

### III European Geographies of Sexualities Conference

#### CROSSING BOUNDARIES: SEXUALITIES, MEDIA AND (URBAN) SPACES

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Book of abstracts

#### Day 1

#### Session 1 (9.30- 11.10)

#### Chiostro: Digital Cruising Spaces (1)

##### 1) Roberto Terracciano (Università di Napoli Orientale)- Di(s)vision. Notes on cruising augmented spaces

In this paper I would like question the possibility of using augmented reality as a critical tool for mapping queer geographies migrating from earlier desktop media (irc, cruiser, gaydar, gayromeo) to mobile media (Grindr, Scruff, Hornet), most of them being private companies extracting value from relations users maintain. In China's Miéville's sci-f novel *The City and The City* (2009), the Breach is the institution governing the pervasive border between two perfectly overlaying towns whose citizens are forced not to look to each other although occupying the same physical space. While modes of existence of borders are being multiplied, they are also becoming distributed on human and non-human agents turning Homeland into a diffuse Borderland, flipping vertically the cartographic vision on the World (Mezzadra and Neilson, 2013; Bratton, 2013). Augmented realities, and locative media in general, separate the emulsion of the already existing data within augmented spaces (Manovich 2006) allowing for the individuation and the emergence of stratified geographies: while moving from a physical space to another, the digital cruiser produces data on the electronic grids on different platforms. In the paper, I argue that the paranoid Orwellian model behind Miéville's Breach is none other than desire feeding the app and situating the digital cruiser on different platforms that I suggest to be different layers of the augmented compositional geography. If the hook apps as we are considering them are isolated strata engendering di(s)vision among digital cruisers, how to imagine the features of the hook-app to come?

##### 2) Massimo Modesti- Asiatici nei siti di incontro gay: immaginari dominanti, stereotipi e discriminazione

Nel contesto italiano non è stato ancora studiato l'impatto che una cultura gay fortemente incentrata sui canoni estetici produce sull'identità e sul benessere dei maschi non eterosessuali. Studi statunitensi e australiani mettono in luce come tra i maschi gay e bisessuali vi sia un'incidenza crescente di sintomi di inadeguatezza corporea (Drummond 2005). Questo fatto risulta maggiormente evidente per chi non rientra nel modello estetico maschile dominante per motivi di appartenenza etnica (Green 2005; Phua 2007).

Il dominio incontrastato dell'immagine dell'uomo di tipo europeo si riflette anche nei processi di selezione dei partner sessuali e sentimentali (Phua, Kaufman 2003; Han 2007). Un osservatorio molto interessante di questa dinamica sono i siti di incontri e le hookup app usati dagli MSM (maschi che fanno sesso con maschi). Gli studi hanno evidenziato che, in tali contesti, le persone di gruppi etnici non "europei" sono rese oggetto di stereotipizzazione e/o di discriminazione più o meno aperta. Uno dei casi maggiormente studiati è quello asiatico a causa di un processo di de-maschilizzazione che subiscono i membri di questi gruppi etnici (Riggs 2013, Daroya 2013). Tra i gay asiatici che vivono in contesti a maggioranza "bianca" il tema è ampiamente noto ed è divenuto anche oggetto di un blog molto seguito ([www.angryhomosexual.com](http://www.angryhomosexual.com)).

Ho effettuato un'esplorazione preliminare tramite uno dei siti di incontri gay più utilizzati in Italia in vista di studiare il fenomeno più approfonditamente e di verificare le dimensioni e i risvolti che esso assume nella vita reale dei maschi gay/bisessuali di discendenza asiatica.

##### 3) Veronika Lapina (European University of St. Petersburg)- No Space for Grindr? (Homo)sexual Flaneur in the Post-Soviet Russia

Cruising is an intrinsic part of urban queer counterculture. Queer flaneurs face the streets of the metropolis in a continuous search for anonymous sexual encounter, while hiding their nonnormative desire from the respectable crowd employing various codes to identify each other. Currently, apps like Grindr are being designed to facilitate cruising through geolocation services and to incorporate practices like cruising as a part of digital world. With Grindr queers doesn't need to code their belonging to this particular counterculture - the app

functions as a code itself. However an app which is based on the ability to determine exact location of queer subject, potentially exposes them to homophobic violence. This paper aims to narrate digital-cruising and its functionality for Russian queers, who are indeed situated in homophobic and politically heterosexist regime. Starting out with a brief history of cruising practices during the late-Soviet times, this research concentrates on disentangling experiences of queer flaneurs in contemporary Russia. It demonstrates the principles that guide Grindr users in Russia and focuses on problems they experience while utilising the cruising app. Relying on the interviews with Grindr users, who live in unarguably metropolitan areas in Russia (Moscow and St. Petersburg), this paper argues that potentiality of homophobic violence and growing popularity of gay-bashing practices is destroying cruising culture in Russia, thus turning Grindr into yet another dating app.

#### **4) Carl Anthony Bonner-Thompson (University of Newcastle upon Tyne)- “No camp, no fem’: exploring masculinities, sexualities and embodiment across Grindr**

Digital spaces, including Grindr, are becoming increasingly popular for socio-sexual relations. This has initiated social scientists, including geographers, to re-conceptualise online spaces as complexly interwoven with offline ones (Kinsley, 2014). This has included the ways gender, sexuality and embodiment have been theorised (van Doorn, 2011; Longhurst, 2013). This paper will highlight the initial findings from my PhD research which is situated in Newcastle-upon-Tyne, a post-industrial city in North-east England. I will focus on the ways masculinity and sexuality are simultaneously understood as embodied and disembodied across Grindr. By exploring (dis)embodiment, I argue that versions of hegemonic masculinity that are often associated with ‘heterosexual’ performances are more highly desired by the gay men in this study. I do this through an analysis of ongoing semi structured interviews and participant research diaries, with users of Grindr.

#### **5) Zoran Milosavljevic (University of Hull)- Revisiting ‘Immunological Equilibrium’: Discourses of Health Disclosure in Online Gay Communication in Serbia and HIV/AIDS transmission**

In this presentation I will analyze the connection between gay men’s online identity constructions, unprotected sexual practices and the transmission of HIV/AIDS in Serbia. Mostly organized around big urban spaces, gay men are sharing virtual/real spaces with different ‘politics of protection’ of potential sexual partners. Gay men are transforming the state of ‘immunological equilibrium’, introduced by ARV therapy, as a substitute for health. The play with identity online helps to establish the dynamism of healthy/unhealthy in online identity and cyber representations. My research focuses on HIV/AIDS status in particular, and the disclosure online driven by the dynamism of sexual desires. The analyses of gay men’s narratives and virtual ethnography of gay dating sites and other social networks will show how the combination of cyber/virtual/technological enhancement, biomedicalization of gay subjects and unsafe sexual practices (barebacking, stealing, generationing) are introducing necessary space for HIV/AIDS transmission among gay men in Serbia.

#### **Aula 15: Queer “Safe Spaces” (1): modes of belonging - diaspora, religion, nationalism**

##### **1) Godfried Asante (The University of New Mexico, Albuquerque)- “Where is home” Negotiating Comm(unity) and Un/Belonging among African immigrant queer men on Facebook**

This research explores and examines the complicated processes, tensions and multifarious dynamics of building Comm(unity) and a sense of belonging(s) among African immigrant queer men on Facebook. Migrating from countries where homosexuality is “illegal,” and mostly portrayed as a “Western lifestyle,” developing a face-to-face community in some regions in West African might result in Police scrutiny, brutality and in some extreme cases death. However, queer/sexual migrations to the United States and Europe have opened up spaces for queer migrants to establish new (comm)unities outside their home nations through social media sites. This study examines membering practices, national and diasporic identity negotiation practices that members of an African immigrant cyberqueer community use to establish citizenship and sense of belongings outside their home nation. It becomes evident that cyberqueer communities are not only a space where “oppressed identities” find a “home” but also spaces where ideologies of visibility and recognition are contested.

##### **2) Maureen P. Hogan (University of Alaska Fairbanks)- Hull-House as queer counterpublic: How the present “outs” the past**

In this paper, I examine the ways in which Chicago's Hull-House, the brainchild of Jane Addams, the early 19<sup>th</sup> century educational philosopher and activist, created a radically new kind of space for its time: women-centered, cross-class, cross-race, and the birthing place of American social work. Hull-House, one of the first settlement houses for immigrants in the U.S., created a safe space, led by a group of educated women, some with non-heteronormative relationships. As they offered the new immigrants a thriving community center, these women explored and forged new female roles in both the private and public spheres for themselves. To connect its past and present, I explain how today, the Jane Addams Hull-House Museum still holds that symbolic identity of the radical that was partially hidden when Hull-House functioned as a late-Victorian settlement house. I will discuss how, with its cutting-edge programming and exhibits, today's museum "outs" the history of the Hull-House and its queer past because it is considered by its contemporary caretakers, curators and local queer theorists as both a queer space and queer counterpublic--a safe space for all but especially the queer community.

### **3) Yossi David (The Hebrew University)- Digital Safe Spaces: The Role of Digital Spaces in Challenging the Power Structure in the Ultra-Orthodox Community**

How religious people build a "safe spaces" from the surveillance, the society rules, and the community leaders? This essay introduces the role of digital safe spaces in challenging the Ultra-Orthodox society power structure. First, it closely situated the Ultra-Orthodox community perceptions toward (1) sexuality and sexual identities, and also toward (2) digital media. Second, it articulates the historical specificity and contingent meanings of digital safe spaces for sexual and gender differences at the Ultra-Orthodox society. Lastly, it explores the theoretical and political innovation and limitation of digital safe spaces

### **4) Ferdiansyah Thajib (Freie Universität Berlin- Fleeing from Affective Communities to Safety: The case of Muslim *queer* persecution in Indonesia**

In the recent past, many Indonesian Muslim *queer* have been projecting the notion of „*komunitas*“ (community) as a social space which can provide a psychological safety and protection from historical marginalization and harmful gestures of the heteronormative society. Affective communities are formed by Indonesian Muslim *queer* out of feelings of isolation and desire for sameness which is agrandized by the development of cosmopolitan technologies. The linkages of these *queer* subjectivities traverse boundaries of private and public spaces, drawing porous lines of belonging as it frames an ever-expanding closet which is spatially termed as archipelagic (Boellstorff, 2005). The current presentation however takes into account on a contemporary lieu where feelings attached to the politic of collectivizing are radically shifting, following an increasing persecution against same-sex practices both performed by legislative forces, on top of extra-legislative ones. Indeed there has always been a topology of fear/desire for Sameness which sustains islands of *queer* subjectivities in accordance with class, gender and ethnic identifications. I see further complications in the relation between politic and affect in the wake of a newly implemented Islamic penal code against homosexuality in the region where I conducted my participant observation. A focus on the experiential aspects of safety (and the lack thereof) brings my analysis beyond the spatial dichotomy of *queer* lives in/out of the closet, to disjunctures of self-isolation, dispersal, withdrawal or even *denial*, that are paradoxically, collective.

### **Affreschi: Queering Digital Activisms, Intimacies and Subjectivities (in) India**

#### **1) Rohit K Dasgupta (University of Southampton)- 'No femmes, pansies and sissyboys, please'- Effeminophobia and 'Straight Acting' on Planet Romeo**

Since the early 2000's there has been an emergent alignment of non-western queer cultures in countries such as India with a global queer assimilation (Altman, 1997; Dutta, 2014). One of the configurations of this global queering has been configuring the queer man as 'normative' respectable masculine subjects. This has given rise to a new lexicon within queer culture where 'straight acting' and being able to pass off as heterosexual is packaged as a desirable subject position. This has led to gay men 'playing up' to their masculinity and dispelling any notion of femininity in their behaviour. In this presentation based on two years field work in Kolkata, New Delhi and Barasat and virtual ethnography over three digital sites (Facebook, Planet Romeo and Grindr) I shall explore the ways in which effeminate subject positions are derided within online queer spaces in India (particularly kothi men). In doing so I would like to demonstrate two important points. Firstly, that contemporary gay politics in India (as elsewhere) has taken a homonormative position, which in its desire to

conform to mainstream culture (privileging gender normativity), subjectively discriminates against positions that are deemed 'too transgressive'. The concept of 'too transgressive' is something I will arrive at during the course of this paper. The second point I seek to make, builds up on my previous work – that of critiquing the community and utopic discourse of online queer spaces, which, as I shall demonstrate here, thrives on difference and discrimination rather than commonality. The digital space, as this paper shall argue provides for more visible and scathing attacks on effeminate subject positions that are both familiar and 'strange'.

## **2) Debanuj DasGupta (The Ohio State University)- Disciplining the “Delinquent”: Situating Virtual Intimacies, Bodies, and Pleasures among Friendship Network of Young Men in Kolkata, India.**

This paper interrogates the virtual networks of runaway and delinquent young men/boys engaged with Prajaak Development Society in Kolkata, India. Established in 1997 Prajaak has been working around issues of sexual health, preventing sexual abuse and gender equity within friendship networks of young men/boys living in railway platforms and state operated run-away shelters within Kolkata, and related peri-urban railway junctions. Prajaak mobilizes the friendship networks toward juridico-political activism related to the rights of railway children. The volunteers forge intimate bonds with each other on digital platforms such as Facebook, which remain in excess of Prajaak's territorial dimension. The screen, body, and digital intimacy forged by the young men present a rather queer time and space in contrast to the developmentalist time of Prajaak Developmental Society, which seeks to facilitate the re-entry of the delinquent boys into mainstream Indian society. The paper considers the substance of virtual intimacies forged by the young boys in order to understand the ways their bodies take on a deterritorializing and reterritorializing dimension through online and offline spaces.

## **3) Ila Nagar (The Ohio State University)- Digitally Untouched: Kothi (In)Visibility and the Digital Divide**

The passage of the Supreme Court of India Verdict related to gender identity is being hailed as a transformative moment in the lives of the transgender community in India. This paper interrogates the legal deployment of the term “transgender” through a critical discourse analysis of the Supreme Court of India verdict. I argue the use of the term “transgender” covers over several indigenous sexual life worlds who do not identify as transgender, or are misclassified. Much celebration of the Supreme Court verdict has ensued in the digital sphere. Ethnographic research with Kothi/Jenana communities in Lucknow, India reveals a disjuncture between the juridical sphere as well as the digital activism conducted on behalf of the Kothi/Jenana communities. None of the informants of this study held knowledge of the substantive contents related to the anti-sodomy and the transgender decision, neither do they identify as transgender. This paper explores the lives, injustices, and discourses of people who have not been touched by the digital revolution and who are outside the digital world, rather the deployment of Kothi/Jenana images in the digital activism is a form of exploitation of diverse sexual life worlds. Employing ethnography and critical discourse analysis this research uncovers the consequences of illiteracy, class, and perverse sexuality on the lives of men with uneven income who have sex with men on the streets of Lucknow.

## **4) Scott Sorell (Cornell University)- Wid Place”: The Spatial Politics of Online Cruising in Bangalore, India**

Are you a top or a bottom? Where are you, and do you have a place? These are the essential questions posed on gay "hook up" apps including Grindr and Planet Romeo. In this paper, based on preliminary conclusions from my ongoing fieldwork in Bangalore India, I explore the spatial politics of hooking up online, where a potential partner's access to private space is commensurable to his preferred sexual position in assessing compatibility. In such an economy of bodies and space people “without place,” meaning they live with a spouse, parents, or non gay-friendly roommates, have no more chance of a sexual encounter than two “pure tops.” Drawing on ethnographic examples from those who regularly engage in cruising-- variously online or in parks and bus stands (there is little overlap in these populations)-- I suggest that the view popular amongst middle-class smartphone users, i.e. that all cruising is now online, relies on the perceived ubiquity of technology in their social worlds to erase complex class cleavages in broader access to privacy and intimacy. In other words, a temporal imagination-locating park cruising firmly in the past masks the contingency of being "with place" in the first place, and what desires it can describe.

## **KEY-NOTE LECTURE 1. KATRIEN JACOBS (The Chinese University of Hong Kong)- “From Square To Square: Sex and the Social Experiment in China and Hong Kong”**

The talk will meander from China’s compulsive call for marriage partners on public squares to borderland visions of moral dissolution and obscenities on occupied squares during the Hong Kong Umbrella movement of fall 2014. At the same time I will track my own evolving interests in an intellectual pornosphere that started in Amsterdam in 2005 and went through permutations and paranoia as I moved to Hong Kong.

The urban gatherings and post-disciplinary pedagogy that sprung up during the Hong Kong movement also resonates with city occupations against monopolies and student occupations in different cities. The Hong Kong occupation was a moment of intense political transformation and enactment of a new Chinese socialism, even though the request for political autonomy from authoritarian China has been indefinitely denied. But rather than arguing that the occupied square offers ultimate sexual enlightenment, it promotes wandering through cultural fields, reflecting on nation-state obsessions and a radical queering of the socialist intellectual.

## **Session 2 (14- 15.40)**

### **Chioistro: Pop Sexual (Counter)Cultures**

#### **1) Masha Neufeld (Dresden University of Technology)- From pride to propaganda: representations of queerness in Russian media and pop culture**

Recently, LGBT issues in Russia and most importantly the so called “Russian anti gay laws” gained much of international attention. Within the accompanying debates on human rights and values, Russia got increasingly constructed as a homophobic state in opposition to a homo-tolerant Western Europe. Discourses of this East-West oppositionality can be traced not only in political reports and mass media, but also in music production and popular culture. Especially the 2014 Eurovision Song Contest with its winner, the drag queen Conchita Wurst, portrayed by the openly gay Austrian artist Thomas Neuwirth, became a pop-cultural battleground between values of (homo-)tolerance and tradition, seemingly dividing the audience in a pro-Western and a pro-Russian camp. Although the drawn borders between Russia and the West seem to always have been existed, for instance in terms of the historical “baggage” of the Soviet regime and its strict regulation of (homo)sexuality, the brittleness of this co-construction becomes evident especially when Russian artists and their representations of queernees in music and pop culture are read against the background of the latest political changes. In my presentation I want to offer such a queer reading, focusing on Russian singers and performers, whose gender-transgressive and/or homoerotic works proliferated Russian pop culture since the late 1990-s and disappeared only in the last couple of years, falling under the axe of censure and intimidation.

#### **2) John Stadler (Duke University)- New York City’s Gay Porno Chic: Phantasmagoria and the Underground**

Wakefield Poole and Peter de Rome’s filmmaking would come to define the golden era of gay American pornography in the 1970s, but additionally, their work showcased New York City as more than mere backdrop to a sexual awakening. Utilizing Wakefield Poole’s film *Bijou* (1972) and Peter de Rome’s *Underground* (1972), I contend the post-Stonewall landscape of New York was still being negotiated by gay men. *Bijou* presents a phantasmagoric space that in many ways provides an enclave separate from the city, a magical space that cannot be easily found, and once entered, presents an orgiastic site for pleasure. It is an embodied space of fantasy. In contrast, *Underground* presents a cruising scene within a gritty New York subway train, which, despite the implication from the title of its subterranean nature, also offers a vision of gay visibility and potential. In the first instance, the gay life is hidden from the city, whereas in the second, it coexists within plain sight, while remaining heavily coded and associated with risk. I present these disparate portraits of New York to grapple with gay porno chic’s navigation of the space of the metropolitan as a site of longing itself. Both gay pornographies splice open the gritty New York City landscape--a landscape riven with violence, social unrest, detritus--to create queer utopias of pleasure. These utopian spaces are fleeting, though, and neither film ends without complication, suggesting the emergent pornography was still coming to terms with how gay sexuality fit into the sociality of the metropolitan.

