous topic) and now, two important moments defined my interest. The first one was the conference in Brussels. It was the first time I felt 'a minority' because of my sexual 'identity' (although I still can't define what that should be, not in general nor in my private life) as being attracted to men. At the same time, the majority of presentations I've listened to were dealing with issues of LGBT dealing with the heteronorm, which gave me a feeling of guilt, as if I was to blame for "everything heterosexuals say and do". Luckily not always, but some presentations lacked any nuance when it came to other sexualities than LGBT. Without making it personal, to me it felt like a personal issue, even though at that moment I couldn't explain why. The second important moment came afterwards: I changed my PhD topic from Geopolitics to Geographies of Sexualities. While before I rarely had to explain why I was interested in the topic, people started asking me lots of questions why I was so interested in sexualities. People were looking for personal reasons ("Why do you feel oppressed by certain norms? In what way are you deviant?"), while I for a long time refused to make it a personal issue, answering in very general 'academic' reasons, if not ignoring the question at all (or even lying about it). I felt as if people doubted my academic skills, I felt no longer taken serious. As reflection is a crucial issue in research in general, and especially for social scientists, I too was wondering: what is the effect of doing this research on me as a person and as a researcher. But, more important: what is the effect of all these feelings and situations on my research? And, what is the effect on sexology (or Geographies of Sexualities) in general, if these issues are not to be discussed thoroughly? Reflecting on these kind of questions, I started writing my findings in a paper, which I wanted to present on the Conference in Lisbon (which I will still do hopefully), but it would be so interesting to discuss the matter more profoundly in this workshop, as I am convinced that not talking about it has a bigger influence on our research of which we might not be fully aware of.

## Urbanism and rurality

### **Territorializações homoeróticas: as produções discursivas de sujeitos com múltiplas vivências entre centro e margem do espaço urbano.**

Alexandro da Silva Sandro, Universidade Federal de São Paulo, alexandro.silva@unifesp.br

Este trabalho é derivado da dissertação de mestrado intitulada “Processos de territorialização em espaços marginais: estudo exploratório e descritivo das vivências de homens que fazem sexo com outros homens na cidade de Praia Grande/SP”, desenvolvida na Universidade Federal de São Paulo. Compreendendo que a sexualidade é um importante marcador social da produção do espaço, o estudo buscou compreender como homens homoeroticamente orientados instituem espacializações do espaço urbano, sobretudo aquelas espacializações com características polarizadas, entre espaços centrais e marginais, produzindo multiterritorialidades descontínuas em termos de vivência e compreensão dessas espacialidades. A partir dos procedimentos metodológicos da desconstrução e suplementaridade preconizados por Derrida, buscou-se compreender como se dá a construção dos sentidos a partir dessas espacializações polarizadas, tendo como recorte espacial de investigação o território marginal. Em campo, os sujeitos foram abordados face a face e como técnicas de captação de informação foram utilizados um questionário sócioeconômico e uma entrevista semi-estruturada. Os resultados indicam que os sujeitos, em termos socioeconômicos, tem uma inserção sócioespacial hegemônica, mantendo espacializações regulares quando ligadas às esferas da reprodução social da cidade; no entanto, quando essa espacialização tem ligação com aspectos da sexualidade, os sujeitos passam a ter uma inserção sócioespacial subalterna – inscrita tanto pela vivência territorial reclusa quanto pela produção discursiva dos sujeitos homoeroticamente orientados. Da experiência é possível concluir que a produção do espaço é multirreferenciada, sendo possível acessá-lo tanto através de aspectos materiais quanto imateriais; no tocante à sexualidade, a heteronormatividade posta no espaço urbano forja espacializações reclusas como forma de normalização do espaço.

### **Espacialidades LGBT’s no interior do estado do Rio Grande do Sul, Brasil**

Benhur Pinós da Costa, Universidade Federal de Santa Maria, benpinos@gmail.com | Martha Souza, UNIFRA, marthahts@gmail.com

Partimos do pressuposto que a sociedade moderna se organiza em relação a polarizações morais que ordena o comportamento e a expressão dos corpos dos sujeitos, assim como ideologicamente objetiva certas configurações de identidade para que as relações sociais sejam estabilizadas. Em relação à sexualidade, existem parâmetros interdiscursivos sobre padrões aceitos e não aceitos socialmente. Isto rege as identificações dos sujeitos e organiza os espaços nos quais podem ser estabelecidas certas relações e expressões quanto a parâmetros de sexualidade hegemônicos e desviantes deste padrão. Em relação a sujeitos que compõem a chamada população LGBT (lésbicas, gays, bissexuais, travetis, transexuais e transgêneros) uma série de interdições espaciais é colocada como barreiras à plena convivência em sociedade e no espaço social. Por outro lado, outros tipos de relações espaciais, outras condições de territorialidades e trajetividades urbanas são criadas como táticas destes sujeitos no sentido exercerem suas afetividades e preferências quanto à sexualidade, o desejo e expressão do corpo. A produção de táticas cotidianas, em relação a comportamentos não totalmente aceitos socialmente, em virtude da construção de um espaço social heteronormativo, organizam diferentes processos de relação com o espaço, conduzindo a produção de espacialidades que se encontram sutilmente camufladas em espaço público. Em relação à configuração do espaço hegemônico heteronormativo, inúmeras são as interdições destes sujeitos quanto ao uso e a participação, por outro lado também são inúmeras suas reconfigurações espaciais para parcialmente estarem presentes em sociedade. Notamos que as espacialidades LGBT’s organizam-se de forma dialética, ora sendo excluídas, ora reinventando suas posições no espaço hegemônico, cujas participações podem ser interdidas, mas também podem estar parcialmente conectadas ou efetivamente integradas. Neste trabalho demonstramos alguns exemplos destas táticas de vivência da sexualidade, do desejo e da afetividade em espaços urbanos diferenciados no estado do Rio Grande do sul em especial na cidade de Santa Maria.

## **Queer Cartographies of Gender and Sexuality in Rural Mexico**

Raziel Dasha Valino, Columbia University, rdv2107@columbia.edu

In this paper we describe how the “queer sensibility” that we brought to a research project in rural central Mexico that had apparently nothing to do with sexuality, opened new areas of investigation, rooted in unexpected queer intimacies of fieldwork. We describe a rich terrain of non-urban campesino queerness and map its sexual geography—the ways in which it reconfigures public and private space. Our discussion centers on Mario’s Place, which we describe as an open air gay bar in the center of town. While the “loca del pueblo” is a familiar figure in rural Mexico, we argue that what is new about the scene at Mario’s is that the locas and their friends have claimed central public space in which they are creating a queer counter public. The nightly practices of embodied sociability at Mario’s move the hidden and illicit from the outskirts to the center of life. We understand Mario’s Place as a scene of “poetic world making” with the aspiration not of transforming policy (gay rights, gay marriage, etc.), the goals of the urban gay movement in Mexico. This queer public display projects rather a world whose contours are expressive and affective, rather than argumentative and opinion forming. This world and its modes of being Mexican, campesino, male and female are making public claims to belonging in and to the pueblo, and thus we conclude that these are practices of cultural citizenship. Nonetheless, our work developed in the shadow and under the threat of “violence, both systemic and random” tied to neoliberalism and migration. This has taught us not to assume that a degree of public visibility normalizes queerness, translates it into “anything but a pathology or an evil, let alone a good.”

## **Recognition, space and gender: notes on queer life in Delhi**

Maria Tonini, Lund University, maria.tonini@genus.lu.se

The status of same-sex sexualities in India has been the subject of much debate after homosexual sex was decriminalized in 2009. The landmark judgment has spurred discussions about social justice, rights, diversity and equality both within and outside academic circles, as legal recognition is often taken to be the first and essential step in order to enjoy a dignified life. The notion of a recognized right to sexual citizenship is however complicated by existing gendered norms, which means that sexual recognition is contextually assessed, negotiated, and played out in space, rather than posited a priori. In my paper, I present some of the findings from my doctoral fieldwork in which I investigated how recognition (or lack thereof) is conceptualized and experienced among young queer people living in Delhi. Having come to terms with their sexuality after the decriminalization, their struggles may not follow the hegemonic (Western) narratives of gay liberation, but are utterly indicative of the complexity of social reality vis á vis theory: in particular, through their stories and experiences, informants point to two aspects of high relevance in the study of the geographies of sexualities: firstly, the quest for spaces, both material and symbolic, that respond to a multitude of needs, from physical safety to political engagement to ‘hanging out’; secondly, the persistence of gender imbalances hindering the achievement of meaningful recognition. My aim with this paper is to show how an ethnographic perspective can not only provide evidence in support of or against established theories about recognition, rights, and the study of sexualities in non-Western locations, but contribute to the theoretical debate itself by illuminating

## **Is Prague ‘Gay’ enough?**

Michal Pitonak, Charles University, Prague, pitonak@natur.cuni.cz

Over the past couple of decades, after the fall of communist regime in Czechia, Prague has undergone a substantial transformation from a socialist capital into a modern, pulsing central-European metropolis. During the process of transformation, sexual difference stopped being a public taboo and has become a visible and distinctive part of Prague’s diversity. Czech geography has opened itself towards the knowledge of difference only very recently. Nevertheless my main aim is not only to contribute in ‘filling the gap’ in understanding the spatiality of sexualities in Czechia, but also to contribute to wider discussions critically contemplating the interconnections between sexuality, capitalism and citizenship. By adopting critical, post-structuralist and queer theoretical perspectives I focused on understanding ‘Prague’s current situation’ from the perspective of non-heterosexuals, a perspective which I

personally share. The research mixed qualitative and quantitative approaches in a questionnaire conducted on an Internet basis with a final sample of 1589 non-heterosexual respondents. The questions posed I recognized as being relevant not only in the contemporary Czech context, but also in the 'Western' one. The questions were: How 'comfortably' do non-heterosexuals feel themselves in Prague and Czechia?; What do non-heterosexuals think of 'gay and lesbian' venues, do they find them to be important, and if so, in what ways?; Are these venues 'commodified extended closets', queer spaces, both or none of these?; How extensive is a Prague's 'gay/lesbian scene', does it play an important role for Czech non-heterosexuals living outside of Prague? I propose to present and discuss my findings in order to contribute to the wider conversations inside the geographies of sexualities and related academia.

## **Sex work**

### **"Sexually Moral" Revanchist City: The Case of Bentderesi**

Mine Egbatan, Gender and Women's Studies, Middle East Technical University, megbatan@yahoo.com

Neil Smith's concept of the "revanchist city" explains how cities have come to be profitable and marketable as a reaction to the concept of the city as welfare provider in the 1970s. An important facet of the revanchist city is the removal of the signs of "disorder" and "deviance" that also implies the exclusion of people and spaces that are associated with "disorder" or "deviance". In the case of Turkey in general, Ankara in particular, one such people is "prostitutes" and one such space has been "brothels". Having existed legally since 1915, brothels in Turkey are heterotopic spaces where the public visibility of prostitute women is considered to be in contradiction with traditional "moral" codes/values of the public. In my paper, I shall focus on the removal of brothels thereby "licenced" prostitutes from the city of Ankara by analysing it in the context of the "revanchist city". The case at hand is Bentderesi, a district in Ankara where brothels were located, and analyses how revanchist policies have deepened gender boundaries by reasserting a particular sexual morality based on traditional family values. Against this background, I will first address a history of the regulation of brothels and prostitution in Turkey. Second, I will argue that while entirely removing brothels from Ankara, prostitute women are presented as "dirty" and "indecent". This is not only a way to justify their removal from the city, but also demarcating the boundary between the images of "respectable" and "non-respectable" women. Third, I will analyse the implications of such binaries with regard to the meanings of sexual citizenship. The conclusion will refer to the heteronormative nature of the revanchist city that defines the boundaries of sexual citizenship based on the importance of sexual morality.

### **Spatialities, Complementarities and Paradoxes: LGBT Movement, Prostitution and Pimping in Southern Brazil**

Marcio Jose Ornat, Universidade Estadual de Ponta Grossa, geogenero@gmail.com

This discussion aims in highlighting the relation between LGBT movement, prostitution and pimping in southern Brazil. Such proposition relates to the content analysis of 22 interviews with travestis which acted in sexual services and with 7 more interviews with people acting in NGOs concerned with the travestis group. When observing the mobility of travestis among several cities to engage in commercial sexual activity, the main factor related to the mobility process is the interpersonal relationships. From those interviews the speeches concerning prostitution activity and spatial mobility summed a total of 380 evocations, organized in four different discursive categories: 'motivational factors for moving' (17.4% of evocations), 'spatial connectivity factors (23.4%), 'strategic factors for moving' (17.1%) and 'prostitution territory control factors' (35.5%). Due to the scope of the current discussion we are concerned particularly with the discursive category 'spatial connectivity factor'. The grouping paths of the total speeches in this category were 'pimping', 'travestis help', 'the relation between pimping and LGBT activism' and 'relations among NGOs'. The connections between towns phenomenon involves a complex personal network including pimps, travestis and non-governmental organizations. We do not assert that arrangement has an organizational logic with the purpose of obtaining profit from the travestis spatial movement. We simply verified that this knowledge flow is made through the participation of various social actors and it is constituted with the relations established between these organizations and owners of 'boarding houses for travestis', from paradoxes and complementarities between legal and illegal activities. The multiple scale of the phenomenon highlights how these

relations have a mobile and indeterminate position, thus surpassing the notion that conceives categories as something fixed and it shows how complex the relations among subjects and space are.

### **Between Holiness and sin: spatial daily experience of women prostitute in the practice of motherhood**

Juliana Przybysz, Universidade Estadual de Ponta Grossa, juliana.przybysz@gmail.com

This research aims at understanding the spatial daily experience of women prostitute in the practice of motherhood. The empirical reference to our analysis is the city of Ponta Grossa and it involves not only indoors prostitution, which takes place in bars and nightclubs, but also street prostitution. The focused social group is women who engage in commercial sexual activity and have children. This work explores the paradoxes brought forth by the performance of social roles conceived as opposites in modern Western society. The mother figure is associated with the idea of purity and controlled sexuality, while the prostitute represents its opposite. Despite the opposition between the socially constructed roles of the maternal figure and the prostitute, many women perform those two roles, giving rise to a series of paradoxes and conflicts which are also spatial. When women, engaged in prostitution, are also mothers, in general, they are more flexible about their work schedule and they seek to keep the prostitution activity apart from family and neighborhood relations. A common practice among prostitute mothers is their children being raised by other women, which may or may not be related to them. The prostitute maintains the role of economic provider, but the moral authority over the children goes to the 'surrogate mother', since she is socially deprived of her maternal authority aura. In conclusion, this research explores the paradoxical experience of mothers engaged in commercial sexual activity and brings to the debate the complementary and oppositional spatialities that it entails.

### **Ruas e Poder: a disputa pelo espaço prostitucional**

Nélson Alves Ramalho, CIES, ISCTE-IUL | Catarina Barroso, GAT | Bruno Santos, APF, nelson.ramalho81@gmail.com

A geografia e a utilização dos espaços não dependem unicamente do contexto económico, social ou racial, sendo fortemente, gendrados e sexuados, conduzindo a um afastamento de determinados géneros para espaços periféricos numa forma de marginalização. Pretendeu-se explorar os territórios prostitucionais urbanos das pessoas transgénero e compreender de que forma estes territórios públicos se transformam em espaços privados, pelas interações sociais realizadas no seu contexto. Recorreu-se à etnografia e a observação direta na zona envolvente do "Conde de Redondo", em Lisboa, pelas suas características de maior visibilidade da prostituição de rua transgénero. A acessibilidade a estes espaços foi conseguido pela integração na equipa técnica do projeto "Trans-Porta" da Associação para o Planeamento da Família, num período de 12 meses (Fev.2012-Fev.2013). Os espaços públicos de prostituição são adquiridos por quem neles permanece durante longos períodos de tempo, havendo uma apropriação do território. É o critério de antiguidade que permite a conquista de poder, por parte de trabalhadores do sexo transgénero, face às restantes intervenientes do contexto prostitucional. O poder conquistado é transformado em liderança que permite determinar normas e regras de conduta no contexto de rua onde se inserem. O incumprimento e o desrespeito por estas é gerador de conflitos e disputas de contra-poder. Ao longo da história, estes espaços públicos de prostituição foram alvo de diferentes níveis de territorialização baseados em critérios 'económicos', de 'antiguidade' e de 'adição' a drogas. Hoje em dia, estes critérios estão mais fluidos. A atual demarcação da estrutura geográfica foi influenciada pelos processos migratórios de novas pessoas transgénero contribuindo para a conquista de novos territórios (dentro do espaço prostitucional) e quebra das rígidas normas e regras estipuladas anteriormente. A compreensão da distribuição geográfica desta população permite uma aproximação e adequação da intervenção, considerando relações de poder e hierarquias entre os elementos que se movem neste território.

### **The Spatialization of Sexual Leisure in the City of São Paulo, Brazil.**

Flávio Bezerra da Silva, Universidade Cruzeiro do Sul, Universidade de São Paulo, fla.silva@usp.br

São Paulo, the largest city in Brazil and South America, has many identities in their territory. Emerges as the largest business center in South America, with the completion of an event every 6 minutes, is the city with the highest influx

of tourists from Brazil, in the order of 12 million visitors a year, the temple of gastronomy, with more than 12,000 restaurants, entertainment capital, with the most diverse leisure options, such as nightclubs, concerts, cultural events, among others. However, the city has another identity, underground, anonymous, clandestine, stigmatized by moral issues, but materialized in the landscape in the form of equipment with sexual themes. Are constructs in which different individuals seek the interactions and sexual practices a form of leisure? The importance of Sao Paulo in this scenario starts from the spatial density equipment in all regions of the city. We identified 2,000, divided into nightclubs, sex-shops, privés, privés vertical, massage clinics, motels, hotels, high turnover, GLS saunas, cinemas porn, swing clubs, clubs and sadomasochistic, drive-in. In contemporary Brazil, the geographies of sexuality manifest themselves forcefully, is the consolidation of hedonism and consumer society, converging pursuit of pleasure and entertainment, as in spatial circuits of production erotic market, with skyrocketing in recent years, creating a synergy between sexuality and the everyday. This research, part of a Ph.D. thesis in progress, is to present the spatiality of sexual pleasure in the city of São Paulo and its relation to geographic space.

## **Arts and Media**

Resistance and Culture, Geography and Arts: the streets as a space for OFF encounters

Djalma Thürler Thürler, Universidade Federal da Bahia, djalmathurler@uol.com.br

From the considerations of Eagleton (1996), Bauman (2001) and Giddens (2000) pointing elements as flexibility, plurality, disposable consumption, the notions of risk and new spaces and places for understanding the contemporary world, it is intended here to discuss about a particular trait of the nights of Salvador, Bahia (Brazil), which is the urban occupation of the alley by the OFF Club. Initially, we're interested in talking about the Thursdays' nights, when the Drag Queen show Valerie O'Harah and her guests takes place. These days, misery and ostentation flirt with each other, both fascinated, as if seeking an impossible feeling of completeness. However, we have observed lately that the OFF Alley, as it is known, is getting bigger than this reference. It has grown and expanded. The alley has become, par excellence, the space of sociability of the losers, the space of ex-centricity. It is important to mention the protagonist participation of the owners of Creperia LaBouche (where the show is performed by Valerie), Ricardo Brasil e Joana LaBouche, a heterosexual couple that has helped transform the space into a space of culture and resistance or, why not to say, culture of resistance.

## **Sexualities and public space in Greece: a celuloid quest**

Foivos Kallitsis, National Technical University of Athens, School of Architecture, phevos.k@gmail.com

Greece is a country that considers itself to be part of the Western civilization, though still a lot oriental elements exist in its culture and way of thinking. LGBT people are considered to be either invisible or pointed out as metaphorical or literal punch bag. So it was a surprise that a year after the first Athens Gay Pride (2005), two greek movies with homosexuality as their central theme. The first one "The Blue Dress", a drama about the journey of a young boy till he turns into a woman, won six national cinema awards. The second one "Straight Story", a comedy about a world where homosexuality is the normative and heterosexuality is the "not normal", was the biggest box office success of the year. This paper uses the stereotypes portrayed in these two films in order to explore the spatial dimension of being gay in Greece. Both films place queer subjects in their narrative in a stereotyped even offensive way, but at the same point offer a very accurate image of how "homosexuality" is perceived in Greece. Issues that become more and more obvious during the rise of the extreme right organizations and their entrance in the Greek parliament and the violence against gay men. The way these two films explore the subject of being gay in Greece, show the difficulties of placing the "queer" in public and raise a series of questions of the space available for different sexualities. By analyzing these two films the paper shows how space is constructed regarding LGTB people and the limits created by a strong religious and patriarchic tradition reflected in the heteronormative and homonormative systems of this country.

## **“Free Pussy Riot!” Riot Grrrlism as international solidarity movement, another form of ‘artistic imperialism,’ or incorporation of ‘Eastern Other’ for (local) activism?**

Maria Katharina Wiedlack, University of Vienna, maria.katharina.wiedlack@univie.ac.at

Recently, feminist punk rock gained a lot of mainstream attention due to the harsh penalization of members of the Russian band Pussy Riot. Activists in Western Europe and North-America often addressed Pussy Riot as feminist punk musicians and riot grrrls, and based their acts of solidarity on this (assumed) political relation. My presentation wants to reexamine this reference from Pussy Riot to the broader thriving international queer-feminist punk and/or riot grrrl movement which sprung up within the US and Western Europe during the 1990s. But rather than asking if Pussy Riot really are riot grrrls I want to ask what new forms of protest this reference by Western queer-feminist activists mobilized within their local communities and beyond. How and why did Pussy Riot become a reason and symbol for new alliances and trigger new interest in Eastern European activism in general. Which role does the music and artistic form of (queer-)feminist punk play in all of the solidarity actions? On a broader level, I am interested in the question what happens to (queer-)feminist concepts like riot grrrl if they travel from one socio-political contexts to another. How do they get reworked, and transformed, adapted and newly combined. Most importantly, what do they enable in terms of acts of solidarity? Is their invocation a prolonging of US-American and Western European Imperialism? How are concepts of ‘Eastern’ otherness/similarity, and ‘Western’ progress interwoven with the incorporation of Pussy Riot into Western queer-feminist punk?

## **Digital memories and the erotic spaces**

Ricardo Nogueira Martins, Department of Geography, University of Minho, ricardonmartins.7@gmail.com

The planning and management of tourism spaces often denote factors of alienation with regard to places of daily life of those who reside permanently in the most searched areas for tourist exploitation. In the specific case of Magaluf, Mallorca Island, this phenomenon is related to the dynamics of mobility associated with leisure, which cause temporary subversion practices of place by visitors, cultural exchanges and aggressive acculturation processes. Stage for the most various bodily performances this location is carnivalized through many layers of day and night practices resulting from rites of space appropriation by both visitant and inhabitant. The interpretation of these spaces as libertarians, and the construction and deconstruction of their symbolic value on rigid timescale denotes a pressing need for the reconstitution of imaginative geographies, bubbles of pleasure and seduction that are materialized by the myth of the idyllic paradise, of desire and sexuality. The analysis implies taking into account the relationship between perceived space, conceived space and lived space, in order to understand how these processes give a rise to ownership, a third space linked to the clandestine or underground side of social life. And here we face with the problematic of this study, in that if the space-time geographies of Magaluf work towards Lefebvrian idea of third space, promoting resistance to conventional experiences of time and space, paradoxically it promotes hegemonic representations expressed on place. Eroticism and ‘the erotic’ are critical cornerstones to this problematic. This paper presents the results of a qualitative research approach on digital memories stemming from the social network facebook as a means of direct transmission of thoughts, emotions and representations of eroticism at the Magaluf space. The aim is to understand how body acting in a virtualized and "tropicalized" space develops a high emotional frame of anxiety and practice desire.

## **The geography of banal nationalism online and queers in Turkey**

Lukasz Szulc, University of Antwerp, lukasz.szulc@ua.ac.be

While most studies of nationalisms on the Internet deal with groups that struggle to create their states or with extreme right-wing politics, in this paper, I focus on daily (re)productions of national identities online. I investigate a particular country-code Top-Level Domain, .tr for Turkey and, following Billig’s concept of banal nationalism (Banal Nationalism 1995), I suggest that .tr (re)produces online Turkish national imaginations. Furthermore, I examine national cultural structures, in particular the hegemonic Turkish norms of sexuality and, to lesser extent, gender, to

examine what kind of Turkishness .tr (re)produces. Given the control exerted by the Turkish authorities over the policies governing the allocation of .tr, the moralistic content of the policies and the fact that the Turkish authorities continue to deny a place to queers within the hegemonic notion of Turkishness, I argue that .tr works to (re)produce online a particular notion of Turkishness which fails to recognize Turkey's queers as Turkish. Additionally, several of my informants from the biggest lesbian, gay, bisexual and transgender websites in Turkey explain that some procedures governing the allocation of .tr, in particular the necessity to reveal personal information or to provide official documents to obtain the .tr extension, do discourage Turkey's queers from applying for the national ccTLD.

### **05/09/2013 – 18:30/20:00 - Book Launch**

Ana Cristina Santos **“Social Movements and Sexual Citizenship in Southern Europe”** with comments of Gracia Trujillo

This book explores the relationship between social movements, sexual citizenship and change in the context of Southern Europe. Providing a comparative analysis about LGBT issues in Italy, Spain and Portugal, it discusses how activism can generate political, legal and cultural change in post-dictatorial, Catholic and EU-focused countries. The significance of Portugal regarding sexual citizenship stems from the impressive pace at which LGBT rights were granted after the emergence of a LGBT movement. In some respects, Portugal led the way for LGBT rights in Europe. Offering a close engagement with sociological analysis of Spanish and Italian contemporary LGBT politics, this case study provides an opportunity to rethink collective action and sexual citizenship, contributing to timely theoretical and political debates. Based on extensive fieldwork and original qualitative analysis, the book suggests the notion of 'syncretic activism' as a third way of approaching the debate between assimilationism and radicalism. The notion of syncretic activism offers a synthesis of transformative, transgressive and deconstructionist approaches to identity within diversity politics. These findings have direct implications in the understanding and political potential of collective action, highlighting the complex interplay between aims, strategies and outcomes of LGBT activism in Southern Europe.

Andrew Gorman-Murray, Barbara Pini and Lia Bryant **“Sexuality, Rurality and Geography”** with comments of Tiffany Muller Myrdahl

Sexuality, Rurality, and Geography advances knowledge about the geographies of sexualities experienced and imagined in rural spaces, drawing attention to the heterogeneity of rural contexts and the diversity of meanings about sexualities therein. This collection examines four themes. “Intimacies and Institutions” focuses on how intimate relationships are regulated by societal, discursive, and institutional structures. The chapters present case studies of the management of intimate sexual lives and relationships in rural and nonmetropolitan spaces. “Communities” explores how sexual identities are constituted and performed in rural communities, scrutinizing the interplay of belonging and alienation. Using interviews and media products, the chapters analyze queer notions of rural kin and community. “Mobilities” examines movement at different scales and cross-national data offer insights into lesbian and gay rural migration. The chapters consider how movement, coming out, and memory inflect home, identity, and belonging. “Production and Consumption” investigates the commodification of rural sexualities. The chapters interrogate the management of animal sexualities in industrial agriculture, sexual relations transacted in mining communities, and the global commodification of rural masculine sexualities. Sexuality, Rurality, and Geography is a timely collection that provides new insights about ruralities and sexualities, filling a gap in theoretical and empirical understandings about how sexualities in diverse rural spaces are given meaning. This collection furthers discussion of the dynamic relationship between sexual subjectivities and the rural.

