

# PROGRAM AND BOOK OF ABSTRACTS



6TH EUROPEAN GEOGRAPHIES OF SEXUALITIES  
CONFERENCE (EGSC)

“EMBODIED GEOGRAPHIES OF DIFFERENCES:  
TRANS\* SPACES, IDENTITIES AND SOLIDARITIES”

Universidad de Cádiz, Spain  
14-16, September 2022

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## WEDNESDAY 14 JUNE

Conference Registration  
Room: 8

**9:00-9:30**

*OPENING REMARKS*

Francisco Piniella Corbacho, Rector Magnífico Universidad de Cádiz  
Antonia Navarro Tejero, 2022 EGSC, UCO-FEDER  
Valerie De Craene, EGSC  
Room: Sala Argüelles

**9:30-11:00**

*VISUAL APPROACHES*

Room: Sala Argüelles  
Chair: Alice Salimberì

1. "The Rulers Body: Fluid Gender and Sexuality in Political Cartoons".

[ONLINE](#)

**Karlis Verdins**, PhD candidate at Washington University in St. Louis; researcher at University of Latvia,

**Janis Ozolins**, Assistant professor at Art Academy of Latvia; researcher at University of Latvia.

**ABSTRACT:** When the French magazine Charlie Hebdo published a caricature of Vladimir Putin on his first cover in 2015, it was the aftermath of Russia's occupation of Crimea. In the drawing, the autocratic leader of Russia was depicted bare-chested, just like in the photos, taken in Russia, where he was seen against the background of nature, displaying his hegemonic masculinity. However, Putin's body on the caricature was not "clean" as on those photos: it was covered with many "tattoos," testifying of Russia's political history as well as of his domestic and foreign policies and interests (military aggressions, homophobia, post-Soviet nostalgia). In 2022, another surge of a depiction of Putin's body in political cartoons followed after Russia invaded Ukraine, transforming his masculinity into a brutal beast that lives in a backward time. The appearances of political leaders of different countries are constantly

depicted in cartoons, published in printed and online media, as well as photographs and videos that are often used for creating memes and shared on the internet. In such representations, their faces and bodies become a combination of their individual characters, stereotypes about the geographic and political space they represent, and the situation in current world politics. In those representations, the imagery of power is central. Shifting international politics with its different turns, power plays, and conflicts provokes the creators and consumers of political imagery to interpret the interaction of state leaders as manifestations of power vs. weakness, masculinity vs. femininity, domination vs. subordination, collaboration vs. conflict, etc. In our paper, we will analyze cartoons and photos of world leaders that appeal to their gender and sexuality and expose their bodies as symbols of power. As Wilissa Reist and Linda Trimble argued in 2020, "characterizations of elected politicians and citizen political actors alike recall patriarchal dynamics between men and women, normalizing socially prescribed gender codes. We develop their argument by analyzing many images collected over the last ten years to show how sexism, homophobia, and transphobia are present in images with supposedly progressive and pacifist messages and ask if our perception of power can be changed to avoid such imagery.

2. "Women Leadership on the Production of Informal Public Space in Urban Kampung".

**Bagas Dwipantara Putra**, Assistant Professor. Department of Urban and Regional Planning. School of Architecture, Planning and Policy Development.

**ABSTRACT:** The current state of public space in Indonesian cities is experiencing rapid development pressure, which leads to the degradation of the space, in terms of quantity and quality. Community initiative to provide public space for low-income housing, such as in urban kampung, is often an alternative solution, supported by the pioneering leadership of leaders who stand for justice and the inclusiveness of urban space. Using qualitative methods, this study explores the role of women's leadership in the creation of public spaces in densely populated settlements in the city of South Jakarta. The findings of this study indicate that women leaders pay great attention to issues related to health, the environment, and also access to public spaces for the marginalized community. This shows communal strength in fighting for the presence of public space in order to improve the quality of the built environment they live in.

3. ""Travesti não é bagunça!" A research proposal on exploring trans-inclusive safe spaces in São Paulo."