### **3) Laure Sizaire (Université de Lyon II) and Gwenola Ricordeau (Université de Lille I)- Representations of mail-order brides and international matchmaking in movies**

Mail-order bride is a recurring movie character and the plot of many movies is built up around an international matchmaking: *Westward the Women* (William Wellman, 1951), *Once upon a time in the West* (Sergio Leone, 1968), *The Piano* (Jane Campion, 1993) or *Birthday girl* (Jez Butterworth, 2001), to name a few. Our paper is based on an inventory of more than 40 full-length feature films that stage mail-order brides and international matchmaking and an analysis of the scenario and characters in an eight film corpus of post-1945 cinema.

As a whole, these films tell how a problem (the lack of women faced by men) is solved in three various social and historic contexts (colonization, immigration and globalization of the marriage market). Despite the various historic eras and the diversity of the marriages staged in films, men and women are represented as opposed and complementary. It also suggests social fantasies about romantic love and norms about marriage in relation with money. Finally, women involved in these marriages are essentialized (as mothers) or depicted as dangerous (prostitutes) or submissive (housewives). Therefore, these movies embody orientalist and/or sexist representations and reveal gender stereotypes as well as transnational gender issues.

The film discourse interpretation is put in perspective with recent fieldwork research conducted among so-called "mail-order brides", especially those of the two presenters in Russia and in the Philippines. These empirical results highlight how the "arrangement of the sexes" organized by marriage can also be subverted by women through international matchmaking and marriages.

### **4) Paola di Cori- Agnés Varda: donne e uomini per strada**

Autrice di regia pionieristiche fin dagli anni Cinquanta, Varda debutta nel 1955 con il film *La pointe courte*, protagonista Philippe Noiret e montaggio di Alain Resnais, film ritenuto fondante della cosiddetta "nouvelle vague". Pochi anni più tardi si rivela al grande pubblico firmando *Cléo dalle 5 alle 7* (1961), con protagonista Corinne Marchand. Documentarista, fotografa, scrittrice, negli stessi anni in cui le cartografie situazioniste invitavano a ridisegnare quartieri e punti di incontro cittadini, nei suoi film gli spazi urbani si trasformano in palcoscenico di un erotismo dove i ruoli maschili e femminili si presentano rovesciati, l'estetica urbana viene ridisegnata in opposizione ai modelli mass-mediatici, e le donne sono flaneuses irrequiete riprese con occhio distaccato. Se i corpi femminili appaiono deprivati di ogni intenzione voyeuristica, quasi rese icone ironiche del passato, gli uomini diventano oggetto di erotizzazione canzonatoria: sono i sensuali giganti nudi di pietra che sorreggono balconi e architravi per decorare gli edifici parigini di fine '800, come nel documentario breve *Les Dites Caryatides* (1984).

Varda è tra le prime registe a trasformare lo scenario cittadino dove si esibiscono gli attori della società dello spettacolo, per proporre strade e piazze abitate da soggetti che cercano, e spesso non trovano, i momenti e i luoghi più adatti a esprimere la propria inquietudine.

Questa grande cineasta ritorna spesso sugli spazi visitati alcuni decenni prima: dialoga senza nostalgie con attrici e attori, membri della troupe dei film di allora e addetti ai giardini pubblici di oggi che commentano i mutamenti del paesaggio intorno. Oltre a offrire un sorridente ritratto antidivistico dell'invecchiamento, lo scopo dichiarato è quello di documentare le permanenze più che le trasformazioni; quasi un lavoro da archeologa attenta che diventa anche esercizio indispensabile di "memoria geografica sessuata".

### **5) Adam Zaretsky- Desire in the Transgenic Human Database: Indulgent Reprogenetics and Body Design Issues**

The architecture of the future bodies is housed as online networks. Fed by databases and excreted from digital information, human reproductive sex has met the lab bench. We are repackaged into fleshy new erotic infective injections on the zygote interface. Design and architecture of public, private and pirate transhuman bodies make distinct digital cut and paste confirmation of future anatomical post-people.

New morphological shapes and different abilities are interfaced through online bioinformatics databases like the Human Genome Project (HGP), the Human Biodiversity Genome Project (HBGP) and the Human Microbiome Project (HMP). The same gene expression patterning and body novelty comes from the erotics of closed or overly complex fetish networks for elite design of hyper-health and the clear orgasms of perfectionism. But, the bodies of techno-control are born as sexual fantasies.

The technosex workers tend toward a utilitarian aesthetic. The society is policed by social media's stunted expressions. Self policing of the personal as public persona leads to lowest common denominator in future

anatomy. This could be so much more varied, diverse and extreme with edgeworkers as designers. What is queer transhuman body alteration? Who can the GMO humans of new reproductive technology become? How do waves of engineered generations relate to their designer's preconceptions? What kind of inborn sexual dissidence can we conceive as a form of anti-eugenic or abnormalized difference engineering? What is the orgiastic flavor of the month in indulgent reprogenetics?

## **Aula 15: Queer "Safe Spaces"(2): media and queer safe spaces**

### **1) Rob Cover (School of Social Sciences)- Digital Queer Spaces of Resilience**

Safe spaces for vulnerable queer youth have been articulated as sites that foster resilience against the adversity of being positioned as subjects of minority identity. However, such spaces are not always physical and geographic but conceptual, literary and/or located in the community space of media, albeit in the context of geographies of homophobia/hostility: Larry Gross once argued that extant media references to lesbian and gay persons and themes can "saving refuges for many who have reason to feel that they are living in enemy territory" (Gross 1998:98). In a digital, media-saturated contemporary culture, sexual, youth and marginal identities are constituted in the context of new digital and mobile applications of communication and the processes of relational belonging they produce. Importantly, digital and mobile relationships are not to be understood as phantasmatic 'online identities' but are always highly corporeal and embodied experiences implicated in the re-configuring of the constitutive power of space and place in identity and resilience. This paper explores some of the ways in which the use of digital spaces by LGBT and marginal youth can be understood through concepts of the social ecologies of vulnerability and resilience in the context of digital mobility and transnational identity.

### **2) Revital Madar (Minerva Humanities Center)- The Effects of Acts of Shaming on 'Safe Spaces'**

The present article offers a comparative analysis of 'safe spaces' and particular acts of shaming, i.e. acts of shaming which seek to destabilize the existing social order. By juxtaposing 'safe spaces' and acts of shaming, this article will show that both practices offer a temporary and partial solution for individuals seeking refuge outside society's oppressive norms, and as a result mostly serve women, members of minority groups, and the LGBT and the queer communities. Drawing upon this analysis, the article examines whether the efficacy of acts of shaming requires one to first leave the 'safe space', and if acts of shaming subvert the very essence of 'safe spaces'. The article concludes by arguing that due to the communal character of 'safe spaces', acts of shaming reveal the weaknesses of 'safe spaces': on the one hand, the political effect of shaming is likely to be greater outside the 'safe space' if the shame is inflicted upon someone who is exterior to the 'safe' community. On the other hand, if the oppressor is part of the community of the 'safe space', an internal act of shaming is likely to threaten the 'safe space' as well as damage its sense of safety.

### **3) Rafael Ventura (Universitat Pompeu Fabra, Barcelona)- Media safe spaces: An audience research proposal on LGBT media uses and consumption**

In our research we discuss the existence of "safe spaces" (The Roestone Collective, 2014) related to media and non-normative sexual identities. The significant role played by media in creating identities and self-identification has been widely defended by scholars (Arnett, 1995; Pindado, 2006; Gauntlett, 2008). Non-normative sexualities have been historically under-represented in mainstream media. Although representation of LGBT people and characters has increased in recent years, the most of the time its coverage fall into stereotyped characters or portrayed as a victim or villain, and often being omitted from child-related content (Mazur & Emmers-Sommer, 2003; Raley & Lucas, 2006). Therefore, this circumstances does not contribute to encourage media spaces where people with non-normative sexualities can positively, confident and fearless develop their sexual identities. In this sense, our aim is to conduct an audience research to analyze what media consumption and uses LGBT people do when referring to the "safe media spaces" concept. We understand "safe media spaces" as those spaces where people "can 'perform' and be open without the fear of rejection or hostility from the heterosexual majority, which may be perceived as hostile" (Homfray, 2007), and without having to constantly deal with re-interpretations of the heteronormative discourses in order to suit their own realities.

### **4) Mgr.Tereza Krobová (Charles University in Prague)- Playing gender: Safe drag in the virtual world of video games**

Video games can be understood as an open space for reading and pleasure. This paper explores such virtual worlds that make gender experiments possible without any risks of the pressure of heteronormative social reality. Although video games are often heteronormative and inscribed player is a white heterosexual male, their virtual worlds provide a safe space and the opportunity to experiment with different aspects of fantasies and

(gender) identities. Everyone can play a character with different gender or orientation and more often players can also create their own (e.g. The Sims, Mass Effect). In the simulated world of a video game, the politics of identity end and the politics of performance in Butlerian sense begin. Therefore, the space of video games can be understood as a subversive tool that can contribute to deconstruction of stable gender stereotypes and highlight the fluidity of the gender system. This paper explores the players who want to experiment in this space ready for a "safe drag" and analyzes their strategies. It asks if this queer playing can be understood as an impulse for political self-awareness of the LGBT community or real coming-out.

### **Affreschi: Sex Work**

#### **1) Emilia Ljungberg (Lund University)- Sex workers' narratives of the post-industrialized Metropolis**

On the US news site Salon.com the American scholar Cynthia Gralla writes about her experiences working as a hostess in Tokyo's floating world. Part sex worker, part tourist she claims that she chose to work as a hostess because she "had heard stories from friends about the money to be made and the absurdity to be witnessed in the world of the modern geisha." A similar example is the blogging escort Mercurial Girl, who presents herself as "an American expat making a home and creating her life in Paris". Privileged Western women who work in the sex industry of the global Metropolis challenge perceptions of the prostitute as underprivileged, working class and racially Other. Their participation in the sex industry can be placed in a context of disappearing borders and increasingly fluid identities and spaces. Elizabeth Bernstein has described the transformations of sex work in post-industrialized society and how the sex industry has "diversified along technological, spatial and social lines". (2007) Sex work in the post-industrialized city is no longer confined to specific red light districts. In my paper I will discuss how these sex workers construct their identities as privileged travellers, as well as how they make use of blogs to narrate their stories. A central issue is their construction of a new kind of transgressive cosmopolitanism that is fuelled by discourses around globalization as well as neoliberal concepts of lifestyle.

#### **2) Tracey Sagar and Debbie Jones (Jones Swansea University) - Student Sex Work in the United Kingdom: Higher Education, Institutional Governance and student experiences of internet enabled sex work**

Reporting on the findings from 'The Student Sex Work Project' (TTSWP), this paper contributes to a greater understanding of the culture of institutional governance of Higher Education (HE) students who work in the sex industry in the United Kingdom. We begin by providing a brief outline of the project which combined participatory action research with net-reach service delivery. Thereafter we discuss a case study that was carried out in Wales by the project to explore University staff perceptions of student sex work as well as Freedom of Information requests to all HE institutions in Wales. We highlight how Universities can position students as being engaged in good and bad occupations and the perceived negative impact of sex work in terms of the 'reputation of the University' and 'fitness for practice' (the latter being a University concern where a student is training for a vocational degree such as nursing for example). Specifically, two student sex work project member's experiences of utilising social media and online technology are discussed to underline the emergence of both formal and informal institutional governance of student sex workers.

#### **3) Valentina Greco (Università di Bologna)- Corpi che scontrano. Lavoro sessuale e spazio pubblico**

Il corpo e con esso la maggior parte dei nostri organi, oggi, è gestita da diverse istituzioni governative ed economiche. Così come le restrizioni della possibilità di manifestare o la censura, le politiche del corpo sono un indicatore delle derive nazionaliste e totalitarie (Preciado 2014).

Esemplare il caso delle e dei sex workers. Perché il lavoro sessuale suscita tanto scandalo nei nostri governi e nella nostra società? Che differenza c'è tra lavorare con le proprie mani, col proprio cervello e farlo con le altre parti del nostro corpo, col corpo nella sua interezza?

Per chi lavora con il proprio corpo lo spazio pubblico è luogo di censura, esclusione, controllo. Marginalizzazione e strumentalizzazione sono i due cancelli che aprono o chiudono lo spazio pubblico a chi esercita un lavoro legato al sessualità. In un regime normativo pare non esserci spazio per le scelte, non abbiamo la scelta di essere o non essere sex workers, di non partorire, di non essere sposati. Il corpo - segnatamente i corpi eccentrici rispetto all'eteronorma - è spazio biopolitico per eccellenza, è luogo che definisce luoghi, su di esso si agisce la violenza della norma, attraverso di esso si deve agire il cambiamento.

#### **4) Andrea García-Santesmases Fernández (Universidad de Barcelona) and Carolina Branco Ferreira (Universidade Estadual de Campinas)- La asistencia sexual, ¿discapacita o empodera? Estigmas y controversias sobre una figura en construcción**

Esta comunicación se basa en los datos obtenidos del trabajo etnográfico realizado en Barcelona, y puntualmente en otras ciudades españolas, entre el año 2013 y la actualidad. Uno de los objetivos específicos de dicho trabajo es el análisis del debate en torno a la importancia, la legitimidad y la necesidad de la figura del asistente sexual para personas con diversidad funcional (discapacidad). La construcción de esta figura-servicio sexual se ha



convertido en un eje de discusión y construcción identitaria para diferentes actores implicados, a saber: personas con diversidad funcional, trabajadoras sexuales, sexólogos/as y otros profesionales, y asistentes personales.

Los diferentes enfoques teóricos que gravitan en esta área tienen su correlación en proyectos de asistencia sexual que operan con diferentes, y en ocasiones encontradas, definiciones de qué es (y qué no es) dicho servicio así como a quién debería ir dirigido. Este fructífero debate genera gran interés en los medios de comunicación así como en las redes sociales, las cuales democratizan el acceso a la información y la generación de discursos y prácticas ya que facilitan el anonimato y el contacto entre potenciales usuarios y trabajadores. De esta manera, personas que se consideran tanto asistentes como asistidos se posicionan en el debate virtual desde la legitimidad que les otorga la experiencia sexual vivida.

El debate sobre asistencia sexual aporta claves interesantes a las discusiones en torno a los cuidados, la corporeidad, el mercado sexual, las convenciones eróticas y los derechos sexuales. En consecuencia, esta comunicación busca analizar y problematizar los discursos y prácticas generadas en el contexto español en torno a esta figura-servicio sexual nueva y potencialmente rupturista.

### **5) Calogero Giannetta (Université Aix-Marseille)- Intersectional Analysis Through a Participatory-Being-There: Thinking Through Silencing and Narrativizing in the Fieldwork**

In this paper I will raise questions about the ways in which I, as a social researcher, have used the notorious term 'intersectional' in studying migration control practices and discourses. I will take the examples of asylum and social protection, which all too often seem to be granted on the basis of stereotypical and racialised understandings of victimhood, gender relations and sexuality. I will specifically refer to the current research project 'Embodied Borders: Problematizing Sexual Humanitarianism through Experimental Filmmaking' that attempts to produce a grounded critique of these three categories underpinning the humanitarian governance of migration (Davidson 2006, Feldman and Ticktin 2010, O'Connell 2011). The thoughts I elaborate on emerge from my experiences of doing multi-sited research fieldwork in three different cities between France and the UK: Paris, London and Marseille, and covering a time period that goes from 2011 to the present day with LGBT refugees and migrant sex workers. In so doing I will dwell on the uses we, as researchers of the social field, make of well-established terms and categories during and after doing fieldwork. Finally, I would like to think through how—in a methodological context—the words we use (i.e. *intersectionality*) influence the ways we act in the fieldwork and impact on our sensibilities as researchers.

### **KEY-NOTE LECTURE 2- MICHAEL BROWN (The University of Washington in Seattle)- "Queering the local state's biopolitics: The noir of public health contact tracing in Seattle"**

Answering calls from Duggan to "queer the state" and from Painter to trace "the prosaic geographies of stateness", this lecture considers the quotidian relations in post-War/Pre-AIDS Seattle, Washington between its public health department and its homosexual community. Homosexuals were governmentalized as one problem for Public Health due to the incidence of "venereal disease" in that population. While the department opened its clinic doors to homosexuals for screening and treatment, its proactive mandate to find and prevent disease impelled it towards more active, and prosaic, role in contact tracing and disease investigation. This is theorized as a biopolitics of population that, while common in postwar U.S. cities generally, has received little attention in the historical geographies of sexuality. Drawing on interviews with health workers and community members this lecture reveals the often hidden, paradoxical, and rather queer ways the state navigated the dark, unfamiliar, and closeted spaces of Seattle's gay community; as well as the way homosexuals participated in and resisted these governmental moves.

### **BOOK PRESENTATION: "Schermi americani. Geografia e geopolitica degli Stati Uniti nelle serie televisive" (edited by Fabio Amato and Elena dell'Agnese)**

Le serie televisive sono state definite come la modalità di narrazione tipica della post-modernità. Nonostante il grande successo di pubblico, l'interesse crescente da parte di altri ambiti scientifici (come la sociologia o la semiotica) e la costante presenza da parte di settimanali e quotidiani, la ricerca geografica sui media non aveva ancora rivolto loro la propria attenzione. Il volume, frutto della collaborazione di una ventina di ricercatori e ricercatrici riuniti nell'ambito del Gruppo di Lavoro AGEI "Media e geografia", si sforza di colmare questa lacuna. Il libro, oltre a rappresentare un'attenta analisi scientifica di uno strumento di indagine sperimentale, ha una funzione didattica rilevante poiché cerca di parlare agli studenti attraverso prodotti di largo consumo per la loro generazione. Sono analizzate le serie televisive contemporanee di maggior successo, nella loro rappresentazione della geografia urbana degli Stati Uniti, delle relazioni sociali del paese e del discorso geopolitico internazionale.

### **BOOK PRESENTATION: "En tu árbol o en el mío. Una aproximación etnográfica a la práctica del sexo anónimo entre hombres" (by José Antonio Langarita)**

En este libro se analizan las relaciones de sexo anónimo entre hombres en espacios públicos a partir de una aproximación etnográfica que se sitúa en Barcelona y cercanías. Al margen de los discursos sancionadores, las predicciones apocalípticas y el llamamiento al nuevo orden cívico, se pretende discutir sobre el sexo anónimo desde un punto de vista riguroso, pero posicionado. A lo largo de sus páginas se profundiza en las formas de producción de los espacios de sexo anónimo, en sus implicaciones sociales y económicas, y en las normas y jerarquías que regulan la interacción sexual. En realidad es una apuesta teórica, metodológica y política que se adscribe a las formas emergentes de Antropología de la Sexualidad con la finalidad de convertirse en una contribución que permita avanzar en el entendimiento de la diversidad sexual desde su indiscutible complejidad.

## **Day 2**

### **Session 1 (9.30-11.10)**

#### **Chiostro: Mapping Sexualities: cartographies, texts, atlases and other representational and non-representational tools (1)**

##### **1) Krystal Ghisyawan (University of the West Indies Gordon St, St. Augustine)- Subjective Mapping as Method and Practice: Same-sex loving women negotiate space-making in Trinidad and Tobago**

This presentation outlines subjective mapping as it has been utilised in my study of same-sex loving women in Trinidad and Tobago. My data suggests that rather than being fixed in place, queer space emerges as culturally varied, negotiated in particular spaces and in the movement between places. Research participants used subjective mapping exercises to create 'maps' (some geographic and others more conceptual and affective) to discuss and depict their efforts and desire to create safe spaces. Drawing on these maps as text, this presentation will highlight some of the politics at play in claiming a queer space and contesting homophobia in Trinidad and Tobago.