Isadora Lins França **“Consumindo Lugares, Consumindo nos Lugares: homossexualidades, consumo e subjectividades na Cidade de São Paulo”** with comments of Paulo Jorge Vieira

Consumption of places, consumption on places: homosexuality, consumption and subjectivities in São Paulo. How consumption practices of venues/places and on venues/places mediates the production of subjectivities, styles and identities? How complex processes of social differentiation happen through the market, intersecting sexuality,



gender, color/race, generation and social class? This book offers an analysis about the connections between consumption and the production of subjectivities – and differences, hierarchies and stratifications – among men who have sexual-affective relationships with other men in a city like São Paulo. The text is result of an anthropological research which was done simultaneously in a club, a bear monthly party and a samba, all of them identified as venues/places where “gay” men use to go. The approach considers that consumption of places and goods not only have a role in the construction of identities and styles, but are also vehicle for people to deal with tensions of their social world and to negotiate a situated place in it.

Joseli Maria Silva, Marcio Jose Ornat e Alides Baptista Chimin Júnior **“Geografias Malditas – corpos, sexualidades e espaços”** with comments of Jan Simon Hutta

This book constitutes a major intervention into the study of the geographies of gender, sexuality and the body. The title *Geografias Malditas* reflects the extent to which travestis and transgender people are subject to physical and symbolic violence in everyday life. Moreover, the experiences of travesti and transgender people remain significantly understudied and marginal within geographies of gender and sexualities. This marginalisation makes the book a particularly welcome intervention into geographical debates on gender and sexuality. *Geografias Malditas* is organized around three distinctive sections. The first section ‘Travesti Geographies, By Herself’ consists of chapters authored by travestis where travestis narrate their own geographies. The second section ‘Paths of Knowledge Produced Between Territorial Studies Group and Travestis’ is written by academic researchers who work with travestis as volunteers in NGO organisations. The third section ‘Other Spaces, Multiple Trans Realities’ includes essays on travesti and transgender geographies written by scholars from outside of Brazil. (from the preface of Jon Binnie)

Kath Browne and Leela Bakshi **“Ordinary in Brighton?: LGBT, Activisms and the City”** with comments of Gavin Brown

*Ordinary in Brighton?* offers the first large scale examination of the impact of the UK equalities legislation on lesbian, gay, bi- and trans (LGBT) people themselves and the effects of these changes on the nature of LGBT political activism. Using the participatory research project, *Count Me In Too*, this book investigates the material issues of social/spatial injustice that were pertinent for some, but not all, LGBT people, and activisms that worked with/within through partnership working. Arguing that place is central to the enactment of sexual/gendered citizenships, *Ordinary in Brighton?* explores the unevenly felt consequences of assimilation and inclusion in a city that was compelled to provide a place (literally and figuratively) for LGBT people. With its long history as a favoured location of LGBT people, in Brighton certain sexual and gender dissidents supposedly became ordinary rather than exceptional and transgressive. Brighton itself is understood to be exceptional, and exploring this specific location provides insights into how place operates as constitutive of everyday lives. Despite the common trope that there is much written about ‘gay Brighton’, there is in fact very little academic or popular literature published about this city. The possibilities of legislative change and urban inclusivities enabled some LGBT people to live ordinary lives, but this potential existed in tension with normalisations and exclusions. Alongside the necessary critiques, *Ordinary in Brighton?* asks for a conceptualisation the creative and co-operative possibilities of ordinariness. The book concludes by differentiating the exclusionary ideals of normalisation from the possibilities of ordinariness, which has the potential to render a range of people not only in-place, but commonplace.

Raquel Lucas Platero **“Intersecciones: cuerpos y sexualidades en la encrucijada”** with comments of João Manuel de Oliveira

*“Intersections. Bodies and Sexualities at the crossroad”*. *“Intersections”* is the result of a collective dialogue on non-normative sexualities, which seeks to theoretically contribute to the discussion on how to study the complex experiences of people. Do inequalities affect us? What are they? Are some more important than others? How are they organized? Fleeing from the “anatomy of detail” about each source of inequality, we seek to show that the identities and experiences of people are complex and entangled. And to do this we offer theoretical tools such as intersectional analysis and queer critical analysis with the objective of better understanding not only the sexualities

considered as “abject” or “marginal”, but also to point out that all persons are traversed by complex relations of power and privilege. We translate classical texts on intersectionality by Kimbele Williams Crenshaw and the Combahee River Collective, and we also have the work of key Spanish authors who analyze in that context the experiences of bears, LGBT people with functional diversity, LGBT inmates, LGTB immigrants in detention facilities, women used by the Franco regime to save face abroad (Coros y Danzas), femmes and butches, gypsies, and HIV+ people among others. Experiences that often have been invisible in a generic «etcetera», especially in contexts like the present time which promotes privatization and the retreat of sexual rights.

### **06/09/2013 – 09:00/11:00 - Plenary Session 2**

#### **Hetero-activism in Canada: Contemporary resistances to LGBT equalities. - Catherine J. Nash**

This paper argues that contemporary opposition to LGBT equalities in locations such as Canada can be understood as new forms of ‘hetero-activism’ designed to contest LGBT political, social and spatial inclusions. Hetero-activism refers to various oppositional politics that contest LGBT equalities by reasserting a particular form of sexual and gendered practice that privileges opposite sex, normatively gendered, married, monogamous, and pro-creative couples as foundational to the survival of society. These resistances to LGBT equalities are positioned within broader transnational processes whereby multi-scalar, overlapping and networked flows of knowledges, values and ideas (broadly captured under the ‘pro-family’ banner), circulate across local, regional, national and transnational boundaries. Through an exploration of oppositions to Ontario’s anti-bullying policies, this paper details particular forms of hetero-activisms that draw on intertwined notions of family/society, public/private and on certain understandings of the ‘child’ to contest normalising discourses about LGBT individuals, LGBT families and their role in society. These specific and localised contestations refract through broader regional, intra and transnational discourses and mark attempts to re-inscribe exclusions of not only LGBT people but non-conforming heterosexuals as well.

#### **Commonplace as politics: an exploration - Kath Browne**

This paper begins with the mumblings that have started regarding queer thinking and its limitations. Posing the question, have we ‘queered’ enough? I answer this through exploring the excesses of critique. One way that the excesses of seeing only anti-normativities as radical political positions can be addressed, is in the desire to be ordinary, that is, one may not want to be the same, but may also not wish to be persecuted, oppressed and excluded. In overcoming the conundrum of separating ordinariness from compliance, I propose a politics of the ‘commonplace.’ That is, where diversity and difference are not necessarily normative or indeed in place (in juxtaposition to being out of place), but common to the place itself. Thinking of commonplace as a legitimate political project can question claims for the exceptional, and suggests that even something reproduced by ‘the masses’ can be ‘political.’ What might be common, might not be negative or normative. Place is key to the becoming of common and the potentials of being common. A focus on place emphasizes that common is contingent and relational, not permanent or fixed, even where it might be desirable to be so. However, exploring what is commonplace does not negate discussions of regulation or control, indeed writings on the common necessitates that we pay close attention to how place and resources are distributed and regulated through hegemonic relations of power. Thus, commonplace as a political project is limited and contingent, as are all political activists.

### **06/09/2013 – 11:30/13:00 - Parallel Sessions 3**

#### **Lesbian Geographies**

##### **“At least add a woman as a decoration” – Homonational politics of gender and shame in Tel-Aviv’s gay center**

Gilly Hartal, The Gender Studies Program, Bar-Ilan University, Israel, gillyrachely@gmail.com

Founded in 2008, Tel-Aviv's gay center is the only gay center in the world sponsored and run by the municipality. The center is a home of several LGBTQ social movements and organizations, and holds group activities, self-help

gatherings, cultural events and more. Located at Tel-Aviv's city center, it is comprised of a diverse group of activists in terms of their identities, goals, ethnicity, nationality and politics. Based on an ethnographic research, I argue that Tel-Aviv's LGBTQ politics are based on a split between separate but dynamic groups, which create gendered power relations based on exclusion and silencing, generating symbolic and actual boundaries for LGBTQ activists. Creating and enforcing Israeli gay men's homonationality, Tel-Aviv's gay center functions as a machination of normative boundaries of social/political belonging. Though the gay center staff and activists aspire it becomes a positive and freeing space, a center of belonging and identity forging for all Israeli LGBTQ, due to its unique politics it exposes women/trans activists to violence and exclusion. While marginalizing non-national agendas, this situation is caused by the neo-liberal logic of the municipal establishment, pink-washing and more, later producing gendered power relations that silences and marginalizes women/trans activists who often oppose national narratives and state involvement in LGBTQ issues. This reveals the politics of shame operating spatially, creating sexualized affective and organizational politics.

### **The Dyke Right to the City: Montréal's 2012 Radical Dyke March in Time and Space**

Julie Podmore, John Abbott College, Canada, [jpodmore@johnabbott.qc.ca](mailto:jpodmore@johnabbott.qc.ca)

In August 2012, a group of young Montréalers organized the city's first dyke march. Emerging decades after dyke marches began in other North American cities, this event raised significant questions regarding the contemporary intersections of LGBTQ coalition movements and the continued gendered struggle of Montréal lesbian and queer women to claim rights to the city. While the march was repeatedly depicted as analogous to dyke marches in other cities, important local factors contributed to this historic event. Emerging in the summer of Montréal's 'Maple Spring', the march was part of the radicalization of central city space in Montréal by the student movement. It was also a contemporary response to the dominance of gay village and gay pride politics and the corresponding erasure of Montréal's more radical lesbian and feminist spatial pasts. In this paper, I examine how this event was used as a spatial vehicle to challenge contemporary LGBTQ spatial politics in Montréal by performing lesbian and queer women's identities in urban public spaces. I use media reports, interviews and participant observation to examine the political discourses surrounding the promotion of the march, the politics of identity embedded in this movement, and finally, how the performance of the march in space was used to reclaim a more radical, historically-constituted, dyke spatial politics.

### **Respectability and Violence: Lesbian Experiences of Citizenship in 21st Century South Africa**

Jessica Anna Scott, West Virginia Wesleyan College, South Africa, [meadows@wwwc.edu](mailto:meadows@wwwc.edu)

The research makes use of semi-structured in depth interviews with 15 South African lesbian women who have married through the Civil Union Act. The women come from diverse "racial", religious and socio-economic backgrounds. Calling on feminist frameworks theorising marriage as an institution which has historically restricted women's social, political and economic autonomy, in addition to literature framing marriage as a contemporary "battle ground" for human rights, the research attempts to conceptualise the relationship of married lesbian women to their citizenship through their experiences of accessing a legal right embedded in specific cultural, social and religious meanings. The research concludes that while a right critical to the experience of citizenship is being exercised by lesbian women in South Africa, the richer experience theorized as "belonging" has not been fully inscribed in their lived realities. For the lesbian women represented in this research, marriage involves a re-examination of their partnerships as a precondition for the "traditional" celebratory involvement of family and community. Therefore, while marriage has been understood to embody both legal and symbolic meanings, viewing marriage as a human rights issue reveals a fracture between the legal aspects of the institution and the socio-religious contexts that lend it its authority. The research attempts to identify alternative ways of viewing marriage and family constructions by privileging the experience of lesbian women who have accessed marriage from their diverse social and cultural "sites". The research suggests that theorizing marriage from the site of the partners'

happiness or fulfilment is a powerful lens with which to destabilise the dominant discourses of respectability most commonly invoked as a point of departure for discussions around same-sex marriage.

### **Lesbian visibility in public spaces: potentialities of the participatory geospatial web**

Eduarda Ferreira, e-GEO, FCSH, UNL, Portugal, e.ferreira@fcs.unl.pt

Public spaces are constructed around hidden, subtle, non-verbalized and non-explicit codes of behaviour that discriminate against same-sex public displays of affection. These hidden and non-explicit codes of behaviour are among the most pervasive and powerful expressions of heteronormative power structures inscribed in socio-spatial landscapes. This paper reports the results of 'Creating landscapes', the last phase of the research project "Reconceptualising Public Spaces of (In)Equality: Sensing and Creating Layers of Visibility", that explores the potential of collaborative web mapping to promote the agency and empowerment of lesbian and bisexual women. A collaborative web map of Portugal was produced, based on georeferenced data created by lesbian and bisexual women, to explore how the creation and sharing of layers of personal experiences, thoughts and emotions, can empower women who experience discrimination on grounds of sexual orientation. Based on data from the collaborative web map the researcher produced a web map with positive lesbians' experiences on public spaces, available on web browsers and directly on location with mobile devices (tablets, mobile phones), to investigate how digital layers of lesbian visibility can disrupt a hetero pervasive reality and impact social identity and belonging. The paper concludes by arguing that creating and sharing collaborative web maps of positive experiences of same-sex public displays of affection can contribute to the visibility of lesbian sexualities, disrupting hegemonic heteronormativity and creating public spaces that are more equal and friendly to lesbians and bisexual women.

### **The Sexual Politics of Austerity. Queer Everyday life in neoliberal times**

#### **Constructing autonomous queer spaces during the Euro-crisis: a comparison between Italy and Greece**

Konstantinos Eleftheriadis, European University Institute, konstantinos.eleftheriadis@eui.eu

During the last five years, the Eurozone crisis has particularly affected Southern European countries. Cuts in the welfare, education and public health are being made effective after the austerity measures imposed by the EU, and the IMF in some of them. Against this turbulent context, various social movements in these countries organized resistance. Spain and Greece were on the frontline, but Italy and Portugal also mobilized to a lesser extent their radical forces. This chapter will focus on a specific current of these radical movements, queer activism. The main departure point is to explore the way radical queer activists in three urban centers of this region, Athens and Thessaloniki in Greece, and Rome in Italy, attempt to create their own, autonomous, discursive spaces, based on queer/feminist/anarchist critiques and practices. More specifically, the question I will address is if and how radical queer activist discourse in southern Europe, adapts to the broader political and economic transformations, and against which fronts. Concerning the Greek case, I will focus on written and visual material from several queer groups, while in the case of Rome I will concentrate more on the texts and discourses that circulated during the first queer festival that was organized in the city in April 2013.

#### **On queering anti-austerity politics - LGBT movement and anti-crisis movements in Portugal**

Paulo Jorge Vieira, Center for Geographical Studies, IGOT, University of Lisbon, pjvieira@gmail.com

This paper intends to question the presence (and absence) of LGBT Portuguese movement in the anti-austerity politics in Portugal since the "arrival of the troika" in 2011. This paper intends to analyse the public debates about the political austerity and aims to demonstrate the ways in which the agenda LGBT are, or not, present in these forms of political action. On the other hand also questions the ways in which the Portuguese LGBT movement establishes its presence and action in the public sphere in the debate about austerity.

## **Marriage and the spare bedroom: exploring the sexual politics of austerity in Britain**

Gavin Brown, Geography Department, University of Leicester, gpb10@leicester.ac.uk

Heteronormativity and homonormativity are connected. Changing social attitudes to homosexuality and the creation of new homonorms influence changing social norms around heterosexuality. To study the emerging sexual politics of austerity it is important to consider how normative social attitudes to both heterosexual and homosexual relations are changing in the current period. This paper examines two recent social policy developments in the UK to this end. It interrogates the debates about 'marriage equality' for same sex couples in conjunction with recent changes to welfare benefits, particularly the 'Bedroom Tax' which penalises social housing tenants receiving housing benefits, if they are deemed to be living in accommodation with more bedrooms than they need. While marriage equality (re)privileges certain types of couples and domestic economies, simultaneous attacks on the welfare system are disproportionately affecting single people and those couples who find their relationships outside the reconfigured normative values of austerity Britain. The paper concludes by considering what these changes reveal about the sexual politics of austerity and the role of mainstream lesbian and gay advocacy groups in shaping them.

## **Changing Landscapes of Heteronormativity: the shifting boundaries of Rubin's 'sex hierarchy'**

### **Rubin, Marginality, Persistence and Change: Heteronormativity, heterosexuality and heteroflexibility in late capitalism**

Barb Brents, UNLV, USA | Gail Hawkes, UNE Australia

Heterosexuality and heteronormativity have become important terms for understanding the construction of sexualities in contemporary Anglophone cultures. Heterosexuality as an institution, and heteronormativity as its ideological apparatus seems more than just opposite gender erotic relations. As an institution, it has embodied a set of assumptions about gender as a binary, about appropriate gendered behaviors, about appropriate sexual acts, about the age of sexual partners, about the sequencing and numbers of sexual partners, about the length, duration and legal sanctioning of partnerships. Over time, aspects of these pillars have become more "flexible." Gendered behaviors have become less dichotomized as females are active seekers and males can be more passive. At one level these shifts (and others) might be understood to signal weakening of the hegemony of heterosexuality. If we take seriously the social construction of sexuality, we must be willing to see heterosexuality both as something that is both a historical construction, and as a hegemony that can potentially end. Discursively, the rigidity of the binary has been replaced, in the 21st century, by the flexibility of choice at individual level and the tolerance of fluidity at the level of social norms. But is it this simple? The existence of this conference suggests otherwise. In order to critically examine this apparent liberalization, this paper will discuss the significance of distinction between heterosexuality as an institution and heteronormativity as ideological apparatus. Using the work of Gayle Rubin's "Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality" (1984) as a foundational framework this paper will develop the implications of this distinction for our understanding of the degree to which the boundaries of modernity have (or can be) weakened. As such, it is intended that the paper will also serve as the launch pad for the contributions of our panel members from a range of disciplines as the hegemony of heterosexuality is critically examined and its claimed demise challenged.

### **Rubin, and the Dilemma of the Sexual Child**

Danielle Egan, Gender and Sexuality Studies, St Lawrence University NY, USA

In *Thinking Sex*, Gayle Rubin notes that the child, more than almost any other figure, tends to insight anxiety, panic and an un-reflexive regulatory impetus in Western culture. While it is certainly the case that some of the sexual acts she described over two decades ago have since made their way into the circle of normalcy--the sexual child is still a particularly potent site of anxiety, rage, repulsion and I would add fascination. Although Rubin offers a provocative model which examines both the historical and relational (how certain sex acts become associated in a larger metonymic chain)—few scholars have used this model to explore the social construction of social problems in

relation to sex and sexuality. Starting with Rubin's insights my presentation will explore how deconstructing the discourse on the sexualization of children becomes far richer if one traces historical legacy and how this discourse has been incorporated into a larger chain of social dangers such as pornografication and trafficking. By mapping the horizontal and the vertical relations, sexuality scholars can gain a better understanding of how particular regulatory or protection politics become hegemonic and taken for granted as natural.

### **Underground Prostitution: Heterotopia, Gender and Cultural Mobility**

Charlie Barnao, University "Magna Græcia" of Catanzaro, Italy

The subject of my study is so-called invisible or underground prostitution. The term invisible prostitution usually means the form of hidden prostitution practiced by those who receive their clients in an apartment by means of classified advertisements, or who pick up clients in nightclubs, in bars, in saunas, in beauty parlors, etc. In this paper, I use the term invisible prostitution in a wider sense of the term, to include another form of prostitution: male prostitution in parks, public toilets, car parks, etc. The main hypotheses of the paper are: a) there are specific subcultures within the phenomenon of prostitution; b) the subculture of prostitution has important connections and elements of integration into the dominant culture; c) the places of commodity sex are heterotopias (Foucault) that, according to the time and the culture, become places of cultural innovation and experimentation or, on the opposite, places of conservation and reaction to social change. Based on the results of an ethnographic research that I conducted in Italy, I describe the phenomenon highlighting certain aspects: roles and organizational structures, relational dynamics, emotional labor, prostitute/client interactions, communication codes, gender differences. The picture that emerges is a complex and varied phenomenon which quickly transforms and adapts itself to market needs maintaining, however, a clear cultural horizon of reference.

### **Since 1982: Scenes of Child Sexuality, Shifts in its Social Organisation and Representation**

Steven Angelides, Honorary Senior Research Fellow, Department of Modern History, Politics & International Relations, Macquarie University, Australia

When Gayle Rubin published her enormously influential article "Thinking Sex" in 1982, cross-generational sex was identified as one of the "damned" sexualities within what she called Western culture's "sex hierarchy." With the boundary between childhood innocence and adult sexuality fiercely guarded, child sexuality was at that time, she argued, denied at best and punished at worst. A lot has changed in Western societies in the three decades since Rubin made these observations. The feminist anti-child sexual abuse movement has radically transformed the landscape of gender and generational sexuality relations; relations of authority legislation has been widely introduced in Western countries; sex education programs have been overhauled in light of the impact of HIV/AIDS and STIs; child pornographers and paedophiles have been targeted ever more rigorously; the United Nations has adopted a resolution supporting young people's sexual and reproductive health and human rights; and the Internet and digital technologies have profoundly altered sexual cultures, practices, and possibilities. Whilst the taboo against cross-generational sex continues to be strenuously policed both physically and ideologically, one might expect notions of child sexuality to have undergone significant renovation in the context of these sweeping social changes. This paper examines shifts in the social organisation and representation of child sexuality since 1982. Suggesting 1982 as a something of a threshold point in the West with regard to the interlocking heteronormative relations of gender, sexuality, and age, it argues that the simultaneous erasure and punishment of the agentive sexual child (of which Rubin observed) is enacted with even greater ferocity 30 years later.

## **Arts and Media**

### **Regional & Queer : Refusing to be Invisible, Creating queer space in a non-queer world.**

Akkadia Ford, seshta@bigpond.com

The concentration of gay, lesbian, bisexual, transgender, intersex and queer (GLBTIQ populations) and resources within urban spaces around the world has often led to a disenfranchisement for GLBTIQ people who dwell in non-

urban, regional and rural environments. Distance, social invisibility and entrenched homophobia is intensified through invisibility within the media and other cultural outlets and through the hegemony of heteronormativity encountered on a daily basis. The experience of leaving Sydney after years of social inclusion within the gay community and moving to the regional area of the Northern Rivers (NSW, Australia) created a profound disjunction in social and cultural experience for the current author. To counter marginalisation and create a public space for the recognition and reception of queer lives, Queer Fruits Film Festival was established in 2009, with an open policy for film submissions from local, national and international filmmakers. This is the first independently produced and screened queer film festival in a regional area in Australia, challenging and countering the trend of culture emerging from the cities and 'touring' to regional areas. In creating the festival, the author embarked upon a process of sourcing films from all parts of the queer community and globe with an especial focus upon films from transgender filmmakers, reflecting the current transition in population demographics within the GLBTIQ communities from simply 'gay' or 'lesbian' to a fuller rainbow spectrum of sexuality/gender potentialities. The reception of the festival and the programmed films, by the broader regional community, businesses, government agencies and the festival's primary intended audience demographic - the GLBTIQ communities of regional NSW and South-East Queensland (Australia) will be the focus of the paper.

### **¡Harka! Homoerotismo y poder / ¡Harka! Homoerotism and Power**

Daniel Berjano, Universidad Carlos III Madrid, University of California in Berkeley, Universidade Nova de Lisboa, dberjano.r@gmail.com

¡Harka! (Carlos Arévalo, 1941) is considered a propagandistic film of the first period under Francisco Franco's dictatorship in Spain. The fight for the north of Africa is the spacial contextualization of the film, thus interaction with both subjugated and confronted moros, and relationship among the Spanish soldiers -fundamental interactions for a national and masculine identity- are the key elements in this essay. Taking Eve Sedwick's study on homosocial relations and Foucault's and Butler's views on sexuality, the relationship between the two main male characters suggests multiple readings about desire and acknowledging of the Other. Santiago Valcázar, the handsome protagonist, represents a supreme ideal of masculinity: that who is strong enough to not even need women (who appear first forty minutes after the film starts). His colleagues both fear and admire him, and he appears to have a especial link to Africa – rather a fetish than respect. The character evolves parallel to Carlos Herrera, another soldier also especially attracted to Africa. Both characters develop an intimate friendship which is interrupted when Carlos decides to get married and go back to the peninsula, leaving Valcázar behind – and alone. Such an ambiguous panorama that today may be decoded explicitly homoerotic contributed to the contemporary ideal of masculinity, reinforced under the Spanish dictatorship and strongly connected to Western conceptions of sexual identity. The essay explores the implicit essence of homoerotism inside masculinity through exclusion and repression of the Other on the film, especially the African people and the women, understood in the essay as fulfillers of the same structural role.

### **Geografias Mutantes e Evasivas**

Ana Francisca de Azevedo, Departamento de Geografia, Universidade do Minho e Centro de Estudos Geográficos, Universidade de Lisboa, afaas@netc.pt

Os modelos demográficos que no século XX serviram de base à definição de conceito de desenvolvimento encontram-se na atualidade sobre amplo escrutínio. Irradiando dos centros ocidentais de produção de conhecimento estes foram-se 'naturalizando', legitimando políticas sexuais hegemónicas de pendor claramente heterossexista. Neste processo, a heteronormatização do sujeito funcionou como elemento estruturante dos sistemas económicos dominantes. Acionadas através de poderosos aparatos institucionais e de propaganda oficial, as preocupações higienistas, da saúde e do ambiente, dispostas pelos Estados 'mais avançados', camuflaram um sofisticado sistema disciplinar exercido sobre o corpo dos sujeitos e sobre a vida dos sistemas afetivos, induzindo a espacialização dos comportamentos sexuais. O casamento entre uma meta-narrativa científica que discorre sobre a riqueza e a verdade da existência e uma agressiva engenharia tecnológica com uma miríade de próteses implantadas nas esferas do

íntimo, do privado e do público, produziu a normalização dos comportamentos e práticas sexuais, a legalidade do encontro, bem como os dispositivos necessários para ‘tratar’ os possíveis desvios, nomeadamente os da diferença cultural. O estudo de que aqui se dá conta tem como ponto de partida a análise de uma fonte documental que condensa e reorganiza alguns dos textos canónicos em que assenta a prática da biopolítica; o documento fílmico norte-americano realizado por Rick Stout e intitulado ‘O Inverno Demográfico: o declínio da família humana’ (2008). Trata-se de discutir a noção de cidadania sexual como central para a compreensão da articulação das ‘séries de poder’ (Philo, 2009) que se foram sucedendo na cultura ocidental, e de desnaturalizar a ideia monolítica de paisagem cultural da sexualidade. Percebida como estrutura de sentimentos, a cultura organiza-se através de complexos sistemas simbólicos na interceção entre materialidade e representação. Como sistema fluido, a cultura não se compadece com a rigidez de fronteiras territoriais ou de categorias de pensamento. As geografias do encontro são mutantes e evasivas, carregadas de eugenia e de (anima)lidade. A possibilidade de aprisionar o seu movimento numa narrativa única é absolutamente ficcional e perigosamente sórdida se transformada em política racional, para todas nações. E, mesmo dentro de uma única nação, caso não advenha dos esforços de negociação do conhecimento como cultura pública. Trata-se, portanto, de indagar a construção cultural da sexualidade no ‘ocidente’ em relação com a organização de uma máquina de biopoder (Foucault, 2006) sobre a qual assentam as políticas de desenvolvimento e os discursos da globalização, de perceber os fundamentos hegemónicos da apropriação ideológica dos diferentes romantismos e de outros tantos movimentos de que somos herdeiros e cujo veio androcêntrico contamina as nossas práticas quotidianas. Trata-se de assumir a tarefa de compreender o sexo e a sexualidade como algo a reiniciar, em diálogo com a matéria, para que o espaço surja como instância generativa e para que o lugar deixe de ser planeado como instância abstrata.

