EUROPEAN GEOGRAPHIES OF SEXUALITIES
CONFERENCE

8TH – 10TH SEPTEMBER 2011
HOGESCHOOL-UNIVERSITEIT BRUSSEL

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Space, Sexualities and Queer Research Group
of the Royal Geographical Society (with Institute of British Geographers)
CONFERENCE ORGANISING COMMITTEE

The 2011 European Geographies of Sexualities Conference has been organised by an international and interdisciplinary team of researchers:

David Berliner (Universite Libre de Bruxelles, Belgium); David Patternotte (Universite Libre de Bruxelles, Belgium); Eduarda Ferreira (FCSH, Universidade Nova de Lisboa, Portugal); Eleanor Wilkinson (University of Leeds, UK); Gavin Brown (University of Leicester, UK); Jenny Künkel (Goethe University Frankfurt am Main, Germany); Kath Browne (University of Brighton, UK); Konstantinos Eleftheriadis (European University Institute); Maarten Loopmans (Katholieke Universiteit Leuven, Belgium); Marianne Blidon (Université Paris 1 Panthéon Sorbonne, France); Paulo Jorge Vieira (Institute of Geography and Spatial Planning, University of Lisbon, Portugal); Robert Kulpa (Birkbeck, University of London, UK); Simon Hutta (researcher, Berlin/The Open University, UK); Stef Adriaenssens (HUB - University College Brussels, Belgium); Xosé Santos Solla (University of Santiago Compostela, Spain).

PROGRAMME

The conference includes papers, panel discussions and workshops by researchers from across Europe and around the world and five keynote presentations by leading academics:

- Jean-Francois Staszack (Université de Genève, Switzerland)
- Jon Binnie (Manchester Metropolitan University, UK)
- Joseli Maria Silva (Universidade Estadual Ponta Grossa, Brazil)
- Lynda Johnston (University of Waikato, Aotearoa/New Zealand)
- Natalie Oswin (McGill University, Canada)
## Timetable

**THURSDAY 8th September**

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<tr>
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<td>Registration / coffee</td>
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| 0910-0955 | Room 6201 Keynote: The queer time of creative urbanism: Family, futurity and global city Singapore  
Natalie Oswin (McGill University, Canada) |
| 1000-1200 | Room 6306  
Class, space and time in Dutch sexual nationalism  
Paul Mepschen (University of Amsterdam, Netherlands)  
Practicing exclusion while professing human rights: discourses on LGBT asylum in the UK  
Thibaut Raboin (University College London, UK)  
“Pink Embassies” and peripheral citizenship: new European containments of Islam through sexuality  
Shannon Woodcock (La Trobe University, Australia)  
Debanuj DasGupta (The Ohio State University, USA)  
Room 6303 Organized session: The Territorial Networking of Sex  
Emmanuel Jaurand, (Université de Paris-Est Créteil, France) &  
Laurent Gaissad (Université Libre de Bruxelles, Belgium)  
“Girls Who Go Out”: Understanding Sex/Love/Money Exchanges in Urban Morocco  
Mériam Cheikh (EHESS, France & Université Libre de Bruxelles, Belgium)  
Public Spaces of Black Gay Sociosexual Visibility in Brussels, Koessan Gabiam (Université Libre de Bruxelles, Belgium)  
Naked Bodies and the Fabric of Territories. The Case of Gay Beaches  
Emmanuel Jaurand, (Université de Paris-Est Créteil, France)  
Heritage and Desire: Cruising-for-Sex in the Grand Travers Dunes  
Christelle Audouit (Université de Lille, France), Laurent Gaissad (Université Libre de Bruxelles, Belgium)  
Room 6102  
City as Geography of Desire: Negotiation among Gay Men in Istanbul  
Doğu Durgun (Sabancı University, Turkey)  
The Gay Village in Montreal: the construction of a heterotopias  
Charlotte Prieur (Paris-Sorbonne University, France)  
Heterotopias and Constellations In (and Beyond) the Neighborhood. Lesbian and Gay Spatialities and Everyday Life in Lisbon  
Paulo Jorge Vieira (University of Lisbon, Portugal)  
Provincial Gay Life: rethinking ordinary homosexualities and ordinary cities from the English Midlands  
Gavin Brown (University of Leicester, UK) |
| 1200-1315 | Lunch break                                                          |
THURSDAY 8th September

1315-1515  Room 6306  
Organized session: The Ethics & Politics of Globalising Sexualities  
Tom Claes (Ghent University, Belgium) & Paul Reynolds (Edge Hill University, UK)

Sexuality, Globalization & the Future of ‘Sexual Ethics’  
Tom Claes (Ghent University, Belgium)

Globalisation and sexual diversity  
Rudi Bleys

Some Thoughts on The Spatiality of Sexual Citizenship: The Scope and Limits to Sexual Citizens  
Paul Reynolds (Edge Hill University, UK)

It’s not about a them and an us’- LGBT activism beyond oppositional politics  
Kath Browne and Leila Bakshi (University of Brighton, UK)

1515-1545  Coffee break

1545-1715  Room 6306  
Queering Sex Education: Rural Sex Educators’ Treatment of Queer Issues  
Jennifer M. deCoste (Clarkson University, USA)

Between Spaces: the construction of rural gay masculine identity in France and the United States  
Alexis Annes (Ecole d’Ingénieurs de Purpan, France)

Le tourisme gay sur la Côte d’Azur  
Didier M. Martini (Université Nice Sophia Antipolis, France)

Room 6303  
Organized Session: Queer China’s Challenge to Western Sexuality Paradigms  
William Schroeder (University of Manchester, UK)

‘Queer Comrades’: Gay Identity and Politics in Postsocialist China  
Hongwei Bao (Goldsmiths, University of London, UK)

Between Derision and Recognition: Queer Difference in the Chinese Public  
Elisabeth L. Engebretsen (University of Helsinki, Finland)

Androgynous Masculinities, Queer Sexualities and the Remasculinization of China  
Derek Hird (University of Westminster, UK)

The Anthropology of Queer Similitude in Contemporary Urban China  
William Schroeder (University of Manchester, UK)

Room 6201  
Peripheral and Queer: Study over same-sex intimacy in pre-modern Finnish countryside  
Sandra Hagman (European University Institute, Italy)

The Erogenous Zone of Queer Europe: Male Homosexuality in Liberal Italy  
Maya De Leo

East and West in the Discourses on Sexuality in Bulgaria (1944-1989)  
Rumyana Taneva Georgieva & Zdravko Asenov Kamenov (Sofia University, Medical University Sofia, Bulgaria)

Far from the Space of Tolerance: the Moral Geography of Postsocialist Homophobia  
Hadley Z. Renkin (Central European University, Hungary)

1715-1800  Room 6306  
Keynote: Jean-Francois Staszack (Université de Genève, Switzerland)
### FRIDAY 9th September

**0900-1030**

| Room 6306 | Virtual Cruising: queering spaces of desire  
Kaciano Barbosa Gadelha (Free University Berlin, Germany)  
**Plumbing Gender: Sex and Bio-Politics in the Water Closet**  
Sheila L. Cavanagh (York University, Canada)  
**Mirror, Mirror, and the Stall: Identifying the ‘action order’ of women’s public toilets and its role in dangerous performances of heteronormative femininity**  
Dara Blumenthal (University of Kent, UK) |
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| Room 6303 | How abstract is the body? Queer and feminist theorising of embodiment in the ‘society of control’  
Alex Fanghanel (University College London) & Jason Lim (Queen Mary, University of London, UK)  
**Bodies out of place: Passing in/through airport space**  
Rachel Wood (University of Sussex, UK)  
**Sexual Khôra**  
Stanimir Panayotov (Institute for Social Sciences and Humanities “Euro-Balkan”, Macedonia) |
| Room 6102 | Organized panel workshop: Queering the discourses: connecting potential(s) between academia and real life.  
Adinda Veltrop (POTENTIA Magazine) |
| Room 6201 | Sexuality, Islam and the War on Terror, Shaireen Rasheed (Columbia University, USA)  
**Omonazionalismo e omonormatività: quando le lotte LGBTQ interpellano il lato oscuro della democrazia**  
Titti Castiello (Sociologia a Trento, Italia e attivista nel gruppo Facciamo Brecci, Italy)  
**Reviewing rural-urban conceptualizations of queer migration**  
Marianne Blidon (Université Paris 1-panthéon Sorbonne, France) |

**1030-1045**

Coffee Break

**1045-1245**

| Room 6306 | Organized session: Sexual Migration to the Heart of Europe: Anthropological, Legal, Geographic and Activist Perspectives.  
**The true homosexual: “out of the hidden”**  
Floris Parrein & Philippe Gerard (Kuleuven, Belgium)  
**Today’s goodwill, tomorrow’s paradigm?: homosexuality in the Belgian asylum procedure**  
Jan Beddeleem (chairman WISH vzw, Belgium) & Kenneth Mills (Assist project – çavaria, Belgium)  
**Which residential geographies for black gays in Brussels?**  
Koessan Gabiam (Université Libre de Bruxelles, Belgium) |
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| Room 6303 | **An Ethics of Action: Constructing a Transnational Research Program with Sexually Marginalized Communities**  
Amy Ritterbusch & Serena Cruz (Florida International University, USA)  
**Sex Worker’s Struggles against Displacement through Gentrification**  
Jenny Künkel (Goethe University Frankfurt, Germany)  
**Sellin’ it Sexuality and resistance among Scandinavian sex workers**  
Ida Kock, Department of Culture and Media Studies (Umeå University, Sweden)  
**When Event Spaces and Commercialised Sex Spaces Overlap: Gendered discourses of sex work and the Olympic Games**  
Rebecca Finkel & Catherine M. Matheson (Queen Margaret University, UK) |
| Room 6102 | **Negotiating Visibility and Spatiality: LGBT Pride Politics in Croatia and Serbia**  
Dragana Todorovic (Gender Equality Institute, Serbia) & Mima Simic (Lesbian Group Kontra, Zagreb, Croatia)  
**L’activisme sexuel dans la ‘périphérie’ européenne: le cas de Thessalonique, Grèce**  
Konstantinos Eleftheriadis, (European University Institute, Italy)  
**Palermo’s Gay Pride: a space in-between? Permeability and impermeability in a South Mediterranean city**  
Giulia de Spuches (Università di Palermo, Italy)  
**Travel metaphor and status of equal rights of men and women in Poland and Belgium.**  
Alekzandra Rataj, Dagna Skrzypińska (Uniwersytet Jagielloński, Poland) & Stephane Rutten (Katholieke Universiteit Leuven, Belgium) |
**FRIDAY 9th September**

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<td>1400-1600</td>
<td>Experiences of polyamory in Public Space: ethnographic self and alter-writing&lt;br&gt; Daniel Cardoso (New University of Lisbon) &amp; Paulo Jorge Vieira (University of Lisbon, Portugal)&lt;br&gt;&lt;b&gt;Equal Love? The mononormativity of sexual citizenship&lt;/b&gt;&lt;br&gt; Eleanor Wilkinson (University of Leeds, UK)&lt;br&gt;&lt;b&gt;Sexual citizenship at street-level&lt;/b&gt;&lt;br&gt; Phil Hubbard (University of Kent, UK)&lt;br&gt;&lt;b&gt;DiverseCity – Questioning recent Discourses on Diversity in the City&lt;/b&gt;&lt;br&gt; Nina Schuster (TU Dortmund, Germany)&lt;br&gt;&lt;b&gt;The geography &amp; exploitation of victims of human trafficking in Flanders, trends for the new millennium&lt;/b&gt;&lt;br&gt; Sam Geuens (UGent, Belgium) &amp; Patsy Sörensen (Payoke NGO, Belgium)&lt;br&gt; &lt;b&gt;Geography of sex trafficking flows in Europe: the role of Ukraine&lt;/b&gt;&lt;br&gt; Ganna Gerasymenko (National Academy of Sciences of Ukraine)&lt;br&gt; &lt;b&gt;The Making of the “East-European Porn Star”&lt;/b&gt;&lt;br&gt; Mago-Maghiar Ana (Babes-Bolyai University, Romania)&lt;br&gt; &lt;b&gt;Getting what you paid for? Relevance and antecedents of the breach of implicit contracts in commercial sexual exchanges&lt;/b&gt;&lt;br&gt; Stef Adriaenssens and Jef Hendrick (HUB - University College Brussels, Belgium)&lt;br&gt; &lt;b&gt;Queerness, Bodies and Affects: Shattering Political Spaces and Foundations&lt;/b&gt;&lt;br&gt; Slavco Dimitrov (Institute for Social Sciences and Humanities “Euro-Balkan”, Macedonia)&lt;br&gt; &lt;b&gt;The disciplinization of the mute body: Mechanisms of depersonalization and obliteration of the homosexuals in Bulgaria during socialistic regime&lt;/b&gt;&lt;br&gt; Gergana Popova (South-West University “Neofit Rilski”, Blagoevgrad, Bulgaria)&lt;br&gt; &lt;b&gt;The Power of the Visual for Intimate Democracy. The erotics and politics of gay and lesbian art in East/Central Europe&lt;/b&gt;&lt;br&gt; Dr Pawel Leszkowicz (University of Sussex, UK)&lt;br&gt; &lt;b&gt;Forbidden Issues in 19th Century Romanian Women’s Writings&lt;/b&gt;&lt;br&gt; Ramona Mihaila (Spiru Haret University, Romania)&lt;br&gt; &lt;b&gt;Queeriser l’expérience identitaire européenne. Pour une décolonisation des processus d’identification sexuelle.&lt;/b&gt;&lt;br&gt; Gianfranco Rebucini (CSPRP, Université Paris Diderot-Paris7, France) &amp; Marco Dell’Omodarme (ATER à l’Université Charles de Gaulle-Lille3, France)&lt;br&gt; &lt;b&gt;De l’occupation de l’espace à l’occupation de l’identité « gay » à --- Casablanca&lt;/b&gt;&lt;br&gt; Marien Gouyon (EHESS, LAS, France)&lt;br&gt; &lt;b&gt;Re-visiting the Porno-tropics: Construction of Masculinities at the interracial contact zone&lt;/b&gt;&lt;br&gt; Thomas Hendriks (Catholic University of Leuven, Belgium)&lt;br&gt; &lt;b&gt;Con-Temporal Peripheries: Disjunctions in space and time, knowledge and activism, between Central-Eastern European and Western sexualities&lt;/b&gt;&lt;br&gt; Robert Kulpa (Birkbeck College, University of London, UK) &amp; Joanna Mizielińska (Warsaw School of Social Science and Humanities, Poland)</td>
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<tr>
<td>1630-1800</td>
<td>Keynote: Queer views from postcolonial Aotearoa New Zealand&lt;br&gt; Lynda Johnston (University of Waikato, Aotearoa/New Zealand)&lt;br&gt; <strong>Keynote: Geography and sexuality in Brazil: spatial and subverting epistemological orders</strong>&lt;br&gt; Joseli Maria Silva (Universidade Estadual Ponta Grossa, Brazil)</td>
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**Room 6201**

**Queeriser l’expérience identitaire européenne. Pour une décolonisation des processus d’identification sexuelle.**

Gianfranco Rebucini (CSPRP, Université Paris Diderot-Paris7, France) & Marco Dell’Omodarme (ATER à l’Université Charles de Gaulle-Lille3, France)

**De l’occupation de l’espace à l’occupation de l’identité « gay » à --- Casablanca**

Marien Gouyon (EHESS, LAS, France)

**Re-visiting the Porno-tropics: Construction of Masculinities at the interracial contact zone**

Thomas Hendriks (Catholic University of Leuven, Belgium)

**Con-Temporal Peripheries: Disjunctions in space and time, knowledge and activism, between Central-Eastern European and Western sexualities**

Robert Kulpa (Birkbeck College, University of London, UK) & Joanna Mizielińska (Warsaw School of Social Science and Humanities, Poland)
**SATURDAY 10th September**

**0900 - Room 6306**

**0945 - Keynote:** Learning from Leiden: City-Twinning and the Production of Transnational Solidarity in Lesbian and Gay Politics
Jon Binnie (Manchester Metropolitan University, UK)

**0945 - Coffee break**

**1015 - Room 6306**

**Gender critiques within December 2008 Athens riots**
Konstantinos Eleftheriadis (European University Institute, Italy)

**Sexuality and Gendered Activism: The Reconstruction of Spaces in Tel Aviv-Jaffa, Israel**
Chen Misgav (Tel Aviv University, Israel)

**The Impact of Gender Differences in Hostile Attitudes Towards FTM and MTF Trans Individuals**
Dilara Çalışkan (Istanbul Bilgi University, Turkey)

**Room 6303**

**Sex work in the City: A Geographical Examination of the City of Lagos**
Femi Agholor (University of Ibadan, Nigeria)

**Community-based perceptions of lap dance clubs and licensing laws.**
Joanne Mitchinson (University of Kent, UK)

**Gli ombrelli rossi sono tornati. La vittimizzazione criminalizzante della prostituzione in Italia**
Cesare Di Feliciantonio (Focus-Casa Dei Diritti Sociali, Italy)

**Room 6102**

**Organized panel discussion:** Challenging hegemonic knowledge in geographies of sexualities
Inputs by Jan Simon Hutta, Paulo Jorge Vieira, Marianne Blidon & Robert Kulpa

**Room 6201**

**Queer Geography of Czechia: Heternormativity of Space**
Michal Pitopák (Charles University, Czech Republic)

**What spaces exist for queer youth? On institutional discourses and regulatory imaginations**
Julia de Montigny (Concordia University, Canada)

**Negotiating heteronormativity: Rural youth, sexuality and nightlife in Belgium**
Maarten Loopmans (Katholieke Universiteit Leuven, Belgium)

**1145 - Room 6306**

**Closing discussion & future directions**
Keynote: The queer time of creative urbanism: Family, futurity and global city Singapore
Natalie Oswin (McGill University, Canada)

Queer time has no future. It is stranded in a state of arrested development, a hopeless drag on teleological narratives of heteronormative reproduction. Various queer theorists have critically responded to this dominant cultural logic by advocating political projects that embrace asynchrony and envision alternative queer futurities. This essay lifts such arguments from their US point of reference and puts them to work in Singapore. Here, a drive to attract ‘foreign talent’ as a cornerstone of the city-state’s ‘global city’ project is linked to significant changes in sexual citizenship over the last decade. Most obviously, efforts to shake off an authoritarian image and foster a creative economy have lead to the liberalization of the government’s approach to public expressions of homosexuality. Yet discriminatory legislation and policy that fundamentally excludes and marginalizes lesbians from full citizenship has been maintained and thus tolerance for the sake of the development of talent has not disrupted the rhythm of straight time. Further, ‘foreign workers’ in the construction and domestic service sectors are stranded in a heterotemporality that is queered via regulatory mechanisms that render them permanently transient and outside naturalization (and normalization). Through a coercive politics of constrained im/mobility, Singapore’s alien surplus labour force is set on an alternative developmental path that precludes intimacy, love and familial connection. For these, and other ‘queered’ figures, the present is not enough and the advancement of a critical queer approach to developmental time is necessary to begin to undermine an illiberal politics of pragmatism.