##### **2) Emiel Maliepaard (Radboud University)- Mapping the city: mapping bisexual desire?**

Mapping is an important tool to visualise phenomena and social groups, including minority groups. Work on gay and lesbian geographies created vivid maps of gay and lesbian enclaves and/or neighbourhoods and the introduction of queer geographies helped to further develop the mapping of desire. Twenty years after the publication of *Mapping Desire* it can be concluded that mapping bisexual desire and bisexuality is still an un(der)explored field. Reasons are, for instance, the invisibility of bisexuality, the difficulty to create a bisexual display, the difficulty to *do* bisexuality, but also the approach to mapping sexuality as a number of theoretical studies have shown. Inspired by various practice theories I will use preliminary results from my PhD study into bisexual practices and bisexuals' sexual identity negotiations in Amsterdam (the Dutch gay capital) and Rotterdam (second largest city in the Netherlands) to make an *empirical* case for studying bisexual geographies from a practice theory approach. I will analyse diaries, interviews, and data collected via observations to provide a snapshot of bisexuals' social lives and show that bisexual spaces exist during specific practices, at specific times, and places. Lastly, I will also focus on the processes in which (bi)sexual space is negotiated in the everyday lives of my self-identifying bisexual research participants.

##### **3) Andrea Soggiu (Università di Milano Bicocca)- Mapping LGBTIA "invisible" Spaces. LGBTIA Milan Spaces in the mental maps of the narratives of "privileged witnesses" operating in Milan (Italy)**

My text aims at analyzing the mental maps of "invisible" LGBTIA Milan spaces, through the narratives of twenty "privileged witnesses" operating in Milan. Four guidelines transversal questions were identified and submitted to interviewees, and interviewees themselves were grouped into seven main categories of membership. The four guidelines refer to the following topics: "LGBTIA and politics", "evaluation of the LGBTIA spaces by user", "evaluation of the LGBTIA spaces by author" and "LGBTIA and space in Milan". Interviewees, however, were organized into: "Executives LGBTIA Association", "Manager of Association that operates at an ATM to help Milan transsexuals", "Members LGBTIA Association", "Owners of LGBTIA shop", "Executives LGBTIA shop", "Politicians" and "Journalists". Where there was an opportunity, narratives and their explanations were complemented by theoretical geographical references. The picture that emerges is not at all reassuring and reflects all the difficulties present in Italy in the acceptance of the LGBTIA issues, reflected, even if diluted, in the public space of Milan. Also emerge difficulties in the relationship among all the many instances of the LGBTIA Milan world. All interviewees, except one, confirm that the District of Porta Venezia-Stazione Centrale has the highest concentration of LGBTIA spaces of the city of Milan, although there is a large debate whether Porta Venezia-Stazione Centrale is or is not a gay ghetto. From the stories of interviewees is told also the past and present history of LGBTIA Milan. In this perspective, the intervention can be examined in the session entitled "Mapping sexualities: cartographies, texts, atlases and other representational and non-representational tools".

#### **4) Marco La Rocca (Università di Torino)- L.G.B.T.Q.: Landscapes of Gentrification Building up in Turin: the Quadrilatero**

My presentation will discuss the results of a research project which investigated the relationship between the gentrification of the Quadrilatero Romano, an area in the heart of Turin (Italy), and the LGBTQ population, from the seventies until today. Historically characterised by significant levels of social and structural decay, during the last decades the Quadrilatero has undergone a profound regeneration which has been consolidated by a vibrant nightlife. Starting from the mid-seventies the area has uninterruptedly hosted the headquarters of homo- and transsexual activist groups, while constantly presenting a significant LGBTQ residential concentration, especially of gay men. By engaging with the academic debate over the so-called gay gentrification, the analysis is based on a historical investigation, drawing mainly from data collected from various editions of LGBTQ tourist guides, and on nineteen semi-structured interviews with activists and residents in the area. The first part of the analysis focusses on the LGBTQ resignification of the Quadrilatero over the last forty years; the second part is dedicated to the residential patterns of the interviewees and it investigates the ways in which they have become involved in the gentrification process. The results of the analysis show the non-existence of a relationship of causality between the LGBTQ concentration in the Quadrilatero and the gentrification of the area. Conclusions reflect on why a process of gay gentrification did not come about, by interpreting this urban experience in the light of the concept of community and of the interviewees' perception of their own sexual otherness.

#### **5) Koessan Gabiam and Michal Pitonak (Charles University Prague)- Mapping gay places across the European Union**

One possibility to map non-heterosexualities is to study the spatial patterns of places where such sexualities or identities are performed in gay bars, associations or cruising places. However, once chosen, this option raises several issues like the choice of the most adequate data sources for the scale studied or the analysis methods. Here, we utilized an international touristic gay guide as data source, which means that mostly non-residential gay places have been analysed. After discussing some limits of this dataset and conducting some preliminary statistical surveys, some places' categories have been aggregated for the present work. In our analysis of the gay places in the European Union, we made use of Principal Components Analysis (PCA), an unusual quantitative analysis method in the field of geographies of sexualities. Nonetheless, this quantitative method was completed with qualitative approaches in order to determine the dimensions and structures that are to explain the observed patterns. Furthermore, the main dimensions - interpreted as being the 'commodification' and the 'invisibilities' dimensions - that managed to explain the revealed structures by the PCA are of mutually interlined economic, cultural, social or historical natures. Although the dataset was encoded in urban areas boundaries, some interesting national social and cultural phenomena came to light: typically, whereas bars emerge as main places of gay sociability in Germany, 'gay beaches' and gay groups seem to play the same role in Italy. Therefore, we suggested that the type of places mostly used for gay sociability is linked to the levels of non-heterosexual visibility in the different European countries.

#### **Aula 15: Queering urban space (1)**

##### **1) Nick McGlynn (University of Brighton)- Lesbian, Gay, Bisexual and Trans Equalities and Slippery Rural/Urban Imaginaries in East Sussex, England**

The implementation of lesbian, gay, bisexual and trans (LGBT) equalities is not uniform, but varies locally and regionally as well as nationally. Research has long focused on large metropolises and LGBT 'hotspots' such as San Francisco and New York, with the assumption that work to improve LGBT equalities will mostly take place in these areas. However, a growing body of geographic research attests to positive LGBT experiences in rural areas, and calls for further attention to LGBT lives and equalities in hitherto neglected towns. In this paper I detail public sector LGBT equalities work occurring in the areas of Hastings, Rother and wider East Sussex, through a Participatory Action Research (PAR) project involving a partnership of local public services, LGBT communities, activists and academics from 2010 to 2013. Bringing a burgeoning literature on geographies of LGBT equalities together with geographies of the urban and rural, I advance discussions of progressive public sector equalities work and explore how relational imaginaries of 'the rural' and 'the urban' might come together with public sector equalities discourse. While highlighting the continued importance of discursive rural/urban binaries with regard to LGBT equalities in areas outside cities, I also explore the complex and slippery ways in which such imaginaries adhere and do not adhere to particular areas. I argue for retaining the rural/urban binary as a key

category of analysis in LGBT equalities research, while pointing out the importance of other geographic imaginaries which rural/urban binaries may render less visible.

## **2) Thomas Hendriks (KU Leuven)- Looking for serious love in Urban Congo. The normalization of queer desire on social network sites**

This paper offers an ethnographic analysis of how social network sites and mobile phone applications affect the contemporary dynamics of male same-sex desire among self-consciously effeminate “fioto” men and their gender-conforming “normal” boyfriends in urban Congo. While I specifically explore the role of Facebook, Whatsapp and other messenger services in the facilitation of same-sex erotic contacts, I also emphasize their self-censoring normativities.

The explosion of mobile phone ownership and the rising popularity of social network sites are profoundly changing the erotic landscape for men looking for sex with men in contemporary urban Congo. They open up new spaces for the discreet expression of homoerotic desires and identities beyond the urban space of nightlife and “ambiance” to which they are usually confined (and in which they thrive because of the ambivalent popular fascination with erotic transgression). While these technologies thus create a virtual space of freedom beyond the surveillance of church and family in everyday life, they also impose new normativities on queer desire. The widespread on-line search for “serious” love, for instance, perfectly illustrates the on-going changes whereby male same-sex desire tries to break free from the dissident pleasures of nightlife to normalize itself as a respectable alternative to heterosexual romance. On-line discussions in “gay” Congolese Facebook groups constantly provide reflexive discussions on the implicit hopes and inherent failures of such claims of queer seriousness.

## **3) Gilly Hartal (Bar-Ilan University) - Becoming periphery - Israeli LGBT “peripheralization”**

Over the past decade, the Israeli LGBT community has undergone processes of mainstreaming, institutionalization and assimilation, most of which took place in Tel Aviv, the Israeli center. Simultaneously, the Israeli peripheries were perceived as “empty”, as spaces that have limited or no LGBT visibility and presence. This paper will focus on LGBT activists’ experiences in LGBT activist spaces in the peripheries. I will argue that rather than reproducing the center-periphery power structure, LGBT activists are subverting the paradigm, while creating practices and imaginaries that engender a mode of becoming periphery. This mode is comprised of three major processes of becoming: the first belies the notion of the peripheries as spaces LGBT individuals can only depart from; the second subverts the discourse of LGBT peripheries as empty spaces; and the third offers a dual consideration of the center-periphery power relationship, both accepting the structure and the peripheries’ place within it but also deviating from the passiveness, static stances, emptiness and restrictive forms of sexuality. LGBT in the peripheries have begun creating a distinct kind of peripheral notion that diverges both from being an LGBT individual in the center, and from the framing of Israeli peripheries. Building on the urban-rural and center-periphery dichotomies, I will present the spatial apparatus of LGBT ongoing “peripheralization” in non-central locations, meaning the becoming of rural LGBT as periphery in Israel.

## **4) Giuseppe Acconcia (Università di Pavia)- Egitto: I militari sbattono i gay in prima pagina**

Erano forse raccolti in una delle sale, nascosti dal vapore, mentre nel bagno turco «Porta del mare» del quartiere Ramsis, nel centro del Cairo. A quel punto è entrata la polizia che ha costretto gli uomini semi-nudi, coperti solo da un piccolo asciugamani, a uscire a gruppi dall’hammam. 33 persone sono state arrestate e detenute con le accuse di «dissolutezza» (l’omosessualità non è illegale in Egitto): la più grande retata anti-gay nella storia egiziana. Ma il condimento sadico che rende questa vicenda agghiacciante nella sua crudeltà è il Truman Show che l’ha innescata e ne è seguito. La giornalista Mona Iraqi ha ripreso infatti con la sua videocamera la scena che è stata ripetutamente mostrata dalla televisione pubblica egiziana. Nel mandare in onda le immagini degli uomini che venivano fatti salire sui camioncini della polizia, come dei deportati, la giornalista ha annunciato che per la prima volta nella storia delle televisioni arabe, avrebbe mostrato la polizia morale mentre «reprime il più grande covo di sesso maschile di gruppo» nel cuore della capitale: uno spettacolo vietato ai minori di 18 anni.

Ormai sono oltre cento gli omosessuali nelle carceri egiziane. Alcuni hanno subito sentenze esemplari. I militari, al potere dopo il colpo di stato del 3 luglio 2013, si sono presentati come un baluardo contro le politiche conservatrici dei Fratelli musulmani, sebbene gli islamisti non abbiano mai represso la comunità Lgbt in Egitto come sta avvenendo in questi mesi.

Gli egiziani hanno spesso dovuto trovare luoghi isolati, bui o poco frequentati per vivere la propria omosessualità. Tra i posti dove sono comuni gli incontri tra uomini ci sono proprio i pochi e antichi hammam rimasti nella città antica, dal souk del quartiere Bab el-Louk all'antichissimo bagno turco di Bab Shareya. Altro tipico luogo di incontro sono i cinema di quartieri disagiati. A Boulaq Abul-Ela, nel buio di un antico cinema, si attardano decine di giovani e anziani che entrano alla rinfusa. Ci pensano ora le telecamere della televisione di regime a rivelare questi ultimi spazi di libertà, come se si trattasse della battaglia esiziale di militari che hanno bisogno di moralità per legittimare la più cruda brutalità.

**5) Raffaella Coletti (Sapienza Università di Roma)- The Good Wife and the others: gender issues in the US**  
The Good Wife is a popular TV show produced by the American Network CBS since 2009, and currently in its sixth season. The show tells the story of Alicia Florrick, a lawyer that returns to work after a break of 15 years spent as a stay-at-home mother, to financially support her family following a sex and corruption scandal that involved her husband (a local politician). Alicia is surrounded by other powerful females, including recurring characters such as investigator Kalinda Sharma, the managing partner of the law firm Diane Lockart, Alicia's daughter Grace, her mother Veronica and her mother-in-law Jackie. Based on the approach of popular geopolitics, the aim of the presentation is to reflect on the portrait of the US offered by the show, by focusing on Alicia and the other female characters on The Good Wife in their interplay with male characters. Despite the appearances, it is argued, the show confirms very traditional roles, and depicts a very traditional and heteronormative society.

**Affreschi: Où sont les lesbiennes? Sexualités, sociabilités urbaines et réseaux numériques**

**1) Ana Lucia Santos and Luciana Moreira Silva (University of Coimbra)- Resisting patriarchy: friendship as an unconventional and transgressive network among lesbians**

In many regards lesbian women do not belong to the normative social system, as social, legal and political agendas under-recognize them both as women and as lesbian. Moreover, many of us do not find adequate care and emotional support within our families of origin. Hence, there is a need to acknowledge - and understand - what can be described as a subversive parallel social system amongst lesbians, in which friendship plays a fundamental role in what concerns care and support. This paper intends to analyse and contrast this parallel system amongst lesbian couples, based on interviews with Portuguese and Spanish lesbian women in intimate relationships, carried out within the research project Intimate: Citizenship, Care and Choice: The Micropolitics of Intimacy in Southern Europe, conducted at the Centre for Social Studies, University of Coimbra, Portugal. Stemming from critical literature review, on the one hand we will analyse how friendship is disrupting and deconstructing kinship and normative social practices (Ray Pahl; Sasha Roseneil; Liz Spencer; Jeffrey Weeks; Fiona Williams, amongst others), resisting normative and patriarchal rules. On the other hand, we will question the lack of social and legal framework for these networks, in order to understand the extent to which, if any, lesbian partners and their "families of choice" (Weeks, Heaphy and Donovan, 2004) are queering traditional family and kinship relations. Therefore, taking into account the specificities of Portugal and Spain (legal and cultural context, political context, recent dictatorships, religion...) we aim to analyse friendship networks of interviewed women and the ways in which they build new forms of sociability outside the conventional and normative models. We aim at exploring the extent to which private spaces for lesbian or queer socialization take a public and political outline becoming not just a form of resistance against south European patriarchy, but also as an emerging unconventional model, more egalitarian and horizontal, where affect has the last word.

**2) Paola Guazzo- Congiunzioni, trigoni, quiconci, quadrature. Note per un situazionismo lesbico: le intersezioni genovesi**

"Lesbica urbana metropolitana" è la figura emersa negli scritti di Nicole Brossard negli anni ottanta, in risposta al ritrarsi della vita lesbica canadese ed americana in comuni in the country. Mi interessa esplorare i tratti di questa figura nell'ambito postmoderno dell'esistenza lesbica nel contesto di una città italiana quale Genova, considerando non solo l'ambito urbano reale e gli spazi di socializzazione e politiche lesbiche in esso, ma i luoghi di transito virtuali, l'onda prodotta dalle tecnologie di comunicazione in tempo reale come whatsapp, facebook, twitter, nonché l'app Brenda. Il mio approccio non intende essere puramente sociologico, ma si intesserà di questioni politico-filosofiche. Che tipo di communitas si crea fra "lesbiche urbane metropolitane" in una città di

confine, e relativamente poco toccata dalle issues consolidate del movimento glbt nazionale, come Genova? Il détournement che consegue alla rottura della gabbia del genere produce risultati politici nel senso letterale di “attinenti alla polis”, all’insieme di luoghi che da esso sono attraversati e sconvolti? Quale relazione fra corpo entropico lesbico ed “eventi” politici? Quale il rapporto fra corpi e sommovimenti di lesbiche fra loro e una riconfigurazione inusitata di poteri e saperi?

### **3) Natacha Chetcuti-Osorovitz (Université Paris 8 Vincennes Saint-Denis et Université Paris Ouest-Nanterre La Défense)- Procédés d’autonominaton et initiation de relations amoureuses et sexuelles lesbiennes dans les réseaux numériques : des espaces alternatifs ?**

À partir d’une étude de terrain menée en 2010 et 2012 en France, cet article propose d’étudier la manière dont Internet change la socialisation affective et sexuelle d’une population marquée par une invisibilité sociale qui lui est singulière : les lesbiennes. On montrera d’abord comment pour des jeunes lesbiennes de 17 à 35 ans, l’usage d’Internet participe d’une possible reconnaissance de soi par l’utilisation de termes permettant de se nommer. L’analyse des premières expériences amoureuses et sexuelles révèle deuxièmement que les espaces numériques constituent désormais des lieux importants d’initiation à la conjugalité et la sexualité entre femmes. L’article souligne le rôle majeur que joue aujourd’hui l’univers numérique dans le rapport à l’homosexualité pour un groupe encore faiblement représenté culturellement et socialement.

### **4) Stéphanie Arc- Lieux de plaisirs gays et lesbiens en France (1990-2015) : miroirs du genre**

Si la géographie contemporaine des espaces de rencontres sexuelles entre hommes (des bars, saunas, *backrooms* et « lieux de drague » aux sites Internet comme Grindr) a été largement étudiée, il n’en va pas de même de celle des lieux de plaisirs lesbiens, généralement conçus comme inexistantes par le regard social, et cela notamment en raison de la déconsidération de la sexualité lesbienne. En recensant et en décrivant ceux que l’on trouve à Paris depuis les années 1990 d’une part, sur le Web d’autre part, nous montrerons tout d’abord que de tels espaces existent, mais sous des formes différentes de ceux consacrés aux sexualités gays. À la fois beaucoup moins nombreux, en l’occurrence rares, ils sont également plus diversifiés et plus dispersés dans l’espace urbain. Nous établirons par ailleurs qu’ils sont plus souvent mixtes, plutôt queer et moins orientés sur des pratiques uniquement sexuelles ; ils comportent enfin une dimension moins commerciale et plus « alternative » ou plus « militante » : féministe, désireuse d’agir pour la visibilité lesbienne, pour promouvoir les cultures B et T, pour offrir un espace de liberté aux sexualités alternatives ou mettre en avant certaines valeurs de non-violence, d’égalité, de respect, etc. En conclusion, nous avancerons des éléments d’explication de ces caractéristiques significatives : nous les relierons par exemple aux spécificités des sociabilités lesbiennes et aux usages différenciés des espaces publics et privés, ici relatifs aux sexualités, par les gays et par les lesbiennes.

### **KEY-NOTE LECTURE 3- MANUELA LAVINAS PICQ (Universidad San Francisco de Quito) -“Amazon modernities? Sexuality and the core-periphery divide”**

Gay prides and same-sex marriage tend to be perceived as symbols of western modernity. Their opposite, the non-modern, is imagined in places like Amazonia and Indigenous peoples living in natures untouched by global forces. Yet there are gay prides and same-sex marriages in Amazonia too. There are drag queen contests in old rubber towns along forgotten rivers. There are Tikuna women defending homo-affective relationships as part of ancestral clan rules. Does that mean that Amazonia is modern and that Indigenous peoples are western? Stories of Amazon sexualities not only challenge assumptions about ‘modernity’ but also disrupt the core-periphery divide that organizes world politics. This talk engages peripheral knowledges for thinking global modernity, exploring the possibility to decolonize queer studies and queer decolonial studies.