**Anna Merotto**, Activist, Master Student in Global and Local Studies at University of Trento.

ABSTRACT: This abstract introduces a research proposal for a study that aims at exploring how Trans\* people negotiate space in the city of São Paulo. Brazilian cities are ambivalent places for LGBTQ+ people: communities are founded and cultivated in an environment where violence towards them is embedded in public spaces. Institutional spaces that provide important services in healthcare (hospitals), education facilities (schools, universities), and workplaces are or can be potential discriminations and violence sources. The main research inquiry of this study is to understand how Trans communities construct safe spaces and care practices in the city to respond to violence in public spaces. The first part of the study will analyze those public spaces that are particularly dangerous or unsafe for Trans\*, gender non-conforming and other dissident identities in the city. Then, I will investigate how inside spaces such as LGBTQ+ cultural centers and associations the safe space is co-created and recognize which different supports services offered as a remedy against social marginalization. The study will be conducted by using both visual approaches and collective cartography. This innovative combination is a powerful methodological tool for several reasons: a) it's a participatory approach that avoid exploiting the Trans\* community and, on the contrary, it aims at creating knowledge inside and for the community; b) it will allow to emerge both personal and shared lived experiences; c) it will provide important information for activists and organizations; d) it will contribute to a more democratic dissemination process.

**9:30-11:00**

*GEOGRAPHY OF LGBT+ TOURISM*

Room: Sala Bolívar

Convenor: Jordi Calabuig Serra; Chair: Gilly Hartal

1. "Touristification of Homosexualities in Brussels: Demarcation Strategies and Spatio Sexual Normativities".

**Alexandre Donnen**, Atelier Genre(s) et Sexualité(s) –Université libre de Bruxelles, Belgium.

ABSTRACT: In Brussels, since the sixth reform of the federal state (dating from the early 2010s) involving the regionalisation of tourism competences, public authorities have shown a growing interest in LGBT audiences. This touristification of homosexualities –which constitutes homosexualities as an exploitable tourist resource –is linked to a more general touristification of Brussels and its insertion into the dynamics of interurban and metropolitan competition. In this respect, this paper will aim to analyse this touristification of homosexualities from the point of view of its inclusion in the(re)investment policies for central and pericentral areas. Based on the intermediate results of

an initial analysis of Brussels public tourism and security policies for the period 2014-2021 –carried out as part of my ongoing PhD in sociology aimed at examining the link between the processes of gentrification and visibilisation of homosexualities in Brussels –this paper will first attempt to understand how this new tourism interest in LGBT audiences fits into the more global context of the 'revitalisation' of the city, and more specifically of certain neighbourhoods, through the valorisation of 'diversity'. Finally, this text will analyse the new normativities –notably spatial and sexual– induced by the touristification of homosexualities, in particular through the three spatio-event elements erected as central components of the promotion and attraction of LGBT tourism, constituting the red thread of the construction – by the tourism bodies–of the Brussels LGBT imaginary: the 'gay' district, the Pride and La D mence.

## 2. "Senegal: A Slippery Slope for the Development of LGBT Tourism".

**Sadou Bocoum**, PhD student in geography at the University of Orl ans, France.

**ABSTRACT:** In Senegal, homosexuality is a sensitive subject, politically exploited. It has become an electoral issue in a context of homophobia maintained by moral authorities, religious in particular. In April 2013, the national media mentioned a project to decriminalize homosexuality which was "raging in the country", which occupied "all the discussions in the living rooms of Dakar". The authorities quickly denied the existence of such a bill and categorically ruled out any prospect of decriminalizing homosexuality. Thus, during the visit of US President Barack Obama to Senegal in June 2013, Senegalese President Macky Sall affirmed: "Senegal is a tolerant country that does not discriminate in terms of treatment on rights (...). But we are not ready to decriminalize homosexuality. This is Senegal's option at the moment. This does not mean that we are homophobic. But society has to absorb it, take the time to deal with these issues without there being any pressure". President Sall reiterated his position in August 2014 on the side lines of the Africa-United States summit in Washington. In Senegal, homosexuals are forced to live invisibly. Any visibility, any display proves to be impossible. Homosexuals in Senegal have no choice than to hide who they are. In a context of strong media coverage of the convictions of 2008-2009, the mere suspicion is proof of homosexuality. For the vast majority, discretion is key. According to the magazine *T tu*, "to obey the traditionalist Islam of their family, some marry and try to blend into society. At the risk of being discovered and martyred (...)". In Senegal, not getting married is almost seen as an "unnatural" act. For the vast majority of homosexuals, discretion is therefore an imperative. The different religions, cultures and traditions of the country are not compatible with homosexuality. Homosexuality, punishable by 5 years in prison in

Senegal, is rejected by families, communities, and religious brotherhoods in the country. In order to survive, to continue to have a social, family, and even professional life, members of the LGBT community are forced into silence. This situation is a bottleneck for the development of LGBT tourism insofar as homosexual tourists will not be able to flourish properly as is the case in many countries.