Class, space and time in Dutch sexual nationalism
Paul Mepschen (University of Amsterdam, Netherlands)

This paper examines Dutch sexual nationalism. Discourses of sexual progress have offered a vocabulary for the critique of Islam, an idiom that renders Muslims (and other (post)migrants) knowable and produces them as objects of critique and control. These rhetorics have been key to how the Dutch far right defines itself; constitutes ‘autochthonous’ imaginaries; and renders a new kind of nationalist, populist politics possible, but these discourses have salience beyond the far right. What connects divergent articulations of sexual nationalism is its temporal logic. Certain notions of autonomy, emancipation and secularism are equated with “modern” Dutch culture and with progress, whereas migrants are framed as “backward”. I will argue that sexual nationalism must be understood in relation to what is referred to and represented as the “spatialization” (in certain urban areas) and “ethnicization” of urban poverty and social marginalization. Social problems have become reframed in terms of a clash of cultures, while the alleged lack of cultural integration of migrants has become restyled as an index of social problems. This discourse thus equates social inequality and marginalization with cultural backwardness and produces poor migrants in urban communities as cultural and temporal others who can and must be managed, disciplined and “emancipated”.

Practicing exclusion while professing human rights: discourses on LGBT asylum in the UK
Thibaut Raboin (University College London, UK)

LGBT asylum rights have become one of the most contentious aspects of asylum in the British public sphere and cases have increasingly been brought to public attention in recent years. These cases exemplify the continuous formulation of LGBT asylum as a social problem, which is situated at the intersection of LGBT human rights with today’s exclusionary politics of asylum. This paper will use the tools of critical discourse analysis to investigate the contradictory relationship that these two trends maintain, in particular in governmental and activists’ speeches. Discourses about LGBT human rights have gradually developed to become a partially settled and fixed set of discourses, with its accepted figures, narratives etc. In many respects these discourses have partaken in the configuration of certain forms of “homonationalism”, to the extent that queerness has partly become integral to the West’s self-perception as modern. At the same time, governments show great concern over the management of asylum: emphasis is put on its reduction, with insistence on “bogus” asylum, on being “soft-touch” and on deportation.

Homonational discourses and asylum both rely on the depiction of the barbarism abroad. This paper will investigate how, despite this, these discourses are annulled at the moment of their enunciation for the purpose of asylum’s machine of exclusion. It will demonstrate how the current focus on LGBT applicants’ “credibility” can be analysed as a direct consequence of this uneasy relationship. Finally, this paper will try to map out the tactics available for activists to help asylum applicants, by either relying on homonational discourses, or diverting from them.
“Pink Embassies” and peripheral citizenship: new European containments of Islam through sexuality
Shannon Woodcock (La Trobe University, Australia)
The first “Pink Embassy,” funded by the Dutch Ministry of Foreign Affairs and COC Netherland was founded in Albania in 2010, and claims, in the words of the Albanian male project manager to be ‘like a country embassy for it’s citizens, an embassy for LGBT Europeans’ (Altin Hazizaj 2010). The first of a projected series of funded Pink Embassies for countries perceived as Islamic on the periphery of Europe, the organisation’s primary focus is public education and agitation campaigns for LGBT rights. These campaigns rely on a group of young people making themselves visible within the established L, G, B and T categories, containing pre-existing dynamic queer communities with much more complex identifications and structuring a community where white men hold all paid and public positions, and women and other non-normative gender and sexual identities are displaced and, in the case of the individuals Pink Embassy uses as their “T for Transgender,” physically controlled. Ironically, Albanian members articulate the Pink Embassy for what it is – the latest wave of ‘religious’ fervour (as it was with the Ottoman mass conversions to Islam) to which conversion promises a chance of material gain – in this case, the chance of access to Europe under the rubric of LGBT claiming citizenship rights from ‘human rights.’ This paper explores not only what European sexual, racial and religious identities are contained and prioritized in the Pink Embassy, but asks therefore how the promise of citizenship, the Embassy ‘like a country for LGBT people’ without an ambassador, is in fact a functioning representation for the logic of all European Union ‘human rights’ structures in the eyes of those policed at the peripheries of European borderlands.

Debanuj DasGupta (The Ohio State University, USA)
The politics of “differential consciousness” and “Queer Diasporas” as elucidated by Chela Sandoval and Gayatri Gopinath respectively, has come to define a large terrain of feminist and Queer organizing (often loosely defined as “US third world feminisms” and “Queers of Color” critique) in the US/West currently. In this article I deploy these key concepts to illuminate the resistance mounted against neoliberal citizenship discourses by Lesbian/Gay/Bisexual/Queer (LGBTQ) identified (im)migrants of color in the US. I will situate the conflicts and agreements generated during the drafting of the first national “Queer and Transgender Vision Statement on Immigration Reform in the US” within a range of rhetorical frameworks which exist within both the transnational (im)migrant rights and LGBTQ rights movements. Claims to sexual and economic citizenship (marriage, rights of taxpaying citizens) within the neoliberal state structure is the dominant trope within both movements, along with the trope of ‘family reunion’ (rights of US citizens to sponsor their immigrant partners, protection of the heteronormative immigrant family). In conclusion, I contend that within the migration patterns, organizing rhetoric, and community organizing strategies of LGBT (im)migrants of color lie possibilities of disrupting neoliberal security regimes and tropes of sexual citizenship.

Organized session: The Territorial Networking of Sex
Emmanuel Jaurand, (Université de Paris-Est Créteil, France) &Laurent Gaissad (Université Libre de Bruxelles, Belgium)
Grounding on contrasted ethnographic fieldworks, this panel wishes to discuss the social nature of sexual territories, the role of publicity or secrecy, and the relevance of scales and rhythms of mobility when dealing with the contemporary transformation of sexual selves and cultures. The notion of territorial networking of sex will be examined in the light of diverse symbolic and material forms of circulation through spaces and norms, in urban and rural contexts, either briefly and in an illustrative way through the introductory presentation of the panel or in more detailed accounts of on-going doctoral and post-doctoral research: the fieldworks are ranging from the agency of secret men-to men sex in rural South of France, transnational careers of Algerian transvestites sex workers in Marseilles, interurban gay circuit parties in Western Europe, women informal sex work in urban Morocco, black gay men cruising on the internet and in the city of Brussels, naked gay bodies and sociability or patrimonial perceptions of sexualized beaches. In each case, the moral frame of public action (urban, educational, medical, judicial, or environmental) will be debated. The panel is open to more contributors.
“Girls Who Go Out”: Understanding Sex/Love/Money Exchanges in Urban Morocco
Mériam Cheikh (EHESS, France & Université Libre de Bruxelles, Belgium)
In a context of social transformations, sexuality and gender relations in Morocco are themselves experiencing changes. Thus far, these transformations are not openly assumed and accepted. However, the intensity of extra-marital practices is undeniable and they are probably correlated to the spectacular wedding rate decline. Many unqualified young women or girls are experiencing an extended single status as, in the context of lack of jobs, a long period of unemployment that lead them to the intimate economics field. Tightly linked to the economic area of entertainment services where intimacy gets tangled up with, those girls go out for different reasons: hustle and/or find love and a husband. The search takes place in a history of interurban and infra-urban mobility. Analyzing this takes one to observe the spatial itineraries as well as the social careers the young Moroccan girls are drawing. From city to city, from house to house, far from the family, they construct the individualized feminine identity of the unmarried young girl: a somewhat controversial identity for those precarious girls regardless their sex-work or financed love affairs. They cannot legitimate themselves by the wife or salaried employee statuses. Nevertheless, their spatial existence, for instance through the rooms they rent alone or in groups in different Tangier downtown quarters, means more than a mere presence but the emergence of a new suburban feminine category bodily, sexually and statutorily insolent. This category plays between secrecy and assumed visibility depending on the urban social and concrete spaces.

Public Spaces of Black Gay Sociosexual Visibility in Brussels
Koessan Gabiam (Université Libre de Bruxelles, Belgium)
The emerging visibility of black gays in Brussels leads to question their accessibility to the local gay scene and to map their daily sociosexual environment beyond the boundaries of the recreational, commercial and political LGBT settings. In the scarcity of dedicated literature (Doyal & al., 2008), it is moreover important to account for the mobility at stake in their contrasted spatial and cultural uses of the city. Our ongoing observation focuses on material and virtual spaces of social and sexual encounters used by and among black gays in the European capital and allows to discuss not only the intersectional construction of their relation to the local gay communities, but also the development of a sociosexual men-to-men black network. Basing on preliminary data collection on Internet and recreational (discos, bars, sex-clubs, saunas) or NGO venues, this paper therefore proposes to examine on the one hand the sociocultural, economic, generational, gender and sexuality aspects of spatialized gay interactions – i.e. their degree of diversity or segregation. On the other hand, it highlights the consistency, the local and transnational geographical scales, and the range of utility or resources of black gay networks in a multicultural city like Brussels.

Naked Bodies and the Fabric of Territories. The Case of Gay Beaches
Emmanuel Jaurand, (Université de Paris-Est-Créteil, France)
This paper considers the ambiguity of territorial gay uses focusing on their double interpretation as those of a socially marginalized group resisting dominant sexual standards and as the creative sign of an original and autonomous subculture. The naked body perfectly illustrates these two intimate dimensions: specialized travel guides and magazines promote the image of monosexualized togetherness and of exposed bodies by a particularly constructed (in the eye of gay artists and writers) Mediterranean seaside for Northern Europeans. The naked body as a truism of the gay beach raises a series of questions: to what extent does it break with society dominant codes or even legal standards – in the case of unauthorized nudity? Are the values of the gay tribe on holiday those of a collective transgression founding the free body as an emblem of resistance? Furthermore, following Gide’s Immoralist (1902), can total nakedness allegorize the end of identity shame, and of at least a part of every gay’s intimate itinerary of dissimulation? The collective and reciprocal naked body’s exhibition shall of course also be analyzed in terms of value on the sexual market, and metonymically mean one’s availability for local sexual interactions. If gay visible togetherness during the holiday can be seen as a validation of identity, the practices involved consequently lead us to discuss the significance of such collective appropriation and production of space.

Heritage and Desire: Cruising-for-Sex in the Grand Travers Dunes
Christelle Audouit (Université de Lille, France), Laurent Gaissad (Université Libre de Bruxelles, Belgium)
In the context of a European project (LIFE LAG’ Nature, 2009-2013), surveys on social uses and appropriation of natural spaces for recreational purposes on the Languedoc-Roussillon coastline (South of France) estimated population number and mobility on the spot, and the diversity of impacts generated on the environment, to ultimately design recommendations to reduce them. A single methodology was used for the Environmental Perception surveys (accessibility, landscape, motivations, etc.) in the Grand Travers Dunes in Canon, 15 km SE of
Montpellier top gay cruising-for-sex location, one of the five fieldwork sites, with a comparative interest between this site and other lagoon or dune sites studied. We also compared results not only between expected uses of the seaside (e.g. family / leisure) and cruising-for-sex, but also between different cross-categories of sexual users of the site in both space (beach / dune) and time. This latter aspect of spatial uses and appropriation will particularly be discussed in this paper: contrasted networks of men cruising-for-sex identified on a daily and on a seasonal basis lead to further question the urban / rural aspect of gay men’s relation to the Grand Travers Dunes, and to account for their environmental point of view from a generation to the other. Likewise, observing the institutional actors of local public environmental management is instructive enough to evaluate the role of their representations and attitudes towards “undesirable” attendance in the contemporary framing of protected natural areas (Natura 2000).

THURSDAY 8TH SEPTEMBER

THURSDAY 8TH SEPTEMBER - ROOM 6102 - 10.00 / 12.00 SESSION 3

City as Geography of Desire: Negotiation among Gay Men in Istanbul
Doğu Durgun (Sabancı University, Turkey)
This paper analyzes the spatial negotiation among gay men living in Istanbul, and investigates its relation with community, heteronormativity, class, family, femininity, masculinity and traditional/modern construction of homosexualities, in the light of data collected from gay dating sites, forums, gay bars and clubs, gay guides and in-depth interviews conducted with some gay men.
Gay bars and clubs open identity spaces in which different homosexualities are performed. These identities are shaped by various dynamics of masculinity, femininity and class perceptions existing in Turkish society. The performance of culturally intelligible norms proliferate possible sexualities, and provide for various tactics in the course of negotiation. This performance is based on the reproduction and manipulation of cultural matrix, and reproduces hierarchical relations existing between sexes and classes. This reproduction emerges especially when one investigates the inclusion/exclusion practices of the venues. Furthermore, this hierarchical order is not only reproduced in each place, but also among these places. On the basis of narratives, one can argue that different homosexualities tend to perceive gay bars and clubs in different ways, and socialize themselves in separate sites. However, this separation should not only be considered as a reflection of social distinctions. City works as geography of desire in which different places offer different “pleasures and experiences,” and helps gay men use the space in an efficient way while searching for partners. Therefore, to some extent, venues can be considered as spaces in which traditional/modern, masculine/feminine, class and ethnicity become integrated, and works as a driving force of efficient negotiation and bargaining.

The Gay Village in Montreal: the construction of a heterotopias
Charlotte Prieur (Paris-Sorbonne University, France)
In a cultural analysis perspective, my presentation speaks about the link between places and norms, and deals more precisely with the normativity of space as a qualifying and discriminatory process. I would first expose the theoretical and empirical hypothesis surrounding Foucault's concept of heterotopias, exploring its possibilities and limits when applied to the “Gay ghetto”. Then, to the contrary of many French discourses which set apart gay neighbourhood, I pose that the so-called gay ghetto’s is a hetero-centered projection, but that it intrinsically called for openness to the world as well as a call for the expression of differences within.
Three points thus need to be developed. The first is that Gay neighbourhood, when defined as “other space” limits the comprehension of the inside, and inside out cultural and social processes that make this place a particular place. Second, I want to point out that the place normativity is a more pertinent parameter to show that gay neighbourhood is a place where sexual and gender norms are subverted or transgressed, but that it is at the same time crossed by larger social and cultural norms, which anchor it to the specific world it thus participates to. Third, despite the fact that gay neighbourhood cannot escape the hetero-centred pressure, the interplay of queer and competitive normativities within the place clearly shows that qualifying it as “gay” is, to say the least, simplistic.
My demonstration will be backed by the results of an ethnogeographic research of the Gay Village in Montreal. Certainly the fastest-growing “gay place” in North America, if not the biggest, it is, on one hand, redefining its normative relation to its world, while on the other, many queers normativities are struggling and the negotiation of public (street, festival) and private (bars, disco) spaces are at stake.
Heterotopias and Constellations In (and Beyond) the Neighborhood. Lesbian and Gay Spatialities and Everyday Life in Lisbon
Paulo Jorge Vieira (University of Lisbon, Portugal)
This paper is based on a feminist participatory ethnography in queer space in Lisbon (Portugal) and will discuss the way as 'queer spatiality' is constructing by gay and lesbian in their everyday life as a foucaultian heterotopia. This process is a 'other space' of contellations belonging for lesbians and gays based in their spatial practices and discourse in this everyday life in cruising areas and nightlife neighborhood, but also em others spaces of the city. As a city marked by an heteronormative absence in the practices of urban politics and policy Lisbon is a urban scene where this heterotopias of belonging reinforce the importance of visibility and of citizenship, especially ‘sexual rights’ and ‘the right to the city’, in the practices and discourses of gay and lesbian in urban space.