### **Transamerica and Queernormativity**

Daniel Berjano, Universidad Carlos III Madrid, University of California in Berkeley, Universidade Nova de Lisboa, dberjano.r@gmail.com

The path to homonormativity or queernormativity can be analysed through cultural products, where values are codified and reality, portrayed in certain ways. In this case, *Transamerica* (Duncan Tucker, 2005) works as a depiction of a reality still discriminated (transgender trouble), and also as a recreation of a structure, itself normativized. In this essay, various elements of the movie – such as the *mise en scène*, the narrative, the structure, the stereotypes- are analysed in order to convey an idea of cultural commodification of intentional subversive pieces. The essay draws on Judith Butler's study of binary of sex and gender and their cultural bases, such as the taboo of incest. The film's plot is a vital and geographical journey of a man-to-woman mother, Bree, and her hustler son, unaware of the identity of Bree. It is a journey from the East to the West, from the pre-surgery stage for Bree (the mother) to a tricky fulfillment through surgery in Los Angeles, the ultimate American frontier; nevertheless, it is also a journey of self-discovery and mutual acknowledge between mother and son, which conveyed in Hollywood's narrative terms despite the indie label is problematic (classic structure, cause and effect, simple solutions to vital problems, etc.). One of the elements which play an important role in this commodification and normativization of a supposedly subversive reality is the parodic depiction of the white patriarchal society in the film (Bree's parents who refuse to accept her identity), related to Fredric Jameson's pastiche and Jean Baudrillard's hyperreality. Both concepts participate in a simulacrum through which power is whatsoever maintained. In addition, minorities are too portrayed unrealistically in what in the essay is called the alliance of minorities, suggesting a brand new structure in which minorities are now accepted – nonetheless it embodies the structural ability of oppression and control, of power, thus establishing itself as queernormativity (rather than homonormativity), or as Butler said, “the illusion of identity”.

### **Berlin's geography of queer feminist pornography**

Ingrid Maria Ryberg, Stockholm University and Valand Academy, Gothenburg, Sweden, (ingrid.ryberg@ims.su.se)

During the last decade there has been a renewed interest in pornography as a queer and feminist tool for sexual empowerment. A reinvigorated film culture has emerged not only in North America, but also in Europe. Examples include films by Emilie Jouvét (France) and Marit Östberg (Sweden/Germany), collectives such as *girlswholikeporno*



(Spain) and PostPorn (Sweden) and festivals such as PornFilmFestivalBerlin and Rated X (Amsterdam). Too a large extent Berlin, a city gathering a transnational community of queer feminist and sex radical activists, has become a junction for this vivid culture, attracting productions such as Östberg's *Share* (2010) and *Sisterhood* (2011), and Cheryl Dunye's *Mommy is coming* (2012). The annual PornFilmFestivalBerlin has become an important stage for screenings, workshops, discussions and networking. Based on ethnographic fieldwork and textual analysis of films, this presentation discusses the contemporary "geography" of queer feminist pornography in Berlin, i.e. the creation of a public platform for experimental sexuality and queer feminist porn activism. Drawing from film and porn scholars (e.g. Juffer 1998, Hansen 1991, Champagne 1997), I emphasize the crucial significance of the spaces in which pornographic texts are produced, distributed and consumed and argue that the meaning of this film culture is shaped as much by the locations where it takes place as by film aesthetics and narratives. Furthermore, I define this geography as characterized by a tension between two different notions of publicity: "intimate public" (Berlant 2008), providing a space for recognition, and "counter public" (Warner 2002), aiming more at confrontation. Focusing on ethnographic examples from PornFilmFestivalBerlin and interviews with, as well as the films of, Östberg, I demonstrate how the two notions run parallel and intertwine, but occasionally also clash in this film culture.

#### **06/09/2013 – 14:30/16:00 - Parallel Sessions 4**

##### **Sexual Citizenship**

###### **Sexual Citizenship, Modernity and Hate Speech in Latin America: Ecuador's case study**

Maria Amelia Viteri, FLACSO/Ecuador (Latin American Graduate School for Social Sciences), maviteri@flacso.edu.ec

In 2008, Ecuador's Constitution under President Correa's presidency included freedom of discrimination based on gender identity as a right. An increasingly organized LGBTIQ community particularly in the capital city, Quito has prompted different type of responses in Ecuadorian society. One such response -once inserted within the framework of sexual citizenship- is that of Pastor Nelson Zabala who based his Presidential Candidacy on homophobic hate speech. The successful and sustained mobilization of LGBTIQ collectives set a precedent at the Electoral Commission banning the use of hate speech based on gender, sexuality, race, ethnicity and/or disability. Zabala was found guilty and sanctioned for hate speech. His political campaign reflects modes of knowledge production that denies sexual citizenship to those under the LGBTIQ umbrella. The LGBTIQ mobilization was successful as it phrased its struggle in a framework of violation of human rights and hate speech that reproduces inequalities in a traditionally conservative country. Critically analyzing the sexual politics behind this iconic case for LGBTIQ rights sheds light on the multiple ways in which globalization discourses are localized, simultaneously producing and confronting different global hetero-normativities.

###### **'Intimate Citizenship' in Spanish Policy-making (1995-2013): the intersections of Abortion and Transgender Rights**

Raquel (Lucas) Platero, Universidad Nacional de Educación a Distancia and Universidad Complutense de Madrid, platero@cps.ucm.es

Abortion and transgender rights are two different political problems, but both have given rise to similar discussions in the political agenda: should we be able to make decisions over their our own bodies or should the State define limits, or how? Are these discussions framed as issues of health, individual rights, or as questioning or threatening mainstream norms concerning gender and sexuality? Is age a major issue when considering making decisions about our own bodies? My argument is that by comparing both issues we can learn how 'Intimate Citizenship' is conceived in the political agenda: Public and personal life are no longer separated. Studying the connection between abortion and transgender rights may bring some insights, not only on the general understandings of gender and sexuality—how bodies and choices over maternity are extremely regulated by State legislation—but also in which factors are relevant to the very definition of the policy problem. The current conservative backlash in Spain may signal the end of the Welfare system as we know it. It is especially relevant to study how some elements are important to understanding the construction of transgender and abortion rights, such as the porous relationship between social movements and political agenda, the links between the feminist and the LGBT movements, the influence of the EU

and of a certain Europeanization, the ideologies of the party in government and the many shifts in the political landscape, amongst others.

### **Unthinkable Queers of colour ? Looking back on the French controversy of the “Parti des Indigènes de la République” (PIR)**

Jean-François Brault, Université Paris 8 Vincennes - Saint Denis, Département de Science Politique, jfbrault@live.fr

In February 2013, a French controversy regarding the Parti des Indigènes de la République (PIR, the Party of the Republic's Indigenous people), and the work *Les Féministes blanches et l'Empire* (The White Feminists and the Empire) started on the website Rue89. In this polemic, Rue89 stands against the perspective proposed by Houria Bouteldja, the spokesperson of the PIR, as well as against the book *Les Féministes blanches et l'Empire*, written by Félix Boggio Éwanjé-Épée and Stella Magliani-Belkacem. Far from adopting the emotional and alarmist approach of Rue89, we will focus instead on the issues implicitly raised by the controversy. By removing the controversial dimension, and by adding an analytical and reflexive approach, we will present a critical reflexion of the issues raised. In France, Black and Arab people are very often racially essentialized. By claiming to fight against racial discrimination and stigmatization, especially of people living in specific « suburbs » and « neighborhoods », the PIR actually essentializes the sexualities of people of colour. In this sense, queers of colour are sexually stigmatized. Moreover, they become unthinkable because it is assumed that they are not concerned by either « homosexuality » or by queer identities. This way of thinking is a part of what Jasbir Puar calls « homonationalism », or in her words, « the collusion of homosexuality with nationalism », because for her, « relegating the queer and the Arab to mutually exclusive realms » is just a way of articulating « a primary facet of homonationalism : that of the whiteness of gay, homosexual and queer bodies, and the attendant presumed heterosexuality of colored bodies ». Why has the PIR been unable to exit from the trap of essentialism? Indeed, the PIR has had to confront the same intersectional questions as Black Feminism did in the 70's regarding the plurality of struggles: against racism and segregation, and against heterosexism and patriarchy. Often, a kind of blackmailing of Black women involved in both struggles was carried out by asking them to choose their struggle. What was their priority? Racial discrimination or gender inequality? Solidarity with black men or with women? In this intersectional situation, Black women had to admit that they faced the sexism of Black men in the Civil Rights Movement, as well as the racism of white women in the feminist ranks. On top of that, they noticed that class plays a leading rôle. A main benefit of Black Feminism has been to show how important the intersectional dimension of power relations is ; and it is precisely this historical experience of Black Feminism that the PIR is missing. Instead, the PIR sacrifices gender and sexuality questions on the altar of decolonization and antiracist struggle in France, in the name of the priorities of the “Indigenous agenda”.

### **Un nuevo activismo feminista disidente: cuerpos y sexualidades no normativas en el estado español**

Victoria Cuadrado Guardado, Universidad Pablo de Olavide, Universidade Nova de Lisboa, victoria.cguardado@gmail.com

El mundo del activismo feminista ha vivido en los últimos años un cambio de rumbo primordial, nos encontramos en España ante una nueva mirada feminista hacia la sexualidad y los cuerpos. Más allá de la teorización, nuevas corrientes activistas han centrado su foco de acción en aquellas sexualidades silenciadas o negadas, en cuerpos no normativos. En esta línea podemos analizar dichas tendencias activistas centrándonos en dos factores fundamentales que las caracterizan: por un lado su objeto de estudio (cuerpos y sexualidades disidentes) y por otro lado el nuevo formato de activismo que proponen (la performance). Minorías sexuales, postporno, pornoterrorismo, sexualidad y diversidad funcional, maternidad y placer, transgeneros, etc. Todas temáticas hasta el momento relegadas a un segundo plano en el mundo del activismo feminista que dan un salto al protagonismo en ciertos círculos subalternos. Con el surgimiento y posterior expansión de las teorías Queer, ha habido un aumento muy significativo de voces activistas que encuentran en la transgresión su medio primordial de actuación. Como característica fundamental, estas activistas se salen del sistema binario Hombre-Mujer que excluye multitud de cuerpos tachándolos de no sexuales. La sexualidad es defendida como una de las formas supremas de expresión del cuerpo, cuerpo entendido

como principal elemento de liberación u opresión personal. De este modo, para este grupo de nuevas activistas, se trata de apuntar hacia cuerpos escondidos, sexualizándolos y convirtiéndolos en deseables a través de la deconstrucción de estereotipos fuertemente limitadores de la sexualidad, y por tanto de la libertad. Esta corriente se vale de la performance como principal instrumento de acción y de transmisión de información. A través de la performance la teorización pasa a un segundo plano y los cuerpos toman protagonismos en los trabajos de numerosas activistas de diverso índole que conforman hoy en día una nueva generación de activistas pro revolución sexual en España. Nombres como Beatriz Preciado, Maria Llopis o Diana Pornoterrorista, entre otras, siguen una línea hasta el momento poco transitada de acción feminista que continúa los pasos de mujeres como Annie Sprinkle en búsqueda de la resignificación de conceptos como “pornografía”. Una nueva lectura política llevada a la práctica a través de sus propios cuerpos, los cuales exponen, desnudan y empoderan como herramienta de reivindicación y de transformación social. A través de este estudio pretendo poner de relevancia la importancia que este nuevo activismo tiene dentro de la militancia feminista española. Así, se señalarán controversias y divergencias entre distintas teóricas y activistas del feminismo dentro del estado español así como la acogida que tiene este contenido entre la población y las personas identificadas como no normativas en cuanto a su sexualidad o su cuerpo. Se presentarán y analizarán en este estudio piezas audiovisuales de algunas de las principales activistas actuales del estado.

### **Sexualidade e autonomia: a dimensão educativa do activismo queer-feminista**

Fernando André Rosa, ISCTE IUL, fandrerosa@gmail.com

A socialização é um processo contínuo, onde o indivíduo assimila hábitos e características do grupo social e da comunidade onde está inserido. A sexualidade tal como a identidade de género são construídas através de contínuos processos de socialização, ou seja de interações permanentes, e códigos de controlo simbólico que determinam as atitudes da pessoa no contexto onde se encontra. Partindo deste pressuposto a identidade social é derivada de um discurso pedagógico regulado no contexto de relações de poder que ocorrem em redes sociais de interação. A sexualidade é uma dimensão que se interrelaciona com a identidade social e com a identidade individual (self) experienciada pelo próprio indivíduo. O activista queer-feminista, inserido em movimentos sociais, forma deste modo a sua percepção sobre o mundo a partir das interações que estabelece no contexto onde está inserido. Este processo não é muito diferente do que ocorre no discurso pedagógico institucional, onde o indivíduo assimila – quer de forma consciente quer inconsciente – conhecimentos e aptidões necessárias para se integrar na comunidade a que pertence. O/a activista queer-feminista, está envolvido numa rede onde são exercidas práticas que estimulam a construção de um conhecimento individual e colectivo, tornando-se relevante não só a interação que estabelece com outros/as activistas, mas os produtos mensuráveis destas dinâmicas que podem ser visuais, escritas e/ou orais. Esta comunicação pretende, lançar para debate a relação que existe entre o activismo e autonomia, sendo a segunda vista como a forma consciente e fundamentada como um/uma activista vê a sua relação com as injustiças, as ameaças ao seu projecto político e as oportunidades que surgem. Lança-se deste modo para debate um pressuposto teórico e metodológico, que permita desenvolver um projecto para analisar como o activismo queer-feminista pode ser um agente de desenvolvimento pessoal e social.

### **Queer(y)ing Methodologies: doing fieldwork and becoming queer**

#### **A Methodology of Damage**

Ruth Preser, Humboldt-Universität zu Berlin

This paper explores the methodological implications of working with damage; damaged relationality, injured belonging, impaired narratives and vulnerable identities. The conceptualization of damage as a methodology was the outcome of a narrative investigation into queer relationships dissolutions stories, based on qualitative interviews with Jewish lesbian citizens of Israel. The research asked how lesbian women narrate relational failures in this ‘coming era of gay possibility’ (Love 2007), where happiness is a duty (Ahmed 2010), and one should be gay without necessarily being tragic, and one may belong but only by erasing all traces of grief (Love 2007). Undermining the

project of gay normalization through family bliss, stories of queer kinship might scandalize the public with our recurring dramas, unending separations, ambiguous families of choice and communities of ex-lovers. In this paper, I will theorize the methodological implications of a grounded research process in order to elaborate how, methodologically, we can do things with damage. Following Patti Lather (2007) the paper will discuss the logic of injury and failure in the context of research methodology, asking questions about necessary complicities, inadequate categories, and dispersing rather than capturing meanings. It will draw attention to the honoring of participants' voices in a way that problematizes confession, testimonial and the intrusiveness of social research and thus will ask what happens to feminist categories of voice, identity, and agency when exploring experiences troubled by incommensurability, historical trauma, and the crisis of representation (Lather 2007).

### **'Para todos los públicos'. The representation of resistant sexualities in Spanish mainstream media discourses of the 1980s**

Alejandro Melero, Universidad Carlos III Madrid

The second half of the 1980s must be seen as a cross-road in the history of queer identities in Spain: the disempowering of LGTB activism, the fears around AIDS, the death of cultural movements such as 'la Movida'... all contributed to the declining of previous successful queer movements. Paradoxically, this coincided with a new interest in queer identities in the media, unseen since the Transition to democracy (1975-1978). This paper looks at several relevant representations of queer identities in film and tv in order to understand: 1) the problematics around the first media representations of AIDS in Spanish mainstream cinema; 2) the processes of the creation of a new otherness for the representation of lesbian identities in mainstream, prime-time, television, which replaced previous traditional discourses inherited from the dictatorship. Both approaches serve to analyse how these novel representations contributed to the construction of a popular awareness of queer perspectives, mediated via the Spanish national television.

### **Spreading knowledge on female non normative sexualities in Franco's Spain: methodological keys to success**

Raquel Osborne, UNED Madrid

This is the story of the process of a research on non normative sexuality under Spain's Franco dictatorship. Silenced, denied and repressed, we have tried to make visible female sexuality beyond the model of domesticity imposed on women. The emphasis has been in non normative sexualities, in particular homoerotic and affectionate relations among women. The lack of evidences about female sexuality in that period made it impossible to narrate a lineal history from A to Z. Instead, we had to develop a mosaic technique, covering under the umbrella of dissident sexualities multiple but atomized and disperse researches which isolated/one by one were scarcely noticeable. An additional difficultness has been that to the official silence towards autonomous female sexuality we had to add women's preference to hide for their own convenience and survival. In a Foucaultian perspective, our point of departure was not only women's repression but women's resilience. Some women were capable of living alternative sexualities which questioned the compulsory heterosexuality model, far away from the passive role expected for them. Besides collecting testimonies and taking new looks on existing literature, we highlight aspects of female sexuality buried in larger studies and also embarked ourselves on new research topics. Our proposal was always open to new members and to collaborations between the Academy and the "outside world". In the same line we opened ourselves to new audiences with interventions in forums not only academics but from the cultural domains -Art Museums and Cultural Centers -and feminism. In addition diverse formats to expand our results have been deployed quite successfully beyond the traditional University ones. We will try to show that this success is mainly due to our original goal of expanding the Academic domain and the subsequent strategies developed throughout the process of research.

## **Reflexões metodológicas e queer, a partir das criações artísticas autobiográficas de dois performers portugueses@s**

Armando F. Pinho, Universidade do Minho

As políticas e modos contemporâneos de subjetivação são temas centrais de criação na performance artística, particularmente a que usa material autobiográfico ou autorreferencial. Esta prática artística revela-se autorreflexiva, crítica e exploratória para as questões da subjetividade e da existência e seu contexto sociopolítico. Estes(as) criadores(as) envolvem-se em processos intencionais de negociação identitária, enfatizando o seu carácter construtivo, sobretudo no que respeita às questões do género e da sexualidade. A Teoria Queer, por sua vez, denuncia as categorias identitárias como modos de subjetivação e manipulação existencial a partir da matriz heteronormativa, salientando a natureza performativa da identidade. Os trabalhos artísticos de características autobiográficas de 2 performers portugueses@s que abordam a identidade de género e a sexualidade fornecem contributos significativos para estas reflexões. Numa estratégia etnometodológica, recorreremos a técnicas de observação participante, entrevista não-estruturada e à análise das criações artísticas destes 2 performers portugueses@s. Tratámos e analisámos os dados usando a Análise Temática e a Análise Crítica do Discurso. O estudo permite-nos compreender as reflexões e explorações construcionistas dest@s performers em torno das políticas de subjetivação e da performatividade identitária. Os posicionamentos Queer nas suas criações revelam uma intencionalidade de resistência e desconstrução da cultura heteronormativa e heterossexista dominante, bem como um desafio ao monopólio de visibilidade desta cultura. A discussão permite-nos ainda refletir aprofundadamente sobre o carácter coconstrutivo da metodologia usada, sobre o envolvimento pessoal do investigador neste estudo e o seu impacto.

## **Queere lateinamerikanische Identitätskonstruktionen vor der Hintergrund homonormativer Staatsbürger\_innenschaft in den USA**

Nina Lawrenz, Lateinamerikainstitut FU Berlin

Die Exklusion von Menschen, deren sexuelle Orientierung im lateinamerikanischen Sprachgebrauch als "dissident" beschrieben wird, war und ist seitens einer heterosexuellen Mehrheitsgesellschaft in den USA sowohl in der Politik als auch im Alltag weit verbreitet und die Kluft zwischen "Homo" und "Hetero" wird in diversen Ausschlussmechanismen privater und institutioneller Art deutlich. Seit jedoch der US-amerikanische Präsident Barack Obama in einer Rede im Jahr 2012 betonte, er hätte erkannt, dass Schwule und Lesben auch ein Anrecht auf Gleichbehandlung hätten, da sie ja "das Land verteidigen" und somit "aufrechte" Staatsbürger\_innen wären und ihren staatsbürgerlichen Pflichten nachkämen. Somit werden ihnen auch staatsbürgerliche Rechte zugestanden (vgl. Puar, Jasbir (2007): *Terrorist Assemblages. Homonationalism in Queer Times*. Duke University Press). Somit entsteht eine Öffnung der Staatsbürger\_innenschaft, die nun auch dissidente Sexualität mit einschließt, jedoch wiederum nur, wenn diejenigen Personen auch den staatsbürgerlichen Pflichten nachkommen beziehungsweise nachkommen können. Für illegalisierte Personen, die in den USA zu großen Teilen aus Mexiko und Mittelamerika stammen und somit eben keine staatsbürgerlichen Rechte genießen, ist der Ausschluss aus der Staatsbürger\_innenschaft somit doppelt präsent. Die frühere Solidarität, die innerhalb einer transnationalen queeren Community bestand, ist jedoch momentan bedroht, da die Kluft, so die Hypothese, die sich aus dem Ausschlusskriterium "sexuelle Identität" ergab, sich verschiebt hin zum Ausschlusskriterium "Staatsbürger\_innenschaft". Die migrantisierte queere Community hat nicht (mehr) die Möglichkeit, als transkulturelle queere Bewegung mit gemeinsamen Forderungen in Bezug auf rechtliche und soziale Anerkennung zu bestehen, da der gemeinsame Identifikationsfaktor der dissidenten sexuellen Identität, der der ehemaligen staatsbürgerlichen Heteronorm nicht entspricht, nicht mehr gegeben ist. Sie muss nunmehr neue Identitätsräume schaffen, die in Bezug auf die lateinamerikanische Identität die Besonderheit aufweisen, dass die lateinamerikanische migrantische Community in den USA auf Grund der starken Präsenz des katholischen Glaubens durch die Entfernung zur Herkunftsregion verstärkt heteronormative Strukturen und homophobe Tendenzen aufweist. Aus einer Perspektive, die Identitäten als "assemblages" versteht, soll dargestellt werden, wie sich Ausschlussmechanismen im Zusammenhang mit der Konstruktion (trans-)nationaler Identitäten durch staatliche Diskurse verändern und welche (sexuellen) Normierungen Achsen der Identitätskonstruktion zu verschieben vermögen.

## **Calling a Spade a Spade? Queering terminology and methodology while doing research on intersex and transsexual experiences in South Africa**

Nadzeya Husakouskaya, European Humanities University

In this reflective paper I appeal to my experience as a trans-identified (though not transsexual) white (though not-Western) researcher in the field while exploring narratives of intersex and transsexual individuals living in South Africa. Their narratives reveal experiences of gender and sexuality and particular mode of existence of intersex and transsexual people in South African context. The materiality of their bodies (Fausto-Sterling 2000; Butler 1993) and their voiced gendered experiences pose a set of questions to me as a researcher in the field. How do I negotiate terminology pertaining to gender and race with my trans\* and intersex participants when my understanding of queer and trans\* does not correspond to their subjectivities and – at the same time - when their perception of whiteness does not reflect my lived experience? How do I approach dichotomies (man/woman; black/white; homo/hetero) when they are deconstructed and reproduced at the same time by the participants within the narratives? How could I stay coherent in my writing but avoid labeling in the situation of extremely fluid self-identifications? How could I stay academic but not dismiss deep spirituality which plays the core role in trans\* and intersex lives in South Africa? How my own understanding of 'being queer' has changed due to the experience of being in the field while doing research with trans\* and intersex individuals in South Africa? Finally, how should I write/report my research in order to be able to achieve three somewhat contradictory goals – (1) to contribute to the advocacy (positivist approach), (2) convey polyphony of the voice of my participants (interpretive approach), and (3) reveal constructed nature not only of what I research but how I do it (poststructuralist perspective) (Gubrium and Holstein, 1997; Loseke, 2013)?

### **Open access publications: constraints, challenges and potentialities**

#### **Reflexões sobre a utopia e a prática científica: a experiência da Revista Latino-Americana de Geografia e Gênero**

Joseli Maria Silva, Universidade Estadual de Ponta Grossa, joselisilva@uol.com.br

Tenho por objetivo analisar a prática cotidiana da editoria da Revista Latino-Americana de Geografia e Gênero em uma perspectiva crítica que possa contribuir para uma análise coletiva sobre o processo de comunicação e socialização das pesquisas científicas. Assim, primeiramente são discutidas os objetivos iniciais que sustentaram as ações dos criadores do periódico científico em questão. Tais iniciativas estavam baseadas na busca de superação do preconceito contra temas como gênero e sexualidades no campo científico brasileiro e na socialização do conhecimento produzido, não apenas entre pesquisadores, mas também entre a academia e a sociedade como um todo. Posteriormente, abordarei a ordem burocrática e autoritária que estrutura o processo de produção e circulação do conhecimento produzido no meio acadêmico brasileiro. Tal ordem sutilmente passa a fazer parte da prática acadêmica dos pesquisadores, mesmo daqueles que se pretendem críticos às estruturas de poder. Ironicamente, as ideias contrárias às estruturas de poder só são conhecidas e legitimadas pela comunidade científica se elas forem publicadas em veículos de prestígio na estrutura de circulação da ciência que é subordinada à racionalidade capitalista e tecnocrática. Assim, o meio acadêmico 'teoriza' contra as estruturas de poder, ao mesmo tempo em que a prática dos próprios pesquisadores é parte da potência da ordem estabelecida. A estrutura burocrática de produção e circulação do conhecimento tem sido hábil em controlar a distribuição do saber e as ações cotidianas desenvolvidas no meio acadêmico devem levar esse aspecto em consideração. Para finalizar, trago algumas práticas reflexivas que envolvem a luta da Revista Latino-americana de Geografia e Gênero, envolvida na mesma estrutura burocrática que tenta combater e exploro algumas iniciativas para promover a democratização da circulação livre do conhecimento produzido pelos pesquisadores.

#### **L'économie de l'édition scientifique, quels enjeux ?**

Marianne Blidon, MCF Université Paris 1-Panthéon Sorbonne, Co-directrice de la revue Genre, sexualité & société, marianne.blidon@univ-paris1.fr

Les revues scientifiques sont un moyen essentiel de diffusion du savoir scientifique dans et hors de l'espace académique. Elles obéissent à des logiques économiques qu'il convient de bien connaître afin d'en saisir les enjeux

présents et à venir, de pouvoir se positionner et éventuellement de proposer des modèles alternatifs. Dans ce cadre, l'opposition structurante n'est pas tant entre revue papier et revue numérique - dans la mesure où de nombreuses revues papier, anglophones et de plus en plus francophones, sont aussi diffusées numériquement - qu'entre modèles économiques de diffusion du savoir. Trois points seront explorés afin de mettre à jour des enjeux essentiels que les revues féministes ne peuvent ignorer et au regard desquels elles doivent se positionner individuellement, et pourquoi pas collectivement :

- Le fonctionnement de l'économie de l'édition scientifique: Sachant que le contenu des revues est le fruit d'un travail non-rémunéré ou financé partiellement par des fonds publics (auteur, évaluateurs, coordinateur...) et que les lecteurs sont eux-mêmes majoritairement des enseignants chercheurs statutaires ou non-statutaires, comment penser le rôle des éditeurs commerciaux quel que soit le type d'édition (papier ou numérique) ?

- La diffusion de la production scientifique: Il s'agira de poser la question de la diffusion dans et hors du monde académique à partir de données qualitatives et quantitatives. Parmi les points abordés, la question de l'accès - au sens large - des pays du Sud, celle de la pérennité et de l'archivage des contenus.

- Les rapports de force dans le monde de l'édition scientifique: Les rapports de force jouent à différentes échelles : entre sciences dures et sciences sociales, entre espace anglophone et espace francophone, entre disciplines, entre revues classées et non classées, entre revues subventionnées et revues non-subventionnées... Comprendre ces différents enjeux est essentiel afin de proposer des alternatives et d'agir collectivement.

Ma présentation s'appuiera sur la participation à ce débat en France et sur mon expérience de membre du comité de lecture de deux revues de géographie généraliste française (une en ligne Cybergéo et une papier Géographie et cultures) et d'une revue internationale (Gender, place and Culture), mais aussi de co-fondatrice et de co-directrice d'une revue en ligne consacrée aux questions de genre et de sexualité (Genre, sexualité & société - <http://gss.revues.org/>).