3. "Non-Binary, Gender-Fluid and Genderqueer Identities in Tourism: The Case of Barcelona".

**Núria Abellan Calvet**, CETT-Barcelona School of Tourism, Hospitality and Gastronomy, Spain.

**ABSTRACT:** Promoting destinations as LGBTQ-friendly in a global market intrinsically includes a discussion of politics, economy, and subjectivities (Waitt and Markwell, 2006). In this scenario, tourism embodies two positions simultaneously: campaigning for gender and sexual diversity and promoting visibility for the LGBTIQ community; while profiting from its commodification (Waitt et al., 2008). In this sense, academic literature on LGBTQ tourism presents gaps and biases, as it mainly focuses on the economic side of tourism activity and thus disregards socio-cultural and ethical issues, focusing on 'the pink tourist' (Hughes, 2004), the conceptualisation of DINK (Ram et al., 2019), and the 'good homosexual image' (Puar, 2002). To address the lack of representation of identities and intersectionality in tourism (Chambers, 2021; Hattingh and Spencer, 2018), this paper focuses on the relationship of non-binary, gender-fluid, and genderqueer identities with Barcelona (Catalonia) as a tourism destination. The aim of this article is to fill the knowledge gap regarding gender non-conforming individuals in tourism, and more specifically, in the city of Barcelona. In order to do so, the methodology of this paper is comprised by a discourse analysis of the official LGTBQ promotional materials of Barcelona. Moreover, 41 non-binary participants have answered surveys regarding their perception of Barcelona as a tourist destination. Finally, future lines of work emerging from the discourse analysis and the surveys are proposed. The results of this investigation prove the need to include gender non-conforming identities in tourism so that Barcelona becomes an inclusive destination.

**11:00-12:00**

*KEYNOTE*

"Trans Radical Alliances"

**Lucas Platero**, Universidad Rey Juan Carlos, Spain.

Room: Sala Bolívar

ABSTRACT: In my talk, I would like to discuss the current political context in Spain for trans rights-especially with regards to the extreme-right's backlash on LGBTQ claims-, in tune with what is happening elsewhere. I am particularly interested in advocating for the construction of a series of political alliances that break with the logics of the radfem and extreme-right movements, which raise the issue of "the trans debate". In this sense, when this logic is used in terms of debate, we are made to participate in a violence that questions our very existence, a violence that takes the name of "gender ideology", "gender identity ideology" or "trans delusion". In this regard, it is key to articulate and use a radical imagination that is able to push for other terms of social debate, focused on concrete solutions and networked with more social movements. Some examples of such articulation on concrete issues can be depathologization, name change, being able to decide on one's own body, informed consent, challenging the normative use of language, among others. From the social sciences, geography and sexuality studies, and trans studies we can contribute to generate a possible space for such alliances.

### COFFEE BREAK 12:00 - 12:30

**12:30-14:00**

*AGING SEXUALITIES I*

Room: Sala Bolívar

Chair: Valerie De Craene

1. "Sexual Experiences of Older Iranian Muslim Women".

**Elham Amini**, Department of Sociology, Social Policy and Criminology, University of Liverpool, UK.

ABSTRACT: Iran has rapid growth in ageing population. Based on the 2011 census, the proportion of older people will double in 20 years. While the proportion of people in the 60 years and above group was 7.22 in 2006, it will increase to 10.5% in 2025 and 21.7% in 2050. Living in a patriarchal global south society, Iranian older women's sexual experiences are at the intersections of age, gender, sexuality and geographical inequality. Therefore, this paper by focusing on the sexual experiences of older Iranian Muslim women will address the sexual experience of a marginalised group of women which has been less discussed. Drawing on life history interviews with 30 older Muslim women living in Tehran and Karaj, I will explain how women regarded sex (as a chore; as a Jihad and as economic capital) and will explore three different strategies employed by women: 1) suppressing sexual desire, 2) employing their age and menopause as an excuse for rejecting unwanted sex and 3) faking sexual satisfaction. At the end, this paper will address medical power and its influence on the sexual experiences of Iranian older Muslim

women to disclose how their sexual experiences have been shaped through mediating and negotiating the power in the medicalised and patriarchal structure.