Provincial Gay Life: rethinking ordinary homosexualities and ordinary cities from the English Midlands
Gavin Brown (University of Leicester, UK)
This paper rethinks the geographies of gay male life from a provincial perspective. It engages with recent debates about 'ordinary cities' from urban geography to consider the development of 'ordinary homosexualities' outside metropolitan urban centres. In doing so, it extends and reconceptualises the growing body of work on the geographies of sexualities in suburban and rural spaces, and decentres the place of metropolitan centres (such as London) in geographical studies of gay social, cultural and political life. Drawing on oral history recordings and archival material from the mid-1970s to the present, this paper sketches the complex and contradictory geographies of gay life in Leicester, a medium-sized regional city in the English East Midlands. Leicester contains one of the oldest gay bars in England, its local gay telephone advice line was the first gay community organisation to receive national government funding in the UK, and local activists played a key role in challenging police entrapment operations in public sex environments that had a national impact. Entwined with these progressive (and often outwardlooking) developments, the city’s gay scene and support networks have sustained a distinctly provincial and parochial habitus, that can be highly conservative, and which seems queerly at odds with the cosmopolitan outlook of metropolitan gay life. This paper attends to the complex urban and regional social and political geographies of Leicester and the East Midlands to understand these contradictions; and offers new theoretical insights into the development of gay life in ordinary cities as a result.

Organized session: The Ethics & Politics of Globalising Sexualities
Tom Claes (Ghent University, Belgium) & Paul Reynolds (Edge Hill University, UK)
In his pioneering work Global Sex (2001), Dennis Altman argues that “changes in our understandings of and attitudes to sexuality are both affected by and reflect the larger changes of globalization,” and he adds that “[i]ncreasingly sexuality becomes a terrain on which are fought out bitter disputes around the impact of global capital and ideas.” Globalization processes change our sexual lives and influences the social organization and meanings of sexuality, creating new opportunities and benefits, but at the same time also leading to new dangers and wrongs. ‘Global sex’ stirs up controversy and poses challenges to our ethical and political sexual thinking and acting. Sexuality lies at the core of how we live our lives and of modernity. This is no different and perhaps even more so in a globalizing world. The globalization of sexuality debate is of crucial importance to the project of formulating an emancipatory sexual ethic and politic. Sexual ethics forms the basis not simply for analyses of the vagaries and ills of contemporary moral values, legal rules and political and cultural discourses on sexuality; it allows us to explore and creatively imagine and further better values, discourse and rules in more enlightened societies. This is, by its very nature a political process – a sexual politic. The sexual is political and just as sexual politics should be enriched by emancipatory ethical thinking, a global sexual ethic should connect with contemporary global sexual activism, politics and practices aiming at the realisation of sexual equality and justice. Feona Atwood rightly argued that there is a tightrope to be walked between the models we can make and the (sexual) futures we can imagine. But the ante, so it seems, is upped, for morality and ethical thought are fundamentally embedded in the ways of life they are practiced in and if globalization has fundamentally restructured human ways of sexual living and is deeply affecting our worldview we will have to think through our old and, perhaps, tired sexual ethics.

Sexuality, Globalization & the Future of ‘Sexual Ethics’
Tom Claes (Ghent University, Belgium)
Recent developments in the wake of the globalization of sexualities can and should reorient contemporary (western) sexual ethics. Recently, Parker et al. (2004) have claimed that “transnational public health and human rights
discourses, and social movements concerned with gender inequality and the oppression of sexual minorities, have influenced the field of sexuality research.” In this paper I argue that a sexual rights and health agenda, realized in and through global sexual activism, should reorient sexual ethics as well. I start with a review of some of the main issues and themes as can be found in contemporary (western academic) sexual ethics. The de facto morality of sexual consent is credited with a valutational and a normative deficit. Next, I will document and evaluate, using Ritzer’s model of globalisation, the ethical significance of recent thinking and global activism on sexual rights and health. Following up on this I will show how this sexual rights and health agenda can remedy the deficits mentioned earlier and enables us to formulate and safeguard an emancipatory as well as pluralistic outlook on how ethically to deal with and think about global sexual issues and the diversity of sexual repertoires, identities, relationships, meanings, etc. Further development of the notions and formulations of sexual rights and health is called for – from tools for the prevention of harm, to levels and ideals for positive and emancipatory sexual empowerment. Recent thinking and developments concerning ‘global sexual citizenship' can bolster these developments. I will also discuss some of the mechanisms (e.g., Benhabib’s ‘democratic iterations’ and Kurasawa’s notion of human rights as practices) that frame and canalize these ongoing processes. I conclude with a SWOT analysis of the proposed model, reviewing issues like universalism, (ethical) imperialism, traditionalism, religion and culture.

Globalisation and sexual diversity
Rudi Bleys
The phenomenon of globalisation manifests itself on the level of sexual diversity. Not only are ‘local’ variants of sexual diversity being ‘translated’ in terms of LGBT identities. Conducive to this are (g)local and global LGBT activism as well as the changing international and supranational context of human rights, citizenship and fight against discrimination. At the same time, however, we note some fields of tension, that interrupt the teleological narrative of progressive emancipation and liberalisation: sexual identity vs. cultural identity (which trumps which?); (g)local vs. global; minimal (politic of indifference) vs. maximal (politic of difference). The genesis of a global ethical framework relates awkwardly to ongoing projections about corporeality and embodiment, potentially leading to new ways of exclusion.

Some Thoughts on The Spatiality of Sexual Citizenship: The Scope and Limits to Sexual Citizens
Paul Reynolds (Edge Hill University, UK)
In this paper I want to offer some thoughts on the spatiality of sexual citizenship, and in particular reflect on the sense in which a spatial analysis of sexual citizenship brings to bear on some of the scope and more particularly limitations of the idea of sexual citizenship. I should like to do this by exploring three interrelated spatialities:

- The spatial as local and global, and the dialectics of sexual politics and citizenship developed with the ‘Western’ - North American, European and Australian - contexts by both the different spatial organization and regimes of legitimacy of diverse sexualities and the different degrees of legitimacy and pathology in the ‘Global South’. The general point here will be that both difference and pathology have an impact on sexual citizenship manifest in the ‘West’ and betrays the weakness of the politics of recognition and equality that typifies that citizenship form.

- The spatial as culturally representational, where the geographies of sexuality – where diversity and difference map onto urban spaces and characterize particular locations – the red light districts in Amsterdam or Hamburg, SoHo in London, the Gay Village in Manchester or the Castro in San Francisco – provide a basis for understanding the geography of sexual citizenship and reinforce its weaknesses – its representational character based upon ‘ghettos’, commodified zones, marginal urban space and the transience of sexual space.

- The spatial as the geography of the body, where the inscription of body and the placing of bodies in juxtaposition with spaces present representations and articulations of sexual visibility, legitimacy and pathology. The juxtaposition of bodies, things and buildings provides narratives of the space for sexuality in shared and intimate places and a means of assessing the relationship between sexuality and legitimacy in respect of the prohibition, permission or regulation of sexuality and sexual expression in both private and public spaces.

Each of these areas is a research area in itself – but the main purpose of this paper is to show the dialectical relationship between the three and the way in which the different spatialities speak to the scope and limitations to sexual citizenship.

It’s not about a them and an us’- LGBT activism beyond oppositional politics
Kath Browne and Leela Bakshi (University of Brighton, UK)
The equalities landscapes of the UK have changed significantly from the ‘looney left’ discourses of the late 20th century to the Equalities Act 2010. In an era of funded support for LGBT equalities (until 2010), LGBT community political activism is not only or always about protest and resistance. Rather, voluntary and community groups can
seek constructive and collective ways forward. The paper uses the participatory research Count Me In Too, which examined LGBT lives in Brighton & Hove, to explore activisms that exceed the ‘enemy/ally’ dichotomy. Where the ‘maturity’ of LGBT activists, as well as particular political landscapes, can ask for a different way of working, progressive social change may not be found solely in resistance. There may also be transformative potentials in compromise, partnership working and ‘open doors’. This, however, does not negate the perceived need to ‘kick in doors’ that remain shut, exclusionary and othering. LGBT activists can be ‘insider activists’, that is people who are politically active both inside and outside the establishment, working with and for the services that they, and their LGBT activist colleagues, continue to lobby, critique and shout at. The experiences of ‘insider activists’ contest the boundaries of them/us and activists gain power through ‘being heard’ within these frameworks, yet there are costs to existing in such a role. The paper thus offers insights into the possibilities and limits of activism that operates through partnership working in the ‘gay city’ of Brighton & Hove.

Organized Session: Queer China’s Challenge to Western Sexuality Paradigms
William Schroeder (University of Manchester, UK)
Scholarship on LGBTQ identity, politics, and community in Chinese societies (the People’s Republic of China, Hong Kong, Taiwan, and the Chinese global diaspora) provides considerable challenges to paradigmatic western truth claims about human sexual diversity and sexual and gendered meanings -- in the past, present, and the desired future. This panel presents a variety of cutting-edge research on queer and LGBT cultures and their impact in Chinese societies. Presenters seek to challenge conventions in western LGBTQ academia and activism by developing and using methodological and theoretical insights from the now ample body of scholarship on queer China and to upset the stability of self-referential and hegemonic Euro-American approaches to sexuality as refracted through questions of neoliberalism, globalism, capitalism, and queer geography. China as cultural, epistemic, and imaginary space offers a productive lens through which to re-think and provincialize the (post)modern Western canon of knowledge concerning sexuality.

‘Queer Comrades’: Gay Identity and Politics in Postsocialist China
Hongwei Bao (Goldsmiths, University of London, UK)
This paper discusses gay identity and politics in contemporary China -- also known as postsocialist China (1979 to the present) -- with a focus on the use of the term tongzhi (‘comrade’) in the mainland Chinese context. Originally a term of address indicating communist camaraderie during the Maoist era (1949 to 1978), the term tongzhi has recently been used in the Chinese-speaking world to refer to non-heteronormative sexualities. From ‘comrade’ to ‘queer’, shifts in the meaning of the term tongzhi reflect changes in subjectivity and governmentality. This paper examines the how and why of these changes and discusses what they explain about power, governmentality and subject-formation from the Mao to the post-Mao period. More important, instead of seeing the two subjectivities as binary opposites, this paper focuses on continuity, revealing residues of socialist passion in the context of sweeping neoliberalism in contemporary China. The paper argues that the socialist ‘comrade’ subjectivity has not vanished; rather, it resides in the new ‘queer’ subjectivity of the postsocialist condition and spectrally disturbs dreams of global capitalism and transnational liberalism. This paper also asks what tongzhi means to transnational LGBTQ movements and queer studies. By weaving together queer texts from the Chinese-speaking world and queer public events in mainland China in recent years, this paper suggests a rethinking of the socialist legacy in contemporary leftist politics and a rearticulation of the sexual and the political.

Between Derision and Recognition: Queer Difference in the Chinese Public
Elisabeth L. Engbretsen (University of Helsinki, Finland)
The degree of visibility and proliferation of same-sex — tongzhi — identity and community in postmillennial mainland China is unprecedented. The principal question discussed in this paper is, To what extent do tongzhi visibility and public participation translate into tolerance, recognition, and equality for sexual minorities? The paper suggests that tongzhi minorities are tolerated as a minority culture as long as they may be assimilated into a dominant norm that pertains to contemporary desires for a modern and de-politicized lifestyle based on post-socialist urban cosmopolitanism. In this way, the difference that tongzhi difference makes, so to speak, is minimized; tongzhi difference is relegated to the domains of lifestyle, consumerism, and popular culture. At the same time, the pre-existing and dominant discourse of tongxinglian (the medico-scientific term for “homosexuality”) ensures a continued emphasis on homosexuality as a medical-scientific condition, divorced from collective culture and social membership. Through these two dominant discursive paradigms, tongzhi identity and culture appears categorically split from the
political sphere, in principle excluded from political risk and legislative protection. However, tongzhi culture in practice blurs the rigid public/private distinction and the tongxinglian paradigm in its creative production of alternative social spaces and discourses. Tongzhi semi-public discourse and temporal space provide and produce corrective, validating knowledge about sexual difference and cultural modernity and generate real possibilities for positive change and meaningful recognition in the longer term.

Androgynous Masculinities, Queer Sexualities and the Remasculinization of China
Derek Hird (University of Westminster, UK)
This paper explores the significance of shifts in Chinese men’s sexualities and masculinities in the context of rapid and large-scale socio-economic transformations in contemporary China. The emergence of androgynous masculinities and queer sexualities has prompted warnings of a crisis of masculinity from some quarters, but celebration of a sexual revolution from others. Yet despite the increasing prominence of male sexualities and masculinities that challenge heteronormativity and previous models of manhood, in recent years sexual practices that reinforce heterosexual male dominance -- such as widespread prostitution and the keeping of mistresses -- have become increasingly interwoven with business and social practices. Despite the trend towards diversity, androgynous masculinities and queer sexualities still have to negotiate various inequitable discourses of gender and sexuality circulating globally and locally.

This paper’s primary sources include semi-structured interviews with Chinese men of diverse backgrounds conducted in Beijing from 2005-11, as well as texts from various media. The paper examines how transnational and local flows of ideas, practices, bodies, goods, capital, and so forth constitute these men’s sexual subjectivities, practices and relationships in domestic, corporate and leisure arenas. The paper concludes that the current ‘neoliberal’, market-oriented political-economy of China is fostering a pluralization of what may appear as competing masculinities and sexualities, often facilitated through consumerist means and accompanied by a rhetoric of self-expression. Yet, at the same time, these very processes of individualization and privatization have contributed to the re-entrenchment of men’s power and privilege in post-Mao Chinese society, including in spheres of sexuality. The paper therefore suggests that androgynous masculinities and queer sexualities in today’s China cannot be considered in isolation from a ‘remasculinization’ process that works to maintain and increase men’s sexual and gender dominance.

The Anthropology of Queer Similitude in Contemporary Urban China
William Schroeder (University of Manchester, UK)
As queer and sexuality studies move beyond their US and northwest-European origins, scholars working outside these geographic areas struggle to determine the best way to give voice to their communities of study. In doing so, western theorists and researchers have tended to celebrate difference and foreground radicalism, which may not always allow them to tell the whole story, especially of queer communities in places like the People’s Republic of China. Based on ethnographic research conducted in Beijing, this paper follows paths laid out in the anthropological scholarship on queer life to argue that a finely tuned attention to similitude can lead to productive theories of contemporary global queer movements. Local claims of universalism, rather than particularism, sometimes do the work of consciousness-raising and community-building that encourage queer Chinese people toward self-determination. These claims do not portend homogenization but place Chinese queer subjects within the affective sphere of the globally queer.

Peripheral and Queer:-Study over same-sex intimacy in pre-modern Finnish countryside
Sandra Hagman (European University Institute, Italy)
In my paper, I will lead the reader to triple periphery by studying homosexuality in Finnish rural communities in the beginning of the twentieth century. Firstly, Finland was in periphery of Europe, and very much outside of the circulation of new European discourses on homosexuality. Secondly, rural sphere is peripheral, as homosexual culture has been studied and understood as an urban phenomenon. Thirdly, homosexuality itself was really much in margins, if we consider its almost nonexistence in Finnish cultural understanding at the time.

However, same-sex intimacy existed. In this paper I will trace how were these relations understood, explained, and lived through in Finnish backward countryside. Sources are court case documents of same-sex fornication trials tried in Finnish rural courts along the period of 1904-1921. The trials were social gatherings were all together dozens of villagers put in words their perception of same-sex intimacy.

We will see that homosexual practices were rather common and meaningless in rural communities. Homosexual practices were not culturally motivated: they were not categorized, nor did they entangle with aspects of shame, sin, or masculinity. Court cases show that within the framework of ‘normal’ sexuality took many different forms, bodies were not privatized nor were men or boys possible victims of sexual violence.
The whole notion of meaninglessness combined with commonness brings us to queer theory. What are the strict sexual categories for and who benefits from them?

The Erogenous Zone of Queer Europe: Male Homosexuality in Liberal Italy
Maya De Leo
The paper will analyze, from a cultural history perspective, a set of different voices describing a clear link between Liberal Italy and male homosexuality from the last decades of the 19th to the first decades of the 20th century. A variety of sources (correspondence, anthropological and juridical essays, newspapers), will be analyzed to shed light on the complex interaction between different levels and spheres of the Italian and European culture at the fin de siècle.

More in particular, the paper will focus on the processes of construction and diffusion of a long-lasting topos, which describes both Italy as an exotic “paradise” for the fin de siècle homosexual tourism and Italian males as subjects “naturally” inclined to homosexual acts and prostitution. Scholars such as Aldrichs have investigated the diffusion of this topos, but its consequences in the social, cultural and political construction of the Italian male homosexual identity, still need to be considered.

In fact the Italian male homosexuality, in this context, is paradoxically erased, whereas it is affirmed a “pre-modern” male sexuality, perceived as remarkably immodest and indiscriminate.

The analysis of the sources will be focused on the “two-way glance” on Italian male homosexuality: comparisons will be made between foreign voices representing Italy as a dangerous but attractive “erogenous zone” of Europe and Italian responses, ranging from the denying of the Italian male homosexuality to its assertion.