### **LES Online: linking activism and academy to foster visibility**

Eduarda Ferreira, e-GEO, FCSH, UNL, [e.ferreira@fcsch.unl.pt](mailto:e.ferreira@fcsch.unl.pt) | Maria João Silva, inED, Escola Superior de Educação, Instituto Politécnico do Porto, [mjosilva@yahoo.com](mailto:mjosilva@yahoo.com)

LES Online (<http://lespt.org/lesonline>) was created to address the lack of specific approaches to the diverse and heterogeneous socio-economic, political and psychological dimensions of lesbians' realities, as it is explained in the Editorial of its first number. However, LES Online not only aims to contribute to the study of lesbian issues, but also to promote actions that improve lesbian equal opportunities and civil rights. This way, it aims to publish studies and scientific research as well as intervention projects and opinion pieces related to different aspects of lesbian issues. To achieve these goals:

- From the three members of the Editorial Team, one is not working in the academy;
- The first number of LES Online was launched in the context of the academy (in a teachers' training school in Porto), with the participation of academic researchers but also of the Portuguese political parties that have been playing a part in the development of LGBT civil rights;
- In the 4th number, a new section was created: the section named "Narratives about the participation of women in the LGBT movement in Portugal".

Can a journal that intends to link activism and academy in order to augment and enhance the visibility of lesbian issues create a new niche in the Portuguese academy? On the other hand, can it contribute to reduce the gap between Lesbian Studies and lesbian women, namely in Portugal? Intending to answer to these questions, an analysis of the texts published in the first six numbers of Les Online will be presented. This analysis will highlight who are the authors (nationality, affiliation ...), the language used to write the texts, the type of texts (papers, book reviews, students' contributions, and narratives about women in the LGBT movement...), and the research issues/questions. In spite of the efforts invested in calling for papers, it has been not easy to maintain the periodicity of Les Online. In fact,

it was necessary to change from a biannual periodicity to an annual one. However, Les Online has published papers from different continents, on diverse topics and in different languages (Portuguese, French, Spanish and English).

## **Spaces, bodies and power**

### **Do café ao fernet: estratégias de sociabilidade e ocupação do espaço na boate Marlene**

Andrea Lacombe, Núcleo PAGU/Unicamp, Brasil, andrealacombe@yahoo.com.br

Este artigo descreverá os usos do espaço da boate Marlene, no bairro de Boedo, em Buenos Aires, evento através do qual é possível reconstruir as gramáticas de socialização de mulheres lésbicas no lugar. Marlene existe há mais de 20 anos, mas, há 6 anos aproximadamente mudou sua estrutura de um café concert para uma boate e com isso o público também se diversificou. O público de Marlene historicamente foi conformado por mulheres que mantêm relações sexo-afetivas com outras mulheres, de uma faixa etária dentre 40 e 60 anos, faixa que se alargou para as mais jovens com as modificações arquitetônicas. Contudo, há um dado espacial que permanece igual: a fachada não reporta sinal nenhuma de bar ou espaço de diversão e o conhecimento do que acontece no recito passa de boca em boca. Quem permaneceu e quem se afastou do lugar com essa mudança? Quais as estratégias de ocupação do público antigo e do novo? Os usos do espaço como variável de socialização conformam marcas para se enxergar particularismos que estruturam a trama do que chamo sociabilidades lésbicas. A noção de “construção do espaço” ganha força em um movimento dialético com as gramáticas de socialização: quem e como também depende de onde. Nesse sentido o espaço será concebido como uma dimensão analítica que contém e colabora na constituição das relações sociais que nele se desenvolvem; quer dizer, analisado por intermédio do valor simbólico atribuído pelas pessoas que frequentam este estabelecimento: o que faz o espaço com as pessoas e o que fazem as pessoas com o espaço?

### **Mapping the reproductive rights of lesbian couples: Access to medical assisted reproduction in Portugal and EU**

Tânia Cristina Machado, Social Sciences Research Centre (CICS), University of Minho, taniacsmachado@gmail.com

Although the European Union membership statute implies the adoption of common guidelines regarding science and technology, the use and application of medical assisted reproduction technologies assumes different features across the EU countries: (i) in Poland, Cyprus, Latvia, Lithuania, Romania, Slovakia, Malta and Luxembourg there are no eligibility requirements to benefit from reproductive health services, which reflects the existence of full access to parental and reproductive rights, regardless of one's marital status and sexual orientation; (ii) in Germany, Denmark, Netherlands, Spain, Estonia, Belgium, Bulgaria and the United Kingdom, despite the existence of preconditions, marriage is not mandatory to access medically assisted reproductive technologies, reflecting a broader concept of parenting; (iii) in Portugal, the social and legal requirements to access medically assisted reproduction are linked to normative (heterosexual) representations of family, parenthood and sexuality. In this communication, we intend to show how, according to the Portuguese law, lesbian couples are prevented from requiring medical-technological care in order to have a child, although one of the requisites to have access to medically assisted reproduction is to be married, or to live in cohabitation for at least two years, and despite the fact that same-sex marriage has been legalized in 2010. Furthermore, an infertility diagnosis is a central requirement, but it is only considered in the case of heterosexual couples. This highlights the heteronormativity of the Portuguese legal system, embodied in a social context where patriarchy is still prevalent.

### **Violência Sexual Infantil: o incesto sobre a perspectiva de género no Brasil**

Maria das Graças Silva Nascimento Silva, Ana Paula Pereira, Universidade Federal da Rondônia, gracinhageo@hotmail.com

O objetivo da pesquisa é analisar a violência sexual, em especial o incesto, cometida contra a criança no município de Porto Velho, Rondônia, Brasil. O levantamento de informações sobre o fenômeno foi realizado por meio do 'Projeto



Acolher', desenvolvido pela Secretaria Municipal de Ação Social no ano de 2011. As práticas incestuosas enfocadas neste trabalho envolvem o abuso sexual de um adulto contra a criança, sendo que há relações familiares ou de parentesco entre a vítima e o agressor. As informações foram obtidas por meio do desenvolvimento de roteiro de entrevista semiestruturado junto à 9 famílias, bem como observações durante as visitas familiares. Os resultados permitem afirmar que há dois elementos que fundamentam os casos de incestos analisados: gênero e raça. Embora a faixa etária das vítimas seja de 5 à 12 anos, há uma concentração de vítimas na faixa entre 9 a 12 anos, ou seja, no início da puberdade. Do total de 9 casos de incesto analisados, 7 deles envolvem crianças do sexo feminino e somente 2 do sexo masculino. Além disso, a maior parte das crianças não são brancas, sendo que 7 delas são afrodescendentes, 1 indígena e 1 branca. As práticas incestuosas, majoritariamente apresentam um perfil em que a vítima é a filha e adulto é o pai ou o padrasto. Um elemento curioso na pesquisa é o fato de os meninos, mesmo violados, não serem tidos como vítimas no seio familiar e nem na comunidade. O incesto, geralmente, não consiste de um ato isolado, podendo estender-se por muitos anos e é praticado no espaço privado ou doméstico. Sob a proteção do silêncio e do espaço privado as práticas incestuosas analisadas envolvem representações simbólicas de masculinidades que afirmam a virilidade e a hierarquia familiar, mantendo sob domínio as figuras femininas da família.

### **Same-sex relationships in cameronian prisons: perspective of female inmates and prison staff members**

Helen Namondo Linonge-Fontebo, Faculty of Social & Management Sciences, University of Buea, Cameroon, namondolinonge@gmail.com

Same-sex relationships have become a catch-all-phrase in the Cameroonian public today. This phenomenon breeds contempt, stereotypes, and prejudices against those who have chosen it as a sexual preference, even if they are consenting adults. This is done against all ratified instruments and conventions Cameroon has ratified upholding section 347 of the Cameroon Penal Code that criminalises same-sex sexual acts for up to five years imprisonment and a fine of up to \$350. Those given to same-sex sexual relations have lost protection even from the National Commission for Human Rights and Freedom (NCHRF) charged with the responsibility of protecting the rights of individuals in Cameroon. Therefore, violating the human rights of Lesbians, Gays, Bisexual, Transgender and intersex (LGBTI) individuals on grounds of religion and the perception that same-sex relationships are “un-African”. Indeed senior NCHRF officials argue that LGBTI individuals should change their sexual preference in order to avoid being arrested and punished as prescribed by the Cameroonian law. Just like the Ministry of Justice, the argument by NCHRF is based on the premise that Cameroonian law reflected the religious convictions of most Cameroonians as prescribed by the Christian Bible and the Quran. If same-sex relationships are openly stigmatized in the open society, what then is the position of same-sex relationships in Cameroonian prisons? This paper demonstrates power relations and power structures within the discourse of sexuality in Cameroonian prisons. Specific subsections include: sexuality, parenthood and sexual satisfaction and same-sex relationships in Cameroonian prisons. This research is qualitative using in-depth interviews and observations and was conducted within ten months in six prisons in Cameroon, involving a sample of 20 research participants. The study is informed by two major theories – Foucault’s analytical framework and a feminist analytical framework, standpoint feminism, which enhances the gap in Foucault’s thesis largely void of gender analysis.

### **Trânsitos e sexualidades na cidade: os Centros de São Paulo e as centralidades cambiantes da deriva (des)identitária**

Bruno Puccinelli, Universidade Estadual de Campinas, monobruno@hotmail.com

Desde minhas primeiras pesquisas tenho focado a relação da produção do espaço e da produção de sexualidades na cidade de São Paulo, maior metrópole brasileira. No mestrado pude aprofundar determinadas questões, como a assunção de um discurso legitimador de uma espacialidade "gay", uma "rua gay" e, nesta pesquisa, perceber a cambiância dessas mesmas sexualidades e dos espaços da cidade. Neste caso empírico, que informa outras realidades inclusive, ser/estar "gay" corresponde a uma situação e contextos específicos, assim como estar no Centro

da cidade. Desta forma, pretendo neste paper explorar os efeitos desagregadores que outras definições de sexualidades tidas como homossexuais produzem na cidade, alocando seu Centro oficial para a periferia (de discursos, de interesses e de geografias). Ser "gay" é não estar num Centro, mas produzir outros "Centros"; e isso significa ser menos negro, menos pobre e ter mais status. Mas essas sexualidades, caminham, mudam. Como isso se dá? Que forças são acionadas comparativamente na assunção e/ou pretensa invisibilidade de uma sexualidade não desejada? O espaço legitima? Que Centro é produzido? Tal relação pode ser percebida, por exemplo, na definição da região da República, mais próxima do Centro oficial da cidade, como um lugar sujo e doente, ainda que este seja historicamente um espaço de presença de pessoas que se definem na chave classificatória das sexualidades não-hegemônicas. Lá estão as bichas, as fanchonas, os viados, os michês; os gordos, os velhos, os pretos; os pobres, os que não têm dinheiro, ou pior, os que não têm (in)formação. Mas estes não circulam nos tais espaços "gays"? Na "rua gay", a Frei Caneca, e sua região aproximada da Avenida Paulista, símbolo da cidade? O que faz dessa miríade classificatória um exemplo de encarceramento espacial? Onde essas pessoas andam? Este trabalho quer discutir como o concreto e a cidade são/estão sempre inacabados.

**06/09/2013 – 16:30/18:00 - Parallel Sessions 5**

### **Queer(y)ing Methodologies: doing fieldwork and becoming queer**

#### **Reflections on de-individualizing knowledge production with lesbians, bisexuals and transmen in Kolkata**

Niharika Banereja, University of Southern Indiana with Sappho for Equality, Kolkata

Traditional academic research demands a stable 'I' giving a coherent account of the researcher and research subject. Queer methodologies render the stable 'I' and such coherent narration impossible. Queer reimagines the once coherent object of research as historically contingent and multiply constituted, thereby problematizing the relation between the researcher and researched, the insider and the outsider. Queer de-individualizes the self-recognized researcher and opens up the (re)search to modes of resignification in the process of oral communication, writing and documentation. This essay delineates select moments of this de-individualization process with lesbians, bisexual women and transmen in Kolkata. Locating myself within the 'I' and the 'we' in collaborative research, our discussion reflects on becoming undone and dispossessed (Butler 2004) as researcher and researched, insider and outsider in mutually shared and overlapping spaces of surviving, living, and acting.

#### **Some Spatial Politics of Queer-Feminist Research: Personal Reflections from the Field**

Chen Misgav, University of Tel Aviv

This paper addresses methodological issues that emerged from research conducted with an LGBT activist group called "Trans in the Center" who are located in Tel Aviv, Israel. The paper focuses on two main issues – the issue of the positionality of the researcher vis-à-vis the participants, and the issue of choosing the appropriate research methodology for empirical analysis, in relation to the character of the researched group. Such issues demonstrate the way in which queer and feminist principles integrate into the geographical-spatial research. Queer-feminist principles are expressed in two different dimensions – on the one hand in the research practice and methodology with which it is conducted – and on the other hand, in the practices and the spaces created by the activity of the researched group itself. Finally, I present the insights and conclusions rising from the attempt to join feminist and queer principles in both theory and research, and calls for an assimilation of research paradigm, which will integrate these principles into the geographical research.

#### **Cartographies of Friendship, Desire, and Home; Undoing oneself in Queer Geographic Research**

Debanuj DasGupta, The Ohio State University

In this auto-ethnographic essay I shed light upon processes of racialization and sexualization which work to construct the figure of the disabled, diseased, alien. Auto-biographic narrations have been interpreted to provide a

face to the faceless, an account of the authentic self or as confessional style identity making project and yet can provide cartographic points within which perverse bodies reconstitute themselves as resistant subjects. The paper argues disability based immigration policies operate as technologies of power which drills an immobile soul within queer migrant subjects rendering them in a state of precarity. I shed light upon global circuits of migration, pre and post 9/11 US national security practices by retracing my lived experiences from Kolkata, India and post 9/11 New York City. The narrative journeys to spaces such as HIV clinics, detention centers, and hospital rooms in hopes of understanding collective claims to life being made by those marked as in-between figures of life and death within transnational circuits of labor, capital, ability regimes, and national security practices. I slip between my narrations of self to situate the cracks, fissures, and breaks within which Que(e)rying of place and space can be (dis)located.

### **We are not all sexual! The limits and the danger of “sexuality” on fieldwork and in the production of knowledge**

Gianfranco Rebutini, EHESS Paris

Si en Occident au XIX siècle, la production du «dispositif de sexualité» (Foucault 1976) a été possible, ce n'est que par une objectification scientifique de genres et des corps, et plus profondément encore par une partition réifiant des parties du corps (Floyd 2009). Le désir sexuel est devenu ainsi un «objet» séparable et séparé à la fois du corps et de l'organisation sociale. C'est sur la base de cette réification que la dichotomie homosexualité/hétérosexualité, ou plus récemment les identités queer, ont pu être entendues comme des catégorisations universalisables et/ou universelles dans les études sur les «sexualités» en sciences sociales. En me basant sur mon propre terrain de recherche ethnographique au Maroc, je voudrais d'une part montrer que la reconnaissance et l'expérience partagée de pratiques, de discours et de désirs érotiques entre personnes du même genre n'autorise pas le chercheur à une identification par ses propres catégories d'analyse. Au contraire, une certaine intraductibilité, une défaillance d'analyse, ainsi qu'une abstention d'interprétation sont, ou peuvent être, des meilleures façons d'appréhender un désir érotique qui est, dans ces cas, non-réifié et donc non séparé et non séparable des rapports de genre, de l'expérience corporelle et de l'organisation familiale et plus largement sociale des individus. Je vais ensuite essayer de me concentrer sur les modes de production scientifiques d'un savoir sur les «sexualités des autres» (notamment islamiques) en inquiétant la place politique et productrice d'une « violence épistémique » (Spivak) du chercheur sur un terrain où un dispositif de sexualité n'existe pas (ou pas encore). Cela permettra d'éclairer les limites et les dangers épistémologiques et politiques implicites à l'utilisation de ce dispositif réifiant pour le cas de sociétés et de cultures non-occidentales.

### **The positionality of the non desiring researcher**

Valerie De Craene and Maarten Loopmans, Department of Earth and Environmental Sciences, University of Leuven

In social sciences, the need for reflexivity has been dominant, especially when it comes to qualitative research (Stanley & Wise, 1990). This 'reflexive turn' has been generally accepted and applied (Finlay, 2002). Researchers have chosen to reflect upon their social location and background (including gender, sexuality, ethnicity, age, class, religion, political beliefs...) and how this may have influenced various aspects of the research process (Lumsden, 2012). Yet, within the study of geography of sexuality, the desires of the researcher are rarely taken into account, or are limited to the sexual orientation. The need to bring 'lust' and the body back into sexuality studies (Plummer, 2008) has been limited to the informant, excluding the body of the researcher. It creates a dichotomy between the desiring respondent versus the non-desiring researcher. Using my own experiences as a junior researcher in the field of sexuality, I will reflect on this problematic bias and its consequences for the researcher, the research itself and the study of sexuality in general. Indeed, this uncomfortable spread has had important consequences, as it influences amongst others: the justification of your research project, the selection of your field work, or the methodological choices during the research process, and therefore even the research outcome. I will argue that what is actually at stake, is the marginal position of sexuality in the field of academia itself. We first need to fully interrogate how to deal with this position and reflect upon the social location and background of the research itself, before the individual researcher can proceed to its own reflection within the research.

## **Identities, power and theory**

### **Problematising African norms and the Human Rights of sexual minorities in sub-Saharan Africa.**

Martin Edwin Ridley, Faculty of Law, Governance and International Relations London Metropolitan University, martin.e.ridley@btopenworld.com

The aim of this paper is to problematise the conflicting philosophical claims that arise between liberal notions of human rights and claims of African normative values that have challenged the demands for the equal rights of LGBTI communities in sub-Saharan African states. The societies in these states demonstrate a growing hostility towards sexual minorities. Both Uganda and Nigeria intend to bring in draconian bills with harsh penalties aimed at the LGBTI communities that is creating a climate of fear and uncertainty as to their futures, many are already seeking asylum in what could turn out to be a serious widespread violation of human rights. 'Is the situation that African LGBTI people find themselves in a consequence of a purely African response towards globalised notions of Human Rights norms, or are the states actively incorporating externally sponsored notions of political and religious conservatism to further erode the poor human rights experience of sexual minorities?' The paper will explore how and why a socially constructed set of priorities have given rise to the dominance of meta-ethical values which I hypothesize are generated by a conservatism that seeks to deny LGBTI communities the right to make individual choices about their social, political, personal or economic futures in African societies. The question of a core set of human rights, universal in application that either replaces or supplements local normative values is central to the arguments about the question of LGBTI rights in an African political and cultural setting. Consideration of some of the main thinking behind the ideas that have shaped much of our current understanding of how to implement truly emancipatory rights are considered and where cultural norms infringe on the rights of sexual minorities. These conflicting ideas are central to the current debates in the Global North and Africa that are shaping the response to the demand by African LGBTI communities for their human rights to be recognised.

### **Depicting sexualized power relations in magazine advertisements across the Atlantic: a cross-cultural analysis between Portugal and Brazil**

Maria Joao Cunha Silvestre, Social and Political Sciences Institute of Technical University of Lisbon & Researcher of the Centre for Public Administration and Public Policies | Dalia Maria Costa, Centre for Public Administration and Public Policies (Research Unit of the Social and Political Sciences Institute), mjcunh@gmail.com

Governments across Europe have been stating their concerns about gender equality both in public and private spheres, especially when it comes to sexuality and cultural and symbolic body representations. The Beijing Action Plan (1995) identified the media as a key area in the promotion of gender equality and women's empowerment. Following this, the Council of Europe and other international political bodies, such as UNESCO have defined guidelines to media. In Portugal, public administration bodies responsible for equality gender based (Commission for Citizenship and Gender Equality (CIG) and Commission for Equality in Labor and Employment (CITE) seem to adopt international guidelines more than the Code of Ethics of Journalists. Regardless of such apprehensions and focusing on selling, mass media, especially through images, take a strong position as dynamic agents in meaning construction for individuals, providing living guidelines for interpreting the world. Bearing this likely conflict in mind, the aim of this paper is to analyze how magazine advertisements depict gender power relations. It is our purpose to discuss whether ads portray male hegemonies and/or sexualized power relations, which may contribute towards a social discourse of inequality. We therefore applied content analysis to a corpus of 1000 ads from the most printed male, female and general interest Portuguese and Brazilian magazines in 2012 and 2013. Main analysis categories, aside general characteristics as placement and type of product, focus on male and female figures characteristics, as age, ethnic features and context; the type of power relationships, expressions and depicted actions and text features. We intend to show the results for Portugal and debate the matrix of analysis supporting this cross-cultural research.

## **The Situatedness of London Queer Diasporas: The Tool of an Ethnographic Lens**

Luca Bartozzi, Birkbeck College, University of London, l.bartozzi@bbk.ac.uk

In this paper I critically examine the limits of the literature dedicated to “queering” the diaspora. This ties into current debates derived from such fields as geographies of sexuality, cultural citizenship, queer anthropology, cultural and postcolonial studies. Initially drawing theoretically on a “queer diasporic” framework, which can be drawn on recent texts on diaspora and queer cultural studies (Gopinath, 2011; Munoz, 2009), I aim to open up questions from them and pull up contradictions, by focussing on situated narratives of queer diasporas. The interaction between different ethnic, gendered and classed, queer diasporic identities is intended here as a site of resistance to homonormative and homonationalist discourses, via social practices that these subjects engage with in cultural and grassroots political settings, as seen in the geographical context of contemporary London. Firstly, I call for a novel approach to the study of “diaspora”, putting the emphasis on ‘localised and intersubjective formations’ which do not necessarily foreground gender or ethnic-exclusive paths. Secondly, I focus on the geopolitical gaps in the literature on “queer diaspora”, by looking at how this shows an overtly North American bias, not only in the geographically assumed object of study but also in the individualising politics that it risks to let prevail, by undermining the specifics of other contexts of “hostland”. I point to ‘grassroots participation’ rather than ‘re-appropriation’, interpreting it through a multi-sited ethnography methodological lens (Marcus, 1995), putting emphasis on the processes which understand “queer diasporas” as a set of on-going dynamics of creation and meaning-production (Manalansan, 2003), rather than pathologising narratives of loss and relocation. Ultimately, this paper is meant to enhance the “situatedness” of London “queer diasporic” sites, undermining globalising accounts that enrich the notion of “cosmopolitan” cities, by instead enriching the notion of “identity”.

## **Sharing life with bitches: queer theory and human- animal intimacies**

Magdalena Dabrowska, Maria Curie Skłodowska, University in Lublin, magdadabr@wp.pl

Growing number of women decide to share their life not with human partners, but with non- human animals. Some of them write about those relationships. Probably the best known Donna Haraway states: “I consider dog writing to be a branch of feminist theory, or the other way around” (Haraway 2003, p. 3). I would like to argue that personal stories of women sharing their life with bitches (or dogs) are important not only for feminist theory, but also for queer theory. They transform our understanding of “kinship”, “family”, “intimacy” and “sexuality”. Women speaking about their life with dogs in context of art or academia shift dominant paradigms of “real art” or “serious research”. Human- animal intimate relationships are the attempt to go beyond anthropocentric perspective. Intimate human- animal relationships include touching, kissing, sleeping together. Those intimate familiarities are not grasped neither by theories of sexuality or queer theory. It is difficult to classify them as “zoophilia” or “bestiality” but they are probably more than meaningless “just being together”. I would like to argue that we need to extend queer theory to grasp those emerging intimacies. My research is based on literary stories (Haraway, Knapp, Rudy), art pieces (especially work of Thai artist Araya Rasdjarmrearnsook) and interviews with Polish middle- aged single women sharing their lives with bitches (or dogs). I hope my research will be a voice in discussion on emerging geographies of sexualities.

## **Space and time**

### **Estado Moderno em Portugal e homossexualidade**

São José Almeida, Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, sao.jose.almeida@gmail.com

A construção do Estado moderno trouxe consigo a imposição pelos poderes públicos do novo modelo de sociedade burguesa, que assenta na organização da família nuclear, patriarcal, heterossexual. Nesta, o papel da mulher, como cuidadora e educadora, é organizado e assumido de forma a enquadrar a formação das gerações futuras e a perpetuação do modelo. Este objectivo tem subjacente um conjunto de interditos que o suportam, entre eles os interditos sexuais. Estes têm como meta evitar o desperdício de energias e que toda a sexualidade seja potenciada

para a procriação de mão-de-obra, que sirva a economia em expansão e o capitalismo industrial. A imposição deste modelo de organização das sexualidades empurra os que são dele excluídos para as margens da sociedade. Entre as sexualidades excluídas encontra-se as relações afetivas e sexuais entre pessoas do mesmo sexo, que até então eram enquadradas como pecado pela Igreja e como atentado ao pudor pela lei e que passam a ser vistas como crime e como doença, numa sociedade positivista em que o cientifismo e o eugenismo acreditam que é possível construir a sociedade racional e o Homem Novo. Em Portugal, essa nova concepção de sexualidade entre pessoas do mesmo sexo vigora a partir da Lei dos vadios de 20 de Julho de 1912. A concepção binária dos papéis de género e do sexo é potenciada na família nuclear patriarcal e heterossexual e por maioria de razão nas sexualidades interditas entre pessoas do mesmo sexo. Assim, a vivência social do que são as relações homossexuais entre homens e entre mulheres é diversa também. Os homossexuais são colocados pela estigmatização para espaços sociais e da cidade próprios. Mas as mulheres foram absolutamente estigmatizadas, invisibilizadas. Uma atitude social que é potenciada pelo Estado Novo que retirou as mulheres da vida pública e do trabalho.

### **Ungaretti's Spatial Eroticism: The Discovery of Sexuality Through the Experience of the Egyptian Desert.**

Mariangela Sanese, University College Cork, mariangela.sanese@gmail.com

The constant presence of the Mediterranean city of Alexandria in the imaginative world of Giuseppe Ungaretti (b. Alexandria 1888-d. 1970) has often been noted, and Ungaretti himself reiterated the inseparability of his identity from his birthplace. In considering Ungaretti's poem *Il Deserto* (The Desert, 1931), I will explore his emotional interconnection with the desert, which enables the externalisation of some aspects of his sexual orientation. This leads me to question: what makes the interaction between the human body and space possible? Drawing on texts such as Pile's *Places through the Body* (1998), Nussbaum's *Upheavals of Thought* (2001), and Porteous's *Landscapes of Mind* (1990), I posit that this relation is made possible by the emotions that travel as 'viruses' around people and which are located in a space that Emotional Geographers have called 'in between', that is, in-between bodies and space. As a bodily matter, I will analyse specific emotions in *Il Deserto* and I will compare them with those found in some of Ungaretti's other poems, which are instead set in Italy. This comparison will demonstrate the specificity of Alexandria's space in terms of its effects on sexual orientation. In the Italian lyrics stemming from his experience as a soldier in World War I, such as *San Martino sul Carso* (1916), Ungaretti uses the landscapes as a metaphor for his *cuore straziato* (lacerated heart), thus expressing his pain. On the other hand, Ungaretti's desire and sexuality--including homosexuality--were profoundly influenced by his experience of Alexandria, as he reveals in his description of the desert as the space of his *pazzie più intime* (most intimate madnesses). I will analyse Ungaretti's poetry in a way that has been hitherto overlooked in literary criticism, using new theories to bring to light a new aspect of his poetry: his use of emotional tropes in the Alexandrian lyric as a way of exploring his sexuality. Drawing on Butler's *Bodies that Matter* (1996) and Sedgwick's *Epistemology of the Closet*, I will refer to his correspondence with Pasolini (1964) in which Ungaretti reveals that his first amorous passion was for another boy. I will investigate if his first homosexual relationship can be related to the eroticism of the desert and to the poet's sensual description of the interaction between the desert and the human body.