2. "Queer(ing) Ageing in Place".

**Jin Chen**, Flinders University, Adelaide, Australia.

ABSTRACT: Ageing in place—the notion of growing older at home or in the community—has been a focus for policymakers looking to lower the economic costs of providing residential care for an ageing population. It is also often the preferred option for LGBTQ+ people wary of going back into the closet in heteronormative residential care environments. Drawing on photovoice and semi-structured interviews, this paper examines ageing in place through the perspectives and experiences of 14 LGBTQ+ multicultural people in Australia aged 50 and above. It locates belonging at the centre of queer ageing in place: a belonging to others and a belonging to place. Belonging to others elucidates the multiple relationships and connections LGBTQ+ multicultural people have beyond kinship ties and relationships of 'care'. Belonging to place situates these relationships in the homes, neighbourhoods, towns and cities of LGBTQ+ multicultural people. It articulates their desire to carve out safe, queer spaces and living configurations away from the heteronormativity of 'outside' society. These notions of belonging critique the heteronormative and neoliberal discourses of 'family' and 'community' in ageing in place, and argue for a more expansive and queer understanding of ageing in place.

3. "Geographies of Sexuality and Ageing: LGBTIQ+ Older Adults' Spatial Distribution in Australia". [ONLINE](#)

**Andrew Gorman-Murray**, Geography, Tourism and Planning, Western Sydney University, Australia.

ABSTRACT: Worldwide the proportion of older people is growing and so is the number of older people that identify as non-heterosexual. In Australia, ageing is considered the most dramatic population shift over the coming decades, with people aged over 65 years projected to make up 21-23% of the total population in 2066. Whilst the main concern for older people regardless of their sexual and gender identities revolves around loneliness, wellbeing, health and income, LGBTIQ+ people face additional vulnerabilities, and they are more likely to be socially isolated due to weaker kinship networks. This presentation will reflect upon the spatial preferences, practices and challenges of LGBTIQ+ older people in Australia, highlighting the complex connections that exist between people and places, both on a physical and symbolic level.



Location and access are key concerns, including questions about home, aged-care facilities and networks, health facilities, metropolitan/regional distribution, and retirement migration.

**12:30-14:00**

*ROUNDTABLE: PRIDE IN THE FIELD*

Room: Sala Argüelles

Chair: Martin Zebracki

**Aydan Greatrick**, PhD candidate at University College London and Project Officer on the Pride in the Field project. [ONLINE](#)

**Tilen Kolar**, School of Geography, University of Leeds, UK.

**ABSTRACT:** This roundtable with invited panellists will explore fieldwork from diverse critical LGBTQ+ perspectives. The debate will focus on the often-overlooked challenges that LGBTQ+ researchers face when carrying out fieldwork across multiple disciplines and different geographical contexts. Amidst calls for greater LGBTQ+ inclusion in fieldwork practices, including social science and STEM disciplines, this session will attend to the implications and potential for 'queering inclusion' to address and re-frame how we think about geographic knowledge production. The discussion will consider the politics and ethics of fieldwork and its critical relationship to heteronormative, patriarchal and colonial practices and modes of shaping and rendering knowledge. The roundtable will, thereby, consider how hegemonic ethics procedures account for the visibility, safety and inclusion of LGBTQ+ researchers and research subjects. A dominant trope has emerged that equates the 'field' (typically seen as the Global South) with 'un-safety', in contrast to the 'safe home' (the Global North). Accordingly, the discussion will critically reflect on, and destabilise, 'in the field'/therein relation to the campus/institution/here. How can queer knowledges and practices challenge essentialisations of people and places as LGBTQ+ phobic or welcoming—as well as views of visibility, safety and inclusion as oppositional states of being

**BREAK 14:00 – 16:00**

**16:00-17:30**

*DECENTERING ALLIES I*

Room: Sala Argüelles

Chairs: Ruth Blatt and Gilly Hartal

1. "Argentina's Trans Memory Archive: Towards an Erotohistoriographical Politics of Belonging and Allyship".