East and West in the Discourses on Sexuality in Bulgaria (1944-1989)
Rumyana Taneva Georgieva & Zdravko Asenov Kameno, (Sofia University &, Medical University Sofia, Bulgaria)
Our aim was to investigate the existing discourses on sexuality in the years of the former Communist/Socialist regime in Bulgaria (1944-1989). In order to reconstruct the attitudes towards the topic in question we analyzed articles in popular journals, most of which were devoted to health.

In the late 40’s all “western” influence was already considered menacing for the communist society and most sexual “perversions” were by no means attributed to the capitalist countries as well. In this way sexuality seemed to follow a certain path through the world map and moral acceptance of that time.

Prostitution and venereal diseases were explained as something external to the communist society. The official discourse on sexuality insists that sin bears geographical dimensions, referring off course to deeper political agenda. Fashion is the main suspect for subversive implied sexual meaning and an article from the 60’s tries to cast blame on short skirts for increased pulmonary morbidity.

In the years before the crash of the regime in 1989 the dynamics changed dramatically and the discourses on sexuality began to multiply leaving more and more behind this Western/Eastern dual division.

Far from the Space of Tolerance: the Moral Geography of Postsocialist Homophobia
Hadley Z. Renkin (Central European University, Hungary)
It has long been recognized that sex and sexuality have been central to ethnographic constructions of exotic Otherness, and key indices for the justification of European and North American colonial domination in many parts of the world. Similarly, historians of Eastern Europe have noted that the region has historically served as a critical space for Western European Orientalist projects which distinguished the Western metropolitan Self from its imagined, inferior Others, in ways also fundamentally connected to imperial and colonial projects. More recent scholarship has drawn attention to newly-emergent forms of European “Orientalism,” tying them to the changing shape of relationships between Western Europe, the European Union, and postsocialist Eastern Europe. In this paper I draw these analyses together to examine media and scholarly discourses surrounding the recent dramatic upsurge in postsocialist homophobia. Focusing on the specific discourses which have coalesced around the topic of homophobia in Hungary, especially in the wake of violent attacks by anti-gay groups on the Budapest Pride March in 2007, I argue that dominant interpretations of such events constitute a newly visible, public homophobia as a problem which reinscribes a particular moral and temporal geography on Europe, thus reinforcing long-standing boundaries between a bad “East” and a good “West,” and legitimizing unequal political relations between their people, societies, and governing institutions. I also argue that these readings critically contain our understanding of homophobia itself, making it more difficult to overcome.
Queering Sex Education: Rural Sex Educators’ Treatment of Queer Issues
Jennifer M. deCoste (Clarkson University, USA)

The purpose of this study was to explore how rural sex educators create environments that are inclusive to queer students. The normative experiences of sex education in the United States guided this qualitative study that was informed by queer theory and performance ethnography. Examined within these normative experiences are the implications of policy and curricula, the impact this has on queer students, teacher responses to the injustice of normalizing practices, an analysis of queer students and teachers in rural environments specifically, and an evaluation of the silence of rural queerness. This provided the lens through which the practices of rural sex educators who worked to create inclusive environments for queer students were viewed. The primary means of data collection in this study was an online focus group with nine sex educators who actively work to create inclusive environments for queer students. In addition, I engaged in an active journaling process that included both an audit trail of events as well as my own personal creative writings which served as ancillary forms of data.

As a qualitative study informed by queer theory and ethnography, findings of the study are first presented in the form of guided narratives. Following this, an analysis of common themes in the narratives of the sex educators is presented. Themes within the sex educators’ narratives indicate that they navigate their rural environments to be inclusive to queer students in four key ways: (a) engaging with various levels of community; (b) shaping their own classrooms to reflect their values; (c) connecting with students by creating an environment where all questions are answered; and, (d) teaching students to think critically about sexuality and the impact it has on their lives. Suggestions for further research are discussed as well as some implications for education theory and practice.

Between Spaces: the construction of rural gay masculine identity in France and the United States
Alexis Annes (Ecole d’Ingénieurs de Purpan, France)

This paper explores the link between the construction of sexual identity, expressions of masculinity and mobility practices between rural and urban spaces in two countries, France and the United States. Based on the life narratives of 30 self-identified rural gay men (mostly White working- or middle- class), it explores how gay men who grew up in the country build their sense of self through back-and-forth movement from the country to the city. Therefore, it questions traditional gay migration studies, which have often equated gay migration and rural urban migration, positing a uni-directional pattern. By contrasting French and American experiences, we present the significant, but nonetheless ambivalent, role of the city in the building of their sexual identity. While the city exists as a space of social practices where alternative sexualities can be experienced and explored, at the same time for many rural gay men the city remains substantially unattractive. In their view, the perceived “effeminizing power” of the city questions and challenges their attraction for this space. Therefore, the experience of the city becomes both liberating and disciplinary—liberating because it allows the exploration of their same sex desires and attractions, disciplinary because it (re)presents a gay identity in which they find no resonance. In conclusion, we highlight, in contrast to previous studies, that the impetus to rural return for these men is based in the adapted values, traditions and representations of the rural space.

Le tourisme gay sur la Côte d’Azur
Didier M. Martini (Université Nice Sophia Antipolis, France)

Economiquement viables et fiables, forts consommateurs de tourismes et de loisirs, les gays constituent une cible privilégiée pour le tourisme.

Le territoire, l’espace et le lieu sont trois concepts clés dans la conception d’un tourisme gay. Le territoire pour une population masculine homosexuelle est important car c’est un espace de production de codes, d’images, de signes, de symboles, où la question de l’identité prend tout son sens. Mais avant de s’approprier un territoire, la création de lieux gay est nécessaire. Ces lieux construits pour les gay et par les gay forment une « scène gay » autrement dit l’espace gay. C’est donc cette visibilité qui entre en compte dans les choix des destinations. De même les pratiques touristiques qui sont nombreuses, pouvant être rassemblées en deux sous-ensembles tels que : la récration d’une part et la rencontre d’autre part sont identiques pour un homosexuel ou un hétérosexuel, mais les intérêts portés à chacune d’entre elle seront différents. Mais où se trouve la place de la lesbienne à l’heure où les acteurs touristiques mettent en place différents produits, différents labels marketing pour attirer cette population au pouvoir d’achat important dans une économie touristique. Les différences de genre entre homme et femme hétérosexuel font parties courantes des recherches scientifiques en tourisme. Mais ces différences sont aussi importantes dans un « monde gay » qui pourtant réclame le droit à l’égalité. De plus, ces nouvelles politiques touristiques mises en place pour attirer cette nouvelle clientèle gay sont-elles en accord avec les populations locales hétérosexuelles. Qu’en pensent-elles?
European Diasporas/Queer Melbourne: intersectional geographies in Christos Tsiolkas’ *Loaded*
Andrew Gorman-Murray (University of Western Sydney, Australia)

The paper interrogates the ethnic-sexual geographies invoked in the literature of critically-acclaimed Greek-Australian writer Christos Tsiolkas. In his novels, protagonists straddle the liminal categories of both ethnic and sexual minority status in Australia, reflecting his own social location as a gay second-generation migrant. Tsiolkas’ literature is not a merely imaginative rendering of ethnic-sexual experiences: as expressed in interviews, his writing discursively manifests the spatial histories of European Diasporas in Australia. In particular, his literature represents a spatial reading of European Diasporas in Melbourne – notably the Greek Diaspora – with attention to how their social geographies are both distributed within this city and stretched across to European homelands. Moreover, his socio-spatial politics is not only a consideration of ethnic-sexual junctures, but equally articulates their intersections with exigencies of class, gender, family and parenthood. Here, I discuss the intersectional ethnic-sexual geographies of Loaded and The Slap, which queer both Melbourne’s suburban landscape and European Diasporas. Loaded communicates a queer map of Melbourne (and beyond) that spatialises European Diasporas via: friction with white-settler hetero-suburbia; internal differences in class, gender, sexuality and family status; and queer reunions of Greek and sexual subjectivities. The Slap extends these ethnic-sexual geographies, contemplating how European Diasporas remap white-settler hetero-suburbia through new intersectional configurations of ethnicity, class, family and parenthood. Of note is how the hetero-nuclear family is reshaped by ethnic and class tensions about ‘good parenting’. Addressing questions about how to ‘do’ intersectionality empirically, I thus argue that Tsiolkas’ literature conveys insights into emerging intersectional geographies in contemporary Australia.

Sexual Lifestyles of London’s Gay East European Migrants
Richard Mole (University College London, UK)

On 1 May 2004/1 January 2007 ten former communist states joined the EU and many made use of the right of free movement of labour to move to the UK. EU enlargement resulted in a large influx of predominantly young economic migrants, who, given their demographic profile, were likely to be sexually active. In view of the fact that there was a high background prevalence of STI and HIV in their countries of origin, that sex education was limited and their uptake of safer sex measures and patterns of health service use were unknown, East European migrants were considered to be potentially at risk of sexual ill health. Based on a survey of 3,696 East Europeans living in London, the aim of this presentation is to analyse comparatively the sexual health of gay and straight East European men in London. On the basis of quantitative data I will start by identifying the risk behaviours that are peculiar to the gay community, before seeking to understand - on the basis of qualitative data - the higher risk behaviour among gay East European migrants, so as then to inform the development of culturally appropriate sexual health promotion and HIV prevention material as well as service planning. The research was funded by the UK Medical Research Council.

The residential patterns of LGB defined people
Thomas Wimark (Stockholm University, Sweden), John Östh, (Uppsala University, Sweden)

A widely dispersed notion about Lesbian, Gay and, Bisexual self-defined people is that they migrate and are concentrated to densely populated urban areas. This can be attributed to a historical context where urban areas have been seen as tolerant spaces where non-heterosexual identities can develop and proliferate, hence such rural-to-urban migration. Although this rural/urban dichotomy has been challenged non-empirically, the notion about the direction and concentration of LGB people prevails, probably due to the few empirical studies that have been carried out. Exploring existing studies, this notion can be fairly affirmed, as studies from the U.S. have shown that the tendency for cohabiting gays and lesbians to be concentrated to larger urban areas is higher than for heterosexuals. However, similar studies from Europe are lacking, except for some studies carried out mapping cohabiting or partnered/married gay and lesbian people. Several researchers have commented on the weaknesses of these studies as they only cover the gay and lesbian population that live with a partner, omitting singles. Therefore, this paper aims to map both partnered and single LGB people’s residential patterns to challenge the urban/rural dichotomy. The material used is compiled from the biggest LGBTQ community website in Sweden, Qruiser, with more than 100 000 lesbian, gay, bisexual, queer and transgendered members.
Sexualised geometries of power: Securitisation, publicity and citizenship in Brazilian LGBT parades
Jan Simon Hutta

The LGBT parades in São Paulo’s city centre and along Rio de Janeiro’s Copacabana beach have over the past ten years become mass events and globalised media spectacles. Images of millions of people parading camp and queer bodies and denouncing homophobia have supported gay rights activism, stimulated the tourist industry and spurred on the marketing of cities and Brazil as progressive and cosmopolitan. Securitising the parades’ image has become a priority that on some occasions outweighs the emphasis on diverse political and erotic subjectivities freely expressing themselves. Displays of bodies and sexualities that are deemed immoral have been discouraged or intervened against by parade organisers with the help of state, private and activist security for the sake of enabling an image that challenges hegemonic norms only within certain limits. Claims for citizenship articulated in these parades thus also re-inscribe certain norms—even if expressions exceeding them constantly surface nevertheless.

After introducing such dynamics unfolding in Brazil’s major LGBT parades, this paper directs attention to parades that have also been popular, yet have received considerably less national and international publicity. Besides the big cities, parades have proliferated in countless suburbs and smaller cities, often not being subject to the same securitising standards and giving rise to rather different enactments of citizenship. An interview with a trans activist who organised a parade in the Baixada Fluminense region in Rio’s periphery is used to highlight a distinctive set of relations of familiarity, respect and festive craziness. These relations seemed to articulate into a distinctive scenario that was at once expressive of enactments of citizenship not mediated by securitising technologies and of a precarious balance of challenging and conforming to local norms. The paper uses the juxtaposition of metropolitan and peripheral parades in order to ponder on the geometries of power that are work in and across different kinds of spaces, constituting different parameters for enactments of citizenship.

Lesbiennes latino-américaines et des Caraïbes : différentes visibilités dans l'espace public | Latin American and Caribbean Lesbians : different visibility in public space
Jules Falquet (Université Paris Diderot, France)


Il s’agira en particulier d’analyser :
- les stratégies d’apparition dans l’espace public urbain lors de certaines manifestations particulières : Marches lesbiennes à Mexico depuis 2003, première marche lesbienne au Guatemala en octobre 2010
- les stratégies de présentation de soi individuelles mais surtout collectives des lesbiennes faisant l’objet du racisme, lors des rencontres continentales où leur présence était particulièrement attendue : lesbiennes Noires au Brésil, lesbiennes Indiennes au Guatemala
- la manière dont les stratégies “trans” et la visibilité queer ou gay constituent un appui ou un obstacle à la visibilité des lesbiennes : quelles alliances sont possibles et que signifient-elles?


This paper focuses on the analysis of different strategies of “visibility” in public space developed by the lesbian-feminist movement in Latin America and the Caribbean. In a general context (repressive lesbophobic, sexist, racist and classist), how, in alliance and/or in opposition with gay, queer and trans movements, these lesbians organize their visibility in public spaces (especially during events/manifestation)? I will discuss also how lesbians subject of racism and/or classism, eventually develop specific strategies.

It will analyze in particular:
- strategies emerged in the urban public space during certain special events: lesbians parade in Mexico City since 2003, first lesbian parade in Guatemala in October 2010
- Strategies of self-presentation but also collective by lesbians who are subject of racism in meetings where their presence was expected particularly: Black lesbians in Brazil, Indian lesbians in Guatemala
- How the “trans” strategies and queer or gay visibility are a support or a obstacle for the visibility of lesbians: what alliances are possible and what do they mean?
This work is based on long experience of participation in different groups of lesbians continent (informal groups in Chiapas, Mexico, since 1989, the Media Luna group in El Salvador (1992-1994), Brecha lésbica group since its founding in 2002) and on direct observation of two meetings continental feminist lesbians (1999, Rio, Brazil, 2010 Ciudad Guatemala, Guatemala).

“Where are all the lesbian spaces?” An investigation of inter-generational discourse on lesbian social spaces, community and tolerance in Amsterdam

Katherine Fobear (University of British Columbia, Canada)

This article investigates intergenerational discourse on public lesbian social spaces within Amsterdam, Netherlands. Through anthropological ethnographic research and semi-structured interviews with twenty lesbian women who have or currently are attending these places, the author seeks to address how lesbian women from different generations talk about lesbian social spaces in Amsterdam. The author also addresses the gradual decline of lesbian-specific spaces in the city and the current belief that lesbian women are beyond having a public social space that services only the lesbian community. The rise in popularity of mixed gay/lesbian-friendly bars and girl circuit parties will be identified as a key area where generational tensions and discourse are being played out. Issues pertaining to generational disagreements over lesbian identity, visibility, and space will be addressed. In addition to this, the Netherlands’ tolerance toward sexual minorities will be critiqued as being highly heteronormative and discriminatory to differing expressions of female sexuality, identity and appearance. The paper finally concludes with further questions on the Netherlands’ tolerance of lesbian women and how integrated and accepted lesbian women are in mainstream Dutch society.

THURSDAY 8TH SEPTEMBER

ROOM 6306 - 17.15 / 18.00KEYNOTE

American sexualized and racialized bodies on European screens and stages: Josephine Baker and Anna May Wong’s transatlantic stories

Jean-Francois Staszack (Université de Genève, Switzerland)

FRIDAY 9TH SEPTEMBER

ROOM 6306 - 09.00 / 10.30 SESSION 1

Virtual Cruising: queering spaces of desire

Kaciano Barbosa Gadelha (Free University Berlin, Germany)

Data networks, fragmented bodies, chatting and sexdating: the globalised world is also the world where desires and bodies travel by cables and connectors. We have been living connected with machines, and it is both our bodies and emotions allowed to enter in conjunction with other subjectivities through web platforms which organize collections of virtualized embodied subjectivities. The search for partners to dating and sexdating in gay culture has been so modified that the creation of new possibilities for encounters functions at the same time as one spatial practice that takes place to new processes of subjectivation. In this paper I intend to discuss the construction of eroticized corporealities in cyberspace on websites for gay dating and sexdating. Based on the discussion about gender performativity (Butler), cyborg (Haraway) and farmacopornography (Preciado) I analyse which normative discourses rules those virtualized corporealities and the disruption of the heteronormativity in the emerging virtual eroticism that puts into question and makes visible sexual practices and desires in the limits of sexuality and gender. Taking the idea of cruising (search for sexual adventure) as spatial practice, I point out its subcultural element, its cartography of desire in the same sense Deleuze and Guattari had conceptualized cartography and desire. The main aim is to follow the lines of enunciation and visibility of such new spaces of desire in the virtual gaydating culture.