### **Producing an unwelcome archive**

Tiffany Muller Myrdahl, Simon Fraser University and University of Lethbridge, t.mullermyrdahl@gmail.com

This paper is a reflection on the ethics of producing an LGBTQ oral history archive whose contents are undesirable. In it, I reflect upon research in progress being undertaken in Lethbridge, Alberta, a city situated in a region known for its social and political conservatism. I locate the lukewarm reception among the LGBTQ community to the archive-underdevelopment in terms of the conservative historical and socio-political context, and in terms of a substantive investment in demonstrations of "normalcy", a theme that has emerged in many of the oral histories collected thus far. I frame the reflection in terms of the urgency that I approached the research with: the life stories and memories of LGBTQ people are an important addition to the historical record and to understanding the emergent discourses over social difference and sense of place in this rapidly changing regional centre. Yet, my reflection turns quickly to the value and function of the growing archive. Both anecdotal evidence amassed during the ongoing research practice,

and content from the narratives I have collected thus far, identify a clearly demarcated boundary of acceptable speech around sexuality and LGBTQ lives in Southern Alberta. Indeed, the people who appear to be among the most attentive to the taboo of speaking about queer sexuality are those who identify as LGBTQ. Thus, this paper considers the ethics of pursuing this oral history/ archival project, whose outcomes include two publicly accessible components developed with narrators' permission: an archive of LGBTQ oral histories to be preserved in the local historical society and an open source online installation that features elements of the project. Ultimately, I focus on who and what is being served in its pursuit.

### **On Desire and Power: Mythological Dimension of French Algeria**

Ioana Andreescu, Faculty of Law, Governance and International Relations London Metropolitan University, andreescu\_ioana@yahoo.com

The aim of the paper is to shed a mythological perspective on the existing theories about colonies. I consider the mythological approach interesting because it presents the relation between empire and colony in a different light, in the analyzed case the relation between Algeria and France, taking into consideration very complex terms like power, love, sexuality, domination, desire, or fame. The psychological perspective completes the economic-rational explanations, using key concepts like psychological domination, 'mission civilisatrice' or framing the native society. In this context I suggest that explanations can be described as framed by particular schemes, which were identified by Claude Levi-Strauss as myths (Levi-Strauss 1998). Representations and images compose themselves under different patterns, which appear in their initial mythological forms and can be recognized as such. For this reason I will try to establish the connections between one particular myth- the myth of Pygmalion- and one colony- Algeria-, with a particular emphasize on the gender dimension. This mythological perspective has the aim of completing the other theoretical approaches rather than to replace them. The first part of this essay gives a definition and main characteristics of myths in general, as well as an interpretation of myths in ancient and modern times, after which I will continue with a more particular description of the myth of Pygmalion, as it appears in two well-known versions (Ovid's 'Metamorphoses' and George Bernard Shaw's play theatre 'Pygmalion'). Further Algeria's modern history is summarized, and after the conceptual terms are defined, I will emphasize the main connection between the Pygmalion's myth mentioned and French colonialism in Algeria's case. The main characteristics of the myth and colonial Algeria are compared, so offering a new explanation for the importance of French colonial public discourse, which promoted 'the essence of French civilization, presumed to be the noblest in existence' (Confer 1966: 3).

### **Orientations from the Closet**

Adriano Barreto Cysneiros, Federal University of Bahia, acysneiros@hotmail.com | Djalma Thürler, Federal University of Bahia, djalmathurler@uol.com.br

This piece of work is based on the cartographic method conceived by Rolnik (2006) and it is intended to analyze the closet phenomenon as suggested by Brown (2000), that is, not only as a metaphor, but as a figure of speech that materializes itself in space and is plenty with the exercise of power. In order to do so, we count with the perspective of sexual orientation as a kind of geographical orientation as suggested by Ahmed (2006) in her approach of the self-consciousness as a characteristic of the bodies that do not extend themselves in space, therefore the subjects are confined in themselves, as bodies in the closed. Rehearsing possibilities between performance and performativity, with Carlson (2010) and Butler (2000, 2002, 2008), it is intended here also to reveal potencies that lay in present time to balance this tension.

### **On sexual (hetero)normativities**

#### **Clinique de la sexualité: diagnostiquer la différence ou le lieu de l'hétéronormativité**

Tiphaine Besnard, Université Paris 8, France

Notre participation s'inscrit dans la critique féministe du discours psy mettant en avant l'androcentrisme et l'hétéronormativité du vocabulaire, des diagnostics et des étalons de références employés par les psycho et

sexothérapeutes français et américains. Nous situerons notre approche dans le cadre conceptuel du dispositif de savoir/pouvoir, développé par Michel Foucault dans *La Volonté de savoir* en 1976, caractérisant un pouvoir socio-politique fondé sur la connaissance scientifique. Foucault a montré comment le désir, le sexe et la sexualité étaient non seulement régulés, mais produits par les discours savants sur le corps et par la loi. A partir d'une analyse des théories psychologiques contemporaines, nous montrerons comment celles-ci produisent et régulent les termes dans lesquels penser le sexuel, mais également le corps des individus eux-mêmes. Instituait les thérapeutes en véritables gardiens d'un ordre sexuel fondé sur la bipartition des individus en groupes de sexes radicalement différents, la répétition de contraintes matérialisant la sexuaiton des corps et l'identification à une identité de genre prédéfinie. Si les travaux de Freud ont permis de penser le genre et la sexualité comme construits, la naturalité et l'innéité de l'hétérosexualité demeure ininterrogée chez la plupart des auteur/es. De sorte que l'hétéronormativité impose les termes – psychopathologiques- dans lesquels penser l'altérité et permet la production de subjectivité altérisées et stigmatisées socialement. L'expérience des personnes qui ne correspondent pas aux standards hétéronormés montre à quel point les paradigmes du discours psy empêchent de penser la différence en dehors de concepts d'oppositions hiérarchiques. Faisant de la clinique un lieu de violence symbolique et d'assujettissement des corps, particulièrement frappant dans le cas des parcours trans' et de la chirurgie de réassignation sexuelles des intersexes, qui s'oppose à une approche proprement thérapeutique et bienveillante.

### **Contemporary Heteronormativities Where 'We Have Won': Resistances to LGBT Equalities in Canada and the UK**

Kath Browne, University of Brighton, UK | Catherine Nash, Brock University, Canada

Research supported by: Social Sciences and Humanities Research Council Insight - Development Grant 430-2012-0032

This paper seeks to intervene in geographies of sexualities, arguing for an examination of the assertion of contemporary and privileged heteronormativities in those places where LGBT rights and equalities have been 'won'. Taking Canada and the UK as its focus, the paper will argue that there is a need to examine how organisations operating in resistance to LGBT legislative and social gains are pressing for the centrality of particular forms of heteronormativites, as essential to the stability of Canada and UK society and as worthy of state protections. There is a danger in presuming that contestations of LGBT equalities have evaporated. Our contention instead is that the phenomena of resisting LGBT equalities has morphed, ensuring its continued importance when considering contemporary sexual landscapes and politics. Taking place seriously illustrates that debates regarding sexual difference have been reformed in geographically specific ways. In the UK, for example, debates around gay marriage have moved from the immorality of homosexuality towards the privileging of particular forms of heterosexual relationships. In Canada, the 'natural family' re-emerges in local contexts such as contestations regarding schools and parental responsibilities. This paper will conclude by suggesting future work that needs to be undertaken when addressing contemporary heteronormativities.

### **Heteronormativity as a melting pot of privileges. A look at expatriate women performances of heteronormativity in Luxembourg**

Karine Duplan, Paris-Sorbonne University, France

"Class, as with sexualities, is geographically produced" (Browne). Geographers have, up to now, mainly focus on working-class placeness, thereby contributing to reinforce the hegemonic power of upper and middle-classes, which remain unquestioned (Binnie 2011). This is the path this paper would like to engage in, by arguing for a critical analysis of expatriate women's relationship to space. By studying and analysing expatriate women's daily urban practices this paper seeks to question the way heterosexuality is specifically experienced through class, sexuality and gender. Heterosexuality is then spatially produced and shapes in turn space through bodily performances and choices of places and heteronormativity is located at the intersection of different types of privileges where gendered upper class subjectivity is connected to global mobility and its commodified practices. Drawing on the preliminary results of an on-going ethnographic research including expatriate women's interviews and narratives of places, I will try to translate the subjective appropriation of space of these privileged migrants. My case study takes place in Luxembourg-



City, which is an original European capital that counts 66% of foreigners and 75% of upper middle-class. By fleshing out the distinction between heterosexuality and heteronormativity, this paper seeks to highlight how heteronormativity is (re)made through reiterations of fictitious norms on a daily basis.

### **Queer resistance to heteronormativity in portuguese autobiographical artistic performance**

Armanda F. Pinho, CIPsi - Universidade do Minho, Portugal | Co-authors: João Manuel Oliveira (Centro de Psicologia – Universidade do Porto, Portugal), Conceição Nogueira (Centro de Psicologia – Universidade do Porto, Portugal)

Research funded by: Fundação para a Ciência e Tecnologia (FCT)

The rejection of identity categories advocated in Queer Theory approach has motivated important reflections on LGBT's identity politics, pointing to its heteronormative matrix and emphasizing its performative character. Foucault's ethics and Judith Butler's concept of gender performativity articulate, in a complementary way, this Queer approach to subjectivity. Autobiographical artistic performance explores subjectivity and existence, being particularly sensitive to the oppressive norms of society, particularly those governing gender and sexuality. Under these assumptions, we studied the positions and the processes of identity construction along 12 Portuguese artists, creators of autobiographical or self-referential artistic performances. Within an ethnomethodological approach, we use participant observation and unstructured interviews to get to know these artists' everyday positionings regarding the construction of their subjectivity and to understand the psychosocial and cultural politics that organize the way they construct their self / identity. Data were analyzed using Thematic Analysis and Critical Discourse Analysis. The central themes refer to a strong awareness and questioning about difference as a primordial identity strategy, and ways to resist forms of oppression through art, autobiography and public-private negotiating. The data set gives us important information on the processes through which these artists negotiate their queer subjectivities in creation contexts and out of it, in everyday life. Some specific examples are given to illustrate how these works of art intentionally use a queer construction of subjectivity to resist heteronormativity. We also discuss the spatial circuits involved and the artistic community emerging around this artistic practice, which reveals itself as a privileged place of resistance to heteronormativity. All these results are critically discussed based on Foucauldian concepts of aesthetics of existence, technologies of the self and resistance and are articulated with Butler's gender performativity.

### **Heteronormativity and heterosexism in urban space: the case of "Favela da Providência" in Rio de Janeiro**

Rossana Brandão Tavares, Universidade Federal de Rio de Janeiro, PROURB/UFRJ, Brazil – PhD-Sandwich in UFR/GVSP AgroParisTech, France – Supported by: CAPES/COFECUB

The presentation will take as starting point the importance of geography for the understanding of space as a social and cultural construction. In this perspective, it is to understand how the critique of heterosexuality contributes to the destabilization of the capitalist and heteronormative production of urban space. The current debate on sexuality has highlighted how much the heteronormativity configures the oppression spaces or even resistance to heterosexism. But this debate is a challenge if you have to consider not only political, but also planning or even urban planning. The issue of social practices and performative dimension of these practices are the focus of the analysis. Based on the discussion of recognition and redistribution of Nancy Fraser's analysis (2006, 2009, 2012), proposed to approach this discussion from the case of the peripheral areas of latin american cities, such as Rio de Janeiro. We try to cross the analysis of gender, class, race and age, and as well, the process of spatial segregation, discrimination and hierarchical power relations, determined not only by the socio-economic aspects, but also socio-cultural processes. The aim is to understand the intersections between these processes and what the concept of intersectionality invites. This concept is used by researchers involved in gender issues and more recently in studies of queer space. Brazilian geographer Joseli Maria Silvia (2005) thus proposes to use the concept of paradoxical space to disrupt the male construction of Brazilian geography, bringing the discussion of multi-topics location on the territory. Thus, we will examine the results of an initial study of socio-spatial processes and their consequences, considering the major sporting events: the World Cup and the Olympic Games in Rio. The spatial impacts are perceived and experienced especially by the inhabitants of the favelas where the gender is neglected and mainly the social practices and

performances that involve gender issues. The aim is to present some results of fieldwork in the "Favela da Providência" in the downtown (port area), because of the program called "Morar Carioca" whose goal is to radically change the local urban space. From this, we intend to debate how these spaces of resistance are created and confront this heteronormative model.

### **06/09/2013 – 18:30/20:00 - Plenary Debate**

#### **Modes of Mobilization: Academia, Activism and Tensional Existences**

Activism and academia are notions often deployed within the framework of a conflict between doing versus thinking, low versus high culture, of practice versus theory that tends to leave little space to think the interdependence and interconnectedness of both elements. Beyond that, it is not infrequent to see the same people frequent both spaces - if they can be even read as separate spaces. How do academics exist as activists, and activists exist as academics? What tensions, frailties and privileges arise, in different situations, from being one thing and the other? Since both can be read as engaging in forms of power-knowledge, how do they differ and how equal are they? Can academic production be seen as a form of activism, and activism a form of academic production outside formalized structures? What threats to one's credibility can arise from engaging in activism and academia and how does that translate into professional and activist forms of discrimination? On the other hand, how do academia and activism feedback into each other and thus might also create spaces of privilege, within and with-out academia and activism? This round table seeks to explore, from the direct testimonies of activist academics / academic activists, these and other issues regarding the constant negotiation of positionality, practice and power between academia and activism. Such negotiations create tension - the instability generated by the interaction of both positive and negative impacts of the dual role they occupy in those spaces and others, along with the destabilization of possible fixed meanings to "academia" and "activism".

Alexandra Oliveira, Cesare Di Felicianonio, Debanuj DasGupta, Jan Simon Hutta, Gracia Trujillo, Maria Amélia Viteri

Moderators / Interviewers: Daniel Cardoso, Jorge Macaísta Malheiros

### **07/09/2013 – 09:00/11:00 - Plenary Session 3**

#### **The LGBTI community in the 2011 Queensland disasters: marginality, vulnerability and resilience - Andrew Gorman-Murray**

Vulnerability to disasters is not an inherent characteristic of individuals or groups, but instead a product of existing societal marginality. Within a given society, different groups can be marginalised from social, economic and political resources and recognition, and this underpins their vulnerability to disaster impacts and impedes recovery. This paper applies these perspectives about marginality and vulnerability to the experiences of lesbian, gay, bisexual, trans and intersex (LGBTI) populations during and after the 2011 disasters in Queensland, Australia; these disasters were the result of catastrophic flooding in South-East Queensland and Brisbane, and Cyclone Yasi in North Queensland. The findings are drawn from a survey conducted by the Queensland Association for Healthy Communities a year after the events, entitled 'The LGBTI Community and their Experience of Natural Disasters', which sought to understand the experiences, resources and needs of LGBTI people during and after these disasters. A collaborative agreement was established between the Queensland Association for Healthy Communities, the University of Western Sydney and the University of New South Wales to facilitate data analysis. This paper provides a summary of the material, economic, social, and emotional and mental health impacts of the disasters on the LGBTI community. The data show their vulnerability due to social and political marginality, including discrimination and issues of access to assistance, but simultaneously examples of resilience borne by self-reliance in a context of marginalisation. The goal of understanding LGBTI marginality, vulnerability and resilience is to contribute to inclusive and effective disaster preparation, response and recovery.

## **Transnational Mobility between Brazil and Spain in Travesti Prostitution Networks - Joseli Maria Silva**

The aim of the conference is to explore the negotiation strategies within the condition of social marginality experienced by Brazilian travestis in the process of their transnational mobility to work in the Spanish sex trade, based on the perspective of the intersectionality between gender, sexuality, class and race. I intend to discuss aspects of the illegal immigration of Brazilian travestis carrying out commercial sexual activity in Spain from an intersectional perspective. I will be highlighted the games related to identity that they perform in Spanish society in order to negotiate their social vulnerability. Finally, I will discuss the paradox that arises between their illegal experiences and the legal norms in Spain. Using an intersectional perspective between race, class, gender and sexuality it is possible to demonstrate the strategies that Brazilian travestis utilise to resist situations of oppression and to subversively transform elements of discrimination into advantages. They play with the spatial differences between countries, mobilising elements of identity that paradoxically provoke both desire and revulsion. Transnational movements are used by Brazilian travestis as a spatial strategy to achieve better living conditions and to return to Brazil repositioned at a higher level than previously in their family and social relationships. The development of this spatial trajectory shows resistance to the exclusion and prejudice that puts them in a situation of socio-spatial invisibility. However, it is their very invisibility that facilitates their movements and the development of strategies to overcome national boundaries. Their life in Spain is marginal, pulverised and dynamic, organised in informal networks that hinder their ability to establish roots and enjoy the culture of their host country.

### **07/09/2013 – 11:30/13:00 - Parallel Sessions 6**

#### **Espaços seguros e (não)-monogâmias lésbicas: entre a Alemanha e Portugal**

Panel session

Inês Rolo and Representatives of Associação Clube Safo

Propõe-se ver, discutir e comentar o filme “Schlampenau - eine polygarchutopia” (“Férias em Vale Galdérias”), da autoria de Ann Antidote e Roderick, dois portugueses activistas a viver na Alemanha. Trata-se de um pequeno documentário sobre um campo de férias de mulheres lésbicas e bissexuais não-monogâmicas em Leipzig, com relatos das suas experiências. Outras: enquanto mulheres, não-hetero, não-monogâmicas, não-vanilla e das suas vivências relacionais. É graças ao seu enquadramento numa sociedade pouco aberta à diferença, que muitas vezes elas procuram espaços seguros de encontro com outras mulheres que partilhem experiências semelhantes. Como espaço feminista, este campo de férias pressupõe divisão e partilha de tarefas, uma preocupação com um ecossistema sustentável e a manutenção de um espaço seguro. O objectivo é claro: «Passar tempo com outras galdérias, longe da heteronormatividade, trocando experiências e discutindo utopias ou desenvolvendo uma nova cultura de relações». A distância – física, geográfica – da mono-hetero-normatividade é o facilitador, então, para pensar as relações entre cada uma delas e as culturas onde se encontram inseridas, relevando a importância dos espaços e dos ethos que os organizam para a reflexão e, também, o ensaio de alternativas. A alteridade é, portanto, não apenas uma questão identitária mas, dentro da lógica de Butler, a forma como elas são performadas. Como membro do Clube Safo e grupo PolyPortugal, proponho comentar as interações entre as identidades lésbicas e a vivência do poliamor. O Clube Safo tem vindo, desde 1997, a organizar acampamentos lésbicos (Acampamentos Sáficos) que são, até certo ponto, um paralelo do que está representado nesta curta-metragem. Como é que as diferenças de contexto mobilizam diferentes mulheres de diferentes formas? O que representa um acampamento lésbico em Portugal? Quais as dificuldades e modos de organização do mesmo? Que espaços para a alteridade existem dentro destes acampamentos, e como é que o pessoal e político se fundem? Quais as ligações entre feminismos e lesbianismos, e a forma como diferentes sexualidades se organizam na experiência das lésbicas portuguesas, e nas suas relações com representações sociais e pessoais do que as não-monogâmias podem ser, para além (mas não ignorando) da gestão do dia-a-dia?

### “Se espavila!”: trajectories and experiences of gay Brazilian immigrants in Barcelona

Isadora Lins França, Center for Gender Studies Pagu/State University of Campinas, isa.linsf@gmail.com

One could say that an intense traffic of information, objects and people establishes a global circuit of consumption related to homosexuality and involving some cities - including Barcelona and São Paulo. The visibility of initiatives related to the gay market, as well as a widespread idea that Barcelona is a city where there is more freedom regarding to homosexuality, at some extent seems to take part of a sense of place that makes of Barcelona a destination valued by Brazilian gay men to visit or live. This paper focuses on the trajectory of Brazilian gay immigrants and their experience in the city, especially considering their insertion in spaces of sociability and consumption frequented by gay men. It is based on the analysis of ethnographic field held in Barcelona with Brazilians living or visiting the city. One of the aims is to think about the boundaries between tourism and immigration and sex market and leisure market, considering how these dimensions seem articulated in transits and trajectories of the immigrants and how these men make visible and attribute meaning to their experiences in the city. One of the central ideas is that the experience of participation in the gay scene in Barcelona is much more diverse than assumes images that compose the city as a tourist destination, at least as diverse as are the different positions of subjects which integrate this setting. It exposes social power relations that operate at a local instance, but also refer to the places of origin of immigrants and tourists.

### The exotic in/of Lisbon (?) - Queer Brazilian Migration and Urban Cosmopolitanism

Paulo Jorge Vieira, CEG-IGOT, University of Lisbon, pjvieira@gmail.com | Denise Santos, ISCTE – IUL University Institute of Lisbon, deniseraquelsantos@gmail.com

Based on ethnographic accounts of both authors this paper intends to question the importance of mobility and migration in queer subjectivities in contemporary urban spaces. The papers intends to discuss, from a theoretical framework with queer theory, poscolonial theory and migrations, on the modes of inclusion / exclusion of immigrants, who self-identify as gay and lesbians in the city of Lisbon. We start therefore a double thematic areas: studies on immigration and queer studies clusters born in a theoretical framework of post-colonial theory, and questioning well the importance of sexuality, race and nationality in the construction of subjectivity and the self from an exploratory model of the everyday and the space / time dichotomy of inclusion / exclusion. This essay explores some of these processes and thus social practices from the dichotomy of inclusion / exclusion in the use and appropriation of public space in the city of Lisbon raising some questions that may open new avenues of research in the study of international migration, as well as in queer studies.

### Trans-migrações

Luna Martinicorena, Universidade Complutense de Madrid, lunamartinicorena@gmail.com

Os processos migratórios transnacionais contemporâneos (caracterizados pela sua intensidade e diversidade), são fenómenos de grande interesse social, implicados fortemente na reestruturação de espaços, de culturas, de processos económicos e políticos; assim como, na reformulação das relações sociais que os sujeitos em migração mantêm com os diversos agentes e espaços. Mas, olhando para a literatura, o que acontece frequentemente é que de facto, se pressupõe que estes deslocamentos populacionais respondem a determinada normatividade sexual e de género. caracterizada por um binarismo geralmente inquestionado. Não entanto, existem sujeitos, experiências e itinerários diversos que fogem às narrativas e aos relatos dominantes e mais habituais. Assim, quando falamos de movimentos migratórios transnacionais de pessoas trans, estamos a falar dum processo que implica o cruzamento de fronteiras não só geográficas, mas também dum atravessar e caminhar em e através de fronteiras corporais, de género, de classe e de etnia que emergem no contexto de migração. Estas viagens que começam e que estão inscritas na geografia corporal, são migrações, por tanto, de múltiplas dimensões. É assim que podemos dizer, que os corpos-sujeitos trans-migrantes na sua múltipla condição constituem uma contínua transgressão de fronteiras geopolíticas e

corporais, tanto simbólicas, como materiais pelas quais são, ao mesmo tempo, definidos e interpelados, e por tanto, chamados a ocupar determinados espaços caracterizados pela vulnerabilidade, a discriminação e a denegação dos direitos ligados à posição de cidadania. De este modo, a emergência das identidades transmigrantes, as estratégias e as práticas de resistência que estes corpos-sujeitos marginalizados desenvolvam, não estarão livres de complexidade, de tensões e contradições, num contexto em que a bio-política foucaultiana toma toda sua força inscrevendo, produzindo e re-atualizando continuamente as marcas e as fronteiras de género, de etnia e de classe. Neste ensaio exploratório queremos olhar para diversas experiências de migração transnacional de pessoas trans (transsexuais, travestis, transgéneros) que escolheram Madrid como um dos pontos para a realização das –múltiplas– viagens.

### **Emerging adulthood, regular migration and sexuality: Latin-American immigrants in Madrid**

Itzel Eguiluz, Instituto Universitario de Investigación José Ortega y Gasset, Spain, im.eguiluz@gmail.com

The main idea of this paper is to discuss the sexual and reproductive health of Latin American immigrants in Madrid, answering the question: are they having different behaviours than in their origin countries and, if yes, which ones? The sample focuses on regular immigrants, men and women, that fit into the emerging adulthood (18-29 years old) category exploring through (32) in-depth interviews about their sexual beliefs and behaviours, especially during migration. Regular Latin American immigrant's sexuality in Europe has been rarely addressed by researchers. Even the known importance of irregular migration sexuality studies because of the risks and vulnerability to which they are exposed, we should ask ourselves about what is happening with those regular migrants that fit into the emerging adult category, those who are emigrating to pursue college or postgraduate courses, those who have been living in their parent's home until migration, and that in most cases are not married, and do not have children. Is their regular immigrant status leaving them aside from public health programs and researches, as at first sight they doesn't imply a politic or economic "problem" to the receiving country? It doesn't mean that that migrants imply problems; it means that we need to learn how this group is sexually and reproductive behaving and what leads them to this point.

### **Uma urbanidade da prostituição: sexualidade, migração e identidade**

Diana Helene, IPPUR/UFRJ – Rio de Janeiro e EHES, Paris, diana.helene@ufrj.br

O bairro Jardim Itatinga, na cidade de Campinas (São Paulo/Brasil), foi criado pelo poder público nos anos 60 durante a ditadura militar, com o objetivo de concentrar no mesmo local todas as atividades ligadas à prostituição, de modo a isolá-la do resto da cidade. Com o tempo, o bairro cresceu e se urbanizou, e é considerado atualmente a maior zona urbana confinada de prostituição da América Latina. Entre as aproximadamente 2 mil prostitutas da "zona", a maioria é migrante, originárias de cerca de 400 cidades diferentes, sendo que menos de 5% é de Campinas. Assim, o bairro se constitui como uma localidade de referência e de acolhimento: se encaixa como um território receptor de migração feminina em busca de melhoria de vida. A escolha por trabalhar numa casa do Jardim Itatinga, se deve a diversos fatores. O principal é que, segregadas da cidade "normal", amparadas e escondidas nas casas especializadas, elas podem manter em segredo o ofício da sua família e conhecidos. A "zona" possui um sistema organizado de modo a sustentar o exercício da profissão: casas, salões de beleza, lojas, troca de experiências, bem como toda sua estrutura vicinal voltada para a mesma atividade. Ademais, o Jardim Itatinga está inserido em uma rede de troca de informações entre as prostitutas, que transitam entre as diferentes áreas de prostituição das cidades, em busca dos melhores e mais rentáveis locais para trabalhar. A partir da análise das características desse bairro de segregação e confinamento, mas ao mesmo tempo de acolhimento e proteção, se levantam intersecções entre género e território, a partir da discussão das especificidades da rede migratória feminina e do deslocamento geográfico como a possibilidade de adoção de uma outra identidade/sexualidade. Seria a "zona" um local para a prática de outra urbanidade, oposta à cidade da família e da esposa?

## **Re-interpreting stigma and stereotype: the use of aesthetic–corporal capital as a business resource by female Brazilian entrepreneurs in Portugal**

Jorge Malheiros, IGOT-University of Lisbon, ogatomaltes@zonmail.pt | Beatriz Padilla, CIES-ISCTE-University Institute of Lisbon

Brazilians are the major immigrant group in Portugal and constitute a feminised population (about 56% were women in 2010). The proportion and visibility of Brazilian women and particularly the specific images of Brazil and Brazilians in the Portuguese imaginary have contributed to the construction of new versions of stigma and stereotypes about them. The mainstream image of Brazilian women has incorporated a set of prejudices built around the imaginary of sensuality of creole women (exotic, 'hot', etc.), that are reminiscent of the Portuguese colonial past and its miscegenation ideology, originality supported by the luso-tropicalist narrative. Starting from this stigmatic image, we will show how Brazilian women entrepreneurs established in the 'beauty' business filière (from beachwear and underwear shops to massage parlours and hairdressers) re-interpret and mobilise perceived stigmatic elements, transforming them into an added-value associated with a supposedly more developed 'aesthetic' Brazilian body culture. Through this process, 'body' aesthetics becomes a business resource and is transformed into aesthetic–corporal capital, a key component of the Brazilian beauty business filière.