**Carolina Sánchez-Palencia**, University of Seville, Spain.

ABSTRACT: E. Freeman defines erotohistoriography as a particular mode of queer temporality implying a non-linear approach to history that makes past and present interact by using "the body as a tool to effect, figure and perform that encounter" (2010, 95). This paper addresses Archivo de la Memoria Trans Argentina as one of such erotohistoriographical attempts at memorializing trans lives that challenges the cisgender and heteronormative character of post-dictatorial narratives of trauma and reparation. I contend that, by embracing the notion of "memory," in its connotation of more casual, fragmented and personalized forms of recollection, trans/queer historiography (epitomized by these trans archival interventions) rejects chrononormative models as it endorses a meandering and discontinuous temporality that opposes and destabilizes the reinstatement of the linear time of the contemporary nation-state (Edkins 2003). Organized "from below" and appropriating "lowly" cultural practices as a Facebook group of travestis sharing photographs and life stories, AMT engages in a politics of belonging for the Argentinian trans collective around common experiences of vulnerability, precariousness and resistance. Likewise, the Archive fosters a politics of allyship with human rights activism by, for instance, adopting similar naming strategies (to counteract the regime's erasures) or mimicking the kinship discourses of associations like Madres de Plaza de Mayo but replacing the biological family by the travestis' own chosen family. Considering this double aim, this paper conceives AMT as simultaneously relying on a centripetal move (based on identifications and affective attachments among peers) and a centrifugal move (expanding the ethical and political values of participatory citizenship).

## 2. "From Intimation of Hate to Trust: Liminality of Gender".

**Erzsébet Barát**, University of Szeged, Hungary.

ABSTRACT: I want to address the dangerous overlap between the current Hungarian Government's anti-gender hate propaganda and the 'gender critical' stance by the progressive radical feminist stance. I point out that the latter's demand for a structural criticism of the political economy against and over what they see as merely cultural misrecognition of trans\* people's rights is caught within the foundationalist essentialization of sexual difference. Instead of that binary categorization I propose a relative distinction of multiple intersecting social relations of power and their representations from within a trust-based solidarity. Drawing on Lauren Berlant and Clare Hemmings conceptualization of affect and its relevance for queering solidarity, I propose that we should go beyond the accentuation of our differences and focus on challenging cis-hetero hegemonic masculinity. I am proposing the trust-based solidarity that is seen as the intertwined dynamic of agreeing and disagreeing,

acknowledging the indispensability of discomfort. This dynamic concept may take us beyond pitting reasons against each other without requiring the need to cohabit the same place/position. The actual legislative context whose analysis I shall present for grounding my points is the recent legislative activities of the Hungarian state's right wing populist propaganda: the introduction of "sex at birth" in March 2020 and the infamous 'pedophile act' against 'sexual propaganda' in 'protection of our children' in June 2021.

3. "Queer Politics, Religion, and Consensual Non-Monogamy. Paradoxes in Law and the Complexity of Coalitional Ethics".

**Christian Klesse**, Manchester Metropolitan University, UK.

**ABSTRACT:** This paper engages in a series of reflections on queer politics, religion, consensual non-monogamy (CNM), and the ethics of coalition, responding to arguments made from within queer legal studies scholarship that some of the paradoxical developments in the struggles around marriage equality in North America render it worthwhile for queer activists to consider strategic coalitions with conservative religious fringe groups around plural relationship recognition. The paper takes these arguments as a starting point for exploring the potentials and limitations of coalitional work between queer and religious groups. Queer and religious groups do not designate mutually exclusive populations. Furthermore, the boundaries between the secular and religion are quite fuzzy, if we carefully examine the history of core concepts in sexual politics, including those commonly structuring queer politics. Inasmuch as CNM is concerned, both secular and new-age polyamory and conventional religious polygamy face legal discrimination in many jurisdictions. This provides valid reasons for considering coordinated responses. Apart from a shared interest in relationship recognition beyond dyadic relational forms, the racist denigration of indigenous CNMs or Muslim polygamy in white settler societies and western (majoritarian Christian) countries invites coalitions around anti-racism. At the same time, I argue that fruitful coalition work is best founded on a set of shared values, which renders queer coalition work with groups that are overtly hostile towards LGBTQI+ people inherently problematic. Queer politics strives for an ethics of inclusivity and entails the affirmation of non-(hetero and cis)-normative ways of life. This orientation should not to be compromised in pragmatic trade-offs, and queer coalitions need to be built in a way that no particular social group is harmed as a result.