Plumbing Gender: Sex and Bio-Politics in the Water-Closet

Sheila L. Cavanagh (York University, Canada)

This presentation focuses on the gendered and sexual geographies of the public washroom. Drawing on the research findings in Queering Bathrooms: Gender, Sexuality, and the Hygienic Imagination (2010), I show how LGBTQI folks negotiate the gendered, and heteronormative designs of the toilet. Much like the history of sexuality in the West, as told by Michel Foucault (1978), is not repressive, the body-politic of the modern toilet is furtive and productive. The elimination function is an area of bio-political regulation that is designated ‘out of scholarly bounds’ (not to mention
crude and subject to interdiction in polite discourse), yet central to the reproduction of what Judith Butler (1990) calls the heterosexual matrix. While sexuality studies often focus on the regulation of sex in the bedroom considerably less attention has been paid to the regulation of gender in the bathroom. The bathroom is a clandestine space where the dialectics of love and hate are enacted and sometimes with an excess of passion. The toilet, like the unconscious, is a dumping ground for unacceptable desires and sexual practices. Given that public facilities are among the last formally gendered spaces in most modern Western industrialized nations, it is curious that the rooms have been largely ignored with the important exception of gay male writing on tea-rooms and cottaging. Using queer theory and a psychoanalytically inflected geography, I argue that sex segregated designs function to discipline ways of being gendered at odds with normative body-politics as they, also, provide opportunities for queer counter-cultural politics.

**Mirror, Mirror, and the Stall: Exposing conventional femininity within public toilets**

*Dara Blumenthal (University of Kent, UK)*

Public toilets are some of the few spaces in social life which are undeniably body-oriented. The bodily functions that prompt us to use these spaces can be viewed as natural and universal, but the way we use public toilets and how we feel in our bodies whilst doing so is culturally instituted and socially circumscribed. In this paper, I posit that women’s public toilet spaces are inherently threatening to norms of conventional (heteronormative) femininity, and suggest women’s public toilet spaces are characterized by a ‘triadic action order’; an order that hails women to be quick and direct, to feminize their actions, and to be sensitive and anxious about their use of toilets. By drawing on interview data with cisgendered, genderqueer, and trans individuals and a ‘toilet use’ survey, I explore how these spaces are dangerous to conventional femininity as a socially constructed identity and how the threat to this identity is both mitigated and sustained through highly performative social actions and interactions. My argument will be that women’s public toilets are not merely spaces for women’s bodies, but dangerous spaces where the integrity of conventional feminine performance is threatened and exposed as contingent upon an unreal notion of the stable body.

**How abstract is the body? Queer and feminist theorising of embodiment in the ‘society of control’**

*Alex Fanghanel (University College London) & Jason Lim (Queen Mary, University of London, UK)*

It could be said that – post-Irigaray – a number of feminist and queer writers such as Judith Butler, Elizabeth Grosz, Moira Gatens and Rosi Braidotti envisage the body either as a disciplinary production of a phallogocentric and heteronormative discursive economy or as matter whose potential to express itself needs to be retrieved. In this paper, we consider arguments that question such theorisations and that instead regard the body as an event of expression that needs to be understood in terms of its affects, becomings, activities and thought. We assess the different framing of such arguments in terms of (i) the problem of the negation of the body by discourse, and (ii) a historicist proposition that modern societies have undergone a shift from a primarily disciplinary regime to a biopolitical regime or a ‘society of control’. The implications of such understandings include not only the rethinking of sexuality in terms of intensities, nor only the need to conceive of the sexed (and, indeed, sexual) body as abstract, but also a series of questions about the importance of the production of the subject and the importance of the regulatory practices and institutions through which the subject becomes normalised. While we agree that feminist and queer studies need to attend to the circulation of affect, to the modulation of capacities at human levels of embodiment, and to the biotechnological control of bodies of data and information, we argue that the historicist framing of the turn to thinking the body in terms of affect needs to be interrogated. We suggest that biopolitical machines incorporate and adapt governmental, disciplinary and, indeed, older modalities of power, and we outline some implications for queer and feminist theorising.

**Bodies out of place: Passing in/through airport space**

*Rachel Wood (University of Sussex, UK)*

Following theorisations of the airport that have imagined the floating free of identity in the timeless ‘non-place’ of airport space (Auge 1995 and 1999, Gottdiener 2001), many critics have intervened to assert the ways in which power operates in this highly surveillant and segregated environment (eg. Adey 2004, Salter 2004). In this paper I highlight the ways in which a sense of the embodiment of identity is amplified within airport space. I argue that, far from experiencing a loss of identity and place, the airport produces in the traveller an increased awareness of embodied identity, as the body is repeatedly ‘read’, manipulated and reproduced by the technologies, processes and architecture on which the operation of the airport relies. Tracing the journey through airport space, with a particular focus on the experience of passing/stopping at a number of thresholds, I argue that the heightened feelings of embodiment produced by this journey can be read as reproductions of social power and normative values governing
which bodies are judged ‘safe’ or ‘risky’. The multiple differentiating thresholds of airport space produce a ‘kinetic hierarchy’ (Cresswell, 2006) in which trustworthy and desirable global mobilities are granted greater ease, comfort and speed of movement that those that are untrustworthy or undesirable.

The biometric technologies and profiling techniques of airport security controls are increasingly rendering the body readable through coding and narratives imbued with social power (Epstien 2007, van der Ploeg, 2002). Asking who passes, who gets stopped, and why, I argue that there is a performative effect of those moments of ‘reading’ the traveller on the production and reproduction of mobilities, bodies and identities.

### Sexual Khôra
**Stanimir Panayotov (Institute for Social Sciences and Humanities “Euro-Balkan”, Macedonia)**

In this presentation I want to read Plato’s notion of khôra [space] in relation to (a) the opportunity to define political subjectivity between the subject and the space (b) to derive a radically democratic, philosophical conception of sex. Between these two purposes I outline a vision of “sexual khôra” that serves as conceptual social link working around the present-day tensions of socially inflicted sex/gender-based phobias world-wide. I will be interested to present such a vision by asking: What are the ontological consequences of the concept of khôra for humanity’s sexualities – that is, for the living [sexed/political] subject - when this concept is detached from (social) mythology, pure eschatology, and logos and is undertaken as an onto-political praxis? If we give autonomy enough of khôra and Plato’s cosmology that relies on that concept, in what ways this account affect the agency of the subject in general (per Badiou)? Further, when this concept is employed as a stable theory, how does its integration into grasping space influence the world revolving around us as sexual subjects – is it a living aleatory world or is it a pre-determined state of the being we are doomed to renew with every motion, thus realizing that human agency in the living space (Lebensraum) is nothing short of nothingness? Is it that khôra rages a silent pre-ontic war against the Subject itself (thus the autonomy of khôra deconstructing internally Plato’s discourse of it)? I will try to conceive a third way of grasping this problematic and will try to thematize space as a subject itself: the subject of the “third mind” of the philosopher. From then on I proceed to “sexual khôra” as philosophical entity: I am exploring the sexual aspect of the subject becoming khôra itself, a becoming taking place between space and subject within sex/uality: the spatial-political agency of sex/uality is ontological. This renders human sexuality a philosophical concept, a “third mind” socially dispersed and shared - sexuality as cosmologically diffracted “brain”.

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**FRIDAY 9TH SEPTEMBER ROOM 6102 - 09.00 / 10.30 SESSION 3**

**Organized panel workshop: Queering the discourses: connecting potentia(l) between academia and real life**

*Adinda Veltrop (POTENTIA Magazine)*

The first issue of POTENTIA Magazine was an instant success: over 50 contributors from all over the world joined to display their potential. Coming from different backgrounds, people wanted to create a dialogue about their work and interests, and do it without being limited in their manner of expression. POTENTIA discusses gender, sexuality and power relations in a non-pretentious manner, showing that academia, art and activism can come together in a visually striking glossy that is inclusive and everybody can understand.

I started POTENTIA out of frustration and disbelief over the Ivory Tower within academia that keeps distancing itself from the real world, making it nearly impossible to talk about important yet everyday themes without involving heavy theory. There’s a bitter irony when academia works with sociology, anthropology and philosophy regarding contemporary life yet fails to connect to the people on the street.

Supported by the gender department of Utrecht University, Fringe Festival Amsterdam and applauded by organizations as ATGENDER, Sophia (BE) and Aletta (NL), POTENTIA magazine is preparing a second issue due this fall, themed Sexuality & Queer Identities. My proposal for SSQRG is a panel led by POTENTIA where we want to engage into a dialogue with the conference attendees about the position of academics in contemporary society, the ways in which we communicate about gender and sexuality, and the increasing cry to make academics more accessible and connected with activism and real life.

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**FRIDAY 9TH SEPTEMBER ROOM 6201 - 09.00 / 10.30 SESSION 4**

**Sexuality, Islam and the War on Terror**

*Shaireen Rasheed (Columbia University, USA)*

My paper explores the reasons why after 9/11 Muslim women’s interests have become the civilizing mission in the ‘war on terror.’ By critically examining how the U.S and Europe’s surrounding notions of patriotism, liberalism,
secularism, freedom have been couched within the discourse of sexual rights my project goes on to explain this new politics of belonging is thus inseparable from the new politics of exclusion. This shift has not been without consequences for progressive social movements. Whereas in social and cultural analysis, nationalism has long been associated with male dominance, sexual control and heteronormativity, certain articulations of feminism and lesbian/gay liberation have now been intimately linked with the reinforcement of ethnocultural boundaries within the Western framework.

Omonazionalismo e omonormatività: quando le lotte LGBTQ interpellano il lato oscuro della democrazia
| Homonationalism and homonormativity: when LGBTQ struggles call upon the dark side of democracy

Titti Castiello (Sociologia a Trento, Italia e attivista nel gruppo Facciamo Brecci, Italy)

[With this paper] I would like to contribute to the on-going queer critique of the sexual citizenship. The problematic scope of this concept has been discussed since 1990s, when queer movements started pointing out the dangers of assimilation of the LGBTQ subjects into neoliberal processes. At dawn of the new century, processes of rights recognition have introduced another novelty into the existing scenario. Namely, those radical queer critiques, mainly form the Anglo-Saxon area, which for some years now, have been rejecting the attempts to incorporate white LGBTQ subjects into neo-imperialist and racist discourses developed during the “war on terrorism” and the consequent confinement of Europe against the Muslim migrants. The easiness of being assimilated into these discourses, and even a direct contribution by the LGBTQ subjects to the construction of the nationalist identity, are well visible in northern Europe (Netherlands, Germany, United Kingdom, and France). Jasbir Puar has called this phenomenon homonationalism.

The topic of my presentation is whether Italy, often considered a European periphery in terms of rights recognition, shows the same signs of homonationalistic tendency on the LGBTQ scene. In this sense, I intend to analyze some of the main events that have animated much of the recent Italian LGBTQ scene. A starting point can be considered the so called period of “homophobic emergency” in 2009, on the occasion of the mobilisation that took part during parliamentary discussions of the anti-homophobic ????? bill (later rejected as non constitutional), and the following media campaign against homophobia ????? promoted by the Ministry of Equal Rights. Using bell hooks’ concepts of “accountability” and “responsibility”, I provide examples form the Italian LGBTQ scene to show that there is a neoliberal and warmonger tendency to incorporate LGBTQ subjects (as much as women) into nationalist and racist discourses. Moreover, I also want to stress what seems to be a feature of Italian LGBTQ movements, that is the inclination to comply with the dark side of democracy, due to their relying on the mechanism of delega, delegation, rather than on self-determination), and to their irresponsible use of self-victimisation. These attitudes determine a further relaxation in the fight for civil rights in a country already run on fear and mistrust, and it often signs of social and legislative backlash. Or at best, such inclusion is a form of a paternalistic conservatism and bigotry disguised as progressive reformism, which do not hesitate to call upon queer and feminist struggle for electoral purposes.

If the strategies pursued by the Italian movements do not explicitly convert themselves to homonationalistic moves, nevertheless they show a homonormative tendency of the LGBTQ subjects. By homonormativity I do not mean the aspiration to “everyday normality” of the homosexual experience (disputable, but legitimate), but the rejection of the critical stances against the neoliberal, racist, and warmonger paradigms. Homonormativity is a paradoxical concept, which defines this call upon army, indeed, a proper mass movement of LGBTQ subjects into institutions and structures that define the white supremacy of the “European fortress”.

Reviewing rural-urban conceptualizations of queer migration

Marianne Blidon (Université Paris 1-Panthéon Sorbonne, France)

Numerous researchers have highlighted the relationship between sexuality and migration, particularly the appeal of metropolitan cities for LGBT migrants (Hirschfeld, 1908 ; Bech, 1997). This image largely integrated by gays and lesbians community is not proved looking a the migratory practices with a longitudinal analysis.

Actually researchers focus on the first mobility as the most important, neglecting the rest of the trajectory which is essential to consider. From a survey carried out on line on the site of a French gay magazine, we collected more than three thousand five hundred trajectories.

Firstly, it appears that a person on five never changed her place of residence, whatever her localization is. Secondly, it appears that the majority of the people who settle in the metropolises come from a metropolis or an average size city, more rarely from the countryside or small cities. Thirdly, people show a large variety of practices and trajectories. After a stay in a metropolis, some of them move in another metropolis, some to a place where they will find a better quality of life, others return to their region of origin.
It is also essential not to forget in the analysis of the queer migrations, the fact that the urban transition finished and thus young migrants come more from cities than countryside. Then migrations must be considered on the whole life and cannot be explained by the only gender and sexual dimension but considering the history family, emotional, professional and economic contexts.

Organized session: Sexual Migration to the Heart of Europe: Anthropological, Legal, Geographic and Activist Perspectives

Wim Peumans (KULeuven)

In Belgium the number of migrants applying for asylum on the basis of sexual orientation has more than tripled between 2006 and 2009. Yet within the existing literature we find little research on sexual migration to continental Europe. This multidisciplinary and activist panel aims to contribute to the growing attention, both within academic research, as well as in the public, political and media debates, on the issue of sexual migration. In a first paper an anthropological study on the lived experiences of gay and lesbian migrants of first generation will show in what ways the sexual identity of these migrants changed throughout the migration process and what role their sexuality played in the decision to migrate. The next two papers look at how homosexuality is being treated in the Belgian/European immigration law and the Belgian asylum procedure respectively. When cultural differences are not taken into account, this may complicate the asylum procedure. A heteronormative and Eurocentric vision of the notion ‘social group of homosexuals’ hampers the adequate and fair treatment of these requests for asylum. Through both traditional geographical methods in combination with an experimental online data gathering method, the last paper aims to discuss the geographical distribution of black gays in the capital of Europe, Brussels.

The true homosexual: “out of the hidden”

Floris Parrein & Philippe Gerard (Kuleuven, Belgium)

This part of the session will take as its point of departure a transversal assessment of homosexuality as a concept in European and Belgian asylum and immigration law. Different normative instruments ranging from the 1951 UN Convention relating to the Status of Refugees over the Qualification Directive to the Family Reunification Directive as interpreted by the Court of Justice of the European Union will be subjected to a scrutiny in this respect. In analyzing the effectiveness of these norms in order to recognize non-heterosexual relationships, due regard will be given to the concrete narratives which are hidden behind the abstract discourse of formal normative instruments. Narratives of men and women who file an application in order to be recognized as refugees in Belgium, while grounding their application on fear for state prosecution in their country of origin as to their homosexuality, are often confronted with difficulties in relating their stories in a coherent way. Their inhibition or reluctance to speak openly about their sexual orientation can be traced back to cultural factors which might explain for certain linguistic codes with which the applying candidate refugee conducts his discourse. That discourse could be puzzling for Western asylum authorities as they might not grasp fully the signification of or the terminology which is used to express a deviant, non-heterosexual orientation in the country of origin. Asylum committees, bestowed with the task of assessing sexual orientation based asylum claims, should thus be put on guard permanently against their unconscious Western hetero-normative biases in giving due appreciation of the candidate’s own identity as perceived in his original cultural setting and in not substituting this identity with a Western prejudiced set of “characteristics” as condition to be fulfilled by the “true” homosexual. This, however, is not an easy exercise, as there is a large contingent of asylum seekers who instrumentally conjure up untrue stories of alleged homosexuality, hoping to fulfill the conditions of the “true” homosexual. This distorting feature is shown by the case law of the Belgian Permanent Refugee Appeals Commission (Raad voor Vreemdelingenbetwistingen).

Today’s goodwill, tomorrow’s paradigm?*: homosexuality in the Belgian asylum procedure

Jan Beddeleem (chairman WISH vzw, Belgium) & Kenneth Mills (Assist project – čavaria, Belgium)

The paper handles about the government’s goodwill to treat LGBTI case under the name ‘genderrelated asylumcases’ and how this goodwill introduced a raised attention for fundamental human rights. Most asylum procedures are centred around facts, the burden of proof is on the side of the asylumseeker. The appearance and recognition fo genderrelated cases introduced a shift from facts and events centered interviews to a growing attention for human rights centred issues. The question is of this goodwill of today can be the announcement of a new paradigm, in which the question of LGBTI asylumseekers is much more approached from a human rights approach then a facts and events based assessment, and if the promotion of a shift in this direction, through focussing
on human rights more than on facts and events during the assisting in individual cases can help us to better defend the LGBTI asylumseekers.