### **Session 2 (14-15.40)**

#### **Chiostreo: Mapping Sexualities: cartographies, texts, atlases and other representational and non-representational tools (2)**

##### **1) Dhiren Borisa (Jawaharlal Nehru University, New Delhi)- Redrawing Cities: Negotiating Queer Desires, Violence and Performativity in Delhi**

Navigating through the deeply associated contours of the imaginary and the geographical real- the paper attempts to understand and map cities as lived 'safe' spaces of expression of sexuality and freedom. From 'milder' forms of name calling to extreme forms of physical and sexual assaults, queer subjects face diverse forms of violence- within homes, classrooms, workspaces etc. With growing visibility of the queer movement, the often silenced episodes of gender violence have also found surface; triggering both support and adversaries. Looking through the lives of queer students in India within the context of Delhi, and the covert homophobia that dictates the lives of queer (given the socio-politico-legal complexities), the pressures of home and the spatial familiarities - we attempt to see how these spaces are negotiated under threats of bullying and other varied forms of violence? Mapping the daily lives, how does queerness of subjects in question- imagine and bargain safety and freedom between home and beyond? Also, how spatial experiences differ for the visibly queer (often trivialized through the lens of being in overt non-conformity with their gender identities) and cis-gendered persons? The study maps through 'walking the city', the space created through queer performativity (cross-dressed men not necessarily hijra)) as a challenge to heteronormative imagination through crowded streets and public transport in Delhi. While a hijra is a common sight on Indian streets often at traffic signals begging; an educated cross-dressed men becomes an interesting tool to assess the way the imagination of city spaces are being challenged and changed.

## **2) Elisabeth Aufhauser, Monika Riegler and Martin Wenk (University of Wien)- "Mapping the first sexual intercourse: Experiences with the collection and visualization of crowd mapping data"**

Due to global surveys the age at the beginning of sexual activity is widely known for most countries but not much information is available about the spatial dimension of first sexual interactions. People tend to act out their sexuality in various places, being it at home, in hotels, in public space and many more. By using the method of collaborative mapping we aim to collect data on situations of first sexual intercourse and implement it in our existing interactive Online Atlas prototype genderATlas.at. The main objectives are the collection and procession of small-scale data on sexual activities, the analysis of regional variations in Austria and an innovative visualization of the results. Aspects of interest are the age at first intercourse, its location (meaning not only the geographical position but also the specific location like at home in private, in public spaces, nightclubs, hotels, parks etc.), with whom (boyfriend, girlfriend, one night stand, hetero- or homosexual interaction) and whether a contraceptive method was used. Furthermore an extensive discussion of data validity and how the method of crowd mapping and especially our approach can contribute to sexual mapping is an integral part of the presented paper.

## **3) Thomas Wimark (Stockholm University)- Maps of good intentions becoming new maps of representations**

As same-sex marriage/cohabitation rights are being included in national citizenships, the possibilities of attaining access to statistics on parts of the assumed LGBT populations through censuses and register data has increased. Consequently, the possibilities of performing geographical analysis on same-sex married/cohabited individuals have intensified. Numerous new spatial representations based on this data have seen an upsurge the last decade in publications such as the *Gay and Lesbian Atlas* by Gates and Ost (2004). Many of these representations certainly have good intentions of breaking taken-for-granted ideas of the LGBT individuals. However, these representations also give rise to new representations. Considering how maps of good intentions can become maps of new representation, I analyse how the results from Wimark and Östh (2014) became represented in media. I reflect on the possibilities and the limits of using quantitative methods in destabilising marginalising knowledge.

## **4) Marco Santangelo (University of Turin)- Mapping emotions across public and private spaces. Intersections among homosexuality, art, and space**

Emotions, feelings and affection related to sex and sexualities contribute to create our daily experience and co-define our spaces and our understanding of the world we live in by marking/mapping the boundaries of our perception of what is private and/or public, what is intimate and what can be openly shared. To reflect on such issues, this paper focuses on male homosexuality and has two interconnected objectives. The first, is related to the analysis of the intimate/public dimension of sex and sexualities considering offline and online experiences and relationships, to see how they are mutually constituted, how they differ because of being off- or on-line, and

how they affect more private or more public sexualities. Interviews to members of online communities will, for this part, constitute the basis to understand how public and private spaces intersect, how sex and sexuality shape such spaces, and how shared and open they are. Secondly, our reflections will focus on the role that art plays in interpreting reality and representing emotions related to sex and sexuality so to increase the possibility to explore and map alternative pathways for human interaction and expression of sex and sexualities.

### **5) Phevos Kallitsis (University of Portsmouth)- From the grid to the map: Post digital connections of sexuality and urban space**

Western world is conquered by smart phones and the percentage among gay men who use these devices seems to be double than the percentage in the general population. Grindr and similar geo-locative applications become anew need and prevail upon other ways of meeting people; an application that fits into the post-digital theory of experiencing space, as the city turns into a digital grid, through which one is looking for physical encounters. Since introduced in 2009 Grindr has been accused of facilitating queer activities but leading to a return to invisibility and 'discreet' fun, and at the same time of not protecting the privacy of its users.

People use Grindr for sex, but they often claim that they use it when visiting a city in order to connect with the city and the local community, usually asking for a guided tour not into the locals' reality but at the preconceived image they got of the city by retrieving information on local pubs, restaurants and cursing spots. But what are the common elements of these different mappings? The paper tries to map or maybe unmap gay sexuality within the city of Portsmouth, UK, from the position of a newcomer. The paper maps the city through the typical research on advertised and experienced gay activity, and through the grid of the application and the visualization of the retrieved data, regarding people in the app and the ones who tribe themselves as discreet, in an effort to re-visualise the (invisible) sexualities of a small city.

### **Aula 15: Queer "Safe Spaces"(3): mapping and theorizing queer safe spaces**

#### **1) Priyam Ghosh (Jawaharlal Nehru University, New Delhi) - Queer groups as safe spaces for subaltern counterpublics in India**

The landmark judgment delivered by the Delhi High on 11th December, 2013 which made homosexuality a punishable offense seemed to spearhead the need for creating safe spaces for the members of the community in India. This paper aims at studying different forms of political mobilization and participation in these supposedly safe spaces.

The paper would emphasize on two queer collectives namely Nigah Queer Collective and recently formed Qashti- a space for queer women and trans\* people. The purpose of taking these two spaces is to discuss ideas of inclusion-exclusion of members on the basis of caste, class, race, gender and sexuality. While Nigah Queer Collective is popular amongst upper-middle class gay and bisexual men, Qashti is one of the few 'safe' spaces for queer women and trans\*women to interact with each other. Through this paper, an attempt is made to understand what one calls 'queer spaces', as most of the collectives and groups discussed here exhibit a degree of social control by the queer community as queer spaces which further create the perception of being 'safe spaces.'

#### **2) Yael Mishali (Ben-Gurion University of the Negev and Tel Aviv University)- Invisibly Unsafe: Is Queer Space Safe Only for the Readable?**

In this paper I plan to examine how a relationship between an FtM transperson and a lesbian femme shapes and affects their interactions within queer spaces, focusing particularly on the implications for the femme. I will suggest viewing the femme position in this context as a form of lesbian exile based on her difficulty to feel included within lesbian and queer spaces. I will consider whether gender performativity is used to stabilize some locations, identifications and acts by destabilizing others, thereby producing a space safe only for some. I will attempt to account for the potential intersections between the femme and the queer community (specifically in Tel Aviv, Israel) so as to answer the following questions: Is it safe for a femme who is in a relationship with a transperson to keep using "lesbian" to present herself within LGBT spaces? Arguably, queer thought criticizes the false promise of 'coming out'; However, what types of performances are embedded into the evasive yet rigid structure of 'queer'? Is performativity being utilized to model queer spaces as well as announcing their ideals? And if so, does it endanger subjects who exceed these norms? I will incorporate my personal narrative in order to avoid gender or sexual essentialism, by placing the text as one possible experience.



### **3) Lital Pascar (Northwestern University), Yossi David (The Hebrew University) and Gilly Hartal (Bar-Ilan University)- [Re]constructing queer "safe spaces"**

Safety has long been a formative subject within queer communities. In feminist and queer discourses, a "safe space" is usually a physical or virtual space, either temporary or permanent in time and space. It is defined as an open and accepting environment, designated to allow its attendants a feeling of self-safety, and a space for full self-expression without the threat of violence. In this sense, the concept of "Safe Space" is working to deconstruct hegemonic discourses, as well as to produce alternative spaces constitutive of known logic and rules.

In this paper, we will examine the genealogy of "safe spaces" in queer spaces. By analyzing the history, reality, and discourse of queer "safe spaces" in the Israeli contest as an example we will argue that "safe spaces" are a fluid, and flexible concept, depended on time, place, participants, spatiality, temporality, environment and more, showing a few problematic assumptions and practices within the current conceptual frame. Based on these understandings, we will offer initial ideas for a new conceptualization of "safe spaces" which take into account the hardships of the safety discourse within queer spatiality.

### **Affreschi: OÙ sont les lesbiennes ? (In)visibilités, discours et représentations straight, pratiques militantes**

#### **1) Tatiana Motterle (Centro de Estudos Sociais, Coimbra)- Il personale è politico? Coppie lesbiche e pratiche quotidiane a Roma**

Con questa presentazione, basandomi sui dati raccolti attraverso alcune interviste biografiche narrative a donne lesbiche residenti a Roma, cercherò di dar conto delle loro pratiche quotidiane come soggettività singole e in relazione di coppia, tenendo in considerazione il contesto socio-legislativo italiano e i discorsi prodotti dai diversi tipi di attivismo e di militanza LGBTQ e dalla discussione politica istituzionale: dagli attacchi della chiesa cattolica e delle forze politiche reazionarie attraverso l'uso dello spauracchio della cosiddetta "ideologia del gender" alle discussioni legislative su omofobia e unioni civili; dalle rivendicazioni di diritti dell'attivismo mainstream – centrate appunto sul riconoscimento del reato di omofobia e dei diritti delle coppie – ai discorsi più radicali che guardano alle intersezioni tra le lotte e alle pratiche relazionali non normative. Cercherò di rispondere a domande quali: che significato e valore danno queste donne alla propria identità lesbica nello spazio privato e pubblico? La visibilità della coppia lesbica nei contesti familiari, amicali, lavorativi assume per loro un'accezione politica? Come? In che modo il contesto sociale influenza le pratiche quotidiane delle coppie lesbiche e la definizione che le donne lesbiche danno delle proprie relazioni intime? Questa ricerca fa parte di un più ampio progetto chiamato INTIMATE, finanziato dal Consiglio europeo della ricerca (ERC) e condotto presso il Centro di studi sociali dell'Università di Coimbra. Uno degli obiettivi del progetto è di investigare come diverse direttrici d'influenza reciproca provenienti dalla dimensione pubblica e da quella privata influenzano le micropolitiche delle relazioni sessuoaffettive.

#### **2) Elena Biagini (Sapienza Università di Roma)- Geografie lesbiche negli anni Ottanta: luoghi, transumanze, tamtam.**

Una letteratura frammentaria e quasi sempre non accademica consente di ricostruire che dal 1970 in Italia alcune lesbiche militavano nel nascente movimento omosessuale nelle formazioni del FUORI!, a Torino e Roma, o nei collettivi autonomi; da altre fonti sappiamo che le lesbiche militavano anche all'interno dei collettivi femministi condividendo gli obiettivi del movimento delle donne. All'apertura degli anni Ottanta, «mitico decennio» del lesbismo italiano, nascono le prime formazioni autonome delle lesbiche, in alcune città italiane, che costruiscono una rete - o per lo meno un contesto - nazionale attraverso una serie di convegni, aperta nel 1981 a Roma e chiusa a Firenze nel 1987. Si forma quindi una geografia del lesbismo politico in Italia in cui le singole città hanno caratteristiche specifiche che tendono a conservarsi nel tempo: Torino legata alla Francia come Milano, Bologna in cui si costituiscono relazioni istituzionali, Firenze legata a Roma che esprime un posizionamento separatista e di piazza, infine il polo Siracusa – Catania.

Intorno a queste grandi città prende forma una comunità «transumante», quella lesbica degli anni Ottanta, in cui le componenti si spostano in una geografia costituita da incontri nazionali ed internazionali, sedi di collettivi femministi, locali per sole donne, vacanze al mare o in campagna, case occupate o comunque collettive. Quali sono i nodi di questa rete? Quali le città interessate? Quali le relazioni internazionali? Quali canali di comunicazione e informazione tengono insieme questa comunità?

### **3) Nerina Milletti- Tra stereotipi e stereotopi: gli spazi abitati dalle lesbiche nel cinema italiano**

Prendendo in esame unicamente film italiani, verranno esaminati i luoghi e gli ambienti in cui le lesbiche sono state collocate. Questi luoghi, che potremmo chiamare "stereotopi lesbici", comprendono quelli chiusi e separati dei castelli delle vampire, dei monasteri, delle carceri ma anche alberghi, spiagge, bar, ecc; ambientazioni, queste ultime, che potrebbero aprire ad uno sconfinamento della vita privata in quella pubblica. Sarà dunque presa in considerazione l'ipotesi che le tecniche e i codici cinematografici con cui tali immagini sono state costruite abbiano contribuito a cristallizzare uno stereotipo identitario che privilegia la domesticità e l'invisibilità lesbica come effetto di spazi che risultano sempre marcati come privati. Utilizzando alcuni film particolarmente emblematici si cercherà quindi di capire se nel corso del tempo siano emerse nuove mappature e interconnessioni che segnalino un cambiamento nel messaggio normativo inviato alle spettatrici.

### **4) Francesca Cavarocchi (Università degli Studi di Udine)- Perverse e straniere: rappresentazioni del lesbismo nella stampa italiana fra gli anni '80 e gli anni '90**

Il contributo tenterà di analizzare le rappresentazioni prevalenti del lesbismo prendendo in esame un'ampia selezione della stampa italiana fra anni '80 e anni '90. Si possono rintracciare elementi di una narrazione ricorrente che nomina le lesbiche, ma le colloca prevalentemente in mondi lontani: le lesbiche - svedesi, tedesche o "americane" - diventano allora protagoniste di rivolte metropolitane, inquietanti portabandiera di battaglie per la liberazione sessuale, vampire e nudiste, cantanti punk o attrici glamour. Sono invece le lesbiche italiane, le loro storie e la faticosa tessitura di relazioni e movimenti a essere condannate ad una tendenziale invisibilità; il movimento lesbico fa in ogni caso la sua prima incerta apparizione fin dai primi anni '80, ma è destinato ad essere raccontato attraverso solidi stereotipi ed equivoci radicati.

## **SESSION 3**

### **Chiostro: Mapping Sexualities: cartographies, texts, atlases and other representational and non-representational tools (3)**

#### **1) Joshimar Molina Sosa (Universidad de Guadalajara)- The idealization of hypermasculinity and the stigma of femininity in the projection of the Self between MSM users of the app Grindr in Guadalajara, México**

En un análisis por los diferentes tipos de textos, tanto visuales como narrativos, producidos y compartidos en perfiles públicos de usuarios de la aplicación Grindr, utilizada por hombres que tienen sexo con hombres (HSH), dentro de la zona metropolitana de Guadalajara, México, se constata la existencia de un discurso favorecedor de la hipermasculinidad, como característica ideal en el proceso de búsqueda de compañeros, en contraste con la estigmatización de la feminidad, considerada una característica indeseable entre sus miembros. El análisis nace del supuesto que la creación de perfiles públicos, en redes sociales de todo tipo, responde a un proceso de proyección del Self, en el cual el contexto influye de manera determinante en la toma de decisiones de cada actor social; sobre cómo desean proyectarse y la manera en que pueden ser percibidos por los otros. Este discurso de auto proyección detectado dentro de la aplicación, coincide con aquel existente fuera del espacio virtual en la comunidad de HSH, lo cual nos lleva reflexionar, que si bien las llamadas tecnologías de la información (TICs) posibilitan y recortan ciertos procesos sociales (como la interacción entre minorías sexuales), a la vez coadyuvan a reforzar ciertos tipos normatividades, que van desde la idealización de los roles de género hasta la imposición de prototipos étnicos y socio económicos.

*[It focuses on the way local users of the app are reproducing some speeches of hypermasculinity and how they are stigmatizing any sign of femininity through the information they share in their public profiles]*

#### **2) Anna Paola Quaglia (University of Turin)- Confusing reading on creativity: sexuality rather than sexual orientation at the origin of heterogeneous communities**

Economic development and broadly speaking, human development, and sexuality are customarily investigated and thought of, as if they were two separate realms of human life. Indeed, why should we care about sexuality as far as it concerns processes of economic development?

Sexuality, intended here neither as the agency of sex nor as the individual's sexual preference/s, is generally little understood as a concept, confined – at best – to our most intimate sphere and for a very long time «a single locus of sexuality was acknowledged in social space as well as at the heart of every household, but it was a utilitarian and fertile one: the parents' bedroom» (Foucault, 1978, 3). Moreover, almost exclusively reductionist representations of sexuality associated with processes of economic development, as Richard Florida's Gay Index in *The Rise of the Creative Class*, gain notoriety, having the consequence of suggesting confusing reading of creativity (and sexuality). Indeed, it is very difficult to map something as sexuality having blurred boundaries, being culturally 'on the move' and with «a very real historical formation» (Foucault, 1978, 157). But why should we attempt to map sexuality anyway? Indeed, I will try to argue that sexuality – interpreted as an ongoing individual unfolding of desires and discourses about desires, in and out of confine, repression and, in Lacan's words, of the desire of the Other – matters for economic development because it defines the thickness of heterogeneity of a place. Indeed, heterogeneity is generally recognized as one of the constituent conditions for a milieu innovator to arise, for creativity to be unleashed and for radical ideas formation to occur. To support the hypothesis, evidences from the literature on epistemic communities, being the active units behind processes of knowledge creation in local agglomerations (Cohendet et al., 2014), will be presented.

### **3) Mantha Katsikana (National Technical University of Athens)- Health bombs and family men:harmful female sexualities and the national body in danger, in downtown Athens**

This article examines the mapping of “dangerous” and “harmful” sexualities and the geographical physical locations they inhabit in downtown Athens by exploring the case of arresting 23 HIV-positive women in May 2012, who were charged with illegal prostitution and for intentionally contaminating their male clients with the HIV virus. Their personal data and pictures were released to the press just a few days before the 2012 national elections in order for the state to “protect the male clients and their families from HIV”<sup>1</sup>. These harmful sexualities are mapped in this case through political, administrative, institutional and media discourses as well as through practices of zero tolerance policy. All these discourses focus on certain areas in downtown Athens and the social minorities that inhabit and frequent the public sphere of these areas. Immigration, prostitution, drug use, street crime and homelessness are often linked to one another and presented as the main cause of the general decline of the city centre and its abandonment by the Greek middle-class (families and entrepreneurs) during the last decade. The threat of this decline is embodied in the HIV-positive women, immigrants and drug users alongside with the penalization of HIV, in order for the state to “protect the greek family”<sup>2</sup>. The centre of the city becomes a “health bomb”<sup>3</sup> and the Greek household becomes a threatened site of moral values in need of protection. Drawing from M.Foucault's notion of biopolitics, E. Goffman's social stigma, L. Wacquant's socio-spatial stigmatization and the spatial dimensions of the concept of moral panics, the article examines the ways the above discourses produce and reproduce notions of harmful bodies, sexualities and socially constructed identities, intersectioning gender, race, sexuality and social stigma, while mapping the spaces of so-called immorality and danger out of the constructed purity of the domestic sphere in need of protection.