4. "Attachment in the Time-Space of Allyship: Transgender and Autistic Personhood".

**Jake Pyne**, York University, Toronto, Ontario, Canada.

ABSTRACT: While queer and trans communities pose questions to our would-be allies, doubt persists as to our own capacity for allyship. In recent years, conversion therapy was banned in some jurisdictions and in particular Canada at the provincial, municipal, and federal levels of government, largely thanks to LGBT adult activists with an ongoing attachment to protecting LGBT youth. Yet in the same time and place, a parallel therapy for autistic children utilizing the same techniques (Applied Behavior Analysis or ABA) continues to receive substantial funding and goes largely unremarked. Given that both treatments were developed in the same clinic (UCLA), at the same time (1970s), by the same psychologists, for the same purpose, the striking spatial questions are inescapable. While LGBT activists local to this clinic engaged in direct action to expose one of these violent therapies, they were unmoved to protest the other, despite their goal of ending the "dehumanization of children." This glaring contradiction continues into the present, yet only qualifies as a true contradiction if we assume two groups of human children within the same time-space will both be deemed human and children. This paper uses Bakhtin's concept of the chronotope (time-space) to query the attachments of LGBT activism and the absent-presence of allyship in certain times and places. Drawing on clinical and media literature as well as archival research, I argue that the failure of LGBT activism to detach from the able-bodied and able-minded norm leaves us vulnerable to attack, most immediately autistic and disabled LGBT people, though arguably all.

5. "Governments, Geopolitics & 'Glossy' LGBTQ Allies".

**Sam Miles**, London School of Hygiene & Tropical Medicine, UK.

ABSTRACT: Allyship of LGBT+ lives is increasingly visibilised in institutional and governmental bodies, but to what extent is this allyship performative and what happens when these bodies are called on for potentially difficult engaged support? This paper employs the case study of a UK Government aid project in developing sexual and reproductive health and rights (SRHR) to explore wider questions of institutional allyship and what I dub neocolonial and/or neoliberal 'gloss'. The project was oriented specifically to the most marginalised populations-including young people, refugees, people living with disabilities and LGBTQ+ people-in already complex and challenging low-income settings worldwide. Unusually for the UK government, care, treatment and research for trans people received explicit, and this inclusion was highlighted in project messaging. The (saviorist) social capital tied up in such a large-scale SRHR aid project was shattered by the recent axing of the entire project by the Conservative government, disenfranchising staff as well as paid community spokespeople and sexual health service users served by the project. As a top-down neocolonial intervention that ran from Global North to Global South communities, the project traded on its participatory ethos and

its LGBTQ+ inclusivity as a 'gloss' for right wing ideology pervading government politics elsewhere. Yet its 'glossy' allyship ultimately damaged more vulnerable livelihoods than if it had opted not to support the project at all. This paper asks: Is 'glossy' allyship worse than no allyship, and where it is offered by institutions or governments, how might it be best engaged: and by whom?

**16:00-17:30**

*UCO-FEDER PROJECT I*

*Dissident Bodies: Cultural Representations of Trans(a)gressive Sexes and Genders I*

Room: Sala Palfox

1. "The Representation of Lesbian Sexuality in 'Speaking in Tongues'".