The second field of goodwill and the second paradigm questioned is whether there are indications of a shift from a totalitarian focus on the credibility of the asylum seeker in the determination procedure to a more balanced attention for the credibility of both, the asylum seeker and the authority. LGBTI is a very complex issue and cultural and traditional practices and options can differ widely. Many rejections are purely based on credibility, but the scientific/sociological references available to judge the credibility of someone constructing an LGBTI identity in a totally condemnatory environment are very few. If higher instances in jurisprudence does not only examine the credibility of the asylum seeker himself but also examine the sources and references used by the government, then we’re on the way to a new paradigm, in which credibility is a mutually discussable issue.

The article is based upon a long term experience of accompanying LGBTI asylumseekers during their asylum interview process, recent literature and research related to the position of LGBTI in the asylum procedures.

Which residential geographies for black gays in Brussels?
Koessan Gabiam (Université Libre de Bruxelles, Belgium)
Motivated by a new and growing visibility of black gays in Brussels’ gay village on one hand and by the lack of studies addressing these communities, this exploratory study raises the issue of their residential geographies in the Brussels-Capital Region. Are these communities living in districts (communes) previously described as gay friendly or do they prefer living in communes which already receive migration flows from Sub-Saharan Africa? Furthermore are there other communes out of the two previous categories where black gays specifically inhabit?

This work attempts to reveal the boundaries of such geographies by using data from the cyberspace and by confronting them to other sources and methods. Cyberspace data gives a unique opportunity to build residential maps of invisible communities who are absent from censuses such as black gays. This also makes possible comparative residential studies of other sexual minorities and to test whether their inhabited areas overlap or exclude each other. Further this approach may constitute a way of researching intersectionality- as an explaining factor of sexual minorities’ residential location within the city.

FRIDAY 9TH SEPTEMBER ROOM 6303 - 10.45 / 12.45 SESSION 2

An Ethics of Action: Constructing a Trans-national Research Program with Sexually Marginalized Communities
Amy Ritterbusch & Serena Cruz (Florida International University, USA)
This paper tells the experience of organizing a research program that is committed to advocacy, activism, knowledge sharing, and research and co-developed among Dutch, Ugandan, and Colombian actors from sex worker activist and academic communities. At its core the research program seeks to connect local and global knowledge resources so as to promote health policy reform and enhance sexual and reproductive health service delivery. It has been oriented especially towards commercial sex workers in conflict and post-conflict situations. Stakeholders are to be mobilized in a research-cum-advocacy approach, designed to sensitize health workers and decision-makers within health ministries and NGOs in order to make them more responsive to the sexual, reproductive, and health rights of commercial sex workers. The paper transparently relays the ongoing tensions that arise in doing work that negotiates the boundaries of nation, state, sexuality, language, community, activism, and academia. At its core, the paper seeks to unravel the ethics of care in developing a research agenda involving social movements of sexually marginalized communities.

More specifically, it openly discusses and reflects on how to ethically pursue a research agenda that must continuously answer to the needs and ambitions of its local partners while working collaboratively to evaluate the ethical underpinnings driving a research program.

Sex Worker’s Struggles against Displacement through Gentrification
Jenny Künkel (Goethe University Frankfurt, Germany)
Much analyses of the displacement of sex workers through processes of gentrification highlights victimization through a deterioration of working conditions. This paper analyses the possibilities of sex worker’s movements to interfere in the local negotiation processes around urban development in neighbourhoods under pressure of „upgrading.‘ Based on case studies from Germany and Spain and drawing on Henri Lefebvre’s conception of the „right to the city“ it discusses successes and exclusionary processes on the material and symbolic level. What are the conditions for sex worker’s working conditions and right to difference to be maintained and publicly acknowledged in these struggles? Crucial are the following factors: 1) the degree of land use pressure and state support of „upgrading‘; 2) national prostitution regimes and the according legal position of sex workers (and its „organizers‘); 3) the institutionalization of
the sex worker’s movement and the according acceptance of its ideas in administration and NGOs; 4) the relation of the women’s movement and new social movements to prostitution; and 5) the structure of participatory processes in neighbourhood and neighbourhood development regimes.

**Sellin’ it Sexuality and resistance among Scandinavian sex workers**

_Ida Kock, Department of Culture and Media Studies (Umeå University, Sweden)_

Much international and Nordic research on sex workers has been focused on outdoor prostitution (Weitzer, 2005:214, Vanwesenbeek, 2001:279). In later years a growing body of research on trafficking of humans for sexual purposes has emerged. These two arenas concern the most vulnerable groups of sex workers with, for example, homelessness and substance abuse as central issues (Tveit & Skilbrei, 2008:69). But the research on the indoor arena is relatively small. My ethnographical research deals with Swedish, Norwegian and Danish sex workers, most of who are active in various sex workers rights organisations, and include male, females as well as transgendered persons. To “sell ones body” has often been used as a description of what prostitution is: The sex worker is selling his/her body. In my study, the informants contest the idea of the prostituted body being a body-for-others with the “selling ones body”-idea being viewed as something highly derogatory, locking the sex worker in a position as passive and lacking in agency. Rather, my informants tend to focus on themselves as active subjects providing a “service” or an “experience” (Cf. Bernstein, 2007). Further, the idea of the sex worker clearly distinguishing between his/her own sexuality and the commercial sexuality of his/her work is contested by my research suggesting that the differentiation between the two sexualities can be more dynamic, liquid and entwined. To exemplify with a statement from an informant: “I can get turned on by the man who wants me to dominate him, or that a man wants me to have wet sex with him and therefore I have the power in my hands”.

**When Event Spaces and Commercialised Sex Spaces Overlap: Gendered discourses of sex work and the Olympic Games**

_Rebecca Finkel & Catherine M. Matheson (Queen Margaret University, UK)_

In the past decade, debates regarding the sex industry, especially street-level sex work, have become exacerbated by the hosting of global sporting events. Such issues as displacement, safety concerns and financial cuts to social services have contributed to the problematisation of the overlap between mega event spaces and commercial sex spaces. The different approaches that destination cities have implemented to address these aspects of the urban environment reflect the political and economic geographies of sex work and the post-colonial perspective of sex worker as criminal or victim (Agustin, 2008; Hubbard, 1998). This research focuses on a case study of Vancouver as host of the 2010 Winter Olympic Games and examines the situation when commercial sex spaces become event spaces. Qualitative research methods have been conducted in the form of in-depth, semi-structured interviews with city officials, police, former sex workers, academics, NGO’s and women’s charities. The landscape of the sex industry in Vancouver is analysed in an effort to illustrate the impacts that the preparations for the Olympic Games has on the urban environment. Gendered discourses concerning sex workers’ rights to the city and how debates regarding criminalisation of demand/legalisation of sex work are linked to constructions of public space are also analysed (Doezema, 2001; Farley, 2003; Hubbard, 2001; Kempadoo, 2003). There is scope from the findings of this research to inform the dynamics of inclusion/exclusion in diverse European contexts, as more and more cities and countries bid for and host large-scale events.

**Negotiating Visibility and Spatiality: LGBT Pride Politics in Croatia and Serbia**

_Dragana Todorovic (Gender Equality Institute, Serbia) & Mima Simic (Lesbian Group Kontra, Zagreb, Croatia)_

During the past decade of public activism Croatian and Serbian LGBT activists employed various political strategies in their effort to acquire legal rights and visibility; rights to be same but also rights to be different. The paper will deal with public activism of Pride Parades and events and discourses that are in relation to Pride Parades, as they are the ultimate symbol of LGBT visibility and as such play the crucial role in LGBT politics. The paper will discuss Pride Parades in Croatia and Serbia from a comparative perspective, having in mind three aspects of global, regional and local spatiality. One layer of analysis will focus on discerning differences and similarities on the level of two ex- Communist, EU – oriented countries with recent experiences of ethnic conflicts and nationalism, in relation to Pride Parades. In addition, the paper will explore how Western politics of LGBT visibility get reappropriated in the contexts of Serbia and Croatia, and how it reflects and builds on socio-cultural and political particularities of Serbia and Croatia. Finally, the paper will pay special attention to the spaces in which Pride Parades and related events take place in Serbia and
Croatia, and how such spaces get to be strategically negotiated with the state and among activists. Consequently, it will be particularly interesting to see how these three analytical aspects overlap, work together but also against each other in Serbia and Croatia, creating an idiosyncratic politics of visibility and spatiality.

L’activisme sexuel dans la ‘périphérie’ européenne: le cas de Thessalonique, Grèce
Konstantinos Eleftheriadis, (European University Institute, Italy)

Les questions homosexuelles en Grèce sont rentrées dans les débats publics assez récemment, même si le militantisme sexuel a été fondé en même temps que celui de l’Europe occidentale. Les premières mesures en faveur des minorités sexuelles commencent à apparaitre à partir des années ’80 avec l’annulation de la loi sur « les maladies aphrodisiaques » qui implique la dépénalisation de l’homosexualité. Tout récemment, en 2008, le sujet est revenu d’actualité avec le faux mariage gay de Télos et avec l’introduction du pacte civil uniquement pour les couples hétérosexuels. Cet article se concentre exclusivement sur le cas de Thessalonique qui est un grand centre urbain dont la région métropolitaine comporte environ 1 million d’habitants. Elle présente une histoire bouleversante car elle a été la première ville multiculturelle dans le sens récent du terme, et une des premières villes où le mouvement ouvrier, renforcé par la présence juive, a joué un rôle important dans la structuration des rapports de force protocapitalistes en Grèce. Cependant, ces dernières années, elle a été l’épicentre d’un discours néo-nationaliste sous le prétexte de la menace macédonienne venant du nord. J’offrirai une perspective d’organisation et d’action contestataire des personnes LGBT et des personnes concernées par ces questions, en me concentrant sur l’organisation, le positionnement politique et les actions des organisations sexuelles locales. L’objectif de la recherche est la description de ces organisations militantes au niveau local, situées dans la ‘périphérie’ européenne et l’examen de leurs influences avec les organisations homologues athénienes, grecques ou européennes.

Palermo’s Gay Pride: a space in-between? Permeability and impermeability in a South-Mediterranean city
Giulia de Spuches (Università di Palermo, Italy)

From Foucault to Butler, theorists have demonstrated how sexualities are a political matter that broke the division between private and public space. The gay pride parade and its reactions put our bodies necessarily in place/out of place (Cresswell) in the city space. This talk intends to contribute to showing how the capacity of the LGTB “community” to come out is a form of empowerment that finds place in a space in-between (Bhabha). Moreover, it centers again the question of the form of representation as a political performance for political rights. To study the first gay pride in Palermo and the preparatory events organized during the year that conducted to the second is a way to understand the permeability, or the impermeability, of the city in front of the demands of the LGTB movement. Through the narration of the organizers and by reconstructing the steps of the 2010 and 2011 gay pride parades, this research aims to understand how the political planning of the LGTB “community” cross and negotiate the space with the institutions and the “heterosexual world” in the South-Mediterranean city of Palermo.

Travel metaphor and status of equal rights of men and women in Poland and Belgium
Aleksandra Rataj (Uniwersytet Jagielloński, Poland), Dagna Skrzypińska (Uniwersytet Jagielloński, Poland) & Stephane Rutten (Katholieke Universiteit Leuven, Belgium)

The question of equal rights of men and women is an integral part of modernization and of any politics that aim towards a juster society. A recently emerged critique of national gender equality politics is known as the travel metaphor elaborated by H. Skjeie (2004). This critique is based on the assumption that equal rights directives in Europe incorporate national interests and a discourse of progress and set-back which does not lead to a definite goal. The aim of the presentation is to briefly introduce the historical and current reforms concerning the equal status of men and women as well as the institutions responsible for this issue in Poland and Belgium. Moreover, we are going to present the results of the comparative research conducted among Polish (N=35; mean age=21,8) and Flemish (N=35; mean age=23,2) people about their opinions concerning the status of equal rights of men and women in Poland and Flanders. A questionnaire with 9 questions was used in the study (e.g.: „In your opinion, what has already been achieved on the way to the equal status of men and women in your country?”; „In your opinion what is yet to be achieved on the way to the equal status of men and women in your country?”). Significant differences between the two nationalities has been found. We will present results of the study in both, qualitative and quantitative manner. The theoretical basis for this research, future directions, and limitations will be discussed.
Experiences of polyamory in Public Space: ethnographic self and alter-writing
Daniel Cardoso (New University of Lisbon) & Paulo Jorge Vieira (University of Lisbon, Portugal)
Polyamory is defined as a “a form of relationship where it is possible, valid and worthwhile to maintain (usually long-term) intimate and sexual relationships with multiple partners simultaneously” (Haritaworn et al., 2006). This emerging identity, dating back from 1990, is only now starting to gain some public recognition in Portugal, partly due to exposure in mainstream and LGBT media, and partly due to more public oriented actions, such as meetings and picnics open to everyone and publicized online. This implies a spatiality of polyamory in public spaces. We intend to approach, in this paper, how that spatiality is undertaken and how it affects the perception of these public spaces. This is then contrasted to isolated manifestations of polyamorous behavior in public space, and how those are received and what feedback they elicit. The approach here is multi-layered, as one author auto-ethnographically analyzes his own experiences of polyamory in both settings, and that very same account of the experiences is then further analyzed, and interpreted ethnographically, by the other author. This is done in order to emulate, methodologically, the writing of the self, an exercise in the caring for the self – as Foucault puts it – where the writing and commenting of an experience is in itself a reflexive experience that changes both the writer and the commenter.

Equal Love? The mononormativity of sexual citizenship
Eleanor Wilkinson (University of Leeds, UK)
Romantic love has received surprisingly little attention in studies of sexual citizenship. Yet many current claims to sexual citizenship are made under the name of love, for example gay marriage marches display banners that ask the state to ‘equalize love’, and polyamorist groups make claims to citizenship with appeals to sameness based upon ‘the right to love’. According to Giddens (1993) we are now living in a society where our intimate relationships are freer than ever before, however, are we free to reject romantic love in its entirety? Perhaps then, it may not matter so much who we love, only that we love? In this paper I shall begin to ask who may be excluded from these contemporary debates about love and sexual citizenship. In particular I look at how romantic coupledom is often portrayed as inextricably connected to the good of the community, the nation, and even the world. I question the linking of legal rights and benefits to intimate attachments, and ask what could be done to better support those who are not part of a romantic couple. I explore the ways in which romantic-sexual attachments are often prioritized over other forms of attachments in the design, use and occupation of space. Thus highlighting the ways in which the heteronormative life trajectory (where we are expected to marry, have children, and find our sources of support and care from within the family) excludes a far wider range of people than just non-heterosexually-identified people, including single people and people without children. In doing so the paper stresses the need to conduct queer geographical research into the everyday lives of single people in order to gain a greater understanding of the geographies of intimate life.

Sexual citizenship at street-level
Phil Hubbard (University of Kent, UK)
EU human rights legislation has ruled that we have certain inalienable rights of sexual citizenship, including the rights to sexual self-determination and freedom from sexual discrimination. Recent rulings suggest these rights extend to the rights to buy and sell sex. However, at the municipal level, bureaucrats and officials have the power to deny these rights if they appear to conflict with other rights (e.g. rights to property and amenity). In this paper I explore the ways in which street-level bureaucrats can shape the geographies of sexual citizenship through a number of examples drawn from planning and licensing to suggest that rights achieved at one scale do not always materialise at other scales. I conclude by arguing that the multi-scalar politics of regulation enacts an uneven sexual geography of citizenship, meaning that there remain important contradictions which need to be worked through by those wishing to create more sexually inclusive societies.

DiverseCity – Questioning recent Discourses on Diversity in the City
Nina Schuster (TU Dortmund, Germany)
The subject of diversity or difference is currently becoming a more important issue for sociologists as well as for political scientists, politicians and urban planners. Paradigms shift from a more deficit oriented perspective on diversity and “the other” (see the discussion of integration) to a more potential oriented discourse. After decades of devaluing poor neighbourhoods in the inner cities, inhabited by people of the underclass, often migrants and unemployed or otherwise socially discriminated people, this paradigm shift happens just in time. Many inner cities
now are of increasing interest for the middle classes and real estate investors. Meanwhile, neighbourhoods involved
in this process are confronted with gentrification. Social inequality and polarization increase.
My paper will take a critical look from a queer/feminist angle on recent discourses on diversity and space. I argue that
in the analysis of diversity we need to include how several forms of social discrimination intersect, in order to find
ways to think urban differences and urban politics of difference beyond identity concepts. In doing so, I am not
interested in re-defining diversity with the purpose of economic growth and city prospering. Rather, I want to
question the hegemonic attempts to use everyone and everything as a potential for economic use as well as the
projection of (formerly) fears or (lately) hopes on people who are imagined as poor, queer, helpless, and passive,
without style and without caring about their neighbourhood. My study aims to portray collective processes of
empowerment by the discriminated people in the city, their production of space and their concepts of the city: Which
are the perspectives of the marginalized? How do they produce the city? How do they handle stigmatization, violence
and the growing pressure of the workfare-state and the capitalist logic of economic utilization?

FRIDAY 9TH SEPTEMBER
ROOM 6303 - 14.00 / 16.00 SESSION 2

The geography & exploitation of victims of human trafficking in Flanders, trends for the new millennium
Sam Geuens (UGent, Belgium) & Patsy Sörensen (Payoke NGO, Belgium)
This paper will take a closer look at recent evolutions in the nature of human trafficking, more specifically, at the
nature of the exploitation, the geography of trafficking, the gender of trafficked victims, ... 10 years into the new
millennium. Using Flanders as a case study this paper will search for trends and evolutions in the ever changing
phenomenon of human trafficking. More specifically it will compare the forced occupations & places of origin of
trafficked victims aided by Payoke – the only organization in Flanders recognized by the government to lend aid to
trafficking victims – to identify shifts in the criminal exploitation en origin of victims of human trafficking. Finally
several hypotheses will be put forward in an attempt to provide an explanation for possible evolutions.