### **4) Ingrid Olson (University of British Columbia)- Abduction in the Public Sphere: Surveillance, Sadomasochism, & Governmentality**

What are the limitations of sexual consent in the public sphere (Habermas 1992)? And what are the limitations of public tolerance (Brown 2006; Fagelson 2002) for sexual “counterconduct” (Foucault 2007, p. 201)? Several years ago, a negotiated, consensual sadomasochistic abduction scenario took place in downtown Toronto. The abduction was deemed successful by the participants. However, the scenario endured a lengthy pause for consultation and explanation with bystanders troubled by what they interpreted as potentially criminal behaviour. This concern prompted some citizens to stop, observe, and consider using their cellular phones. That is, personal communication technologies could have been used in policing sexualities in public space (Watney 1987).

While the entry to an S/m dungeon can be understood as “a spatial and discursive boundary between cultures” (Hale 1997, p. 233), public S/m can be a counterpublic (Halberstam 2005) that is “legible only to the intimately initiated” (Warner 2005, p. 183). Sadomasochism, as perversion, as an impermissible act, pushes sexual boundaries (Bauer 2014), and lies outside the demarcation of sexual citizenship (Cossman 2007). Despite attention to the “mainstreaming” (Weiss 2006; Wilkinson 2009) of kink, S/m activities remain largely discreet. The theoretical framework of this paper posits S/m practitioners against discursive practices that construct

“normative frameworks of behavior for individuals, and potential modes of existence” (Foucault 2010, p. 3). This paper examines the role of portable communication technologies in policing suspicious modes of sexualities, the “dangerous individual” (Foucault 2003), and sexual citizenship.

### **5) Katarzyna Lisowska- Geographies of Non-heterosexuality in Contemporary Polish Prose and Literary Studies: Strategies, Metaphors, Local Contexts**

The aim of the study is to analyze the representation of the geographies of non-heterosexuals (LGBTQ persons) in Polish literature and literary studies. Texts representing contemporary Polish prose and gay, lesbian and queer criticism will be described. I will start with the commonly used metaphor of the closet, which has a less popular Polish version, in which the word “toilet” is used. Both expressions are to be found mainly in the literary studies, in which they serve mainly as a tool for describing the literary representation of socio-cultural situation of the homosexuals. Referring to Michael P. Brown analysis (see below), one may argue that these metaphors, once rooted in the social reality, reveal their material character. The non-heterosexual desire is also mapped by referring to particular types of places which are supposed to be associated with LGBT environments. They include e.g. public bathroom (see Witkowski’s novel *Lubiewo*), attic (see Izabela Filipiak studies) and disorderly house (see Filipiak’s short stories). In addition, the metaphor of the map is used as a tool for systematizing Polish literature which expresses the non-heterosexual desire. What is more, these strategies take into account the local discourse of non-heterosexuality which influences the strategies used in the texts. In the paper the texts of the following Polish authors and authoresses will be analyzed: Michał Witkowski (prose), Izabela Filipiak (prose and literary studies), Ewa Schilling (prose), Błażej Warkocki (literary studies) and Tomasz Kaliściak (literary studies). The bibliographical basis of the study will also include the publications which broaden the contexts of the described phenomena, e.g.: E. Kosfsky Sedgwick, *Epistemology of the Closet*, University of California Press, Berkeley – Los Angeles 1990, M. P. Brown, *Closet Space: Geographies of Metaphor from the Body to the Globe*, London – New York 2000.

### **Aula 15: Queertainment**

#### **1) Vulcan Demirkan-Martin (University of Auckland)- Safety of the Closet: Tom Cruise as a cruiser in Eyes Wide Shut**

Although openly gay men may often identify the notion of closet with shame, closet provides some other men a safe space. Being in the closet allows these men a chance to non-identify as gay or bisexual. As suggested by others, closet may simultaneously be a prison and a safe space.

In this paper, I discuss the safety of the closet in a virtual, filmic space. It is often presumed that Tom Cruise, the actor, is gay and is in the closet. In *Eyes Wide Shut* (Stanley Kubrick, 1999), Cruise’s character Dr. Bill Harford is presented as a flaneur and a rambler who occasionally walks the streets of New York in search of [sexual] excitement and adventures. I extend the meaning constructed by these scenes to the entire film by discussing Dr. Harford’s inability to have sex with women and the character’s resemblance to Tom Cruise through use of diegetic and extra-diegetic information. I conclude that some audiences will inevitably notice the character’s queerness and closetedness although the film does not openly support such a reading. It is the unavoidable extra-diegetic information that suggests Dr. Harford is not a flaneur, nor is he rambling, but rather is cruising.

#### **2) Christina Bazzaroni (Florida International University)- This Sex Culture Revolution Will Not be Televised: Understanding the Technological Mobilization of Kinky Salon**

Kinky Salon is an arty, sexy party providing an alternative space to intimidating or impersonal sex clubs. Kinky Salon (KS) positions itself as a global sex positive community working through technological platforms to effect change for its participants. Today, Kinky Salon events are happening in 10 cities around the world, reproduced in the same way across space. Furthermore, KS endeavors to create community and facilitate sociocultural and political change around sexual identities that intersect with race, gender, and class. Despite there being little work on sex parties, there is even less work on how sex positive communities such as KS become established, organized and sustainable, particularly on a transnational scale. For these reasons, Kinky Salon allows for a set of instructive intellectual insights into the radical political potentials, and problematic elisions around sexual transformation and expression organized largely through media and technology applications. Kinky Salon uses

community organizing tools such as Facebook, webinars, Google hangouts, direct opt-in email campaigns, media interviews with key KS organizers, and film documentary, to reach community members and to educate the wider public about its mission of sexual liberation. These tools are used by organizers to assist cross cultural and transnational learning from each local chapter, to develop best practices, and to encourage community members to be involved with KS globally as well. Thus, this paper will explore how KS organizes primarily via online means enables or inhibits its radical potentials, in terms of mobilizing what is viewed as a global “sex culture revolution.”

### **3) Karolina Szpyrko- Queer failing at queerness: images of urban life in the output of The Cinema of Transgression**

In this paper I wish to investigate the hidden modes of transgression in the portrayals of queerness and urban life in the output of the 1980/90s American group known as the cinema of transgression.

Rooted in the post-punk music, exploitation and ‘colorful part of city’ culture, the cinema of transgression indulges in images of brutality, self-mutilation, rape and defecation, setting itself against aggressive consumerism, conservative values of the 1980’s government, as well as poverty and violence of the East Village. The main focus of this study lies, however, not in artistic and social realization of TCoT, but their multilayered “failures” (the least of which was a commercial one), which, in my opinion, open new possibilities for interpreting the queerness in the modern city.

Expanding on the existing studies on transgression in the age of postmodern capitalism (e.g. Foley et al, 2012), I will argue that the aforementioned qualities of TCoT in the 1980’s/90’s were already becoming nullified and integrated in the capitalist mainstream as a marketing tool. Hence, the disturbing imagery of the movement was both a means of normalization in the punk art scene of New York as well as winning attention in the mass culture at the time.

Hence, this paper focuses on shifting power dynamics between neo-liberal vision of the urban life and transgression of sexual norms, queerness. Using cinematic output of the movement, photography from their artists and autobiographical book of Nick Zedd, the leader of the group, I shall further discuss how the 1980’s taste for ‘transgressing’ the norms set the scene for the modern understanding of queerness.

### **4) Eva Kunin- La scrittura e l’identità digitali come territori queer da cartografare: la esperienza di arigatò gozaima su ebook**

Quando pensiamo creiamo territori. Quando viviamo e ci raccontiamo le nostre esperienze creiamo territori.

Ma è soprattutto quando immaginiamo e/o desideriamo che creiamo territori. Ce lo spiega molto bene Deleuze che racconta il desiderio come un territorio: non desideriamo qualcosa o qualcuno bensì il territorio che nella nostra mente quel qualcosa o qualcuno contribuisce a costruire.

Siamo in definitiva dei costruttori/architetti/performer della nostra realtà per cui diventa fondamentale attrezzarsi per imparare a creare le proprie mappe, le proprie cartografie ‘esistenziali’, capaci di aiutarci ad interpretare ad ogni fase la nostra realtà/desideri in tutta la loro complessità. L’architettura e l’urbanistica (discipline territoriali per eccellenza) già da anni si avvalgono del digitale -sia in fase analitica che in quella progettuale- per analizzare ed interpretare le questioni spaziali/territoriali in maniera ipertestuale, cartografica e diagrammatica: per passare in sostanza da una logica binaria ad una logica del molteplice (rizomatica).

Con questi strumenti l’analisi e la soluzione di un problema architettonico/urbanistico assomiglia molto ad una ‘passeggiata territoriale’(parkour) attraverso gli stessi elementi che la conformano. In più con questi strumenti siamo in grado di individuare le problematiche più insidiose e delicate: quelle che potrebbero far fallire ‘miseramente’ il progetto e sulle quali bisogna fare particolare attenzione nel risolverle correttamente.

Il mio lavoro prende spunto dalla esperienza e dalle conoscenze in ambito architettonico/urbanistico per iniziare un’indagine intorno al linguaggio e gli strumenti più adeguati per raccontare questa nostra realtà-territorio. Attraverso un processo di détournement e appropriazione di questi strumenti digitali si passa dalle discipline tradizionalmente territoriali al racconto performativo (logica rizomatica narrativa) di una certa realtà queer (logica rizomatica dell’identità di genere) approdando alla creazione di un dispositivo narrativo più vicino ad una mappa cartografica che ad un libro tradizionale.

## **Affreschi: OÙ sont les lesbiennes? Système de catégorisation, autonomation et politiques intersectionnelles**

### **1) Grazia Maria Jose Dicanio (Oslo University)- To Come As A Whole in "Gender Equality" Norway. Lordian Reflexions on Anger and Intersectionality**

Every time I take the 8.30 underground from the city center I see this young butch in her black leather jacket and I just want to go and hug her. Why? Living here in Norway I have sometimes the feeling that defining yourself feminist and reaffirming the female as strong positioning is starting to be perceived again as a political act and it is increasingly so now that, what is called, the fourth wave of Norwegian feminism takes hold in these days. At the same time I have never yet heard any of these feminists argue for lesbian as a political positioning although one of the fundamental concepts of this new wave claims to be intersectionality. Who is it that decides which parts of me are to be given political agency? How am I supposed to give an account of my experience in the world? What is this anger I feel when people ask me why I am not married and will I get married soon? Why on many levels do I enjoy when people are confused at seeing me and my son (me, dark complexion him, very Nordic) and am happy to explain that he's the son of two lesbians? What is it that I am missing in a society that claims to have gone queer? I often think of Audre Lorde in those moments and to why she defined herself as mother/warrior/lesbian/poet and chose to "come as a whole" instead of going for a strategic essentialism. Do I miss a lesbian specificity? And is that even possible in the Norwegian society where I live and in which the notion of "gender equality" operates as mantra and panacea? It is through these suggestions I collect during my everyday life and through the analysis produced by feminist scholars such as Audre Lorde, Patricia Hill Collins and Sirma Bilge, that I propose a socio-self-analysis of my "lesbian" experience.

### **2) Mara Pieri - Autista, lesbica, terrona. Uso delle reti virtuali e intersezioni identitarie nelle narrazioni di donne lesbiche migranti**

Gli studi sulle geografie della sessualità hanno più volte evidenziato come, nello studio delle migrazioni, sia necessario riconoscere la soggettività lesbica come un crocevia di diverse specificità. Il posizionamento dello sguardo sull'intersezionalità e l'apporto degli studi queer, in particolare, offrono gli strumenti teorici e metodologici per osservare l'esperienza migratoria delle donne lesbiche cogliendone i numerosi nodi critici.

La presente ricerca di tesi si basa su interviste narrative condotte a donne lesbiche tra i 19 e i 55 anni migrate una o più volte all'interno del territorio italiano: l'analisi si concentra sulle narrazioni delle relazioni tra l'esperienza migratoria e la costruzione dei propri percorsi identitari; l'utilizzo degli strumenti virtuali in relazione alla migrazione; le scelte di mediazione con il contesto eteronormativo di migrazione.

Emerge in maniera evidente la centralità della rete virtuale come principale modalità di costruzione della rete sociale nei luoghi di migrazione, che sostituisce o si affianca alle comuni reti di reclutamento oggetto degli studi sulle migrazioni. Sono dunque analizzate diverse modalità attraverso cui le donne intervistate costruiscono, gestiscono e modificano le proprie pratiche di visibilità nei luoghi di migrazione attraverso l'uso di chat e forum. L'analisi si concentra inoltre sulle pratiche discriminatorie che coinvolgono altri assi identitari, come l'età, la provenienza, la classe o l'occupazione, e che di fatto replicano nella dimensione virtuale le dinamiche di esclusione ed emarginazione esperite nella vita quotidiana. La visibilità di un aspetto identitario comporta una rinegoziazione della visibilità degli altri, secondo traiettorie che danno prevalenza al lavoro, all'orientamento o alla provenienza geografica, e che vengono analizzate attraverso tre identità archetipiche ricostruite dalle narrazioni: l'autista, la lesbica, la terrona.

### **3) Antonia Ferrante (Università degli Studi di Napoli "L'Orientale")- Dyke is the New Black: il regime di visibilità omonormativo dietro le sbarre**

Cosa può essere visibile di una lesbica dietro le sbarre? Provo a rispondere a questa domanda attraverso un'osservazione critica di 'Orange is the New Black', una serie televisiva prodotta e distribuita da Netflix ispirata dal romanzo autobiografico di Piper Kerman (Kerman, 2010). Intendo porre al centro della mia analisi le detenute lesbiche ed il regime di visibilità omonormativo in cui sono inserite (Duggan, 2012; Foucault, 2002; Stryker, 2008). Ho il permesso di guardare ciò che accade dietro le sbarre solo attraverso la prospettiva di una rappresentazione romanzata di un programma televisivo. Lo schermo, dunque, offre un'ulteriore e più complessa lente per guardare al panopticon (Foucault, 1993). La disciplina non agisce solo sulle relazioni in carcere, ma nell'oggetto analizzato, nella costruzione di un regime di visibilità delle lesbiche. Vi è dunque un gioco di rifrazioni tra ciò che può essere visibile e tollerabile delle lesbiche in carcere e ciò che può essere

visibile, tollerabile e assimilabile delle lesbiche nelle società. Questa osservazione critica è teoricamente inserita nell'analisi di Angela Davis su come il genere strutturi il carcere (Davis, 2011). Proverò ad andare oltre questa considerazione provando ad interrogarmi su come il carcere sia un'istituzione segnata dal genere, soprattutto in un'ottica binaria, ma anche come l'etero- e l'omo-normatività siano già dei sistemi di sorveglianza e disciplina per corpi e delle sessualità non conformi (Stanley & Smith, 2011). Sebbene la rappresentazione stereotipata dei personaggi resti problematica, la serie mi permette di aprire una riflessione non identitaria sulle lesbiche, sulle diverse maschilità femminili e sulla gerarchizzazione della sessualità anche all'interno dello spazio lesbico stesso (Halberstam, 1998).

#### **4) Manola K. Gayatri- Negotiating a post-Feminist Male Subjectivity within the Lesbian Continuum: Personal Notes from a Collective Journey**

Right from Activate's inception there have been concerns around the inclusion of men within a female-assigned-at-birth space such as ours, whose prerogative is to protect women's experiences, creative and intellectual work. While Activate members live across four cities and three countries, our collective had its origins through lived urban Indian meetings and experiences while simultaneously connecting across cyber networks. The highly mediated nature of crimes against women in India have marked an unprecedented engagement of 1) men with women's issues and 2) the women's movement with questions of masculinities. There is also the issue of gay rights in India, which categorically thrusts male sexuality to the fore as the question legally invisibilises lesbian sexuality (Gayatri:2014; Ghosh:2014). In this paper I reflect on the power of mediated violence against women that seem to result in the depletion of lesbian politics, aesthetics and activism as the issue of men and women fighting violence 'together' takes centre stage as the more 'progressive' politics and activism. While gender-fluidity, non-essentialism etc are the heart of contemporary queer politics, I question the disappearance of space that allows a lesbian subjectivity its birthing. At the same time pressing issues on the ground and encounters with men make real demands on our understanding of both what it means to be feminist and lesbian. From experiences and shifts that we have experienced over a year and a half, I would like to consider the question of where post-feminist male subjectivity may find a place within the lesbian continuum.

### **DAY 3**

#### **SESSION 1**

##### **Chiostro: Space, Sexualities and Decolonial Theories**

##### **1) Almudena Cabezas and Julia Riesco (Universidad Complutense de Madrid)- Derechos sexuales como narrativas de progreso y modernidad en la geopolítica contemporánea.**

El artículo forma parte de una investigación doctoral en curso en la sobre las narrativas de las identidades sexuales y su despliegue transnacional a partir de un análisis de geopolítica popular y feminista que da relevancia a las nociones de prácticas espaciales y representaciones del espacio lefebvrianas. Se exploran algunos modelos contemporáneos de género y su flexibilidad y apertura como elementos capaces de establecer en la actualidad una frontera entre un occidente sexualmente democrático y "los otros", vislumbrados como bárbaros y cuyo sexismo justifica muchas veces el racismo de occidente (Fassin 2006:126), en el sentido planteado por el concepto de homonacionalismo (Puar, 2013). Nos interesa la conexión de esas narrativas con las políticas de seguridad global de marcada islamofobia (Sharp, 2005).

El marco de análisis sigue los planteamientos de las geopolíticas feministas, en cuanto a la redefinición de las categorías de espacios públicos y privados y las diferencias nacionales en el análisis de las escalas espaciales sobre las que se asientan las ideas sobre ciudadanía sexual y derechos sexuales (Bell y Binnie, 2006), en la medida en que la perspectiva hegemónica sobre la cuestión tiende a privilegiar la escala nacional y la problematización del nacionalismo (Binnie, 2004; Halberstam, 2005). En este sentido, la superación de la exclusión de base que asigna la sexualidad al cuerpo y a lo local, mientras mantiene las cuestiones de clase, ligadas a la globalización y la política internacional son fundamentales para discutir lo transnacional (Halberstam 2005), al ser las conexiones entre los procesos globales y locales siempre corporeizadas y situadas en algún lugar concreto (Cabezas, 2012).

## **2) Maria Rodó-de-Zárate (Universidade Estadual de Ponta Grossa)- Decolonizing queer epistemologies: feminist Catalan pro- independence struggles and transfeminisms**

Since the seventies, some feminist and LGTB political groups in Catalan Countries have articulated their struggles in relation to class and national issues, materializing some sort of 'political intersectionality'. Currently, such struggles are taking place in the context of movements pro-independence. These past and present politics challenge hegemonic genealogies and concepts such as 'the West' 'homonationalism' or 'queer'. Next to it, the development of the 'transfeminist movement' in the Spanish state provides different understandings of how the meanings of 'queer' have travelled and have been reconfigured in context. Through focusing on political practices and discourses of feminist and LGTB groups in the Catalan and Spanish context, I show how the production of knowledge beyond the academia and the Anglophone world contests and extends gender and queer practices and theorizations. The production of knowledge that arises from linguistic, generational and activist/academic tensions in such enclaves not only counters the Anglo-American hegemony in geography and feminist studies but could also be seen as an epistemic advantage.