## **Trans Sexualities and Geographies**

### **Health Spatialities and Trans Life Experience: an approach regarding the right to prevention and life**

Marcia Tobias Carneiro, State University of Ponta Grossa, GETE - Territorial Studies Group, Brazil, marcy\_tc@hotmail.com

The current reflection shows the interdiction relation between Health spatialities and travestis and transsexual life experiences in the city of Ponta Grossa – Brazil. We address two groups that throughout their daily practices destabilize a world organized between men and women, questioning and proposing new configurations of sex, gender and desire. Since space consists of interrelations, a multiplicity sphere, an ever-changing construct, reflecting and conditioning social relations, and considering that heterosexuality is the dominant social-sexual practice in modern Western culture, most spatialities are set as heterosexualised, among these the Health care spatiality. Whereas the propositions of public policies at different levels, as an example the National Policy of Integral Health LGBT[1], which aims to carry out actions in the period between the years 2012 to 2015, highlighting the purpose of ensuring access to quality services, targeting to face discrimination and social exclusion, mobilizing to the defense and the right to health and sexual rights, looking to reduce inequalities related to the health of these groups. However, semi-structured interviews with 16 travestis and transsexuals, which survive or had survived from prostitution, shows that the Health spatialities interdicts the experiences of these people, this interdiction is structured according to relations that spatially constrain the existence of a service that is based on respect for life and differences. Therefore, to problematize the relation between health spatialities and transvestites and transsexual live experience produces subsidies for the accomplishment of public policy proposals as produces an emancipatory Geography and respect for life.

[1]Lesbian, Gay, Bisexual and Transsexual.

### **“LÁ EM CASA A GENTE CONVERSA!”: pedagogias da conjugalidade entre travestis e seus maridos**

Magnor Ido Muller, Universidade Federal do Rio Grande do Sul, Brasil, magnormuller@terra.com.br

O estudo que se apresenta, desenvolvido entre os anos de 2009 e 2011, buscou conhecer de que maneira se constrói a conjugalidade entre travestis e seus maridos. Sob uma perspectiva pedagógica investigou as tensões existentes entre o modelo heteronormativo de conjugalidade e esta outra forma de união. Na perspectiva dos Estudos Culturais a pesquisa propôs-se compreender a aliança destes casais, a produção da masculinidade dos maridos e a sociabilidade vivida pelos pares. Essa investigação foi realizada em classes populares, e é do tipo qualitativo e etnográfico. Durante dois anos conviveu-se com os três casais que participaram do estudo. Foram feitas entrevistas, observações participantes e diários de campo. Foram utilizadas, também, narrativas e observações de outras duas

pesquisas anteriores que contemplaram o mesmo campo. As entrevistas foram gravadas, transcritas e posteriormente analisadas a fim de observar os tensionamentos existentes na conjugalidade das travestis com seus maridos. A partir da análise de seus depoimentos, cotejados pela bibliografia de apoio, conclui-se que o modelo de conjugalidade e masculinidade hegemônicos tangencia a aliança entre a travesti e seu marido. A forma de união dos participantes do estudo apresenta ao mesmo tempo semelhanças e rupturas com este modelo.

### **Remaking Domesticities: Transgendered Homespaces in Vermont and New York**

Max J. Andrucki, Department of Geography and Urban Studies, Temple University, max@smittens.com | Dana J. Kaplan, Director of Education, Outright Vermont

Feminists (eg Hayden 1980) have for decades argued that the home, as one site within a patriarchal city, was a place of power and oppression, a space in which the cult of domesticity that emerged during the Industrial Revolution bound women to the tasks of social reproduction and cut them off from full engagement in paid labor markets. Meanwhile, the rise of consumer cultures imbued the home with a near-sacred status in American life, a space to be elegantly styled by women and filled with commodities. Queer writers have added to this critique, associating homespaces with the materialization of heteronormative temporalities and asymmetrical power relations with the family (Halberstam 2005). Recently, however, the home as a locus of identity has been re-evaluated by geographers. Work on migrant families has indicated the ways in which homespaces and the objects that populate them can serve as a site of memory and belonging (eg Tolia-Kelly 2004) while others have noted the centrality of homespaces to LGBT identity construction (Johnston & Valentine 1995; Gorman-Murray 2006). Though scholars (eg Doan 2007) have very recently begun to examine transgender experiences of space, much more work needs to be done exploring the diverse experiences of trans and genderqueer bodies at a variety of scales. In this paper we combine queer and feminist approaches to the home, asking how homespaces become materially and discursively re-constructed and re-valued by transgendered individuals in the process of altering their gender expression. In this participatory action research project we draw on in-depth, semi-structured interviews and focus groups with trans individuals and couples in Vermont and New York, USA, in order to examine the ways in which attitudes to housework and home-making activities both change and remain stable, how the materialization of the gender binary in home-spaces is resisted, and how homes come to function as spaces of both grounding and disidentification.

### **Situating Transgender Identities Formation in Portugal**

Sandra Palma Saleiro, CIES-IUL, ISCTE, IUL-University Institute of Lisbon, sandra.saleiro@iscte.pt

The paper presents some results from a research project about transgender identities undertaken at CIES-IUL, with funding from the Portuguese Foundation for Science and Technology. Completed in 2010, it is one of the first approaches to the topic within the field of the social sciences in Portugal. The research reveals significant differences between trans identities and expressions of gender depending on the time and the space where these identities were formed. Younger trans women and trans men (younger and older) tend to build their trans identity of gender based mostly on psychological-medical scientific discourse and practice on “transsexuality”, which are appropriated through their involvement on transsexual health care services and places. Older trans women, on the other hand, especially those who came out in the initial phase of their lives, before the formal implementation in the country of trans health care in 1995, interpret the feeling of sex/gender non-coincidence without access both to “expert” sources and to transsexual health care services. They built their gender identity among peer, frequently in micro-cultures linked to gay milieus, drag show environments and prostitution public places that are specifically frequented by sexual workers with transgender expressions. These are the types of place where, in the Portugal of the 1970’s and 1980’s, there was likely to be space for biological men who expressed themselves as women. These areas, which also had links to others, such as the street prostitution zones abroad, made it possible to constitute and exchange meanings and values via micro-group-type sociability networks and to access a collective identity, even if it is one that is shared at a micro level. We find a different reality for trans men, given that in Portugal there is no shared, visible history of “female masculinity” (Halberstam, 1998) before the formal implementation in the country of trans health care.

## **Normativity and (Geographic) Alterities**

### **Between West and East, Modernity and Traditionalism: Homosexuality in Post-Soviet Georgia**

Liam James Campbell, UCL, London, liam.campbell.12@ucl.ac.uk

Since independence in 1991, and especially since the 2003 'Rose Revolution', Georgia has worked enthusiastically to move closer to the West and further from East – a process linked to democratization and modernization. Like many other post-communist countries, there was also a necessary course of redefining national identity – a process linked to nationalism, traditionalism and renewed religiosity. These two processes act as conflicting forces with regard to LGBT rights and attitudes toward homosexuality. As part of membership obligations to Western organizations, certain LGBT rights have been granted. In addition, a consolidating climate of democratic freedoms has allowed for gay advocacy organizations to develop and for LGBT persons to become visible in society for the first time. Simultaneously, the society – nationalistic, patriarchal and driven by an especially anti-gay Georgian Orthodox Church – remains staunchly homophobic. There is little trust in the authorities to protect rights, no gay 'scene' comparable to even the smallest Western city exists, and coming out is beyond fantasy for most. My aim is to provide an overview of LGBT rights in Georgia as well as a narrative description of gay life and homophobia that is based on interview and participant observation data. I will then offer a comparison of homophobia in Georgia along with various European and post-communist countries, highlighting the various factors that are considered as drivers of attitudes toward homosexuality, e.g. religion, education, wealth, ideology, and nationalism. I will then move on to show how Georgia, consistent with its geographical position between East and West, is unique – how its society parallels well with Turkish and other more 'Oriental' cultures but yet is also rather European and slowly willing to accept modern European values. Ultimately, the combination of Georgia's Soviet legacy, its East-West culture, and its faithful democratic progress makes it an enlightening and fascinating case study of gay life in evolution.

### **Multiculturalism is not the only answer: Local resistances to nationalist homophobia and racism in Lithuania**

Darja Davydova, York University, Toronto, darja.davydova@gmail.com

Resistance to homophobic and racist ultra-nationalism, which is often said to be on the rise in Eastern Europe, generally takes form of gay pride marches, promotion of multiculturalism and human right discourses. These practices are established as the most efficient and are often supported and funded by EU and international human rights institutions. However, together with the discourse of human rights, the west promotes capitalist neoliberal forms of multiculturalism and homonormativity, which co-opt queers and racialized minorities into a just slightly different form of capitalist nationalism. In this paper I explore alternatives to the hegemonic resistances to ultra-nationalism that come from local queer, feminist, anti-racist and anti-capitalist initiatives. Specifically, I focus on commemoration of the independence day on March 11th, 2012, in Vilnius, Lithuania. The patriotic youth movement annually celebrates this day with the march that openly expresses anti-Semitism, homophobia and racism. In 2012, local human rights organizations attempted to create an all-inclusive and cheerful space in the city that could outweigh the nationalist hatred and provide a happy alternative to violent patriotism. This space was marked by bright costumes, colourful balloons and public expressions of joy and love, at the same time promoting token inclusion of racialized minorities and gay couples in the national citizenship. Unsatisfied with this alternative model of nationalism, several queer, feminist and anti-capitalist activists organized a series of performative events that rejected the promise of neoliberal happiness and created their own spaces of discomfort within the city. In this paper I explore how the multiple cultural and political performances employed public feelings of hatred, joy, anxiety and discomfort in order to engage with the ideologies of nationalism, liberalism and statehood, and discuss the potential of subverting the hegemonic discourses of resistance to right-wing nationalism through local queer anti-racist activism.

### **Queer Critique in the post-Communist Europe: Stuck in the Western Progress Narrative?**

Rasa Navickaite, Utrecht University, rasa\_navicke@yahoo.com

In both popular and academic discourses sexual freedom is often associated with the West and modernity, while a lack of such freedom is seen as a sign of backwardness. For example in "properly" Western countries such as the



Netherlands or U.S., gay rights recently become a part of national pride as well as contemporary racism (Puar 2007; Butler 2009). In the contexts which are “other” to the West, it became a sign of modern imperialism and was refused as a “Western” value (Massad 2002; Brown 2012). How does this association work in the countries of Central and Eastern Europe (CEE)? This region, although a part of EU, is marked by its Communist past (Slavova 2007, Regulska 1996) and thus remains withheld from the full participation in the privileged league of the European subjects (Kulpa & Mizielinska 2011). In this situation, on the one hand, the discourse in which sexual freedom = Europe is a powerful tool for LGBT activists to pressure local governments. On the other hand, this discourse has become also a tool of local nationalists, who mobilize the insecurities in the post-Communist societies against the demonized image of the “promiscuous West”. My question in this paper is an epistemological one: how are we to make sense of CEE reality in connection with “the West”, without reproducing Western power-knowledge hegemony? By means of an answer, I present findings of a discourse analysis of queer scholarly articles and media texts dealing with issues of sexuality in CEE since 2004. I explain and criticize two common narratives in these texts: first, which I call the Western progress narrative; and second, which proposes to think difference between East and West. What alternative visions are excluded when these narratives seem to dominate scholarly and media discourses?

### **"In Europe it's Different": Homonationalism and Peripheral Desires for Europe**

Gianmaria Colpani, Utrecht University | Adriano José Habed, Radboud University Nijmegen,  
gianmaria.colpani@gmail.com

The term ‘homonationalism’ has been coined to designate the recent assimilation of homosexuality by Western nationalist projects. Coined in the U.S. context (Puar 2007), the term has been taken up in Europe in order to criticize the deployment of a progressive sexual imaginary in racist and nationalist politics, particularly in France, the Netherlands and the UK (Butler 2008, Mepschen et al. 2010, Fassin 2010). Some of these critical accounts, by means of a comparative focus between the above-mentioned national contexts, have suggested that homonationalism can be regarded as a widespread European phenomenon. However, Europe is not one and in different European locations the intersections between sexual politics and geopolitics materialize differently (see Kulpa and Mizielinska 2011 on Central-Eastern Europe). Therefore, what is European about homonationalism and how shall we conceptualize such a phenomenon on the European scale remain open questions. This paper suggests a way of conceptualizing homonationalism as a European phenomenon by taking Italy as an entry point, a peripheral country on the European map of liberal sexual politics. Through an analysis of Italian political and cultural texts that stage a clear-cut divide between ‘progressive’ Europe and ‘backward’ Italy, we track the ways in which Europe is produced at its borders as a site of sexual exceptionalism. Europe, as both a progressive trope and a set of supranational institutions, seems to hold the power of granting a ‘backward’ country with sexual rights. Looking at this conflation between Europeanness and sexual freedom emerging in the Italian public debate, we pose the following questions: to what extent does the European promise of gay civil rights entail new forms of exclusion and the production of other ‘others’ at the borders of Europe? How does homonationalism surface in the negotiations between European institutions, Italian institutions and Italian social movements?

### **PolishGays/Western Gaze**

Weronika Rogula, York University, wrogula9@yorku.ca

Poland is bound and intertwined within contemporary political discourses which portray it as a “backwards,” “homophobic,” “stuck,” and “staunchly Roman Catholic nation-state” yet, as Kulpa (2012) notes, Poland is situated within “times of post-communist transformations” that see complex relations between nationalisms and lesbian, gay, bisexual, transgender, transsexual, and (queer) (LGBT/Q) subjects. Polish nationalisms are marked by instability as the fall of communism (1989- ) and European Union accession (2004) understood in a post-9/11 context demand that the state participate within regional as well as global power shifts. These shifts, animated by civilizing discourses, provoke dependencies between nationalisms and (non-normative) sexualities. This paper (re)considers Polish LGBT/Q subjects and social movements by doing what Kulpa and Mizielinska (2011) call “de-centering and de-Westernizing

discourses” on (non-normative) sexualities. It redefines queerness by shifting geopolitics and asks how we can conceptualize queer theories, sexualities, and struggles within a nation-state that has yet to see a strong identity-based LGBT/Q movement where Stonewall remains a common referent but “empty signifier.” This paper is an attempt to move beyond West/Rest dichotomies; homo/hetero binaries; and beyond hegemonies in order to explore new desires and possibilities. [1] Title inspired by Baer, B. J. (2002). Russian gays/western gaze: Mapping (homo)sexual desire in post-soviet Russia. *GLQ: A Journal of Lesbian and Gay Studies*, 8(4),499-521.

## **Identities and belongings**

### **Material Hegemonies: Queering our relationships to things and the environment**

Mark Graham, Stockholm University, mark.graham@socant.su.se

This paper addresses the hegemony of masculinity and the heteronormative through a broad consideration of materiality that ranges from the environment to personal belongings. In the western Cartesian heritage, instrumental-objective approaches to materiality are coded as masculine and rest on an ontology of matter as homogeneous, predictable and not prone to springing surprise on us. This ontology enables and permits the human domination of nature. The Cartesian-inspired relationship to the material world is also a virtual prerequisite for optimistic, technocratic approaches to the problems of global warming, climate change and other environmental challenges. One way to critique and rethink this problematic relationship is to draw on critical, including feminist, writings on ecology and environmentalism and on the work of Adorno (among others) on the ‘preponderance of the object’. These alternative approaches understand materiality as essentially enigmatic and in excess of our attempts to conceptualise it rather than passive and ‘transparent’. They suggest that we need a more ‘intuitive’ relationship to matter and things material, one that encourages us to examine connectivity and relatedness. This relationship to materiality is often coded as feminine and is here examined using insights from queer theory to explore the ‘sexuality’ of matter through a discussion of everyday relationships to the things around us. Using these theoretical insights we can develop a more sustainable relationship with the material world on which we are dependent from the environment to our human material cultures. The empirical examples in the paper are derived from ethnography on consumption and material culture gathered during fieldwork in Sydney, Australia as part of a project that examines the sexual and gendered dimensions of material culture, and from a project on the gendered and heteronormative aspects of sustainable urban development focused on Hammarby Sjöstad in Stockholm, Sweden.

### **Queer methodologies in Spain: using intersectionality to research sexuality**

Raquel (Lucas) Platero, Universidad Nacional de Educación a Distancia and Universidad Complutense de Madrid, platero@cps.ucm.es

Post-estructuralist and feminist theories on identity have provided a fruitful space of discussion on how discrimination is constructed and but also how resistances emerge, in a complex set of relationships that we agreed on calling “interseccionalidad”. A term that has also received other names, such as “simultaneous oppressions” (Combahee River Collective, 1977), «interseccionalidad» (Crenshaw, 1989), «matrix of domination and interlocking systems of oppression» (Collins, 1990); «axes of inequality» (Knapp, 2005; Klinger y Knapp, 2005; Yuval-Davis, 2006; Marx Feree, 2009; Winker y Degele, 2009), «interdependent axes of oppression» (Dietze, Walgenbach y Hornscheidt, 2007), «multiple discrimination» (Duclos, 1993; Fredman, 2005; Grabham, 2006; Grabham et al., 2009), , «assemblage» (Puar, 2007). These approaches question how to study the complex experiences of everyday life, which inequalities are relevant? Some inequalities are more relevant than others? How are they articulated? I am not interested on the “anatomies of detail” (Grabham, 2006, 2009) of each inequality but rather how intersectionality can be further developed into a research tool to better interrogate how sexuality is constructed, specially those people who’s sexuality is considered “abject”, “belonging to the margins”, as it is the case in Spain for queer crips, gay Roma, butch/femme lesbians, bears, intersexed and trans people in jail, for instance. In this paper I will further develop the research conducted in Spain in intersectionality and sexuality (Platero, 2012), and how these research experiences have provided insights that were not tackled by other monofocus or single-issued approaches. Power and

privilege only emerge when those experiences that often are reduced to a generic “etcetera” are researched with queer approaches such as intersectionality, specially in geographical contexts such as Spain, in which sexuality is becoming privatized and sexual rights are decreasing and banishing.

### **The white dress: marriage as spatial representation of heteronormativity**

Monica Di Barbora, monica.dibarbora@gmail.com

The marriage ceremony has long been a spatial representation of legal, religious, sexual and emotional heteronormativity. In this space, threshold between private and public, the couple stages for the community feelings and attitudes usually confined to the private space. The bride, in particular, uses her body to show her will to accept her social role as a married female; it is the centre of the representation, and of the symbolic meaning of the whole ceremony. Gender identity is crucial to this issue. So the white dress is accurately studied to emphasize the elements that better correspond to, and better describe, an abstract notion of femininity, even if this means to diverge from contemporary fashion diktat. The main purpose of the wedding gown clearly relies on the certification of a clear and strong gender identity and the wedding ceremony, through this extreme and exhibited feminisation of the bride, uses the public space to reaffirm this issue. This model is so powerful as to have become transnational and does not seem to be shaken, as far as now, by the introduction, in some countries, of same sex marriage. Focusing on the Italian case through the years, using mainly photographic documents, my paper will try to enlighten the ways in which the powerful image of the veiled bride in white, can be perfectly read, in the present as in the past, as the spatial inscription of heterosexual normativeness.

### **Suthee in Colonial India and same sex marriage in Portugal: a tentative translation**

João Manuel Oliveira, Centro de Psicologia da Universidade do Porto, joao.m.oliveira@gmail.com

This paper is based on a work of conceptual translation and contextualization. The connection and difference between laws and norms that generate social practices and subjectivation is usually a mined territory. The essay “Can the Subaltern speak?” by Gayatri Chakravorty Spivak maps some of the contradictions between these domains. In this paper, I’ll argue that in the case of same sex marriage, this progressive law is not enough to generate changes in the modes of subjectivation, as identified by Spivak concerning suthee in colonial India. My translation is an exercise of mapping out the different spheres that remain unaltered by same sex marriage, including a critique of the exclusive focus on lesbian and gay families. This focus on same sex marriage implies also a wider political and contextual positioning of the law in a semi-peripheral country of Southern Europe within a specific neoliberal formation. Using a canonical text for Post-Colonial Studies, I intend to show that this text is fundamental for queer theory and especially to its latter developments encompassing issues of intersectionality with “race” and class.

### **Moving Away From Class: Thinking (Working) Class and LGBTQ Identifications 'Beside' Each Other.**

Sabrina Squires, Lancaster University, UK, s.squires1@lancaster.ac.uk

My doctoral research explores how class informs LGBTQ politics and lives in a UK context. In this paper, I will draw on interviews conducted with LGBTQ people based in London and Manchester to explore how class is understood and what this means for thinking class in relation to LGBTQ politics and lives. More specifically, I will explore how a moving towards LGBTQ identifications can inadvertently mark a moving away from working-class ones due to how both have been understood. In order to do this, I discuss my participants difficulties defining what they understand by class and how they negotiate traditional definitions of class, others' perceptions of their class with their lived experience of it, which speak to contemporary debates about what constitutes class, and within this working and middle-class. I will discuss the centrality of spatial and temporal metaphors in these accounts, including how working-class often figured as something that was 'put aside', 'moved away from' or 'left behind' and how both working-class and LGBTQ sexualities were often narrated in spatial terms, but as occurring in different kinds of spaces, which makes it difficult to hold working-class and LGBTQ identifications 'beside' each other (Sedgwick, 2003). I will draw on

Bourdieu's (1984) habitus and Ahmed's (2006) work on queer orientations to explore how working-class and LGBTQ identifications can form 'divergent visibilities' (Tucker, 2009).

**07/09/2013 – 14:30/16:00 - Parallel Sessions 7**

### **Towards Cosmopolitan Geographies of Migrations and Sexualities**

#### **Moving to the gay and lesbian Mecca or just staying home?**

Thomas Wimark, Stockholm University, [thomas.wimark@humangeo.su.se](mailto:thomas.wimark@humangeo.su.se)

In recent years a growing body of works within “geographies of sexualities” has focused on internal migration. Earlier understandings of gay and lesbian migration as a rural-to-urban phenomena, has been challenged by works illustrating the complexity and fluidity of the coming out process and the multiple pathways connected to it. Simultaneously studies within population geography on gay and lesbian residential concentration have shown that larger urban areas are overrepresented, results that can be considered contradictory to the works within geographies of sexualities. Thus, this study aims at contributing to these strands of research by arguing that they can be synthesized into one concept of residential relocation. To illustrate this, the study focuses on the early stages of identity formation. Most studies identify the coming out process as simultaneous to gay and lesbian migration patterns. Building on a spatial metaphor, the coming out process refers to going somewhere and this space is assumed to be identity. However, not all contexts in the world have the identity categories available. Therefore, this study is performed in Turkey where gay and lesbian identities only recently have emerged into the society. As in previous studies, the gay and lesbian identified people interviewed illustrate the process of making gay and lesbian identities available and the migration and mobility connected to it. They also imply that other intersections are important in migration pathways. Therefore, the study theorizes on some new ways to conceptualize gay and lesbian people’s internal migration.

#### **LGBT communities, identities, and the politics of mobility: Moving from visibility to recognition in contemporary urban landscapes**

Andrew Gorman-Murray, University of Western Sydney, [a.gorman-murray@uws.edu.au](mailto:a.gorman-murray@uws.edu.au) | Catherine Jean Nash, Brock University, [cnash@brocku.ca](mailto:cnash@brocku.ca)

Since ‘gay liberation’ in the 1960s, mobilisation around identity politics has been linked with the territorialisation of urban neighbourhoods in the Global North by LGBT (lesbian, gay, bisexual, trans) communities, and the creation of visible gay villages. Yet formations of identity politics have constantly shifted, along with the making of urban fabric by LGBT communities, and the very neighbourhoods ‘claimed’. This shifting ground signals that processes of identity politics are about the politics of mobility, incorporating material and social movements, alongside place-making. This entails physical, representational and behavioural transformations in mobile lives, which are interwoven with shifting identities, politics and practices. This paper thus uses a ‘politics of mobility’ approach to consider how changing social and political contexts are reflected in newly materialising neighbourhoods. The empirical ‘grounding’ of our argument is a study of contemporary political-spatial changes in Sydney, Australia, and Toronto, Canada. These cities house gay villages – Oxford Street in Sydney, Church-Wellesley Village in Toronto – and, over the last decade, have seen the development of alternative ‘queer’ neighbourhoods – Newtown in Sydney, Queer West in Toronto. We argue that the contemporary mobile, relational geographies of LGBT neighbourhood change in these cities are underpinned by, and inform, a shift from a politics of visibility to a politics of recognition. This is enacted in the ways subjects differently inhabit and mobilise urban neighbourhoods. A politics of visibility foregrounds a specific identity and stresses ‘being seen’ to occupy space, exemplified in the visibility of gay subjects and territorialisation of ‘traditional’ gay villages – Oxford Street, Church-Wellesley. A politics of recognition does not assert visibility of a given identity, but desire for legibility and recognition by others as a competent, legitimate actor in public space; it encompasses intersecting identity categories (sexuality, gender, ethnicity, etc.) and the bodily practices and inter-subjective relations that underpin respect and validity. We suggest that this historical moment presents opportunities for a politics of recognition embedded within new formulations of mobilities that presume alternative presences in

physical and symbolic landscapes. This is perhaps realised in the politics of mobility in 'alternative' LGBT neighbourhoods – Newtown, Queer West – where 'queer' subjects arguably move across, and mobilise, the streetscape as legible, legitimate actors within the local citizenry.

### **Heterotopias of homosexual desire: seeking asylum in the country of Human Rights**

Graziela Kronka, grazielak@yahoo.com

In this paper, continuing a long journey of discourse studies on homosexuality, I perform a linguistic analysis of discursive procedures for requesting asylum in France because of homosexual orientation or gender identity. Also analyze the performance of ARDHIS (Association pour la Reconnaissance des des Personnes Droites Homosexuelles & transsexuelles à l'immigration au séjour at), the only French association that has a tracking service for LGBT people who wish to seek asylum in the country. I want to observe to what extent the territorial displacements made by these people, their country of origin to the host country said, are accompanied (or not) by discursive displacements with respect to their sexual orientation or gender identity.

### **'Rescued' Subjects: The Question of Agency and Religiosity for Non-heteronormative Asylum Seekers in the UK**

Calogero Giametta, calogiame@googlemail.com

The paper examines the problematic use of universal narratives of liberation and agency which are common within both academic and humanitarian discourses on asylum. The analysis is based on extended ethnography with people who have claimed asylum in the UK on the grounds of their sexual orientation. This migrant group negotiates their sexual and gender identities across cultural constructions of gender liminality that do not match the repertoires of Western sexual identifications and lifestyles. Often, the sexual minority asylum seekers interviewed have been depicted as inconvenient subjects given the assumed incoherent relationship between their religiosity and sexuality. The in-depth interviews will be used to shed light on the modalities which this migrant population variably inhabits, the discourses which define them, and above all how they exceed these universalising narratives. On the one hand the question that I pose is; where do religious sexual minority asylum seekers situate themselves within broader discourses of liberation and emancipation? On the other, what structural and discursive obstacles does the religious asylum seeker face in staking a claim to subject-status and belonging in a new social world?

### **The Queer Sound of Berlin: the creative Italian migration(s) in times of crisis**

Kaciano Barbosa Gadelha, Free University Berlin, kacianogadelha@yahoo.fr | Cesare Di Felicianantonio, Sapienza-University of Rome, cesare.difelicianantonio@uniroma1.it

The literature on queer (inter)national migration has traditionally focused on two main kinds of displacement: the rural-urban trajectory and the Global South- Global North one. In fact, in analysing queer (as an umbrella term referring to sexual dissidents) migration at a national scale, most studies have focused on rural-to-urban trajectories, creating a symbolic rural/urban binarism. On the other side, international queer migration has been analysed just in terms of South-North displacement, e.g. queer refugees in Global North countries (Patton and Sanchez-Eppler, 2000). Research on queer migration as a Global North metropolitan area/ Global North metropolitan area displacement is lacking. In order to fill this void, this paper presents some preliminary results of our study on Italian queer "creative" migration to the city of Berlin, mainly from the major Italian metropolitan areas (Rome, Milan, ...). By exploring these migratory flows 'downsizing' the geographical scale of analysis from the regional or the national to the body (Gorman-Murray, 2007:111), our aim is to challenge any reductionist account of migration processes, highlighting how diverse are the factors influencing the choice to migrate. In fact, if desire and imagery play a pivotal role in the choice to migrate to Berlin, a city traditionally featured by a underground and sexually open culture, our research reveals how important is the presence of a welfare state providing basic sustainment, especially regarding housing (on the contrary completely lacking in the Italian welfare system). By this way, the paper discusses the political economy of (sexual) desire and imagery linked to migrations from a Global North country to another one in times of crisis.