Geography of sex trafficking flows in Europe: the role of Ukraine
Ganna Gerasymenko (National Academy of Sciences of Ukraine)
Trafficin human beings has taken on serious proportions in recent years and has become a modern migration
challenge. The full scale of the practice remains relatively unknown, as most victims are unwilling, scared or unable to
report to the authorities about their experience. But, as it is estimated, almost 1 million persons are trafficked per
year globally, the vast majority of victims being women and children.
During the last decade, Ukraine has been a country of origin, transit and destination for persons, primarily women and
children, trafficked for the purpose of sexual exploitation. As researches indicate, women have been recruited and
trafficked from almost all regions of Ukraine to different destination countries, in particular in Europe. Ukraine’s
economic situation has been widely considered to be a major factor in the prevalence of trafficking. Facing difficult
socio-economic conditions and massive unemployment, women from Ukraine seek unskilled, low wage employment
abroad such as domestic work, caring service, entertaining business and sex-services. As the last employment pattern
widely uses illegal channels of international labour supply, female irregular migration is particularly criminalized. In
total, a new tendency of feminization of migration is observed globally, resulting in the changes in employment
structure and labour market segregation by nation and gender.
The present paper is devoted to situation analysis of the recent trends in sex trafficking in Ukraine, including scales and
geography of trafficking flows, social-demographic characteristics of the victims, problems of their return and
adaptation in Ukraine.

The Making of the “East-European Porn Star”
Mago-Maghiar Ana (Babes-Bolyai University, Romania)
Although the literature on pornography is quite extensive, relatively little attention has been paid to the economic
geography of the porn industry especially in relation to Europe and its peripheries. At the same time audiences of
mainstream and not so mainstream pornographies are quite acquainted with the term/product called “Eastern-
European talent”. This presentation seeks to unravel some aspects of the structure of the porn industry the way it
functions in one of its intermediary centers, i.e. Budapest, Hungary. Taking as a point of departure the Casting Series
recorded by Pierre Woodman for Private Media Limited in the nineties, as well as interviews with people involved in
the industry I will highlight the way both discursive and material developments contributed to the framing of the
Eastern-European sex market. The regional specificities of the local porn industry complicate not only the popular
stance on sexually explicit material as monotonous and repetitive but also by considering space and ethnicity it calls
attention to a ‘horizontal’ nuance of the processes of sexualization.
Getting what you paid for? Relevance and antecedents of the breach of implicit contracts in commercial sexual exchanges

Stef Adriaenssens and Jef Hendrick (HUB - University College Brussels, Belgium)

Sex work implies that people are engaged in commercial transactions where sexual services are exchanged for money. Because the relationship between a sex worker and his or her client is organized as an exchange, it therefore necessitates a contract. These contracts, however, are virtually always of an incomplete nature. It is self-evident that written contracts are absent in commercial sexual exchanges. But the incomplete nature of prostitution contracts also means that important aspects of the contract aren’t even orally agreed upon. Usually there is no more than a vague agreement about the price and the services provided. Misunderstandings and disagreements therefore occur frequently. Quite often these disagreements may increase the risk of violence used.

This contribution is built on a quite unique and elaborate data set documenting (more than 35,000) exchanges in commercial sexual encounters in the Low Countries (the Netherlands and Belgium). The analysis builds both on narrated accounts by clients of sexual transactions gone wrong and on a quantitative analysis of the causal factors behind these breaches of incomplete contracts. In the latter analysis privileged hypothetical factors are the specific sexual policy pursued by the city where the exchange took place, the market segment (in particular the difference between more public and visible forms of sex work and the secluded work of escort and private sex workers) and the gender dimension (with particular attention paid to transgender sex workers).

Queerness, Bodies and Affects: Shattering Political Spaces and Foundations

Slavco Dimitrov (Institute for Social Sciences and Humanities “Euro-Balkan”, Macedonia)

My paper will essay rethinking the figural status of queerness in hegemonic political spaces by the means of its constitutive experiences and relations with bodily, emotional and affective discourses and practices. The corporeal experiences and histories of queerness will be explored as the symptomatic disclosure and actualization of the very impossibility of, what Edelman has called, the politics of reproductive futurism. Thus, I will try arguing that the repoliticization of the intersections of queerness, corporeality, affects and politics is necessary for demystifying the groundless ground of society and enacting politics to fully realize its promises of universal principle, a substance and a ground of the political order and society immune to revision and contestation.

This stance is found as radically necessary in the context of contemporary gay identity politics, past communist communal experiences in SEE, supranational unification of the European community and the revival of ‘old’ nationalisms as they all structurally overlap in sustaining the “totalitarian” and “immanentist” concept of community (Nancy). The premises of these tendencies are diagnosed as strategies of foundationalism, homogenization and universalism, and thus as sources of depoliticization and de-democratization. This constellation imposes the exigency of rethinking the constitutive relation between body’s finitude as its singular and contingent spacings, relations and exposure and the political abyss and, thus, consequently opening community towards the necessary futurity of democracy-to-come.

Queerness’ figural and historical engagement in practices of bodily movements, intervals, passings and transitions, affective and emotional politics and experiences of exposure, shame and vulnerability are conceived as the ground for the actualization and creation of new vocabularies and concepts struggling with the possibilities opened for reimagining political worlds, re-thinking the being-in-common and community and re-making political claims and struggles beyond immanentist, identitarian and normativizing models.

The disciplinization of the mute body: Mechanisms of depersonalization and obliteration of the homosexuals in Bulgaria during socialistic regime

Gergana Popova (South-West University “Neofit Rilski”, Blagoevgrad, Bulgaria)

The paper analyses the situation of the homosexual minority in socialistic Bulgaria, using the conceptual frame of the relation power-language-sexuality. The research focuses on the treating of homosexuality not only as a deviant sexual behavior but as a deviant social practice and on the attempts of erasing it not only through sanctions and repressions in the early years of socialism but also by the means of its discoursive obliteration.

The paper studies Bulgarian legislation, on homosexuality. It also examines the labour camps where the homosexuals were locked up in the early years of socialistic regime without a sentence. The thorough absence of homosexuality as a topic of the communistic literature and press and the situation of utter public invisibility in which the homosexual individuals stand is analyzed too.
A general conclusion is made at the end, that although bodily repressions against homosexuals are not common practice of the authorities, the taboo over the homosexuality and pushing the homosexuals out of the borders of publicity turn them into individuals deprived of sexual identity. The paper claims that this “strategy of silence” radicalizes the techniques of censorship and self-censorship to the level of total symbolic obliteration of the homosexual in Bulgaria. In this respect Bulgarian socialistic community is different from the all known in West-European history communities, which nevertheless repressions and social stigmatization still give some kind of possible access of homosexuals and homosexuality to the public sphere.

The Power of the Visual for Intimate Democracy. The erotics and politics of gay and lesbian art in East/Central Europe
Dr Pawel Leszkowicz (University of Sussex, UK)
The paper will present contemporary artworks and visual campaigns about social changes and political conflicts around lgbt rights in Central and Eastern Europe.
Over twenty years after the fall of Communism and under the UE anti-discrimination legislation, Central and Eastern Europe (CEE) is changing and grappling with its own sexual revolution and LGBT rights. Every country is different; it is therefore problematic to construct a vision of one homogeneous and homophobic East versus the tolerant West, but on the other hand in this part of the continent some of the fiercest conflicts and battles over queer rights have been fought in the first decade of the twenty-first century. The peculiarity of many (but not all) Central and Eastern European countries is their stable conservatism and political power of the nationalist right of a homophobic character. I argue that against this repressive political and religious background, queer art, culture and campaigns/social activism develop dynamically, representing sexual/amorous/political dissent and creating alternative visual culture and civil society, contributing significantly to the development of democracy in the region. The new wave of queer art is very visible and discussed. In the last 10 years the time of struggle has inspired artistic expression. The power of art lies in the impact of the image, its psychological and social effectiveness. I would like to emphasise that gay and lesbian art or art that deals with queer issues has a particular effect of communication and change in the society trained in a very heteronormative system which is sustained by visual culture. Thus, the power of the image might subvert the system: it gives art a revolutionary potential and creates an alternative culture that I call intimate democracy. That is way an art, museum and gallery exhibition have played a significant role in a queer movement, leading a way from exhibition to the promise of new legislation.
In order to discuss this phenomenon I will analyse examples of the two contemporary art exhibitions which I curated in Poland - “Love and Democracy” (2005-2007) at the Contemporary Art Centre in Gdansk and “Ars Homo Erotica” at Poland’s National Museum in Warsaw (2010) that presented CEE artists working on queer subjects.

Forbidden Issues in 19th Century Romanian Women’s Writings
Ramona Mihaila (Spiru Haret University, Romania)
A comparative research of the woman’s situation in different European societies as well as in the American society is based on the observation that the political and historical events which took place in the 19th century – the French Revolution (at the end of the 18th century), the Union between Moldavia and Walachia (1859), the Civil War in America (1861-1865) – opened a new way for important social, economic and cultural changes which created Realism in literature. Therefore, the representations that defined the emancipated woman changed. The women writers explored the changes of the traditional women roles, especially in those of lover, mother, and also in the qualities that women must prove in order to be considered “successfully,” such as purity, kindness, domestic abilities and submissiveness (Barbara Welter). It is important to observe that, starting with 1880, the New Woman changed – in theory and in reality – the canons of the Romanian literature, influencing the lives of the writers and strengthening the literature with feminine characters, as well as with new forms and themes.
In the Romanian Principalities, the first women writers were initially known as journalists. Influenced by the women’s emancipation trend, which had a large resonance in France, England and America, they fought for the ideals of the feminist revolution: the promotion of the women rights, liberty, equality, the assertion of the women’s right to decide on herself, her body, her feelings, her destiny.
In many novels, short stories and newspaper articles that explore the theme of women in the private space, the women writers bring up many topics considered taboo in the 19th century: birth control, domestic violence, divorce, prostitution, deficiencies in girls’ monastic education, abortion, feminism, incest, lack of sexual education, interethnic marriages, celibacy, virginity, companionate marriages/ sisterhood (“lesbian threat”), nuns, sexual division of labor, sex roles.
Queeriser l’expérience identitaire européenne. Pour une décolonisation des processus d’identification sexuelle | To turn in queer the european identity experience. For a decolonization of process of sexual identification

Gianfranco Rebucini (CSPRP, Université Paris Diderot-Paris7, France) & Marco Dell’Omodarme (ATER à l’Université Charles de Gaulle-Lille3, France)

Cette réflexion est un prolongement d’un travail de recherche anthropologique au Maroc, autour des rapports sexuels entre hommes et leur relation avec la construction de masculinités. Cette recherche a permis de mettre en évidence qu’il est possible de penser les pratiques érotiques et de séduction entre hommes indépendamment des identités sexuelles propres à l’arsenal catégoriel occidental. Cette indépendance est un préalable à l’émergence d’une manière différente de concevoir les processus d’identification dans une optique relationnelle. Ce faisant, on voit se dessiner des processus de subjectivation plus complexes qui articulent plusieurs éléments socialement pertinents. L’exemple du rajul est assez édifiant : le terme identifie un homme adulte, marié, manifestant une certaine maturité intellectuelle (aqel). En réalité, ce que suppose cette description est un agencement de capacités sociales : une certaine capacité à pouvoir subvenir aux besoins de son entourage, un certain degré d’autonomie personnelle par rapport aux autres hommes, et une certaine faculté de jugement, de contrôle de soi et de ses émotions. C’est à partir de ces agencements qu’un ensemble de comportements sociaux deviennent possibles, et parmi ceux-là les rapports qui s’inscrivent dans un registre de séduction et d’érotisme entre hommes. Ainsi vécu, le processus de subjectivation et d’identification exclut l’émergence d’une identité proprement sexuelle. Notre travail se propose un renversement scopique et une relecture des processus d’identification à l’œuvre dans les espaces socio-culturels européens. Il s’agira pour nous de cartographier la part résiduelle de relationnel dans des processus de subjectivation qui se sont construits, sinon en opposition, du moins en contrepoint des identifications relationnelles.

This reflection is an extension of a work on anthropological research in Morocco, around sex between men and their relationship with the construction of masculinities. This research has highlighted that it is possible to think of seduction and erotic practices between men regardless of sexual identities specific to the Western arsenal categorical. This independence is a prerequisite for the emergence of a different way of conceiving the identification process in a relational perspective. In doing so, it draws the processes of “subjectivation” that articulate more complex socially relevant elements. The example of rajul is quite instructive: the term identifies an adult male, married, manifesting a certain intellectual maturity (aqel). In reality, this assumes that this description is a combination of social skills: some ability to be able to support around him, a certain degree of personal autonomy over other men, and some critical faculty, control themselves and their emotions. It is from these arrangements that a set of social behaviors become possible, and among those reports that are part of a register of seduction and eroticism between men. Well lived, the process of “subjectivation” and identification excludes the emergence of sexual identity. Our work suggests a reversal of identification processes at work in the socio-cultural European space. It will be for us to map the residual relational processes of “subjectivation” which are constructed, if not in opposition, at least in counterpoint relational identifications.

De l’occupation de l’espace à l’occupation de l’identité « gay » à --- Casablanca | Occupation of space to occupation of the identity "gay" in Casablanca

Marien Gouyon (EHESS, LAS, France)

Certains discours anthropologiques dénoncent la circulation de l’identité gay comme une destruction potentielle des formes locales de la sexualité dans le monde arabo berbéro musulman. Ces chercheurs craignent une universalisation des catégories homosexuelles et hétérosexuelles au détriment des expériences locales qui se fondent sur une autre construction sociale de la sexualité. J.Massad défend l’idée selon laquelle les classes populaires, dans le monde arabo-musulman, ont une manière complexe d’appréhender l’identité gay et qu’elle n’a pas de fondement local. Par exemple, la réalisation de sa masculinité à travers le mariage ne représente pas une rupture dans la biographie de l’individu à la différence des classes plus aisée qui elles adoptent la conception occidentale de l’homosexualité. Cette idée pose un certains nombres de questions. D’une part, l’existence d’une mixité sociale dans les rapports homosexuels identitaires et d’autre part, l’attachement aux normes relatives à son milieu social. S.Roux nous rappelle, en évoquant des thailändais qui se disent gays que « les formes d’appropriation identificatoires sont socialement distribuées » Ainsi peut-on se demander si les classes populaires ne sont pas à même de remettre en question de manière plus radicale leur attachement aux codes de leurs milieux du fait de cette mixité sociale inhérente aux rapports homosexuels identitaires et donc feinter cette distribution. Aussi l’espace dans lesquels se joue l’homosexualité offre la possibilité de comprendre cette question. Deux types de lieux sont à prendre en compte. Les
lieux de consommation sexuelle et ceux de sociabilité liés à la sexualité. Les premiers recouvrent deux sortes d’espaces. Les espaces de consommations instantanés où la parole se fait rare et les espaces de rencontres comme les parcs où se nouent des sociabilités et des rapports sexuels tarifiés. Dans ces derniers ils se fabriquent une identité sexuelle qui croise les épistémologies sexuelles pour reprendre le jargon massadien. Enfin les seconds lieux ne sont pas attachés à un espace, ils sont fluctuants pour la plupart. Nous proposerons une ethnographie de ces espaces tout en questionnant les discours véhiculés à travers les discussions, les pratiques et les expériences des individus en présence. L’étude de l’espace de la sexualité nous permet ici de remettre en cause la théorie de la destruction de l’épistémologie sociale et de mettre en avant une transformation de celle-ci basée non sur une domination culturelle hégémonique et victimaire mais une résistance aux normes inadéquates à certains individus.

Some anthropological discourse denouncing the movement of gay identity as a potential destruction of local forms of sexuality in the Arab Muslim Berber. These researchers fear a universalization of homosexual and heterosexual categories at the expense of local experiments are based on a different social construction of sexuality. J. Massad argues that the popular classes in the Arab-Muslim world, have a complex way of understanding gay identity and has no basis locally. For example, the realization of his masculinity through marriage does not represent a break in the biography of the individual to the class difference that they more easily adopt the Western concept of homosexuality. This idea raises a number of issues. In one hand, the existence of a “social mix” in homosexual identity and in other hand, the commitment to standards related to its social environment. S. Roux reminds us, citing the Thai who say that gay "identifying forms of ownership are socially distributed". So can I ask if the classes are not able to challenge their more radical adherence to codes of their communities because of this inherent social mix homosexual identity and therefore fake this distribution. Also the space where homosexuality is played makes it possible to understand this issue. Two types of places are taken into account. Places of sexual consumption and those related to sexuality sociability. The first covers two emerging areas. Spaces where speech instantaneous consumption is scarce and meeting spaces such as parks which are formed of sociability and sex workers. In these they make a sexual identity that crosses sexual epistemologies for the jargon of Massad. Finally the latter places are not attached to a space, they are fluctuating for most. We propose an ethnography of these spaces, while questioning the messages transmitted through discussions, practices and experiences of individuals involved. The study of space and sexuality allows us here to challenge the theory of local destruction of epistemology and put forward a transformation of this one based not on cultural hegemony and domination, but resistance to victimhood inadequate standards for certain individuals.