## **3) Rachele Borghi and Silvia Corti aka Slavina (Collettiva Zarra Bonheur) - Performing geography, contaminating academy**

The objective of this paper is to develop a critique of the normative character of the academy and the disciplines, and to share tactics for overcoming control of academic topics and bodies through a case study with self-ethnographic approach. "Once upon a time and a nice day, a sexual-queer-feminist-militant-dissident-polytopic-activist-researcher realized that her creativeness has not to merge into scientific articles only. Thus, she decided to free herself from article as being the sole way of scientific and rightful expression or place for arguments, reflections, theories and researches and she began to transform her researches about gender, sexuality, body, dissidence into collective performance. Zarra Bonheur was born, a performer-sexual-queer-feminist-militant-dissident-polytopic-activist-researcher fruit of 'do it yourself' contagion and fruit of her friends widespread love". Zarra Bonheur translates 'scientific' researches into performances. The goal is to break the boundaries between contexts (scientific/activist), productions (high crop/ pop culture), places (university, theatre, squat, militant spaces), expressions (lecture/performance) and to produce spaces of subversion/transgression of the norms. Zarra Bonheur as a character does not want to represent a person but rather a collective project of dissidence, of resistance, of experimentation and of academic pornoactivism. Some performances allow reflecting about the weight of the norms, about the right to make visible the body of the researcher and what is considered licit/illicit. I wanted to experiment the boundary issues, the perception of nudity inside the academic environment and transform the epistemological problematic into performance : the relationship between the researcher and its field, the voyeurism of the research, the non-return of researches to the studied context and to the subjects involved, the formation of a legitimate scientific discourse which may invisibilize speeches produced inside, the invisibilization of the body of the researcher which is supposed to be represented by its head, the fact that a conference is also a performance.

## **4) Leonardo Name (UNILA Foz do Iguaçu)- Colonialidade do poder, colonialidade de gênero e espaço: notas para o ensino**

Os inúmeros escritos da chamada "virada descolonial" (Cf. Escobar, 1999; Mignolo, 1995, 2000, [2005] 2007 y 2011; Lander, Org., [2000] 2005; Castro-Gómez y Grosfoguel, 2007; Mignolo y Escobar, Orgs., 2010; Dussel, [1977] 2011) pretendem desmontar a subjetividade do ser e do conhecimento – construídos a partir do domínio colonial mas ainda presentes e atuantes na contemporaneidade. A descolonialidade visa a fornecer uma perspectiva epistemológica própria que coincida com os desejos de autonomia e emancipação dos povos e grupos subalternos, para isso acionando os "conhecimentos situados" (Cf. Haraway, [1991] 1995, p. 313-346) contra as geo-historicamente reproduzidas "colonialidade do poder" (Quijano, 1992, 2000 e 2002) e "colonialidade de gênero" (Lugones, 2008 e [2010] 2014): práticas e discursos dos quais o pressuposto é uma classificação social que mescla os diferentes espaços à ideia de "raça"; e em interseção com uma organização diferencial em termos de classe, gênero e sexualidades.

A leitura da realidade, pois, está condicionada a uma cosmovisão específica: aquela oriunda da experiência caucásica e no patriarcado, que se confunde com a normalidade. Nesse sentido, o ensino situa-se numa encruzilhada: pode ser, ele mesmo, reproduzidor das colonialidades do poder e do gênero; ou, ao contrário, o instrumento capaz de denunciá-las e a elas resistir. Tendo como base as experiências do autor no ensino



universitário de geografia e de arquitetura e urbanismo, pretende-se discutir formas de resistência descolonial, a partir dos conteúdos e práticas de ensino nestas disciplinas e a partir de diferentes escalas: a edificação, a rua, a paisagem e o globo.

### **5) Paulo Jorge Vieira (IGOT Universidade de Lisboa)- Black bodies in the queer city, masculinities and blackness in geographies of (homo) sexualities in Lisbon**

Based on ethnographic research on queer spatialities in Lisbon this text intends to discuss the relationship between sexuality and race in the theoretical framework of geographies of sexualities. Making use of a set of ethnographic vignettes and interviews with black men who self-identify as gay, this article intends to question the ways in which these guys build practices and socio-spatial discourse in and about the city of Lisbon in spaces of their daily lives. Rethinking the (almost) no discussions related to race and racism in geographies of sexualities in order to discuss the intersectionality of different forms of discrimination in the contemporary city this text highlights how racism and xenophobia and the colonial past are present in these subjects in everyday queer sociality in Lisbon.

### **6) Benhur Pinós da Costa (Universidade Federal de Santa Maria)- Cidades brasileiras, espaço público e diversidades culturais: o caso das microteritorializações de expressões homoeróticas e/ou homoafetivas**

Este resumo apresenta a proposta de trabalho da pesquisa com mesmo nome, desenvolvida nos anos de 2013 e 2014, em cidades médias brasileiras, financiada pelo programa de fomento científico Universal CNPQ. A pesquisa objetivou entender os cotidianos de sujeitos orientados sexualmente para o mesmo sexo de cidades médias no Brasil, as táticas espaciais para construção de afetividades e convivências baseadas nas relações homoeróticas, os conflitos e as “micropolíticas” estabelecidas para desconstrução de espaços sociais “heteronomatizados” no interior do Brasil. Discute questões metodológicas inseridas na própria pesquisa, como o trabalho de encontro de sujeitos colaboradores, a produção de “rodas de conversa” e organização e produção de pesquisa de campo nas cidades pesquisadas. Foram pesquisadas as cidades de Presidente Prudente (SP), Vitória da Conquista (BA), Santarém (PA) e Dourados (MS). Assim, abordamos aspectos relevantes sobre os encontros e trajetórias de pesquisa em tais cidades, como as revelações sobre aspectos singulares dialogados com os sujeitos colaboradores, a partir das narrativas produzidas sobre suas vidas, em relação as suas experiências urbanas vinculadas às singularidades de suas sexualidades; e observações e experiências do próprio pesquisador, em atividades de campo nos espaços cujas relações homoeróticas se conduziam. Os principais resultados que serão discutidos são: a construção de espacialidades de convivência homoerótica em espaço público; as táticas espaciais para encontros homossexuais; os conflitos inseridos na produção de estabelecimentos comerciais destinados ao público LGBT (Lésbicas, gays, bissexuais, travestis, transexuais e transgêneros); a organização de grupos e políticas para reconhecimento das diversidades sexuais nas cidades pesquisadas; as diversas construções afetivas familiares entre sujeitos e grupos LGBT's; as considerações sobre centralidades e periferias urbanas nas possibilidades de construção de cotidianos de reconhecimento das diversidades sexuais em cidades médias no Brasil. A pesquisa enfatiza aspectos das espacialidades LGBTs nestas cidades e conduz a análise na produção de pequenos espaços apropriados entre a condição heteronormativa do espaço social. Assim verifica a construção de pequenos territórios flexíveis nos quais acontecem os encontros homoeróticos, determinando, assim a construção de “microteritorializações” de convivências homoeróticas e/ou homoafetivas.

## **Aula 15: Queering urban space (2)**

### **1) Evelina Liliequist (Umeå University)- The only gay in the village?**

Coming out as non-heterosexual often means an anguished struggle for self-acceptance and self understanding, but also fear of how family and friends will react. If you live in a rural area with no role models or LGBTQ communities, coming out can be even more difficult. Based on 20 interviews with non-heterosexual persons in Swedish rural areas, I study the feeling of being “the only gay in the village”. In the absence of LGBTQ venues and role models Social Networking Sites (SNS) have come to symbolise safe spaces, where non-heterosexual persons can come in contact with others and reflect on their sexual identity. But the openness of SNS may also be problematic for those who, for different reasons, can not be out. Facebook groups run by influential LGBTQ NGOs are often public. Becoming a member in these groups means that anyone can find out about it, creating the need

for "digital closets". In my paper I discuss this dual logic of SNS. How can SNS operate as both door openers into a bigger world outside the rural areas and as places that create the need for digital closets? How are norms for being openly non-heterosexual created and negotiated in different SNS?

## **2) Ruth Preser (ICI Institute for Cultural Inquiry & Haifa University)- Lost and found: Identity, Ontology and the Emergence of Queer Zion**

In response to a call for interview partners for an ethnography on the Jewish-Israeli lesbian diaspora in Berlin, my prospective partners offered their migration stories while apologetically stating that they are *no longer*, or *not exactly*, lesbians any more. Admittedly, such transformations should not come as a surprise. Scholarship on queer migration to urban spaces elaborates on the sexual imaginary (Weston 1995), which brands the city as the scene in which gay cultures are rooted and develop, and which allows, if not actively embraces, (specific kinds of) sexual diversity (Bell and Binnie 2004; Halberstam 2005; Rubin 1984). This sexual imaginary assumes contingency between sexuality, transformation storyline and displacement and suggests that identity transformation is enabled, enacted, conscripted and occasionally violently incited as a result of spatial positions and displacements (Bell and Binnie 2004; Gormann-Murray 2008; Muñoz 2009; Weston 1995). This paper discusses the shift to 'queerness', and other identities, which occurred in my ethnography on the Israeli lesbian (queer) diaspora in Berlin, charting the ways those shifts emerge and exist, and explore the processes by which identities are 'lost-and-found' in the cityscape.

## **3) Valerie de Craene (KU Leuven)- "I'm too old for that now": Life course and emotions in student nightlife normativities**

Since 2010, a research project on the construction and (re)production of student nightlife in Flanders (Belgium) has been carried out. The research consists of two methodological parts. A first part generally explores different nightlife settings and heteronormativities and how they shape performances of gender and sexualities, by including students as researchers. The second part is based on in-depth interviews and zeroes in on the importance of emotions in the (re)production of specific normativities. The aim of this paper is twofold. First, I will explore the communicative dimension of emotions and how these serve to enact and enforce heteronormativities, focusing on disgust, shame and 'sharing happiness'. Second, I will investigate the rationale behind the formation of heteronormativities within student life, and I will argue that these are informed by a specific heteronormative life path. I will draw on the work of Halberstam (2005) and the notion of "heteronormative temporalities" in order to understand the swiftly changing performances of gender and sexuality between first and last year students and how this relates to the bigger societal context of Flanders as a suburbanized region.

## **4) Daniel Farr (Kennesaw State University)- "Safe Space" and Higher Education: Exploring a Large Public University in the U.S. South**

Historically, the U.S. south has not provided the most welcoming climate for LGBTIQ persons. As American culture continues to progress towards greater acceptance and support of diverse populations, higher education often provides a locus of early visible acceptance. At Kennesaw State University "Safe Space" training is offered to faculty and staff as a voluntary program, which culminates in the ability to post a literal sign on one's office door to demonstrate the safety of that office for queer students. The presence of these signs demonstrates an increasing cultural, if not institutional, acceptance and support for the queer student population of our campus. This paper will focus on the geographic distribution of these signs across campus buildings and offices. In particular, all buildings (of the main campus) will be surveyed for the visible presence of these signs. Additionally, queer locales such as the GLBTIQ Student Resource Center and gender neutral bathrooms will be incorporated. Through this geographic survey, questions of actual visibility, program distribution (are certain colleges and areas of study more willing to voluntarily pursue this training and post signage?), and locality of safety will be examined.

## **5) Marijke Naezer (Radboud University)- Digital intimacies. Young people negotiating the chances and challenges of social media**

For young people, one of the most important meanings of sexuality is that of love and intimacy, and social media have come to play a prominent role in their intimate practices (Pascoe 2010). These digital technologies add to the already complex character of intimacy, which refers on the one hand to a spatial quality attributed to the inner realm of the private sphere such as inside the body, the house, or, metaphorically the individual, and on the other hand to a constructed state between a person and a (love) object (Wyss 2014, 10). Thus, producing and consuming intimacies is a complex process, especially in a digital context that challenges conventional conditions for intimacy (Krotz 2014) and that is often accused of not affording “real” intimacies (McGlotten 2013, 7). In this paper, which is based on 1,5 years of multi- and mixed method fieldwork among Dutch young people (12-18), I analyze how these youngsters negotiate the chances and challenges of social media in establishing intimacies both in spatial and in relational terms. It will be argued that different groups of youngsters experience different chances and challenges, and that the opportunities to successfully negotiate these are strongly related to the (perceived) affordances of social media as well as to social normativities.

## **6) Jose Antonio Langarita Adiego (Universitat de Girona) and Jordi Mas Grau (Universitat de Barcelona)- Illegitimate visibilities in the homosexual's body**

It's paradoxical how the big city has allowed the confluence of sexual diversities. They are constantly redefining and relocating their place in the urban space. These diversities, nevertheless, do not remain isolated from the rest of the city. Although the homosexual community, has sometimes been described as a ghetto based outside of urban dynamics, in reality the LGTB people also play the part of actors, though often invisible, in the shaping of the city. The objective of this proposal is to discuss how the LGTB people take over some public spaces of the city, but at the same time, remain virtually invisibles. We seek to examine how the visibilities are legitimized, where the sexual diversity can be expressed and where it cannot, define main “actors” validated to declared themselves as gay, lesbian or transsexual and those who are unable. We wish examine the role of the new applications of Internet and geolocalitation services aimed towards the LGTB community and those who are marginalized by the digital divide. In order to develop this proposition, we have performed qualitative approach to the subject matter to analyse the discourses, practices and contemporary representations hosted in the city. Finally, we propose the concept that the social management of sex comprises more than just sex practices and we consider other social situations origin and age.

## **Affreschi: Gender, media and space**

### **1) Carlotta Cossutta (Università di Verona) and Arianna Mainardi (Università di Milano Bicocca)- La sessualità nella rete: spazi semi-pubblici, processi di soggettivazione e pratiche di resistenza**

La distinzione tra spazio pubblico e spazio privato è sempre stata al centro della riflessione politica, in particolare nelle teorie femministe. Esplorando il concetto di mediation (Kember & Zylinska 2012) proveremo a indagare come le nuove tecnologie digitali mettano in discussione questa distinzione in maniera inedita. Gli spazi online offerti dalla rete si intrecciano sempre di più con quelli offline (anche grazie alla maggiore possibilità di essere sempre connesse) e, più che produrre nuovi dispositivi, offrono nuovi spazi di normazione. Prenderemo in esame la rete, in particolare i Social Network Site (SNS) intesi come spazi semi-pubblici (Boyd 2014), e la metteremo in relazione con l'attuale contesto neoliberista, un modello pervasivo che coinvolge le identità proponendo un ideale di auto-promozione e continua valorizzazione di sé. In questo senso osserveremo i processi di soggettivazione dell'homo economicus descritto da Foucault (2005) concentrandoci in particolare sulla sessualità che diventa il dispositivo centrale di una rottura disciplinante della distinzione tra pubblico e privato. Preciado (2010) mostra come la pornotopia sia il risultato di questo processo che modifica la casa e la città, seguendo la sua suggestione ci chiederemo che cosa stia avvenendo, invece, nelle nuove forme di mediazione offerte da Internet.

Se per Arendt (1958) lo spazio pubblico è un luogo eminentemente politico in cui emerge l'identità degli individui, il loro chi, che tipo di identità possono emergere in questi spazi semi-pubblici? Apparentemente i SNS riproducono le forme di vita proposte dal neoliberismo, ma quali spazi e pratiche di resistenza possiamo individuare? Se alla pornotopia ha risposto il post-porno, quale sovversione della rete può essere praticata?

## **2) Jackeline Ferreira Romio (University of Campinas)- Afro Brazilian women Resistance against the institutional violence based on racism, lesbophobia and transphobia through social media**

In this paper, we argue that social media produces new forms of resistance that change the restrictive rules and censures themes from hegemonic media, territorial flux of communication, and voices of discourse. The voices from outsiders and social movement against Institutional violence are changing again the places in the claim for justice. In 2014 and principles of 2015, three cases of violations of Human Rights by Brazilian State against afro Brazilian woman were started to be denounced by social movement through social media and their networks. It was the cases of murder and mutilation of Claudia Silva Ferreira by military police in the context of arm conflict with traffic and police (RJ), the irregular prison of Miriam França for suppose author of murder of Italian tourist Gaia and her improper imprison (CE), and the battery and torture suffered by Veronica Bolina in the prison because she is a transsexual black women (SP). All they were examples of Resistance against the patriarchal racism, lesbophobia and transphobic institutional violence and fight for justice. We would show how social media can strengthen engagement through interchange of non-hegemonic information in the territory virtual and forge new relationships, dynamics of communication and strategies of resistance.

## **3) Isabelle Coy-Dibley- Digitized Dismorphia of the Female Body: The Cyber Re/Disfigurement of the Self**

What has the digitization of our appearances and written composition of our personalities, where we adopt a virtual rather than real identity, done to human sexual interactions and senses of self? Western society's booming beauty and sex industries have hyper-sexualised society, over-selling the female image as a currency and commodity of desire. Yet, media no longer has exclusive power over regulating representations of female aesthetics. By analysing literature and programs such as Catfish, I will explore how individuals re/disfigure constructed norms assigned to female bodies. Nowadays, we can all digitally alter ourselves through Photoshop and apps, producing our own notions of normativity and creating "cyber-avatars". Not only do we critique our bodies in mirrors, but now we can digitize our dysmorphia by virtually modifying what we dislike, creating "perfect" selves instead. How do these "cyber-avatars" affect our real identities, do they provide the freedom to express our "true" inner selves or simply accentuate the disparity between virtual and actual realities of self?

We're now dating, desiring and socialising with "cyber-avatars" – everyday people's cyber-egos. I will question whether transforming oneself into a virtual ideal or anti-normative alter-ego is an act of dissidence, or a demonstration of how fully regulated we are by social norms, whereby cyber-spaces simply enable us to reach normative ideals. Alternatively, perhaps this enabling irrevocably changes definitions of "normativity" as we alter our social interactions and senses of self. Ultimately, I intend to explore how this digitized dsymorphia affects our perception of self, desire and sexuality in relation to society.

## **4) Sarah French Brennan (Columbia University)- Narratives of Existence: Strategies and Cyber Safe Spaces of Sexual Minorities in Cairo**

Cairo, still simmering with both the pride and discontent of the 2011 "revolution" begun several months earlier, is the backdrop for my examination of narratives told and strategies employed by sexual minorities. I look at how young adults (in their mid-twenties to mid-thirties) of an educated upper and middle class negotiate and develop spaces for exploring intimate and social relationships online. Broadly, what are the narratives individuals tell about their own lived experiences as same-gender partner seekers? What are the social spaces (both physical and cyberspace) in which individuals build intimate and sexual relationships, and how have their personal experiences of sexual policing and "bashing" shaped their usage of these spaces? What strategies are developed to protect these safe spaces, or to communicate with one another in what can be quite hostile public spaces? How does the digital world blur already complex notions of the public and the private? Finally, I investigate if and how these individuals locate their experiences within a larger context; the extent to which, when representing themselves to a foreign researcher, globalized discourses of "gay" and "lesbian" as universal categories are contested, taken up, adapted, or disregarded. I find that, in accordance with the complexity of their lives and the subject addressed, any combination of these approaches may be reflected in a single utterance.