## **A exigência de investigar a discriminação experimentada por imigrantes não-heterossexuais**

Marie Kinkle, FCSH, UNL, Portugal, marie.klinke@googlemail.com

Existe uma grande necessidade em investigar a experiência de discriminação múltipla de imigrantes não-heterossexuais no sentido de permitir uma análise mais profunda das inter-relações entre diferentes categorias sociais de género, sexualidade e raça. Estas tornam-se mais visíveis investigando casos que se encontram marginalizados em função de duas ou mais categorias sociais. Isto acontece com os imigrantes não heterossexuais, que, devido à sua dupla condição “desviada”, não se encaixam nem nos discursos nacionais, nem nos sexuais, nem nos raciais. Partindo de uma visão crítica relativamente à lógica binária que infiltra os discursos e práticas, desta forma, e construindo conhecimento, a discriminação será explicada como um acto de diferenciação do “Outro”, incluindo a sua subvalorização. Admitindo o facto de várias características sociais serem atribuídas a uma pessoa ao mesmo tempo, num acto de interacção a discriminação será concebida como múltipla, onde as diferentes categorias sociais interagem. Será discutido em que medida no acto discriminatório o corpo tem a função de um médium em que as diferenças são inscritas, ou seja, como é feita a sua racialização e (heteros-)sexualização perante a interacção. Em segundo lugar, será levantada a questão sobre até que ponto o corpo exerce a função de interface das várias categorias sociais, reflectindo o seu impacto normativo e participando no seu estabelecimento. Mas, uma investigação deste tipo deverá igualmente ter em conta a importância de descrever o seu objecto de estudo não como vítima passiva, mas sim como agente activo, tendo capacidade de resistir à discriminação. Apenas desta forma a investigação da experiência de discriminação múltipla quotidiana pode evidenciar grande valor para a desconstrução crítica dos discursos e das práticas hegemónicas e binários, ultrapassando raciocínios paternalistas.

## **Trans\* experiences, lives and geographies**

### **Corporalidad, Sexualidad y Erotismo en la Visión de Ciudad de la Nueva Geografía Cultural**

Martin Torres Rodríguez, Universidad de Chile. Facultad de Arquitectura y Urbanismo, martin.torres.r@gmail.com

La ciudad entendida bajo parámetros occidentales se ha conformado en la heteronormatividad, en la producción y reafirmación de cuerpos binarios; entendiéndose de esta manera que las únicas corporalidades aceptables son las binarias y los únicos erotismos permitidos son los heteronormativos. Esta situación se ve quebrantada con la existencia de otros cuerpos, otras formas de entender y ejercer la corporalidad, nuevas y rupturistas maneras de generar erotismo con cuerpos no binarios, con estructuras e identidades de género no limitadas en lo masculino o lo femenino, derribando barreras y difuminando fronteras se hacen paso aquellas identidades trans que hoy transitan no solo por los géneros sino que también por la ciudad, exigiendo y transgrediendo la norma estipulada por un sistema patriarcal; ejerciendo prácticas subversivas para el sistema heteronormativo generando un erotismo que también rompe barreras geográficas, desestructurando paradigmas geográficos y urbanos, colocando en el tapete de la geografía la problemática de lo marginal, de aquello estigmatizado por una sociedad discriminatoria cargada de violencias simbólicas en cada espacio urbano habitado por estos cuerpos transgresores. Las prohibiciones de los espacios urbanos hacia cuerpos no binarios, no acomodados bajo cánones heteronormativos, serán los ejes centrales de este artículo.

### **Da 'normalidade' à transgressão: o intersexo como plataforma de resistência à hegemonia socio-sexual**

Ana Lúcia Santos, Centro Estudos Sociais, Universidade de Coimbra, ana.fonseca.santos@gmail.com

Foi durante uma conferência em 1984, na Holanda, que Adrienne Rich declarou o corpo como a nossa geografia mais próxima. Esta geografia insere-se consecutivamente noutros espaços geográficos, sendo a cultura um dos que mais pode influenciar, restringir e alterar a geografia do corpo. Existe, contudo, uma influência recíproca entre corpo e cultura: sendo o corpo um local onde se inscrevem significados culturais, ele tem o poder de interferir nesses mesmos significados ao mesmo tempo que por eles é alterado. O corpo humano, antes de qualquer outra marca identitária, é definido pela genitália e rapidamente reduzido a duas categorias políticas hierárquicas e redutoras: homem e mulher. Existem, no entanto, corpos que quer ao nascimento, quer noutra fase da vida, quer mesmo em

avaliação post mortem, não são passíveis de ser associados a uma dessas duas categorias hegemônicas de forma espontânea. Genitais ambíguos, variações cromossômicas, características sexuais secundárias “aberrantes”, entre outras, são alguns dos atributos que um corpo intersexo pode experimentar. Apesar de a biologia demonstrar a complexidade do corpo humano, que em muito extrapola a simplista fórmula ideológica dos dois sexos, a maioria das sociedades – especialmente no ocidente –, em prol da preservação de um sistema sexual binário normativo, não reconhece o intersexo como mais uma variação sexual, mas como deformação patológica. Com base na minha dissertação de mestrado em Estudos Feministas, esta apresentação ilustra criticamente as principais variações sexuais que escapam ao tradicional sistema binário, de tal modo que não é coerente falar de dois sexos, mas de sexos múltiplos. A noção foucaultiana de biopolítica acompanhará o raciocínio acerca do controle dos corpos que perdura até os dias de hoje e a filosofia contemporânea será particularmente útil para re-pensar e re-situar a diferença, que até então tem sido entendida como negativa.

### **The medicalization of intersexuality and the sex/gender binary system**

Michela Balocchi, [michela.balocchi@gmail.com](mailto:michela.balocchi@gmail.com)

One of the most widespread and pervasive dichotomy in Western societies is the one between female and male, that is also one of the most given for granted, and considered “natural”, with direct and indirect social effects even more diriment on each individual. But the fact that the human variety is not dual is inscribed in the bodies of intersex people, persons whose chromosomal, gonadic or anatomic sexual development is atypical. The majority of intersex conditions are not visible at birth; for those born with a visible intersex condition the usual practice, since the second half of twentieth century, has been early surgical aesthetic intervention and hormonal therapy during childhood to “normalize” the genitalia and to orient the secondary sexual characteristics to “one of the two sexes” considered socially and culturally acceptable. In the last years the negotiation between intersex associations, scientists, scholars, and the medical class, has provoked a change in protocols more centered on the patient’s care; but it remains the fact that intersexuality is generally still seen as a pathology and those aesthetic unnecessary surgeries, which have painful and irreversible effects (as intersex adults testify) continue to be practiced. In this phase of my investigation I have adopted a qualitative approach based on in-depth narrative interviews with intersex persons and on explorative interviews with privileged informants as LGBTIQ activists and members of the medical profession. This documentation is part of a broader sociological research I have been conducting through different tools: the qualitative part also consists of a digital ethnography on national and international intersex and DSD associations, intersex and gender non conforming web writings, and on my participation to various GLBTIQ mailing lists. Looking at the world from a different and unusual perspective, that of intersex persons, can help to uncover the diffusivity and cogency of some socio-cultural structures and power which translate also through practices (medical, juridical and administrative) of classification and identification starting from disciplining sexed bodies, sexual orientations and gender identities.

### **Queer necropolitics and other power geometries in Brazil.**

Jan Simon Hutta, Humboldt University Berlin, [hutta@gmx.net](mailto:hutta@gmx.net)

Queer accounts of ‘necropolitics’ – in the wake of Jasbir Puar (2007) – offer critiques of nationalist and racist undercurrents of current politics of gender and sexuality. Refracting Foucault’s notion of biopolitics through writings by authors such as Agamben, Chow, Butler and Mbembe, they call attention to a disaggregation of liberal subjects from ‘deviant populations’. In my paper, I want to reconsider the notion of necropolitics in the Brazilian context, where trans people, especially of colour, have been subjected to pervasive and extreme forms of violence. I will discuss a documentary film by Vagner de Almeida about a massacre in the Brazilian Baixada Fluminense region in relation to my own ethnographic research. Drawing on discussions in geography, political anthropology and governmentality studies, I will ask to what extent the Agambian focus on sovereign rationality and the ‘state of exception’ assists in illuminating the actual conditions of violence. I argue that, beyond the nexus of nation-state–

sovereignty–necropolitics, we need to attend to other kinds of historically shaped and contested power geometries. This also enables a fuller understanding of the potentials and limitations of liberal politics of sexuality and gender.

### **Transgendering the city: Comfort, vulnerability and resistance in transgender people's experiences of gender segregated space**

Signe Bremer, Uppsala University, [signe.bremer@gender.uu.se](mailto:signe.bremer@gender.uu.se)

The crowded and thus relatively anonymous space of a major city is often described as transgender people's obvious refuge from expected rural hardship. A big city attracts since it provides alternative spaces where they can network within established LGBTQ communities. Plus, it is mostly the university hospitals in major cities that can offer gender confirming health care service. Nonetheless, major cities are more than diverse coexisting crowds of people. It is also here that transgender people risk being subjected to some of the harshest expressions of anti-transgender harassments, threats and abuse. They have to relate to the substantial risk of violence which is always a possible future scenario as gender non-conformative identities and expressions meet the public eye. These are the cultural conditions – the city, as a both risky and emancipating place to live – which forms the starting point for this paper. Based on in-depth interviews and written narratives from transgender individuals from 18 years and above this paper explores transgender people's experiences of comfort, vulnerability and resistance in various forms of gender segregated spaces in statistically major Swedish cities. The analysis draws on Sara Ahmeds queer phenomenology and concepts such as orientation, comfort and lines in relation to the problematic and common cultural image of transgender people as gender deceivers. A principle which I term linear gender – the heteronormative assumption that a person's legal sex, genitals, gender, name, gender pronoun, sexual orientation, reproduction, and kinship always follow a straight line through a life course – does namely risk producing transgender subjects as uninvited and provocative Trojan horses breaking in to gender segregated spaces. Accordingly, and whether it relates to the LGBTQ community or not, gender segregated space is thus generally experienced as an uncomfortable geography of risk for anyone who's gender, legal sex and genitals misaligns according to linear gender.

## **Intercultural spaces and tensions**

### **Moving Beyond Postcolonialism: Interracial Queer Relationships.**

Nour Abu Assab, University of Warwick, [n.s.m.abu-assab@warwick.ac.uk](mailto:n.s.m.abu-assab@warwick.ac.uk)

Most postcolonialist literature addressing western hegemony focuses on the marginalization of the perspectives, experiences, and identities of the 'colonised' and/or 'people of colour'. Postcolonialism as a framework does not provide insight into the understanding of non-western queer identities, because it is part of the existence and reality of the hegemony of western views, especially in relation to sexuality. Moreover, the postcolonialist framework reinforces the juxtaposition of the West versus the East. This paper suggests an alternative to this framework by looking at power dynamics within interracial queer relationships. The paper takes interracial queer relationships as an example of how western hegemony is being challenged, and at the same time reinforced, rendering postcolonialism an inadequate framework, which silences the 'non-coloured' in interracial relationships. Political correctness and critical consideration of power relations within intimate spaces create an unsafe environment for both the 'coloured' and the 'non-coloured'. With both being equally stereotyped and labelled in academic circles, understanding interracial relationships through a postcolonialist lens is problematic. The paper is based on my own personal experience as a Palestinian Muslim lesbian and utilises theoretical concepts. While acknowledging the marginalisation of Muslim lesbians, this paper argues that the overemphasis on that marginalisation leads to processes of fetishisation and alienation of Muslim lesbians. It also presupposes that the 'other' is privileged and dominant. These assumptions pose a challenge to queer relationships, especially that they have become a discourse within queer communities. The main argument of the paper is that, on the one hand, overemphasis on the marginalization of queers of colour 'victimises' the individual and denies their agency. On the other hand, it makes the 'non-coloured' a de facto perpetrator, without further questioning, thus constructing a new form of western hegemony.



## **Provincial Encounters and Trans-local Belonging**

Iwo H. Nord, Södertörn University, hilde.tvedt.nord@sh.se

This paper makes use of personal experiences of changing landscapes of homelands. It searches for ways of thinking the personal and passionate in combination with the critical, and asks if personal "queer" provincial encounters can be a way of challenging modes of heteronormativity in ethnographic field work. Drawing on auto-ethnography, as well as ethnographic work that interrogate desire in the field, it examines personal processes of becoming and belonging as potentially important sources of knowledge, and discusses the researchers body as a site for knowledge-production about the local and provincial through the lens of multiple positionality. I argue for the importance of research on sexualities and non-normative gender in social and cultural contexts that are peripheral to the main body of queer research. I consider the local as a possible site of studying queer desire and entanglements of bodies, time and space, at the same time as trans-local structures of belonging are taken into account. I discuss the possibilities, as well as risks, of queering ethnographic writing through conducting research within sub-cultural communities to which one belongs. With departure in personal movements and changing landscapes of homelands between the Eastern, Western and Northern parts of Europe, I reflect on the dichotomy of home / away in ethnographic knowledge production and of East / West when it comes to questions of regional belonging.

## **Sexualized bodies: rethinking the dialectics of otherness from a transnational perspective**

Sofia Aboim, ICS – UL, sofia.aboim@ics.ul.pt

Over the past few decades, a number of crucial challenges led to further reflection about the uncontested supremacy of both western modernity and a male-dominated gender order, thus shaking the traditional linkages between hegemony and subordination. Bearing this in mind, we aim to contribute for a critical view on the impact of economic transnationalism and cultural globalization upon the power upholding the continued hegemony of a gender order still marked by various forms of subjection, even if these are increasingly plural and complex. We aim to bring together two main topics of research. First, it is necessary to locate gender relations in an increasingly globalized world, where new collective subjectivities are being built at the same time that new forms of power recreate the linkages between domination and otherness, often hiding the resilient foundations of a number of processes that perpetuate both male (or at least that of a certain male) and Western supremacy. Secondly, it is also important to reflect upon the historical construction of modernity itself as an imperialist project that is most commonly presented as a degendered endeavour. As a result, the construction of white Western men as dominant subjects is deeply connected to the ways through which a certain Eurocentric vision of modernity has been centre-stage to perpetuate key forms and processes of gender differentiation, both structurally and symbolically. Drawing on the contributions of post-structuralist Marxist approaches, we will then argue that gender hegemonies can be seen as an empty signifier, as Laclau and Mouffe propose. Yet, we will argue that this emptiness is only apparent insofar as discourses on gendered differences feed on the reproduction of binary categories of thought. Such categories are underpinned by the expansion of a marketized semantics of masculinities and femininities and by a strong the sexualization of bodies and selves, which leads to processes of commodification of bodies, well hidden by the pluralisation of discourses on self and other. All in all, hegemonies may be more flexible but are reproduced by the resilience of binarisms, which can best be unveiled in the arena of sexuality.

## **Race, Sexuality and the 'Asian' in the queer bar scene of Melbourne, Australia**

Alan Brian Petersen, La Trobe University, abpetersen@students.latrobe.edu.au

The bar scene is a key space in which conflicts and issues of identity have played out for GLBTI people. Over the past thirty years in Australia, the 'Asian' (referring primarily to those of south-east Asian descent) has had a distinct presence in queer culture as a racial Other in a way that other racial minorities have not. This has not only influenced the ways in which Asian queers have interacted with the scene, but has also shaped the space and geography of the scene itself. From a historical and geographical perspective, my paper will examine the role of 'the Asian' in shaping

queer culture and geography in Melbourne, from the end of the White Australia policy in the 1970s to the start of the 21st century. As part of this, I hope to explore not only the larger racial dialogue between Australians of European and Asian descent (in which such studies are frequently situated), but also the distinct differences in Western and Asian understanding of sexuality and gender which have contributed to the specific dynamics of queer identities.

### **Bypassing the Margin: Emotion Circulation and Gay Muslim Subjectivities in Indonesia**

Ferdiansyah Thajib, Institut für Ethnologie, Freie Universität, Berlin, ferdi.thajib@gmail.com

Political homophobia in the public sphere has added new violent dimensions to the debates of Islam and homosexuality that have long been taken for granted as part of contradictory and irreconcilable facets of life in Indonesian Muslim culture. Meanwhile, stories of Muslim gay men inhabiting the cleavages between sexuality and piety continue to emerge along different life-courses and mental processes. This research focuses on men living the incommensurability of being both Gay and Muslim in Indonesia, as they performatively engage with both spaces of transcendental religious well-being and social norms of Indonesian Muslim culture by ways of emotion display and regulation. The paper will trace the possibilities and limitations in the deployment of emotion within the production of 'archipelagic' gay subjectivities (Boellstroff, 2005) against the backdrop of mainstream sensibilities that constantly assigned non-normative subjects into the irreconcilable gap of desire and religion. As a part of a larger project that investigate the role of emotion in the making of Gay Muslim subjectivities and community in Indonesia, this presentation particularly focus on the following sets of question (1) How do emotional encounters with institutionalized homophobia in everyday settings help transforming proximity and boundaries between isolated and distributed places of Gay Muslim subjectivities into viable network of affiliations? (2) How does its circulation as shared-feelings and collective sentiments align non-normative subjects into, to twist Benedict Anderson's term, 'felt communities'?

### **Spaces of activism / Prides**

#### **Parada LGBT Goianiense: do abraço às "três raças" ao desfile pelo "manto" – mudanças territoriais, morfológicas e estéticas**

Carlos Eduardo dos Santos Maia, Universidade Federal de Juiz de Fora, carlmaia@uol.com.br

As paradas LGBTs têm se constituído como um dos principais movimentos que conferem visibilidade às reivindicações de homossexuais, travestis e transexuais pelos mesmos direitos civis garantidos aos heterossexuais em território brasileiro. Esta forma de manifestação, comparada à América do Norte e à Europa, inicia-se no Brasil tardiamente, posto que só em meados dos anos 90 do século XX entidades LGBTs começam a organizá-las em algumas cidades (capitais). Neste trabalho, analisaremos a historicidade da Parada Goianiense, cuja primeira edição, no ano de 1996, contou com "9 manifestantes e 20 policiais". Tal manifestação foi "pontual", configurando-se num abraço ao Monumento às Três Raças, situado na Praça Cívica, centro político da cidade, tendo como leitmotiv a celebração de Stonewall. Na transição dos anos 90 ao início dos anos 2000, o evento, de pontual, passa a ter uma configuração em "mancha", numa zona da área central da cidade que já era território LGBT em função dos serviços de lazer ali existentes. O mito de Stonewall permanece como leitmotiv. Com a incorporação do desfile acompanhado de "trios elétricos" pelas avenidas, a partir do ano de 2003, um novo território surge conformando um "circuito" no arruamento conhecido como "Manto de Nossa Senhora", que é composto pelas avenidas Tocantins, Araguaia e Paranaíba, as quais encerram o centro comercial e político da capital do Estado de Goiás. Essas mudanças territoriais foram acompanhadas de mudanças morfológicas e estéticas ao longo do tempo, as quais serão evidenciadas na exposição, ressaltando-se, entre outros aspectos, a sua dimensão festiva (carnavalização), a temporalidade, a heterogeneidade dos participantes. Paralelamente, os lemas da parada passam a focar os direitos reivindicados pelo segmento LGBT e o mito fundador de Stonewall é desconhecido pela maioria dos presentes que, no ano de 2012, estimou-se em 100.000.

## **The Queer Squint: Looking at Brixton and Internationalised Gay Rights**

Emma Spruce, London School of Economics, e.j.spruce@lse.ac.uk

In Britain today there is an institutionalised international gay rights (IIGR) agenda that has been criticised by some for both its homonormativity and homonationalism. These critiques, I argue, constitute a queer challenge to the affirmative politics of progress, and specifically the ways that progress narratives are employed both by, and on behalf of, lesbians and gays in politics today. In this paper I explain why, when looking at the interplay between homosexual identities and notions of development in internationalised gay rights, my gaze was drawn south of the Thames towards ethnographic research in Brixton. During the 1970s and 80s Brixton was central to gay politics. There were gay squats, gay marches, a gay community centre, and a gay theatre group. Since the late 1940s the area has also had historical significance for African-Caribbean communities and anti-racist movements. Today, Brixton is no longer recognised as one of London's gay areas and the dominant progress narrative is that of gentrification. Both the criticisms of IIGR and the opposition to gentrification in Brixton indicate that we must not be blind to the charge that progress for some does not translate to improvement for all. This paper foregrounds the way in which disrupting the local/global binary reinvigorates discussions of queer politics and suggests that it is the queer squint that allows us to see Westminster - the home of IIGR - from the streets of Brixton, and vice versa. I outline what can be gained from this move and introduce a discussion of what it means to use ethnography as a queered method for researching contemporary urban sites.

## **Liberating the 'Sexual Other'? Queer/ing Development and Homonationalist Rationalities**

Christine Maria Klapeer, Department of Development Studies University of Vienna, christine.klapeer@univie.ac.at

My paper addresses the ambivalences that occur when LGBTIQ-organizations and activists from the 'Global North' get involved in structures and logics of development cooperation (e.g. the "Hirschfeld-Eddy Stiftung" as sub-organization of the "Lesbian and Gay Association Germany"). By bringing queer, postcolonial and race-critical approaches to sexuality and global/ized queerness into a productive dialogue with postdevelopment theories, I will show how current strategies of integrating LGBTIQ-issues into programs and institutions of the development industry are very much based on a civilizational and modernizing discourse, thereby (re-)producing racializing genealogies of (sexual) backwardness, traditionalism and underdevelopment. Hence, I will examine in what ways LGBTIQ-inclusive approaches in development cooperation are modeled around a dichotomist system of representation thereby creating a spatial and cultural binary between a 'tolerant western sexual modernity' and a '(sexually) backward traditionalism'. However, the 'sexual other' who has to be 'liberated' through the implementation of 'modern achievements' becomes constitutive for homonationalist rationalities, thereby legitimizing international campaigns of "righting wrongs" (Spivak) on the basis of a (homonormative) universalist human rights discourse. My paper points to the ambivalent interlinkages between 'queer' development strategies, homonationalist logics and LGBTIQ-human rights campaigns that particularly address one important point of intersection: the 'sexual other' as prerequisite for their functioning.

## **Spaces of Pride: challenging and constructing LGBTI identities in Gay Pride Parades in Italy and the United Kingdom**

Francesca Romana Ammaturo, Goldsmiths, University of London, f.ammaturo@gold.ac.uk

Gay Pride Parades represent moments of self-expression, creation and communication of identities, spaces of performances, as well as allowing physical embodiments of narratives of political and civil struggles. At the same time, however, their multiplication in different sites both in Europe and beyond it suggests the existence of a coherent and cohesive community sharing beyond national borders the same identity categories. This paper seeks to investigate the constructed character of these identities by the means of a comparison between Italian and British Gay Pride Parades. These two European countries, in fact, present interesting contrasts in terms of the organisation, part-taking and social and political connotations given to these events, not the least in connection to the different level of recognition of formal human rights claims advanced by LGBTI activists and NGOs. By the means of a visual

ethnography of Gay Pride Parades in these two European countries during the last four years, this paper aims at investigating how the creation, challenge and mobilisation of some quasi-normative LGBTI identities occurs within the spatial context of gay pride marches. Drawing on theories highlighting the role of emotion in the participation to collective actions (Jasper 1998) (Goodwin 2001), this work engages with the notion of “pride”, useful in approaching the study of participation to Gay Pride Parades in the context of a “socio-geographical approach to social movements” (Miller in Klandermans and Staggenborg 2002). If, on the one hand, these events are characterised by the appropriation of well-established symbols of oppression for their consequent transfiguration in something which interprets the emotion of pride and creates new ways of expressing one's sexual orientation or gender identity; on the other hand they can also be seen as a moments of intense cultural creation, in which hegemonic gendered and sexualised identities are questioned, displaced and performed..

## **07/09/2013 – 16:30/18:00 - Parallel Sessions 8**

### **Education**

#### **Relations between homosexuality, school area and prejudice in Ponta Grossa – Brazil**

Adelaine Ellis Carbonar dos Santos, William Hanke, Andressa Cerqueira Carvalhais, GETE, State University of Ponta Grossa, [addiecarbonar@gmail.com](mailto:addiecarbonar@gmail.com)

The goal of this article is to discuss the relation between school space and homophobic prejudice in the city of Ponta Grossa – Brazil. Our reflections are based in the results gathered from the application of 1956 questionnaires to high school students from 6 different High School, plus 18 interviews with head teachers from those 6 High Schools, plus 15 interviews with teachers from 4 High School, and all of which are public schools. As shown in previous researches carried out by Grupo de Estudos Territoriais [Territorial Studies Group], the daily lives of queer individuals are comprised of sets of spatial interdictions and exclusions, and the school space is not an exception. We were able to enhance the ways we problematized the studied phenomenon with the triangulation between quantitative and qualitative surveys, since the quantitative survey indicates the existence of prejudice in the school space, being that what constitutes the speech of the interviewed individuals, as it appears in the qualitative survey, either when they acknowledged and recognized the existence of prejudice or when they denied knowing any acts of prejudice in the school space. The responses collected in the field research points out to the prejudice's specificity. First of all, male students have more prejudice towards homosexuals than female students. Also, it indicates that heterosexual teachers are more respected in the school space than homosexuals ones, and also that, in comparison, prejudice excludes more gays than lesbians. Furthermore, the qualitative survey shows the lack of professional training of teachers and pedagogical staff when it comes to deal with sexuality and homophobia, since when they approach the matter they do it solely in a morpho-anatomical perspective. Therefore, the geographical questioning of this specific spatiality can lead to elements that help shaping public policies, policies which enable sexual diversity in the school space, and in fighting a number of prejudices, such as homophobic, transphobic and lesbian-phobic.

#### **Sexualidade em casa, na escola, na vida**

Cleide Oliveira Pereira, Universidade do Estado da Bahia, [clemaiale@ig.com.br](mailto:clemaiale@ig.com.br)

Projeto de Sexualidade desenvolvido em forma de oficinas temáticas para dois grupos de jovens e adolescentes com perfis distintos na cidade de Salvador, Brasil. O primeiro grupo foi composto exclusivamente por adolescentes do sexo feminino, com idade entre 15 a 21 anos, moradoras da periferia da cidade. As oficinas foram realizadas por causa do número de adolescentes expostas à violência contra a mulher e aos casos de gravidez na adolescência. O segundo grupo foi formado por alunos/as do 5º ano de escolarização de uma escola da rede pública de ensino, com idades entre 11 a 14 anos. Concebido a partir da demanda das professoras devido aos casos de namoros existentes, dúvidas e questionamento envolvendo a educação sexual. As propostas de trabalho tiveram como objetivo principal: Discutir com os/as participantes o conceito de sexualidade e de educação sexual na contemporaneidade permitindo assim, uma ação reflexiva sobre os temas e, por conseguinte um desenvolvimento saudável da sexualidade. Temas como sexualidade, direitos sexuais e reprodutivos, namoro, questões de gênero, dentre outros foram abordados nas

oficinas realizadas. Trabalho baseado em atividades lúdicas, a metodologia escolhida favoreceu a interação do grupo e a vivência do tema de forma prazerosa, portanto realizamos jogos e brincadeiras, visitas, debates, rodas de conversas... Ainda hoje, no ensino público ou privado de Salvador percebemos poucas iniciativas para o desenvolvimento de trabalhos de educação sexual nas escolas. A sexualidade é pouco falada e sua complexidade totalmente esquecida, restringindo-se, normalmente a reprodução humana. Como conclusão percebemos que o tema da sexualidade ainda é cercado de preconceito e discriminação precisando ser pauta das políticas públicas em educação e do currículo escolar. Tivemos dois grupos com perfis completamente diferentes (idade e gênero), apesar das diferenças, podemos construir propostas de trabalho relevantes envolvendo sexualidade e educação sexual adequando-as à realidade de cada público.