Re-visiting the Porno-tropics: Construction of Masculinities at the inter-racial contact zone

Thomas Hendriks (Catholic University of Leuven, Belgium)

In this paper I discuss a part of my long-term ethnographical research in a selected logging concession in the rainforest of the Democratic Republic of Congo. In this paradigmatic wilderness where Conrad’s psychology in the Heart of Darkness is an everyday reality beyond its spectacle of horror, white expats and black laborers live on the rhythm of an international company exporting logs and timber to Europe. I conceptualize this concession as a place neither rural nor urban; at the same time a heterotopia imposing order on a surrounding wilderness and a site for imperial nostalgia; a non-place of (im)mobility and boredom and a porno-tropic environment for white desire; a trap for black hope on a better life and a site of labor exploitation, racism and violence. For this conference, I highlight the everyday construction and negotiation of black and white masculinities at the inter-racial contact zone, both entwined in a dialectic of competition and desire mobilized around the male body. I offer a critique of a too narrow interpretation of Anne McClintock’s concept of the porno-tropics as not just a field of sexual opportunities to live out hidden desires, but also a space of frustration and emasculation that can profoundly destabilize established white masculinities. Furthermore, I look into the always already gendered nature of logging activities and offer a queer reading of the omnipresent penetration metaphor in Africanist forest symbolism. I end this paper by questioning the methodological possibilities of such queer readings in Central African ethnographies and reflect upon the contributions of queer theory to ethnographical practices.

Con-Temporal Peripheries: Disjunctions in space and time, knowledge and activism, between Central-Eastern European and Western sexualities

Robert Kulpa (Birkbeck College, University of London, UK) & Joanna Mizielinska (Warsaw School of Social Science and Humanities, Poland)

Recently, we observe the proliferation of works about non-Western sexualities. However, queer studies by embracing these margins and outskirts, continues to focus on post-colonial regions, “forgetting” about the “neighbouring” Central and Eastern Europe (CEE). In our presentation we will problematize the notion of “Western” sexuality and indicate its “con-temporal peripheries” – i.e. “othered” CEE, rendered as a “permanently transitional”/“post-
capes. I offer a range of examples from my research that focuses on the recognition of the scientific world, on a socially peripheral group, is poorly assimilated by Brazilian Geography. Additionally, the international journals, mainly English speaking, have as a parameter the partiality of sexual subjectivities (both individually and collectively), the ways in which subjectivities may be constructed and negotiated rather than fixed or stable. The presentation illustrates the fluidity and partiality of sexual subjectivities (both individually and collectively), the ways in which subjectivities may be constructed and negotiated rather than fixed or stable. The presentation illustrates the fluidity and partiality of sexual subjectivities (both individually and collectively), the ways in which subjectivities may be constructed and negotiated rather than fixed or stable. 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Keynote: Learning from Leiden: City-Twinning and the Production of Transnational Solidarity in Lesbian and Gay Politics

Jon Binnie (Manchester Metropolitan University, UK)

This paper provides an examination of the role of city-twinning in transnational lesbian and gay politics. The focus of the paper is the city of Leiden in The Netherlands where for over twenty years activists have used the infrastructure of the city’s twinning links to conduct solidarity work with lesbians and gay men in other European cities. In the 1980s the city’s twinning link with Oxford in the United Kingdom was mobilised by activists in the Leiden branch of the COC (the Dutch national lesbian and gay organisation) to conduct solidarity work with British lesbians and gay men in their struggle against Section 28 of the Local Government Act 1988 which sought to attack lesbian and gay initiatives in British local government. More recently, Leiden activists have used the city’s twinning links to organise solidarity actions with lesbians and gay men in the Polish city of Torun in the wake of the crisis engendered by the election of the homophobic, radical right Law and Justice Party-led government in 2005. The paper is based on interviews with participants in the Leiden-Oxford and Leiden-Torun twinning links; participant observation of activist networking meetings; as well as analysis of material in the archives of COC Leiden and IHLIA in Amsterdam. By focusing on these small cities, and the transnational activist links between them the paper also seeks to address the neglect of small cities in existing theorisations of (transnational) urban sexual politics.

Gender critiques within December 2008 Athens riots

Konstantinos Eleftheriadis (European University Institute, Italy)

I will examine the emergence of gender critiques in the context of the December 2008 riots in Greece after the killing of a 15-year-old student by a special police agent in the anarchist neighborhood of Athens, Exarchia. Through discourse and image analysis, I will examine the critiques of radical feminist groups which emerged during or just after the riots, allowing us to test theories of hegemonic masculinities and intersectionality in the framework of radical actions. Furthermore, I will try to trace the relations between violent strategies and gender. The presentation will be completed by an incident which attributes to intersectionality a predominant position within the December riots, the Kouneva case. Realizing the academic and political importance of a gender critique inside a movement, I try to expose the voices expressed by gender collectives which acted during the riots, and see how new forms of feminist struggles arise within them. During this presentation, I will give several details of the general riots of that moment in Athens and other Greek cities. In addition, given that the main gender critiques were formulated by anti-authoritarian and anarchist subjects, and mainly against the machismo of some male activists within the movement, I will pay attention to the anarchist political space which in Greece still plays a certain role in extra-parliamentary politics.

Sexuality and Gendered Activism: The Reconstruction of Spaces in Tel Aviv-Jaffa, Israel

Chen Misgav (Tel Aviv University, Israel)

This paper draws on my ongoing PhD research on spatial activism, as examined through the lenses of three geographical concepts: body, identity and memory. In the paper I present one of my case studies, an activist group named “trans in the center” that incorporates queer, feminist and transgender agendas. I argue that the activism of this group restructures and redefines spatial scales in the city of Tel Aviv and beyond, private and public, concrete and symbolic. The group is based in Tel Aviv’s municipal LGBTQ center, where it has been working for the last two years. Its activities include organizing regular open-to-public and community meetings every two weeks. Participants in these meetings discuss feminist, queer and transgender issues that affect people’s daily lives, such as the queer/feminist body and identity, personal practices in the home/family and city/public, and the “pink economy”. They also engage in community debates on how LGBTQ people should respond to local and national politics, activism, gay pride, notions of justice, and so forth. While at first sight the activities of this group might appear to be little more than a series of regular and pleasant social gatherings, it has in fact become a site for the radical and innovative production of discursive and actual space that questions, reshapes and undermines the formal role and standing of the LGBTQ center itself. Moreover, this space serves to redefine the relationship between feminist, queer and transgender agendas and activism, and propagates such radical thinking. It also serves as a “third space” in which a variety of people, identities, sexualities and perceptions can meet together, hold discussions, resist heteronormativity and homonormativity, and plan joint action.
The Impact of Gender Differences in Hostile Attitudes Towards FTM and MTF Trans Individuals
Dilara Çalışkan (Istanbul Bilgi University, Turkey)
Although there is considerable evidence that trans persons are victims of discrimination, social psychologists have rarely explored prejudice against this minority group. The purpose of this research is to investigate possible links between gender and committing non-criminal hate incidents toward transexual individuals, and to explore possible gender differences in terms of attitudes toward MTF (male to female) and FTM (female to male) individuals. First, empathy and anger expression will be measured as individual difference variables that may affect the results. Next, participants will be requested to fill an attitude transphobia scale. It is predicted that male participants regardless of their education or income will be likely to show more hostile attitudes towards MTF persons than female participants.

Sex work in the City: A Geographical Examination of the City of Lagos
Femi Agholor (University of Ibadan, Nigeria)
Sex work, though not legally recognized in most nations, has become a fast growing economic activity in most countries of the world. Focusing on the city of Lagos in Nigeria, this paper examines this booming economic activity. Specifically, through in depth interview of sex workers, the paper examines the factors contributing to the choice of the location where sex workers ply there trade in the city of Lagos. The parts of the country where the sex workers migrated from and the places (countries especially) they are willing to move to in order to ply their trade are equally considered.

Community-based perceptions of lap dance clubs and licensing laws.
Joanne Mitchinson (University of Kent, UK)
Until recently, lap dance clubs have been licensed in the same way as other public entertainment establishments, such as bars and cafes. In April 2009, changes were made to the Policing and Crime Bill, allowing local councils to require, that lap dance venues apply for a license to operate as a sexual entertainment establishment. Whereas previously, a lap dance club could only be refused on proof that it was responsible for certain negative effects in the community, the new licensing gives local councils increased power to control the numbers of such clubs in their locality, and allows residents to protest based on objections other that those of public disamenity or harm. However, the new licensing is not mandatory, and local councils across the UK are currently deciding whether to adopt these new powers. This project investigates two towns in the north-west UK: one large city of global standing and one market town. Both have recently been through the decision making process regarding this issue, approaching it in different ways and with very different responses from the community. This paper will present the views of residents, businesses, local government and activists groups regarding lap dance and local lap dance clubs, exploring the understandings, representations, and controls upon lap dance, different ways of constructing the “other” in club-related discourse, views regarding gender and commodification of sexuality, and the way space, place and time interacts with and shapes community views and identity.

Gli ombrelli rossi sono tornati. La vittimizzazione criminalizzante della prostituzione in Italia
Cesare Di Feliciantonio (Focus-Casa Dei Diritti Sociali, Italy)
Il 13 febbraio oltre un milione di persone in tutta Italia è scesa in piazza per difendere la dignità femminile, affermando che “la dignità delle donne è la dignità della Nazione”. A Roma, una rete di gruppi femministi e queer, rifiutando il discorso nazionalista e la contrapposizione tra “donne per bene” e “donne per male” dominanti nel documento del comitato promotore, è partita in un “corteo selvaggio” verso il Parlamento, scegliendo come simbolo gli ombrelli rossi, da sempre segnale distintivo dei gruppi di sex workers. Perché all’interno di questa rete mancavano realtà organizzate di sex workers?
Il paper cerca di rispondere a questa domanda rintracciandone la causa nel processo qui definito come “vittimizzazione criminalizzante”, che caratterizza l’attuale momento politico di fortissima produzione normativa in materia di prostituzione (ddl Carfagna, ordinanze amministrative, Pacchetto Sicurezza). Questo processo viene ricostruito attraverso l’analisi di tali norme parallelamente a quella del discorso pubblico che le ha accompagnate, fondato sulla retorica della difesa delle donne e della loro dignità "dal traffico" assieme al continuo richiamo al decoro urbano e all’ordine pubblico. Attraverso l’esempio della giunta comunale di Roma, che ha prodotto una delle ordinanze più severe in materia di prostituzione e al contempo tagliato drasticamente la spesa per i servizi di
assistant e lotta alla tratta, si dimostra quale sia la piena portata di questo processo. Emerge così come esso colpisca soprattutto sex workers di strada, in larga parte immigrati/e, "vittime" (se donne) di tratta e sfruttamento ma allo stesso tempo "criminali" in quanto a status legale e danno arrecato alla collettività ed al decoro urbano.

SATURDAY 10TH SEPTEMBER

Organized panel discussion: Challenging hegemonic knowledge in geographies of sexualities

Inputs by Jan Simon Hutta, Paulo Jorge Vieira, Marianne Bidon & Robert Kulpa

In this session, we would like to discuss how current discourses of geographies of sexualities might form a part of hegemonic forms of knowledge production and how this can be, and already has been, challenged. As researchers who deal with unequal power relations in various registers in our own work, we have been confronted with this topic once again while organising this conference. Coming from various cultures and places, speaking different languages, being engaged in diverse political projects and working in different academic environments, we specifically faced the issue of our own positionalities within the discursive field we call "geographies of sexualities".

There are various ways of how we could frame the problems we want to raise in this session. One, for example, could be to ask about language. Is there an anglophone hegemony in geographies of sexualities, and what kind of research is/can be done outside the dominant English? Is the provision of translations (as we have tried to do for this conference) enough to overcome "English" dominance? What if, as we found out, the topic and problems we want to raise during this conference, "just don't sound meaningful" in some of our respective languages - why, in other words, "geographies" and "sexualities" do not necessarily come together in other languages as easily as they do in English? Or perhaps, we could ask differently, and start with the question of what kind of geographies we (want to) produce in relation to other geographies (radical, social, political,...) and across disciplines (sociology, geography, anthropology,...)? What are the various academic and non-academic contexts of knowledge production? And what kinds of references do we mobilise in "geographies of sexualities" - queer theory? feminism? affect speak? poststructural approaches from different - French, US American, British, Brazilian... - contexts?

To summarise, we could frame the discussion around the merits, challenges and problems that arise in pushing for a discursive field or even discipline of "geographies of sexualities" - given that such a field has been quite explicitly articulated in Anglo-American contexts, but not necessarily elsewhere. Whatever the way the discussion unfolds, the aim of this session is to reflect upon our own practices and responses to the challenges that arise from the uneven, complex and contested discourses around space, sexuality and gender, unfolding in and across different contexts.

SATURDAY 10TH SEPTEMBER

Queer Geography of Czechia: Heteronormativity of Space

Michal Pitoňák (Charles University, Czech Republic)

Probably for the first time the spatiality of sexuality has been studied in Czech geography. I focus on queer geography and delineate the queer standpoint while concentrating on understanding the spatial construction of sexuality in space especially its heteronormativity. I implicitly deconstruct the binary of public and private space by pointing out at its spuriousness regarding the sexuality in Czech spatial context. I present a queer bar as a typical queer space while revealing the sexual closetedness of LGBTIQ people. Then I introduce the school environment as, for the time being, a typical heteronormative space and institution. I also discuss the queer practices of destabilizing heteronormativity both at school and in public space. In the empirical part of the thesis, I discuss the methodology of my internet based chain-referral snowball sampling and display the results of an on-line based questionnaire with the final sample of N=1589 Czech and Slovak LGBTIQ respondents. First, I aimed to explore the basic characteristics of the LGBTIQ sample. Second, I was interested in LGBTIQ people’s perceptions of the heteronormativity and experimentally tried to measure it in different places and spaces. Third, the issue of heteronormativity was connected with asking about experiences with discrimination. And lastly, I queried about the closetedness of Czech and Slovak respondents, probed LGBTIQ people’s attitudes towards gay/lesbian spaces, cyber-socialization and tried to answer the elusive question of whether there is an LGBTIQ community in Czechia or not. I proved the importance of cities for the queer space development, and spatial inequality regarding the people’s sexuality.

What spaces exist for queer youth? On institutional discourses and regulatory imaginations

Julia de Montigny (Concordia University, Canada)

This essay seeks to challenge the way that queer youth are typically understood by adult queer theorists, geographers and others who describe and treat them as marginalized victims. A queer youth geography has yet to be developed and as such, queer youth’s spatially constituted identities and experiences have remained in uncharted territories.
With the understanding that youth in particular exist in shifting institutional worlds; in school, organized recreational activities and in the family, which rely on heteronormative practices and discourses, this study explores how queer youths’ experiences may be shaped according to the pressures, perspectives and practices of institutions. This essay examines how discourses produced and relied up by high schools and a specific university ethics board define and regulate queer youth’s identities, spaces and voices while exploring the assumptions that guide the perspectives and decisions made by the adults who manage these institutional bodies. Through the use of critical discourse analysis this essay investigates the ways that queer spaces become marginalized in institutions and how queer youth’s voices are silenced through dominant discursive processes.

To understand how these processes of marginalization and silencing are effected this study examines the discursive practices of one university ethics board in relation to a proposed to study to interview queer youth, paying particular attention to both the processes and discourses that emerged. This essay also looks at the ideas expressed by high school administrators regarding the identities of queer youth and the spaces they require. Coupling the study of these two discursive processes, this essay interrupts the practices and notions that may influence queer youth’s experiences. By critically exploring these operations and intervening to expand the narrow discourses produced by those in charge of institutions this essay tries to make space for queer youth where institutions do not. The study critically asks: what are the institutional visions of queer youth produced by those inside and how do the contours of their language and their imagination limit or open up spatial possibilities for queer youth?

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**Negotiating heteronormativity: Rural youth, sexuality and nightlife in Belgium**

*Maarten Loopmans (Katholieke Universiteit Leuven, Belgium)*

This paper discusses the way Belgian adolescents negotiate heteronormativity in rural nightlife performances of sexuality and gender. Our study attempts to move away from binary constructions of heteronormativity which posit heterosexuality against sexuality of a non-heterosexual kind (Johnson, 2002, Hubbard, 2008) which have been dominant in studies of rurality and have ignored the impact of regimes of normative heterosexuality on heterosexualities (Seidman, 2005, p. 40). Instead, this paper discusses the way ‘heteronormativity’ imposes a particular kind of heterosexuality, thereby also constructing hierarchies between different heterosexual identities and practices (Richardson, 2005). Through our analysis, which is based upon observation reports and interviews conducted by adolescents themselves, we emphasize the performativity of hegemonic normativity and analyze how the social construction of sexual norms intersects with notions of class, place and gender. Through our analysis of adolescent performances of sexuality, we aim to reveal the contestation and complexity of rural heteronormativity and its ensuing sexual geographies (Jackson, 2006).