## **5) Qianni Wang (The Chinese University of Hong Kong)- Stigmatizing Sexuality of the Aging Women: Ethnographic Study of Dance in Public Spaces in China**

The paper evaluates relation between media, space and senior women's sexuality through the lens of a collective

dance in public spaces in China. The dance, in Chinese named *guangchang wu*, is a cultural construction among aging women and has already attracted around 100 million participants. However, these seniors are severely stigmatized. Younger generation, who occupies the media especially online social networks such as weibo and zhihu, assisted that the dancing women are merely the “perniciousness of Cultural Revolution” and “bad guys now became old”. Based on a four-month fieldwork in Lingyang city in Henan province, supplemented by analysis towards online texts, this paper argues that the stigmatization is caused by an imbalance between dancers’ social status and their proprietary feelings for certain spaces. Since senior women are marginalized by the younger generation who are believed to represent modern, the seniors occupy and create spaces to resist the marginalization. A feminine and sexualized femininity ideal is encouraged in the social level but senior women are discouraged from pursuing it, but in online communities, they have tried to create an exclusive environment where they can express themselves. The rapid change in reform-era China has deepened the gap between different generations. The media puts the tension on the table, at the same time empowers the elderly to struggle for a new normative womanhood of the old in post-reform China.

#### **6) Martin Torres- Rodriguez (Universidad de Santiago Chile)- Violencia de Género en las zonas rurales de Santiago de Chile**

This paper is based on rates of gender violence and domestic violence in rural areas of the city of Santiago de Chile, specifically in the municipality of San Jose de Maipo, comparing these results with rates of urban areas . Understanding that the performances and hegemonic gender roles have marked the masculinity and femininity of the area, creating the naturalization of violence.

An analysis based on the social hegemonic powers of patriarchy (Foucault, 1998, 2003), and gender performances of those bodies silenced in the rural area, and binary events - heteronormative ( BUTLER , 2005). Understanding masculinities and violence in Lan. D. (2009).

#### **KEY-NOTE LECTURE 4- NICOLA MAI (Kingston University & Université Aix-Marseille)- “Assembling 'Samira' and 'Travel': affecting sexual humanitarianism through experimental ethnofictional filmmaking”**

Samira is a 27 minutes two-screen ethnofictional installation presenting the life history of Karim, an Algerian migrant man selling sex as a transvestite at night in Marseille. Karim left Algeria as a young man as his breasts started developing as a result of taking hormones. He was granted asylum in France as a transgender woman, Samira. Twenty years later, as his father is dying and he is about to become the head of the family Samira surgically removes her breasts and marries a woman in order to get a new passport allowing him to return to Algeria to assume his new role.

Travel is 27 minutes two-screen ethnofictional installation presenting the life history of Joy, a Nigerian migrant woman selling sex in the Bois de Vincennes in Paris. Joy left Nigeria in order to help her family after the death of her father. She knew that she was going to sell sex before leaving, but was unaware of the hard working and life condition she would have had to face in France. After having endured several months of exploitation, Joy decides to reinterpret her story of migration as one of trafficking. With the help of an association she obtains humanitarian protection, but in order to keep helping her family and live her life she keeps selling sex at night.

Samira and Travel are part of the Emborders art-science project questioning the effectiveness and scope of humanitarian initiatives targeting migrant sex workers and sexual minority asylum seekers. In order to get their rights recognised and avoid deportation migrant women, men and transgender people re-present their life histories and perform their subjectivities according to stereotypically sex-gendered canons of victimhood and humanitarian repertoires.

The stories of Karim and Joy are presented by juxtaposing the multiple versions and narrations of the self emerging in different situations, relationships and settings: the ethnographic observation in the street, the medical visit, the interview with the OFPRA case adjudicator (French Office for the Protection of Refugees and Stateless People), shopping in the city centre, sitting at a café next to the street market. The two screens on which the two ethnofiction develop try to embody the concept of biographical border by representing the dualisms and normativities that fragment and aggregate subjectivities in relation to research and humanitarian initiatives.

Each situation highlights contradictory or coherent aspects of the subjectivity and history of Karim and Joy.

However, the aim of the project is not to demonstrate his lack of authenticity or that he lies. Each version of the self presented by the two protagonists is authentic, proving that every subjectivity is incoherent and that the real privilege is not to have to be verified, evaluated, recognised or believed in relation to the biographical borders that are enforced by humanitarian protection. The Emborders filmmaking/research project gathers and analyses the migration, asylum and work experiences of real people, which will be performed by actors to protect the identities of the original interviewees and to embody the performance of their self-representations through interviews.

Affect, embodiment and performativity play a key role in the phenomenological (re)production of credibility in humanitarian settings. The project aims to produce an epistemological and artistic intervention on the inherently fictional nature of any narration of the self in the context of humanitarian borders. By using actors to reproduce real people and real life histories, the project problematises what constitutes a credible and authentic reality in scientific, filmic and humanitarian terms.

## **SESSION 2**

### **Chiostro: "Straight with a twist": reflections on heterosexuality beyond the heteronorm (1)**

#### **1) Sharon Schmidt (LL.M. London School of Economics and Political Science)- Queering Heterosexuality**

This paper explores the interrelations between heterosexuality and Queer Theory. It purports to offer a succinct genealogy of the 'queer straight' discourse and interrogates its use as a critical mode through which to both disrupt hegemonically construed gender and sexuality taxonomies and undermine heteronormative social regulation, aimed at generating and controlling both dominant and marginalized sexual agents. The first part of the paper acts as an expository frame of Queer Straight Theory, which builds upon feminist and lesbian critiques and their transgressive fervour and critical tenor of institutionalized heterosexuality. Yet it will also highlight their diverging notions of power and identity, which mark the foundational challenges that a resignification of heterosexual subjects poses. Secondly, it examines the heterosexual assumptions that tend to underlie queer writings and intervene into what the paper argues, is an institutional reproduction of a unilateral 'heterosexual norm'. Lastly, the study purports to theorize the relationship of heterosexual identity and legal discourse and explore the jurisprudential construction of heterosexuality in areas pertaining to the masculinity/marriage. This paper is neither invested in formulating a universal 'queer-straight' rationale, nor in advocating a novel authority of heterosexual theorists, but in exploring the role of heterosexuality as an anti-hegemonic epistemological project. It argues that Queer Straight Theory may offer a vantage point for disintegrating normative dichotomies between homo/heterosexuality, heterosexuality/queerness that has manifested itself in Sexuality Studies and to provide a polyvocal terrain of queer narration upon which gendered and sexual binaries are overcome and an 'authentic' articulation of queerness can unfold.

#### **2) Elizabeth Sara Lewis (Pontifical Catholic University of Rio de Janeiro)- "I guess that was macho enough for her": the Fine Line Between Subverting and Reinforcing Heteronormativity in On-line Narratives of Heterosexual Men who Enjoy Being Penetrated by Women Using Strap-on Dildos**

The internet offers opportunities for individuals to perform different identities and explore new sexual possibilities and old "taboo" practices that used to be invisibilized. This study investigates such opportunities through virtual ethnography (Hine 2000) of the tribes.net on-line community "Pegging 101" and analysis of the narratives published therein. The community is for people who practice or are interested in "pegging", a sexual act in which a woman anally penetrates a heterosexual man using a strap-on dildo. Due to heteronormative ideologies that do not differentiate between sexual identity and sexual practices and that link men's enjoyment of anal stimulation to homosexuality (Sáez&Carrascosa 2011), the men who practice pegging frequently suffer or fear prejudice (e.g. being labelled "closeted gays" or seen as "unmasculine"). Through a queer position (Butler 1993; Halperin 1995; Louro 2004) and considering narratives as a way to intervene in the social to change normalizing, stigmatizing ideologies (Threadgold 2005; Moita Lopes 2008), we shall analyze the identity performances of masculinity and heterosexuality on the "Pegging 101" webpages, with the objective of examining how on-line narratives can contribute to changing normative social scripts for gender and (hetero)sexuality. First, we shall focus on how men who practice pegging open new possibilities for performing heterosexuality, destabilizing the ideological association between men's anal pleasure and homosexuality. Second, we will discuss the fine line between subverting and reinforcing heteronormativity: although they

practice apparently non-heteronormative sexual acts, the men who enjoy pegging sometimes reinforce hegemonic masculinities in their narratives while attempting to defend their heterosexuality and virility.

### **3) Georgy Zharkov- "Whore dick is not necessary": homosexual prostitution as a factor in strengthening their own heterosexuality among different groups of male migrants in Moscow.**

The study of risk taking in the three groups of migrants in Moscow megalopolis (pendulum migrants from neighboring regions, immigrants from Ukraine and Moldova and migrants from Muslim countries of Central Asia (Uzbekistan, Tajikistan) was found quite stable subgroup of migrants engaged in homosexual prostitution. In this case, most of them are representatives of traditional subcultural groups prefer "real male profession" (taxi drivers, construction workers, private securities, police, emergency services; professional sports). At the same time they see their homosexual contacts as a confirmation and approval of their own heterosexuality and, moreover, hegemonic masculinity. However, they prefer to act in a passive role "whore" because, on the one hand, "if I feel sexual arousal to guys, so I'm a pederast" and on the other - as they are at the same time consider prostitution in terms of power and subordination, but not sexual relations. However, in 78% of cases of homosexual experience they gain within their own migrant communities as a manifestation of the "brotherhood" and as "temporary" replacement "missing" women. The report examines the strategies of search of partners («sex with the boss - a good career») in cosmoeses of megalopolis and tactics assert their dominant heterosexual masculinity strategies at home when you return to the base community ("I earned all this money at home on tits").

### **4) Anders Wallace (CUNY Graduate Center)- Practices of Everyday Seduction: Masculinity, Pickup Artists, and Passing for Heterosexual Men**

This paper examines experiences of self-transformation among heterosexual men in "seduction communities:" charm schools in which men train each other to pick up women. From internet dating to the rise of going solo, transient intimacies amidst new forms of choosing gender identity have thrown into question historical taboos on sexual inhibition in the formation of heteronormative masculine personalities. Based upon ethnographic fieldwork on how men in seduction communities perform seduction through rituals of affective labor practiced among men, this paper asks: what gender does commodified training in seduction skills produce? Narratives of self-transformation in seduction communities simultaneously appear to extend—at the same time that they may subvert—power dynamics within normative cultural understandings of masculinity, intimacy, and heteronormativity in the United States. Reflecting on the pitfalls of seduction as an exclusionary form of inclusion in neoliberal cities, this paper will present ethnographic evidence from New York City of the ways in which embodied norms of power, vulnerability, and intimacy in affective labor among pickup artists can generate states of cognitive absorption; emotional ambivalence; and affective license and inhibition in these men's embodiments of masculinity. I argue that these performances, and the "homo-social" (Sedgwick 1985) relationships men form with other men in seduction communities, act to revitalize an American ethics of self-discipline for men who experience precarious social and economic circumstances. At the same time, these behaviors may complicate heteronormative models of masculinity and reveal opportunities for new progressive politics around the cultural values of maleness in the United States.

## **Aula 15: The changing spaces of LGBT activism: between spectacle and media, identities and equalities (1)**

### **1) Gavin Brown (University of Leicester)- Towards a critical geopolitics of LGBT+ activism**

How might trends in LGBT+ and queer activism reflect broader trends within the geopolitics of sexualities? The concept of 'homonationalism' has framed many discussions of international sexual politics over the last decade. Without completely rejecting the utility of the concept, this paper argues that the geographies of sexualities might benefit from a broader and more sustained engagement with the conceptual vocabulary and intellectual practices of critical geopolitics. Empirically, the paper draws on ethnographic observations of three LGBT Pride festivals in 2014, Birmingham and Brighton in the UK and the Toronto World Pride events in Canada, to pose questions and provocations about the geopolitics of sexualities and of LGBT+ activism. In doing so, the paper teases out the place of different institutional actors and political currents with contemporary LGBT+ politics at

different spatial scales to complicate some of the taken for granted assumptions that have underpinned previous geographical work in this field.

## **2) Priyam Ghosh (Jawaharlal Nehru University, New Delhi)- Performing Pride/Performing Protest: LGBT Activism Post Recriminalization of Section 377 in India**

The landmark judgement delivered by the Delhi High Court on 2nd July 2009 for reading down Section 377 of the Indian Penal Code and its reinstatement on 11th December, 2013, that resulted in making homosexuality a criminal offense seemed to spearhead search for alternative spaces for performances. The paper aims at mapping and studying some of these LGBT protest performances emerging post recriminalization of homosexuality under Section 377. Events and performances including the Queer Pride parade, Gay for a Day (online forum on facebook) and Global Day of Rage have stirred public conscience and are known for the level of performativity and feminist/queer strategies like parody and camp. Considering the event during this period the categorization of the performances as feminist/queer itself is problematised. This paper aims to identify potential common ground wherein the feminism-queer divide breaks to impact of state surveillance, the market, globalization, culture and changing feminist/queer ideology in above mentioned case studies.

## **3) Cesare Di Feliciano (KU Leuven & Sapienza Università di Roma)- Queering Communia. A self-enquiry on queer/feminist militancy in a squat**

In this paper I present some preliminary results of an ongoing project of “self-enquiry” (*autoinchiesta*) that I have been conducting within the DeGender collective in Rome since the beginnings of 2015. DeGender is a feminist/queer collective based in one of the recently created squatting initiatives of the city, Communia, launched in the spring of 2013 and located in the central neighborhood of San Lorenzo. Following a series of issues about power relations and the use of sexuality among the militants of the initiative, DeGender was created at the end of 2013 to try to ‘queer’ the space.

The process of self-enquiry has been concerning the most foundational aspects of the political action of the group: how is our feminist/queer group subverting a ‘straight’ space? We have been interrogating ourselves about strategies and practices to develop in order to avoid to be the ‘pink’ soul of the project by queer(y)ing Communia as a whole.

In the paper I discuss two issues emerged from the self-enquiry: i) the importance of parties to ‘queer’ the initiative, recognizing how the ‘carnavalesque’ is central within our political repertoire (Browne, 2007), and ii) our engagement with the politics of Pride marches. Why are feminist/queer anti-capitalists involved in Pride marches?

## **4) Manola K. Gayatri (Activate)- Towards a Lesbian Transpersonal/Transnational Political Aesthetic**

Encountering key moments in Indian LGBTQ history through personal anecdotes and public events, I would like to reflect on some of the losses or barriers raised against the radical potential of desire (Gayatri:2014; Case:2014) and self-discovery that identity politics sometimes appears to raise. From the vantage of a 90s childhood/adolescence with early LGBTQ invisibility to a more public outing of the community in the late 90s and 2000s, I present a case for a lesbian transpersonal aesthetic that could translate into a transnational politics. I navigate through the necessity of ‘human-right’ frameworks’ within LGBTQ activism that come for many in the LGBTQ community as a relief in oppressive socio-political situations, but I also reflect on the potential of liminal spaces to encounter the self and other whose ‘becoming’ is unnameable. In presenting this paradox, I consider some of the directions that LGBTQ activism could take to allow for the safe-guarding of human rights, while ‘keeping safe’ the zones of risk for a certain ‘unbecoming of the self’ that keeps radical the potential of lesbian desire. I question a human-rights framework only anchored in equality and equity, proposing difference and agency as categories that need further attention and investigation (Irigaray:2005). The LGBTQ spectacle within reductive media imagery while disguised as an emancipatory visibility, is perhaps more of an oppressive heteronormativiser. I consider how the relationship to the media may be radically disrupted through an aesthetic (Ranciere:2006) located within a transpersonal process sensitive and committed to political transformation.



## **Affreschi: Transgender spaces**

### **1) Victor Jorquera (Universidad de Barcelona)- Corporizando las migraciones trans**

Movilidad, transnacionalismo y diáspora son los tres conceptos que más se utilizan actualmente en geografía de las migraciones. En esta comunicación se discute la aportación de cada uno de ellos a la comprensión de los procesos migratorios desencadenados por las violencias vinculadas al género y la sexualidad. La discusión se basa en los hallazgos provisionales de una investigación cualitativa en curso sobre la comunidad de personas transexuales inmigradas en territorio francés y español, y trata de abordar, a partir de este ejemplo, las tensiones más problemáticas que actualmente alimentan el debate en geografía de las migraciones. Los enfoques centrados en la noción de movilidad, interesados no sólo en el movimiento de personas sino también de ideas, capitales y mercancías, por medios también virtuales, tienden a ignorar la dimensión corporizada de la migración, que la movilidad geográfica es un recurso de movilidad social desigualmente distribuido, y que en la migración hay también un deseo de pertenencia y apego. Siguiendo una lógica similar, con el uso del concepto diáspora se tiende a construir una representación del sujeto migrante en base a nociones de hibridación y transgresión de fronteras identitarias, tanto nacionales como de género cuando se trata del sujeto queer diaspórico, que pasa por alto formas de reificación y esencialización identitaria derivadas de las prácticas sociales de la diáspora. El enfoque transnacional presupone a la comunidad migrante una actividad desterritorializada a través de las fronteras nacionales que a menudo no tiene. Finalmente se discuten las posibilidades que tiene una metodología de análisis interseccional de recuperar la dimensión corporizada de la migración motivada por la violencia de género y protagonizada por personas transexuales.

### **2) Jordi Mas Grau (Universitat de Barcelona) and Jose Antonio Langarita Adiego (Universitat de Girona)- La importancia de la comunidad virtual en la construcción de subjetividades trans. Análisis de un foro online en lengua española**

El grupo de pares juega un papel esencial en los procesos de (re)construcción identitaria y corporal de las personas trans, puesto que es en el marco de estas redes sociales, formadas por iguales, donde se intercambian informaciones sobre los recursos disponibles (médicos, cirujas, hormonas, derechos, etc.) y se (re)producen las distintas subjetividades trans. En el nuevo contexto de la sociedad del conocimiento, el grupo de pares tiene un alcance emocional local (amigos y asociaciones) como también un alcance informacional global (el conjunto de personas conectadas mundialmente a través de la red). En esta comunicación se analiza uno de los principales foros online de temática trans en lengua española, el Diario Digital Transexual, donde podemos encontrar una amplia variedad de aportaciones realizadas por las propias personas trans –y también profesionales– sobre sus vivencias y conocimientos. El anonimato que permiten estos foros facilita el que se expresen experiencias y opiniones que, a menudo, no se revelan (o se manifiestan de otro modo) ante allegados y expertos. Se podría objetar que este mismo anonimato hace que las opiniones sean difícilmente contrastables, por lo que han de ser tratadas con cierta distancia epistemológica. No obstante, más allá de que se trate de una historia fidedigna o de una simple ficción, consideramos que los relatos sexogénricos tienen un efecto de verdad tanto sobre quienes los elaboran como sobre quienes los leen. En este sentido, nos alejaremos de una visión representacional del lenguaje, para entenderlo como una práctica con capacidad para producir la realidad social.

### **3) Max Andrucki (Temple University) and Dana Kaplan (Outright Vermont)- 'You look really feminine in that picture': Photographs, queer time and the self in trans\* domestic space**

Emerging from an ongoing participatory action research project called the Trans\* Homes Project, this paper draws on in-depth, semi-structured interviews, home tours, and visual methods with trans\* individuals and couples in the US Northeast, to examine how the materialization of the gender binary in homespaces is resisted and how homes come to function as spaces of both grounding and disidentification for trans\* folk. In this paper we argue that particular, meaningful objects in trans\* homes function to materialize the queerness of transition, and thus constitute a material expression of queer time and a means for trans\* folks to acknowledge the queerness of the multiple life course temporalities co-present in the intimacy of private space, and we suggest that through these objects trans\* bodies engage in a process of becoming through moments of “co-substancing” with the “odd” objects that are lovingly cherished, displayed, or hidden, in trans\* homespaces. In this talk we focus particularly on the role of photographs depicting interview subjects pre-transition as physical items that are displayed (or not) in the home. Gillian Rose (2003) has argued that the display and viewing of family photographs performs a stretching of domestic space through the relations with absent loved-ones which are

engendered. In this paper we argue that photos of the self in the home allow not just for a stretching of normative temporalities of the self, but also for the performance of home space as trans, the subversion of practices of “passing” and “coming out,” and thus the emergence of more complex forms of trans subjectivity.