**Elena Jaime de Pablos**, University of Almería, Spain.

ABSTRACT: Emma Donoghue's "Speaking in Tongues" is included in the short story collection *Touchy Subjects* (2006) under the section heading "DESIRE". In this piece of narrative, the author describes the sexual attraction that two lesbian women from Shanbally, a small village in Ireland—17-year-old Lee Maloney and 34-year old Sylvia Dwyer, a prestigious Irish poet—experience while attending, in Galway, a one-day conference: "TWO TONGUES: A CONFERENCE ON BILINGUALISM IN IRELAND TODAY". In the text, the polysemous word "tongue" is used with different meanings, Donoghue deals with them to explore the relationship she perceives between language and desire. She is particularly interested in the way language can be articulated to depict lesbians as a transgressive collective and to render desire between women as a satisfying experience. To carry out the analysis of the representation of lesbian sexuality in "Speaking in Tongues", Emma Donoghue's own theories about the interpretation of passion between women in literature as developed in her critical works *Inseparable: Desire between Women in Literature* (2010) and *Passions between Women* (1993), will be employed. In them, she revolves around the traditional representation of women who love women as a marked sexual and social group.

2. "'Why do they hate us so much': Women's Vulnerability and Resistance in Julian Rathbone's *The Mutiny* (2007)".

**Maribel Romero Ruiz**, University of Málaga, Spain.

ABSTRACT: Neo-Victorianism is concerned with the re-writing of the Victorian past and with establishing parallelisms with the present; also with giving voice to muted discourses. Britain was a huge Empire in the nineteenth century and the Indian Mutiny was one of the most violent episodes in the history of British expansion. Postcolonial neo-Victorianism becomes a memorial practice that

denounces the imperial atrocities for long silenced. Therefore, the British Empire becomes the epitome of disease and disorder, and this image can be extrapolated to contemporary forms of imperialism. Traces of the colonial past can be discerned in our postcolonial globalised presents. The position of vulnerability and precarity of certain individuals in relation to others can be subverted when it comes to colonial or post-colonial settings. As memory texts, Neo-Victorian narratives also cover other parts of the world which had been British colonies where stories of atrocities and confrontations between colonisers and the native population happened. One of these narratives is Julian Rathbone's *The Mutiny* (2007) which deals with this massacre and its consequences for both the British colonisers and the indigenous population. Drawing from Judith Butler's theories on gender, vulnerability and resistance, my intention in this paper is to focus first on the role that both Indian and British women had in the event, showing not only vulnerability but also determination, resistance and agency. Next, I will analyse the role played by sexuality and gender in white and Indian women in a situation of conflict, to then conclude with the idea that interdependencies associated with ethnicity and gender are an essential tool in the face of adversity.

3. "Women beyond the Edge in Benjamin Black's *Holy Orders*".

**Auxiliadora Pérez Vides**, University of Huelva, Spain.

ABSTRACT: *Holy Orders* (2013) is the sixth title in the so-called "Quirke series", published by the acclaimed Irish writer John Banville under his penname: Benjamin Black. The present paper will tackle how the narrative line of the series acquires an interesting turn in this crime novel, where gender occupies a central position, and this is done not only through the growth of Quirke's daughter, Phoebe, in importance in plot development, but also in terms of her own characterization, as she transcends the codes of sexual and social behaviour for a well-educated young woman of the times. Similarly, this noir text incorporates for the first time in the series a female vigilante, Sally Minor, who engages with Phoebe in a lesbian relation. As I attempt to argue, these two women allow the writer, on the one hand, to map out, through the crime fiction genre, the many failings of a social milieu where power was repeatedly held by the artefacts of the State and the bodies of subaltern individuals at the time remained under close control and disciplination. On the other hand, the story also emphasizes how women perform acts of resistance to the "establishment" in mid-twentieth century Ireland and beyond, problematizing as well that this can lead to further victimization and justice may not always be guaranteed.

**17:30 - 19:00**

*SOCIAL MARGINS I*

Room: Sala Argüelles

Chairs: Théophile Plouvier, Cyril Blondel and Gabrielle Saumon.

1. "The Big City as a Refuge? Representations of Male Homophobia on a Regional Scale in the Hauts-de-France".