### **Embodied sex education: the classroom and other everyday spaces**

Maria João Silva, inED, Escola Superior de Educação, Instituto Politécnico do Porto, mjosilva@yahoo.com

In the Portuguese education system, sex education is compulsory in elementary and secondary schools. The official regulation of sex education in the classroom started in 1984 and has been modified in 1998/2000 and in 2009/2010. Since there is an ongoing curricula reformulation by the Portuguese Government, it is important to analyse the sex education curriculum, in what concerns paradigms, discourses and practices. The work presented in this paper analyses how bodies are addressed in the present sex education curriculum, focusing the following issues:

- Is there a place for an embodied sex education in the elementary schools curriculum?
  - What is the role of the human body in sex education curriculum?
  - In what ways, are children's and young people's emotions integrated in sex education curriculum?
  - Are human bodies approached in a holistic and inclusive way, integrating issues such as diversity, intersex, sexual identity and gender stereotypes?
- Does the sex education curriculum attend to the different everyday spaces (home, public space, school, media...) where children and young people make sense of their own and of the others' bodies?
  - How are social (such as class, race, gender, age, disability, sexuality), political, economic, and spatial (such as work, home, schools) factors considered to support children in making sense of the transitions between children's bodies and adult's bodies?
  - Does the sex education curriculum support teachers in considering children's embodied behaviours in the classroom and in their other everyday spaces?

The abovementioned analysis will include references to the previous Portuguese sex education curriculum as well as to the available information related to the future one, whenever such references can clarify paradigms, models and approaches.

### **Media beauty ideals and their impact in children's identity construction and self-sexualization**

Galatia Kallitsi, University of Cyprus, kallitsi.galatia@ucy.ac.cy

This paper explores the way primary school children manage media messages relating to beauty ideals, promoted sexualities and gendered stereotypes. My research questions are: What children identify as a beauty ideal and what role do the media play in shaping these ideals? Moreover, it will be examined the kind of agency that children develop opposing to media pressures concerning beauty ideals and sexuality models. Do they develop some kind of resistance to them or are they just victims, being uncritically manipulated by media? In general, this project investigates how the concept of beauty influences children's construction of identity, their self-sexualization and self-conception. In other words: What does it mean to a child to be "beautiful" and look "sexy"? How meaningful are these concepts (beauty, sexy) for children and what role do parents play in shaping these meanings? Sexualization of children through the media, the pop culture and the consumer politics has become a major subject in the academic space and there is a strong need for reaction strategies (Coy, 2009; Bragg et al., 2011). Sexualized mainstream consumer culture is being addressed to ever younger children, and as a result, the development of a hypersexualized self from a young age, especially for girls, is becoming the norm (Coy, 2009). This leads to the development of certain girl identities with a very narrow concept for femininity and limited space of action

considering their future options, inspirations and independence. Moreover, sexualized messages that are conveyed to boys lead to the adoption of hegemonic masculinity that also limits their space of action (Coy, 2009; Lamb and Brown, 2006). In addition, sexualization of popular culture and the promoted hypersexualized body can be harmful for young people's sexual values and behaviors (Brown et al., 2006; Dill & Thill, 2007; F. M. ter Bogt et al., 2010) and it also brings negative consequences to the psychological domain (Behm-Morawitz & Mastro, 2009; Coy & Garner, 2010). This presentation is based on a PhD pilot study conducted with 5 girls and 3 boys and their mothers. The sample's children were at primary school age (7-12 years old). Data was gathered through semi-structured interviews, made in children's home space (usually bedrooms). Children were asked to share with me their favorite toys, apparel, books etc. Also, items like fashion magazines, school pictures and dolls dressed by the "Dollz Mania" Dress up on line game (Starr & Ferguson, 2012) were used as a source for discussion. Interviews with mothers were also semi-structured. Findings reveal that children perceive a strong and direct connection between beauty and popularity, goodness, smartness and positive fame. As a result, children tend to evaluate in a positive way other children, if they are considered "beautiful" according to the media promoted standards. Beauty ideals also form children's sexualities, which is a basic element in power relations, dominance, "coolness" and trendiness in school life. It seems that it is necessary to develop media literacy skills and reflective thinking (Thomson, 2010) to children, in order to be able to manage and think critically about the media messages they get concerning beauty and sexualized ideals. It is also necessary to empower children, in order to appreciate more other aspects of their personality, besides "pretty" and "sexy" appearance, so that they can critically devaluate the socially constructed "beauty myth" (Wolf, 2002).

### **Gênero e Diversidade Sexual no contexto escolar**

Roseli Alves dos Santos, Noeli Aparecida Silva, Universidade Estadual do Oeste do Paraná, roseliasantos@gmail.com

As escolas brasileiras nos últimos anos têm se aproximado das temáticas sociais do campo e da cidade, principalmente a partir das dimensões econômicas e políticas, em uma tentativa de interdisciplinariedade. No entanto abordam seus conteúdos de forma assexuada e fragmentados. Porém, as mudanças materiais com o avanço tecnológico e também ideológico têm colocado para a escola e especialmente aos professores a necessidade de construir metodologias que contemplem a diversidade sexual e ao mesmo tempo possa contribuir para desmistificar e desmascarar as relações de gênero que alimentam a discriminação e a violência dentro e fora das escolas. Assim partindo da concepção que o trabalho com Gênero e Diversidade Sexual no espaço escolar, compreende todas as disciplinas do currículo escolar, principalmente por se tratar de uma questão social e um desafio à escola, que almejam o respeito aos direitos humanos e o exercício da cidadania, baseado nos princípios de uma sociedade democrática é necessário que os professores discutam essas questões de forma aberta e com embasamento teórico metodológico para compreender a relevância da temática e as consequências representadas pela sua omissão. O debate sobre as questões de Gênero e Diversidade Sexual no espaço escolar requer uma abordagem pedagógica que inclui informação, estudo, reflexão, análise e ação que possibilite condições de desenvolver um processo de intervenção e enfrentamento à violência, ao preconceito e a discriminação; para que a escola seja espaço de promoção e valorização das diversidades. Com a intencionalidade de travar um debate fomentando e ao mesmo tempo ampliando a visibilidade das questões de gênero e de diversidade sexual no contexto escolar executamos com um grupo de 32 profissionais de uma escola de Guaraniaçu no Paraná (Brasil) um conjunto de oficinas de trabalho a partir de um material didático produzido para estudos que teve como principal objetivo: oportunizar momentos de estudo, reflexão, análise e discussão sobre gênero e diversidade sexual que contribuam para o redimensionamento da prática docente dando subsídios para nova possibilidade de trabalho com o tema. Estas oficinas foram desenvolvidas por uma professora de Geografia com um grupo de 40 profissionais da envolvidos com a escola (professores, diretores, zeladoras, secretárias), no período de fevereiro a abril de 2013. A metodologia consistiu no desenvolvimento 06 encontros (em formato de oficinas), pautadas em estudos e discussões teóricas, dinâmicas interativas e exibição de vídeos para subsidiar as reflexões críticas relacionadas ao tema. Utilizou-se de estratégias diversificadas como: leitura prévia, discussões, reflexões com base em textos, imagens, filmes, trechos de filmes e documentários. Procurou-se organizar as oficinas, com dinâmicas e estratégias de modo que o professor possa adaptá-las e utilizá-las com os alunos em sala de aula nas diversas disciplinas, bem como nos demais espaços escolar.

Quanto aos resultados, são ao longo do tempo. Mas de momento, o fato dos profissionais se disporem a refletir, estudar e discutir já é positivo. Na prática pedagógica, é possível perceber pequenas mudanças por parte de alguns profissionais, que são válidas e necessárias. A participação e a frequência denotou o interesse dos mesmos nos debates de forma propositiva diante as dificuldades verificadas na escola, como o uso do banheiro, os espaços destinados a meninos e meninas, as formas discriminatórias de abordagem dos conteúdos, etc.. Considerando o tempo recente de conclusão das oficinas não é possível mensurar os resultados de forma conclusiva. O que podemos observar, através do resultado de um questionário avaliativo das oficinas, é que primeiramente a participação profissional possibilitou de forma inicial o rompimento da barreira para que estes profissionais pudessem discutir os próprios preconceitos, ao mesmo tempo em que fomentou a possibilidade de mudança de atitude, pois o trabalho realizado com o coletivo da escola trouxe vários elementos que permaneciam obscuros na escola e também firmou um pacto e de certa forma um compromisso com o rompimento dos estereótipos e a valorização da diversidade e de redimensionamento da prática pedagógica dos profissionais em educação.

## **Gay men and masculinities**

### **“Pegação” como prática espacial homoerótica**

Benhur Pinós da Costa, Universidade Federal de Santa Maria, [benpinos@gmail.com](mailto:benpinos@gmail.com) | Carlos Eduardo S. Maia, Universidade Federal de Juiz de Fora, [carlmaia@uol.com.br](mailto:carlmaia@uol.com.br)

Definimos “pegação” como um conjunto de práticas espaciais vinculadas ao homoerotismo que apresentam característica de deriva e exploração de espaços públicos e espaços privados de uso coletivo no sentido de perseguir, pôr-se à espreita e arriscar-se na aproximação erótica e sexual, as quais aqui serão tratadas em relação aos atores gays. Na maioria das vezes a deriva espacial que configura a “pegação” estabelece-se de forma solitária e organiza um conjunto de marcadores (homo)erotizados nos espaços públicos e nos espaços públicos e espaços privados de uso coletivo. Paralelamente, a aproximação que visa o homoerotismo pode se estabelecer em qualquer lugar, mas destacam-se amiúde certos trajetos, ‘points’ e contextos espaciais, favorecendo uma (micro)territorialização gay em locais destinados ou não a estes atores. Além dos espaços públicos (como praias, praças, parques, ruas) podem ocorrer certas marcações espaciais e derivas de “pegação” em espaços privados de uso coletivo como shoppings, lojas de departamentos e supermercados, especialmente nos seus banheiros. Há ainda espaços privados de uso coletivos que já são criados como “points de pegação” a exemplo de cinemas e vídeo locadoras de filmes pornográficos, “dark rooms” de boates GLS e saunas. No Brasil a prática da “pegação” ocorre em uma diversidade de tipos de cidades, desde as menores até as metrópoles, desde cidades que não apresentam nenhuma organização do mercado GLS, até cidades cujos conjuntos de estabelecimentos de frequência LGBT compõem uma trama de serviços complexos e rentáveis para a economia local, inclusive pelo oferecimento de lugares privados de uso coletivo destinados à “pegação”. Neste trabalho iremos demonstrar a espacialização das práticas de “pegação” homoerótica em algumas cidades brasileiras, destacando como estas traduzem microterritorialidades homoeróticas nas cidades.

### **¿Machismo o masculinidad?**

Elvira Frente, Universidade Complutense de Madrid, [elvirafronte@gmail.com](mailto:elvirafronte@gmail.com)

Aunque hay muchas maneras de asumir la masculinidad, la hegemónica pasa por el machismo, que se ha convertido en algo dominante en la sociedad, como una identidad más allá de la cultura. ¿Por qué es así? Según el modelo de masculinidad tradicional, la única forma de llegar a ser un varón socialmente aceptado, son los comportamientos machistas de dominación hacia la mujer. En este contexto ser masculino pasa inevitablemente por ser machista. La transmisión de este modelo se realiza indiscutiblemente a través de la cultura y la educación y tiene que ver más con una reacción desmedida, producto del fracaso en el logro de la masculinidad. El machismo es una versión rígida y estereotipada de la masculinidad y un factor de riesgo para la violencia. En esta comunicación, analizaré primero la diferencia entre estos dos conceptos, la implicación de la masculinidad en la conducta machista, los riesgos de ésta y la proyección teórica y conceptual hacia la que se dirige el nuevo modelo de hombre, promoviendo otro tipo de conductas masculinas, como la sensibilidad.

## **Masculinities and sexualities in peripheral spaces: A look at the experiences of adolescents in conflict with the law in an average city in Southern Brazil.**

Rodrigo Rossi, Universidade Estadual de Ponta Grossa, mimdigo@gmail.com

This research aim is to understand the relationship between masculinity and sexuality, by observing the experiences of male adolescents in conflict with the law in peripheral areas. The empirical reference of analysis is created from spaces of poverty in the city of Ponta Grossa, located in the state of Paraná. The analysis shows evidence of two dimensions related to the phenomenon investigated. The first one refer to the male adolescents experiences described in police records. Here are observed documents called “terms of declaration”, the methodology employed to analyze those is the Content Analysis. With it, we detected some cases of rape, indecent assault and other illegal sexual acts. Through the analysis of the cases of sexual and physical violence, we were able to perceive a subversion of heterosexuality in adolescence, along with a constraint on the violation of sexuality in childhood. The second dimension was considered through the analysis of speech extracted from interviews with the group investigated. The masculinity and heterosexuality are reproduced by teenagers, as devices to strengthen the cohesion of groups that resort to violence in gang conflicts. Finally, in this research we demonstrate that in different experiences in peripheral spaces, the masculinity and heterosexuality can compose a set of practices deviant from the laws, rules and social codes.

## **Geographies, gender and sexuality**

### **Understanding of science geographic Brazilian production on the theme sexualities of the periodic geographic on line**

Tamires Regina Aguiar de Oliveira Cesar, Alides Baptista Chimin Junior, State University of Ponta Grossa, tamyitape@gmail.com

The goal of this research is to comprehend the development process of sexualities studies in Brazilian geography. Thus, a data survey was carried out in 35 scientific journals in the Geography field through a period ranging from 1981 to 2012, encompassing a total of 6904 articles. The journals selected as research source were ranked high in the evaluation system of scientific quality, QUALIS CAPES, created and maintained by the Brazilian government. From that universe of research, only 34 out of 6904 articles (0.5 %) regarded sexualities. The first geography article of sexualities was published in 1995 by Boletim Goiano de Geografia, under the title “Territórios da prostituição nos espaços públicos da área central do Rio de Janeiro”. Only in the first decades of the 21st century there was a growth of scientific production in the field of sexualities, and it was concentrated just in six Brazilian scientific journals. Furthermore, the journals which embraced sexualities as a topic are those which do not hold a prestigious academic position in the aforementioned quality system. There is a growth in volume of publications concerning sexualities between 2010 and 2012, a period which concentrates 82.5 % of the total production, mostly gathered in the recently created, first issue released in 2010, Revista Latino-americana de Geografia e Gênero. The groups most focused in the published researches are: gays with 39.4 % of the articles, travestis (18.2 %), women prostitutes (9.1 %) and LGBT (6.1 %). The authors who research sexualities in Brazil produce in a restricted and isolated academic space, and they encounter resistant in bringing forward those topics in Brazilian’s scientific circles. Besides that, there is little solidarity among well established foreigner researchers in the field of sexualities, who tend not to disseminate their theories in Brazil, notwithstanding the difficulties that the Brazilian researchers face to participate in international debates.

### **À procura das geografias de género e sexualidade em Portugal**

Nuno Miguel Duarte Rodrigues, ISCTE-IUL, nmdrodrigues@gmail.com

O presente artigo visa apresentar uma perspectiva histórica das geografias de género e sexualidade em Portugal. Será privilegiada uma abordagem relacional que parta da consideração de algumas críticas e inovações desenvolvidas na área em causa, mesmo tendo presente a sua diversidade interna, e a recepção das mesmas por parte da geografia social e cultural em Portugal. Num primeiro ponto, será dada atenção à “evolução” dos trabalhos produzidos cuja temática principal seja a das geografias de género e sexualidades, procurando perceber quais as suas rupturas e



continuidades ao nível dos temas abordados e de perspectivas teóricas e metodológicas presentes. Por último, o destaque será dirigido aos trabalhos onde as dimensões de género e sexualidade estejam presentes, mesmo que não se tratando da principal dimensão de análise, bem como aos trabalhos onde a sua “ausência”, ou “invisibilidade”, se torne mais notória, atendendo à centralidade que ocupam nas discussões referidas.

### **Damn Geographies: Science, LGBT Activism and Heteroqueueer Experience**

Marcio Jose Ornat, Joseli Maria Silva, Vinicius Cabral, Universidade Estadual de Ponta Grossa, geogenero@gmail.com

This paper discusses the relationship between production geographical Brazilian and activism LGBT heteroqueueer according to the experiences of the Territorial Studies Group (UEPG - Brazil). The production of a divergent speech discursive field of Brazilian geography, such as the approach of dissident sexualities, has generated unique experience for us both to society in general from the activism LGBT heteroqueueer on Non-Governmental Organization 'Renascer' (Ponta Grossa - Brazil) as with academy. The feeling of scorn, aversion and repulsion for our scientific discourse about the travestis shows how they are considered 'malefic' in the sence of Michel Foucault (1971), unable to acquire the scientific value in the sacrosanct and inviolable purity of geographical science. The dissidents sexualities have been considered malefic, and many people were punished for living desires considered unclean. To bring 'malefic' as a scientific object and politic has been an arduous task of our daily life, because we're the subjects who are putting into play the idea of 'purity' of science and abusing thereby the nobility on the place of honor in which the whole field to know it's place socially. The damn geographies are scientific practices and policies that threaten the purity of geographical science, covering topics and subjects ignored in this field for not being worthy of the spatiality of their existence recognized.

### **Spatiality and the Construction of LGBTQ Communities**

António Fernando Cascais, Centro de Estudos de Comunicação e Linguagens e Faculdade de Ciências Sociais e Humanas da Universidade Nova de Lisboa, afcascais1@gmail.com

In spite of the abundance of historiographic literature on the emergence and the development of contemporary LGBTQ communities, the role of spatiality in their construction has been considerably underestimated. In fact, neither is it possible to ignore the social, economic, political and cultural grounds of the historical changes that allowed for the sociogenesis of LGBTQ communities, nor is it reasonable to ignore the ways in which the history of such communities has expressed itself in spatial terms. The intrinsic and constitutive relation between historical events and the formation and the existence of sociability spaces (from cruising areas and bars to community centers and neighbourhoods with a predominant gay and lesbian population) is largely apparent from the standpoint of both the lived experience of gays and lesbians and academic reflection, and acknowledged even beyond the disciplinary realm of geography, in history, sociology, cultural studies and certainly in gay, lesbian and queer studies. A closer critical scrutiny, grounded on a queer reconceptualization of space as simultaneously material and representational, as material context and its shared meaning, might help us understand how the spatialization of LGBT histories, communities and cultures was set against a spatial-symbolic framework, that is inherently and constitutively both material and metaphorical, of such opposites as proximal/distant, domestic/unfamiliar, friend/foe, akin/exotic, native/alien, close/remote, appropriate/extraneous, united/separate, homely/uncommon, customary/foreign, neighbour/stranger.

### **Lazeres e Sexualidades: espaços, produtos e consumos pós-modernos**

Catarina Nadais, CEGOT Universidade de Coimbra, catnadais@hotmail.com

O tempo livre representa um bem indiscutível para a sociedade. Desde a Revolução Industrial que este tempo se dilata, que é ocupado de múltiplas formas, mas sempre com o mesmo fim: fruição e prazer. As ofertas multiplicam-se e os consumidores cada vez mais exigentes estão especialmente disponíveis para novas experiências. Pontuais, momentâneas e hedonistas, as atividades de lazer estão associadas ao prazer. Estes lazeres apelam à imaginação, aos sentidos, à quebra de rotinas e barreiras. Mesmo representando uma fuga à norma, os adeptos somam-se e as

ofertas deste género multiplicam-se. Elas são caracterizadas pelo consumo fácil, imediato, desresponsabilizado, efêmero e de consumo maioritariamente anónimo. As práticas de lazer partilham características que são espelho da sociedade transformada dos dias de hoje, onde a velocidade permite uma simultaneidade de acontecimentos, a multiplicação de oportunidades e o consumo compulsivo. A insatisfação provoca a procura de novas experiências, reforça o sentido de imitação e simulação da realidade, onde o mundo se apresenta como global e as fronteiras deixam de ser bem definidas. Deparamo-nos com a possibilidade de um acesso a diferentes realidades em simultâneo, e assim a uma globalização das viagens, à simultaneidade de acontecimentos e a relações fugazes, momentâneas e instantâneas. Os lazeres concentram-se na esfera doméstica, acontece uma reinvenção dos espaços, e o espaço virtual torna-se palco de novas experiências, nomeadamente de jogos sociais de simulação, associado a uma indiferença emocional pela busca da fantasia e risco, traduzindo-se em novas formas de lazer, e modos de vida, relacionadas com as próprias condições sociais. A discussão tem como objetivo a apresentação dos resultados da análise de conteúdos da rubrica "A Dois", da revista feminina Happy Woman, que se dedica exclusivamente à temática sexual. O corpus da análise terá em conta a regra da exaustividade, numa análise temático-categorial. Este estudo pretende conhecer as práticas de lazer que se associam ao sexo e ao erotismo que esta revista dá a conhecer aos seus leitores, tendo em consideração a importância e influência dos media nos consumos.

## **Sexual hegemonies and resistences**

### **Hegemonic Sex**

Cornelia H. Möser, CNRS UMR 7217 CRESPPA-GTM, Cornelia.Moeser@cresppa.cnrs.fr

This paper seeks to address the hegemony of sexuality itself in geopolitical constellations today. The often discussed phenomenon of homonationalism (Puar 2007) and homonormativity (Duggan 2002) suggest analyses of the ways in which sexuality is put forward in order to construct opposed entities like "modern/pre-modern", "Western/Other" or "emancipated/oppressed"; hence they do not explain why these global as well as local politics of racism chose sexuality as their criterion. I am analyzing this hegemony of sexuality in examining the ways in which feminist, LGBT and queer strategies have interpreted the role of sexuality in their struggles. In order to confront the hegemony of heterosexuality as well as the hegemony of gender binaries, radical lesbians, for example, used counterhegemonic strategies suppressing non-identitarian aspects of sex (Radicallesbians, Ti-Grace Atkinson). This conceptualization of sexuality as identity can be analytically distinguished from theories that understand sexuality as a practice, for ex. in the work of Pat Califia where sexuality is seen as liberating, and displacing it in the public can be a counter strategy against specific forms of sex that oppress others. For materialist feminism in France, sexuality cannot be liberating, but is the expression of a social structure of oppression and exploitation. While you can add more concepts of sexuality to this list (as desire, as relation to a self, as relation to another, as a drive...), most of today's feminist and queer theories tend to unify modern sexuality, that is the cultural archives of sexual practices, sexual identities, sexual relations, sexual drives, behaviors. Feminist and queer theories risk to buy into a hegemonic believe system of a modern sexuality that mostly emphasizes on sexual identities, that rationalizes and reifies the multiplicity of facets and aspects subsumed under this notion, and therefore needs to be reconsidered.

### **Bisexuality, Social Constructionism and the Hegemony of Heteronormativity**

Emma Louise Smith, Queen Margaret University, Edinburgh. Member of BiUK, emma.smith1509@gmail.com

In spite of the proliferation of sexualities research to have emerged from debates within social constructionism and queer theory, there is still a limited canon of academic work which specifically explores bisexuality as a sexual identity and, in particular, the experiences of bisexual women. Even within the sociology of marginalised sexualities, bisexuality is somewhat anomalous; it is either rendered invisible as an identity, or portrayed as that which it is not; a combination of homosexuality and heterosexuality. This paper will explore the narratives of bisexual women's experiences, which have had an effect on their lives in general as well as their romantic experiences, previously gathered through a subjective phenomenological approach to obtain an intricate account of the experiences of stigmatisation and negative effects of hegemonic Heteronormativity on women claiming a bisexual identity. It is through these narratives that we can attempt to sociologise these experiences through the theoretical lenses of

Goffman's notion of Stigma, Mead's focus on the symbolic significance of language as well as Foucauldian and queer theoretical analyses of the socially inscribed characteristics of sexualities. Bisexual women, despite their best efforts, are restricted by the cultural and linguistic language of hegemonic Heteronormativity and the parameters of mono-sexist cultural expectations surrounding the meanings of romantic relationships and sexuality in general. This paper calls for a renewed sociological imagination of bisexuality, which is firmly embedded in the subjective experiences and narratives of bisexual women themselves, in order to cut through the restrictive nature of hegemonic heterosexist and homosexist discourses within which bisexual women experience the social world generally, and romantic relationships specifically.

### **A ideologia da heterossexualidade compulsória e a patologização da homossexualidade: até quando?**

Alipio de Sousa Filho, Universidade Federal do Rio Grande do Norte, alipio@ufrnet.br

Este trabalho denuncia que, em nossas sociedades atuais, apesar de alguns progressos no domínio dos direitos civis, a homossexualidade é ainda submetida a exames, consultas, "diagnósticos", que fazem com que continuamente seja patologizada. Mesmo quando é concebida como "orientação sexual" – essa nova forma de diagnóstico do discurso médico-psicológico –, a homossexualidade permanece submetida ao discurso da patologização. À homossexualidade se continua impingindo o estigma de uma irregularidade sexual ou de um percalço psicológico (desde Freud, um "desvio fatídico", uma realidade "congenita ou adquirida" e, para tantos investigadores, até hoje, uma realidade mal compreendida; daí tantas "pesquisas" sobre as presumidas "causas" da homossexualidade), algo biogênético, episódio que, na história de cada um, deve ser investigado. Contra todas as ilusões do momento, nossas liberdades de escolhas no âmbito do sexo e do desejo não são plenamente admitidas como preferências, opções, nem conseguiram romper o zoneamento da patologização em que algum dia foram postas. Nas visões mais liberais, quando muito, o que se aceita é a ideia segundo a qual a homossexualidade é de origem biológica ou psicológica, e, portando, justificando-se sua "aceitação" pela via do argumento da natureza, nunca algo da escolha do sujeito no exercício de sua autonomia erótica. O trabalho sugere que a única maneira da homossexualidade obter a sua definitiva despatologização é a produção de um contradiscurso que reposicione a homossexualidade no campo da autonomia erótica dos sujeitos, tornando-a uma escolha, uma opção sexual, rompendo o diálogo com todas as categorizações médicas, psiquiátricas, psicológicas ou pedagógicas.

### **How queer is asexuality?**

Anna Kurowicka, Institute of Slavic Studies Polish Academy of Sciences, annakurowicka@gmail.com

Are asexuals queer? Can people who experience no sexual attraction find a place for themselves under the seemingly spacious queer umbrella? Some LGBT people reject this idea as they believe that asexuals have never had to face discrimination because of their sexual identity; and yet, the asexual community points out to significant similarities between themselves and other non-normative sexualities. Even more interestingly, what are the connections between asexuality as it is experienced and queer academic perspective? Despite the fact that queer theories tends to focus on desire and freedom of sexual expression, which might seem incongruent with asexuality, there is a potential for a productive overlap between the two. One such example is the rejection of positivist values imposed by neo-liberalism such as social, cultural, and biological productivity, and the cultural hegemony of monogamous sexual relationships that accompanies it. Some strands of queer theory reject these principles by embracing promiscuity or "death drive" and asexuality, while typically placed on the opposite end of behavioral spectrum, is also experienced by some as an alternative to this hegemonic social model. In fact, asexuality can involve a rejection of the ideal of romantic and sexual love as the experience providing the ultimate psychological, social and emotional satisfaction. Taking the sexual aspect out of close relationships illuminates the complicated webs of human interactions and bonds, of which the monogamous romantic one does not need to be considered the "primary" one. As a sexual identity whose very existence undermines the claim that human sex drive is natural and universal, asexuality offers a unique new perspective for queer studies. This paper will explore contributions of the study of asexuality to queer theories and use it as a starting point to engage critically with concepts such as sexual identity, queerness, love, and romantic relationship.