#### **4) Joseli Maria Silva and Maria Rodó-de-Zárate (Universidade Estadual de Ponta Grossa)- Age, sexuality and intersectionalities: spatial experiences of Brazilian 'travestis' aging process.**

Brazilian travestis are the most vulnerable group to suffer violent death in Brazil within LGBT community. Even though there are no systematic studies on the exact average life expectancy, specialists point that those that are more than 40 or 50 years old are an exception. Normative violence against their unintelligible bodies is materialized in physical violence that leads to death. Previous researches conducted in Paraná (South of Brazil) show diverse interdicted spaces, spaces where their presence is denied: the school, health centres, courts and police offices, churches and leisure spaces. These spaces become unlivable for them and prevent them of having opportunities for better lives. One of the few options for survival is the engagement in sex work, increasing their vulnerability and the risk of premature death. Due to their low life expectancy, they live in present time, not planning their future or their old age. Here we want to focus on travestis' ageing, both through their representations of death and also the strategies that make their lives more livable: personal networks of solidarity, familiar non consanguinity bonds, the engagement in political organizations and the distribution of age-based roles in the spatial organization of sex work. These domains point at the construction of spaces of liveability in contexts of extreme violence. By exploring them, we aim to show how what makes life livable for travestis has a temporal dimension that can be explored through their everyday geographies.

#### **KEY-NOTE LECTURE 5- SHAKA MCGLOTTEN (Purchase College)- “Black Data: Against the Hegemony of the Transparent”**

his performance lecture tracks a few of the ways queer of color critique might interface with network culture studies. Specifically, it looks to the ways the datafication of everyday life impacts queers of color. In part, these informatics processes can be tied to broader histories of empire—of colonization, expropriation, extraction, and the accompanying production of racialized difference. In the present moment, mass surveillance and big data more broadly transform the world into code. How to escape such informatic capture? Using cultural analysis and ethnographic research, I point to a few of the ways queers of color navigate between a performative hypervisibility and invisibility. The demand to be seen, to be visible, is in fact a dominant ideology of the West, and the hegemony of the transparent is a powerful contemporary technique of biopolitical control. Resisting or evading the hegemony of the transparent may, in turn, lead to new alter-geographies of sexuality. Where might new identities, pleasures, and politics emerge if not through screens, databases, and clouds?

#### **Session 3**

#### **Chiostro: “Straight with a twist”: reflections on heterosexuality beyond the heteronormal (2)**

##### **1) David Hampson (ISISR, UK )-Now't so Queer as Hetero**

Queer exists quite properly as a descriptor or designation without fine definition. It speaks of 'outlier' stances and behaviours. It speaks of otherness to the 'norm', to hegemonic or normative tendencies. It is ironic, therefore, that the perceived 'norm' of heterosexuality, by its own naming, directly implies seeking out 'otherness'. This presentation explores similarities of process of 'otherness seeking', within both 'queer' and 'hetero' stances and experiences. It develops a human systems approach which reconsiders both the relational stances and the dynamics of behaviours that we seek to describe. This rehearses a potential to queer the norm and to norm the queer. It discusses philosophic ideas such as the existential, of hell as 'the other'. It places this within theories of complexity or an integralist perspective where ideas of indivisibility permit consideration of 'other' as relativistically aspected behaviour inherent and composite of an entire field. It further applies this thinking to new terrains of the ephemeral, the virtual, the digital, and the cyber expression of human experience and sexuality, including 'life in code' and ideas of a 'Singularity'. The reflections are drawn from a 17 year professional career in public consultation and provision of Psychosexual Therapy and Forensic Sexology, and from a life experienced through the neurobiology, lust, loss, yearning, and offering, of a male sexed body and mind.

## **2) Guy Eytan- My Ghostly Living**

Living in the U.S. with most of my family and friends in Israel or Europe has created an odd condition of living and relationships. I have developed relationships that are in some ways closer while our physical bodies are as far removed as possible. The relationship is maintained despite the lack of physical contact. I tried to figure out where am I situated in regards to this inbetween state of relationship, without saying that there was never such a link in the past, but by trying to figure out how this link happened and how it was considered in the past. The connection, being social and not physical, can be described as the liminal case of grief and mourning ceremonies. This raises the question, *what happens to this mourning ritual when only the physical side is gone?* This brings me to the idea of ghosts. In this paper I hope to understand the situation of relationship over long distances as it appears in my life. As a frame of reference I did not wish to create a new frame, but to reconnect to a past method. I wish to talk about relationships through the internet and how they work for me in the method of ghosts and spectrophilia. The ghost, instead of being a creature of fear and revenge, can become a symbol of understanding the situation of being on a different continent from one loved ones. I wish to explore both heterosexual and homosocial relationships within the context of a nonphysical connection.

## **3) Maarten Loopmans (KU Leuven)- Imagining Jineterismo in Cuba: Using comics for ethnographic research into sex tourism**

Sex tourism and transactional sex are topics well researched in the Caribbean. Caribbean societies are much frequented destinations for romantic and sexual tourist trips and the transactional character of the sexual and emotional interactions between Caribbean individuals and foreign travelers have been well documented. However, the perspective and experiences of the foreign traveler has rarely been studied. Several reasons exist for this neglect: the strong stigma attached to the 'sex tourist' label makes it hard to find research participants willing to talk about the topic; but maybe more importantly, academia has been relatively disinterested in the feelings, emotions and experiences of (certainly male) foreigners engaged in transactional relations.

The data for this paper were gathered during my travels to Cuba. Traveling around in Cuba on your own, as a man, unavoidable confronts you with 'jineterismo': I met several other people on these journeys, some of whom were involved in foreign-Cuban transactional sexual relationships and whom talked to me about it. My personal experiences and the stories I was told are mixed and presented as a coherent story, in the form of a graphic novel.

There are several reasons for using graphics in my research. First of all, it is a more direct way to capture context and emotions during fieldwork, and drawing is a mode of expression that fits me better than writing. Secondly, presenting my findings in the form of a story, allows me to reveal my findings in a personal way, without revealing the identity of the people involved. I wove the various stories into one that is true, but not real: it reveals the perspective of male individuals in a context perspired by relations of transactional sex, but presents this in a story that did not happen in this way.

## **Aula 15: The changing spaces of LGBT activism: between spectacle and media, identities and equalities (2)**

### **1) Chen Misgav (Tel-Aviv University)- Planning, Justice and LGBT Urban Politics in Tel Aviv: A Queer Dilemma**

My presentation discusses planning policies and urban sexual politics, their relation to LGBT communities in the city, and their potential to promote spatial justice within the local planning policies. In my presentation I will briefly review the main theoretical issues discussed in the literature regarding the connection between planning and sexuality. I will also review three theoretical concepts of justice that relate to planning policy and urban politics: distributive Justice, procedural justice and recognition. I will, then, analyze the case study of the Gay Center at Tel Aviv's Meir Park with reference to these three spatial justice concepts. The main argument is that the center is a clear example of distributive and procedural justice. However, when we analyze this case study in light of the concept of recognition, the findings are somewhat ambiguous. On the one hand, the case of the Gay Center indicates growing recognition of Tel Aviv's LGBT community. On the other hand, a queer analysis shows that this recognition is partial as it is limited to certain parts of the community and to spaces frequented by LGBTs in Tel-Aviv.

## **2) Olivia Fiorilli (Universidade de Lisboa) and Rachele Borghi (Université Paris IV)- “Gender strike!”: The queer micropolitics of drag kinging in Italy**

In the last years a growing attention has been devoted to new queer micropolitics of resistance to the violence of hegemonic orders. The practices developed in the frame of queer movements as micropolitical tools for action and resistance are numerous. In this paper we will explore the practice of drag kinging in Italy, and in particular the queer micropolitics of Drag King workshops. The latter have played a pivotal role in the emergence and development of the drag king phenomenon in Italy, at the beginning of the 21th century. Generally DIY, often taking place in the frame of queer festivals and in occupied, politically connoted spaces, Drag King workshops, in the last years, have been developed as transformative devices of political action. Indeed they are positive and affirming spaces where bodily and gender experimentation takes place and where the technologies of gender (De Lauretis 1987) are collectively explored. Drag King workshops are also devices for consciousness rising as they encourage the experiential interrogation of the gendered expectations that regulate the possibilities of bodies and put them at work. In fact if we take seriously the idea that the daily, repetitive performance of gender can be appraised as a form of “affectively necessary labor” (Wesling, 2012), Drag King workshops can also represent collective laboratories for “gender strike”: a keyword that is gaining momentum in contemporary queer and transfeminist activism in Italy.

## **3) Sumit Mandhwani (Ambedkar University Delhi)- Re-imagining the ‘enemy’: Mapping protests, slogans and poems in the queer movement in India**

In this paper, I map materials generated in the queer movement protests in India from 1990 to 2015- through news/media archives, photos archives to current documentation of the protests that have happened.

Protests and demonstrations are essential ‘performances’ in the queer movement in India. Any new social movement is understood in its an embodied form through its protests- the slogans, the placards/posters, and other acts during the protests are important points of analyses. Protests have been impacted/caused by the various stages and phases- legal, political etc. Be it the Indian Supreme Court judgment re-instating section 377 of Indian Penal Code in December 2013 or the celebrations of the NALSA Judgment in April 2014, which recognized the transgender as the ‘third gender’, the queer community has come out on the streets and ‘performed’. Further what is seen is the emergence of new queer collectives in university campuses and the increasing ‘solidarities’ being built across issues- not just for rights for non-heteronormative sexuality but also for women, the disabled, the child. This has only led to re-imagination in/of the movement.

Having been part of these protests and also a member of a university queer collective, it is intriguing to study the ‘imagination’ in these ‘texts’ as the ‘political’ tool. What is the message given out by these materials and acts? Has the message changed? What does it reflect about the movement with reference to the important junctures- legally, politically?

The paper has three parts: a. what is the understanding of new social movements in sociology; b. what is the imagination of the ‘social’ in the ‘political’- an analysis of protest materials as I mentioned c. is there a new language that has been produced but not used- the dialogue between the protest and theory of movements. This will give us a new direction to understand the ‘languages’ and hence ‘imaginings’ in the movement. We can then move closer to negotiating for a ‘new’ politics which emanates from the person in the protest and not a grand narrative of emancipation. So, has the ‘enemy’ got changed/re-imagined?

## **4) Konstantinos Eleftheriadis (SciencesPo Paris)- Queer festivals and squats across European cities: The importance of space for mobilization**

Festivals constitute a dynamic repertoire of action of queer politics in Europe, expanding across the continent. Based upon their belief in the limits of strict identity politics of gender and sexuality, queer festivals attempt to construct new identities, based upon their anti-identitarian ethos. Beyond their discursive frames, queer festivals, as prefigurative spaces, attempt to build their new identities through specific practices, reflected among others on the spaces in which they take place and their organizational choices. Social movement scholars have been actively debating the importance of organizational structures for solidarity and new social movements. Little has been said however on the importance of space for mobilization. This article investigates how queer festivals build on the squat as a space which allows the implementation of horizontal structures, and helps them construct prefigurative models through a set of specific organizational practices.

I posit two key elements for the exploration of the significance of space for queer mobilization: (1) The role of

the squat as a factor allowing queer movement actors to build their anti-authoritarian identity; (2) squats as providing the space for the implementation of horizontal organizational structures. Insight into queer festivals is based on participant observation conducted in five European capitals, including semi-structured interviews.

### **5) Andrea García-Santesmases Fernández (Universidad de Barcelona)- La construcción (virtual) de las alianzas queer-crip en las redes sociales y su influencia en las ciudades españolas**

Yes, we fuck! es un proyecto documental que visibilizar que las personas con diversidad funcional son seres sexuales: deseantes y deseables. No obstante, no se limita a retrata la sexualidad de este “colectivo”, sino que sus historias, con imágenes explícitas de cuerpos y prácticas sexuales no normativas, suponen un cuestionamiento frontal a la heteronormatividad. La primera historia del documental es un taller de postporno y diversidad funcional organizado por un colectivo transfeminista de Barcelona, en colaboración con otras activistas queer, gordas, trans y demás aliadas habituales. Este encuentro marca un punto de inflexión en el proyecto Yes, we fuck! y en los activismos de sus participantes. Comienzan las alianzas “queer-crip” en el Estado español, que buscan visibilizar y reivindicar la “revolución somatopolítica” a la que llama Paul B. Preciado.

Esta alianza ha sido enormemente fructífera en términos de discusión teórica (jornadas, encuentros, talleres, escritos) y de producción activista (videos postporno, performances, programas de radio). Dichos proyectos se han generado simultáneamente en varios núcleos urbanos de la geografía española, con especial preponderancia de Barcelona, ciudad en la que se originan el documental y las alianzas. No obstante, es en las redes sociales y los medios de comunicación alternativos donde ha tenido más repercusión esta apuesta política. Esta comunicación pretende realizar un análisis semiótico de dicha repercusión con el objetivo de aportar claves sobre las (inter)relaciones entre la construcción de una identidad (virtual) compartida y su concreción en el espacio urbano.

### **Affreschi: Digital cruising spaces (2)**

#### **1) Jean-Didier Bergilez (Université Libre de Bruxelles)- Media sociaux et libertinage. Ou comment la planète libertine réagence ses rapports à l'espace**

Espaces particuliers de la planète échangiste<sup>1</sup>, les clubs éponymes peuvent être envisagés comme une des scènes de prédilection dans la construction de subjectivités sexuelles dites «libertines». La variété des pratiques, des sexualités, des genres qui s’y font jour nécessite, au-delà des cadres hétérocentré, de domination masculine et de la dyade qui restent les référentiels principaux, la construction de règles en situation qui, de facto, interrogent les cadres normatifs qui leurs sont associés.

Depuis quelques années, l’avènement du web, le développement des réseaux sociaux (avec forums, galeries, chats, webcams, etc.) - « libertins » entre autres - et la médiatisation de ceux-ci ont pourtant profondément changé les conditions de la construction de ces subjectivités sexuelles « non-conformistes », plurielles, collectives. Tout se passe comme si le virtuel devenait le lieu premier de la construction de ces sexualités, se développant loin de l’idéal « échangiste » prôné par l’arrière-garde libertine, au profit d’une pluralité d’expressions de celles-ci qui se manifeste dans ces clubs, mais aussi dans d’autres lieux. Si cette évolution des pratiques, des identités, des rôles et des désirs offre de nouvelles possibilités en terme de sexualités récréatives, elle induit en contrepartie la nécessaire négociation en situation, lorsque les identités constituées virtuellement se confrontent aux rencontres physiques effectives, en certains lieux et à certains moments.

La présente contribution entend envisager les décalages, (ré)agencements, tensions et alliances qui se créent entre ces deux pôles de la planète libertine à partir d’une étude des relations qu’entretiennent les principaux médias sociaux libertins en Belgique, leurs internautes et les lieux de sexualités récréatives disséminés sur le territoire belge. Ou comment la sexualité virtualisée réagence les espaces de sexualités libertines et leurs appropriations.

#### **2) Nathalie Lugand and Pascale Molinier (Université Paris XIII)- Les «dominas de quartier ». Approche intersectionnelle du money slaving sur facebook**

Cette communication, qui s’inscrit dans une thèse en cours, propose d’étudier les rapports de genre, de classe et de « race » dans l’institutionnalisation d’une pratique sexuelle récente : le *money slaving* (ou esclavage financier) sur facebook. Il s’agit d’une forme de domination vénale où des hommes prennent du plaisir à satisfaire financièrement des femmes. Ces pratiques - tout comme les pratiques BDSM (Bondage et discipline,

Domination et soumission, Sadomasochisme) - sont caractérisées par le fait que les participants prennent des rôles complémentaires mais inégaux et adoptent des comportements liés aux échanges de pouvoir (Wiseman). Cependant ces pratiques restent souvent virtuelles et ne sont donc pas définies par les valeurs de réciprocité, de confiance et d'engagement sur lesquelles se basent les pratiques BDSM. Le *money slaving* se situerait donc à la périphérie des pratiques BDSM, et fonctionnerait comme une condensation du capitalisme avancé, orienté par le plaisir/service du consommateur. Dans cette perspective, l'irréalité de la valeur d'usage achetée est censée renouveler son désir de payer pour ce qu'il ne possédera pas. Nous montrerons l'ampleur et l'ambiguïté de ces nouvelles pratiques sur facebook. Le *money slaving* étant pratiqué en France par de nombreuses jeunes femmes d'origine maghrébine, nous interrogerons leur capacité à s'imposer réellement comme dominatrices. Nous nous intéresserons plus particulièrement aux échanges d'insultes entre participant.e.s où se rejouent, autour d'une nouvelle figure de la prostituée, le racisme, le sexisme et les antagonismes idéologiques et religieux contemporains.

### **3) José Fernando Benítez Mijares (Universidad Autónoma de Baja California and Universidad Bolivariana de Venezuela)- Cultural Cartographies of Male Homosexuality in Latin America: A Look upon manhunt.net**

The Internet has become an important space of symbolic liberation and culture to the society of the 21<sup>st</sup> century, particularly to that part of the population considered sexually diverse. The net has modified the way in which the great majority of the world population lives (Turner: 2006), and it constitutes a new space of interaction, especially for those who are socially, materially or physically at a disadvantage outside the cyberspace. The population of lesbians, gays, transsexuals and bisexuals has created virtual spaces on the Internet through blogs, forums and websites, in order to form communities of interest related to sexuality. Simultaneously to this process of empowerment, hundreds of companies that have included Latin America in the virtual cartography have emerged with the purpose of developing and commercializing goods and services linked to the lifestyles, aspirations and needs of the sexually diverse community. Among the most successful developing areas in these companies, we find the virtual social networks, specifically those that take male homosexuals into account in terms of marketing. One of these virtual networks is [www.manhunt.net](http://www.manhunt.net), which is presented as a site for men to interact and play. The objective of the following writing piece is to present the functioning characteristics of this virtual network on which a cultural homogenization of homosexuality is shaped, and on which Latin American users are involved in the search of other men.

### **5) José Antonio Frías (Universidad de Salamanca)- Consideraciones éticas para la investigación etnográfica de redes y comunidades virtuales**

La netnografía o etnografía virtual es un método especialmente indicado para estudiar el comportamiento cultural de las comunidades virtuales. En los últimos años la aparición y difusión de múltiples aplicaciones, redes y comunidades virtuales enfocadas a las personas LGBT y queer ha generado una enorme cantidad de registros de interacciones virtuales, cuyo análisis es muy interesante para conocer la naturaleza y características de las relaciones establecidas. El principal problema que encuentran los investigadores para trabajar con esta información tiene que ver con la dimensión ética del acceso a los datos registrados en los diferentes dispositivos (chats, foros, blogs, listas de correo, etc.). En este trabajo discutiremos la cuestión de lo público y lo privado como eje vertebrador de las decisiones éticas en la investigación en entornos virtuales para defender la necesidad de una ética dialógica y situada que tenga en cuenta los contextos particulares en la toma de decisiones. Asimismo describiremos los tres ejes sobre los que, en nuestra opinión, debe asentarse el compromiso ético durante la investigación: la amplitud del registro de datos de cada persona, la declaración de la presencia del investigador y la búsqueda de simetría y mutualidad con los corresponsales en el campo.