**Théophile Plouvier**, University of Littoral Côte d'Opale, France.

ABSTRACT: When trying to map homophobia and, more widely, intolerance towards sexual and gender minorities, common social representations tend to aim at rural spaces, small towns and suburbs (Gray, Johnson, Gilley, 2016). Hence, a dichotomy seems to exist between big cities, supposed to "allow for the full expression of the sexual self in relation to a community of other gays/lesbians/queers" (Halberstam, 2005, p. 36), especially when they have a dense commercial and associative LGBT network, and peripheral areas. France is no exception to this phenomenon: in 2018, the country's main LGBT media established a ranking of the most gay friendly cities, with the top 10 largely monopolised by the country's most populous cities. However, although large cities, compared to less densely populated areas, do facilitate community gatherings, to date, there is no evidence of greater tolerance of the heterosexual population towards sexual minorities in these spaces. This presentation proposes an initial regional approach to male homophobia in the Hauts-de-Franceregion (north of France). With a population of 6 million inhabitants, of which approximately 1 million live in the largest regional metropolis, the region is above all marked by a multitude of medium/small-sized towns and villages where the LGBT community seems, at least on the surface, to be almost non-existent. The data presented in this communication will be mainly derived from a quantitative survey of 800 homosexual and bisexual men, aimed at characterising their representations of homophobia in relation to the violence they experience in their place of living. In doing so, we aim to go beyond the illusion of the rural/urban dichotomy to propose an analysis that is closer to the territories and their place in the regional spaces.

2. "Site-ational Arrangements: Overcoming Disconnection in Queer Rural England".

**Joe Jukes**, University of Brighton, UK.

ABSTRACT: The study of the LGBT+ community has been focused on the experiences in the big city, relegating the discourses of the peripheries to a second place. LGBT+ community from outside the metropolis does not always have the possibility or the will to move to bigger cities, especially in the case of young people who are financially dependent on their families. This research studies how LGBT+ youth in an interior region of Catalonia experiences private space. This research aims to raise awareness of violence and inequality

experiences, but also the transformation strategies young people with non-normative gender identities and sexualities develop in domestic space. More specifically, I examine how 27 LGBT+ youth experience five different rooms of the house according to their gender, sexual orientation and age. Firstly, in the house shared with the family and likewise the house where the participants have emancipated, showing both the non-metropolitan and sexy narrations. The experiences combined with a spatial and emotional approach show how the participants interact with the home using passing and resilience strategies challenging heteronormativity and adult power searching and creating freer environments when emancipating, which in turn influence the experience in public spaces. The study intends to contribute to providing LGBT+ narratives outside big cities.

3. "Some Introductive Thoughts: Sexual X Spatial Margins".

**Cyril Blondel**, Associate Professor in geography at the University of Reims Champagne-Ardenne, France

**Gabrielle Saumon**, teacher and researcher at the University of Limoges, France.

ABSTRACT: How do sexual margins intersect with spatial ones? In popular opinion, large cities are presented as places providing a better environment for expressions and fulfilment of sexual and gender minorities lives, when peripheral areas appear as the places from where LGBTQI+ try to escape. Moreover, even if it is slowly changing, feminist and queer researchers have followed the same trajectory, concentrate in gits effort on the analysis of the gay and cis mal population in the metropolitan context, and neglecting both the situation of the spatial peripheries and of the lesbian, bisexual, transgender, queer and intersex population. However, these people also do live (in) the spatial margins. With the aim of questioning the lifestyles, experiences and strategies of sexual and gender minority populations outside of large cities, that opening address will draw our scientific path to explore why we proposed to organize that panel: from where we speak now, from where we have spoken before, how was this desire to cross the spatial and sexual margins born? Already working on peripherality and marginality in Europe for the first one, on rural gentrification in the American West for the second one, we feel today the need to come together to produce a feminist, queer and decolonial research that no longer participates in the double invisibilization of the spatial and sexual margins.

**17:30-19:00**

*PHARMACEUTICAL GEOGRAPHIES I*

Room: Sala Bolívar

Chair: Nick MacGlynn



1. "Antiretroviral Time: Gay Sex, Medicine, and Neoliberal Rationality".

**Joao Florencio**, Senior Lecturer in History of Modern and Contemporary Art and Visual Culture at the University of Exeter, UK.

ABSTRACT: The introduction of combination antiretroviral therapies in 1996 radically changed in the temporality of HIV infection, moving many of us away from the event-time of the AIDS crisis to the expanded/expansive temporality of chronic 'undetectability.' That, and the later extension of antiretrovirals as Pre-Exposure Prophylaxis, has dramatically shifted the lived temporalities of both sex and subjectivity among gay men who were able to access the new medical protocols for testing, managing, and preventing HIV. In this paper, I draw from field work carried out in Berlin, Los Angeles and San Francisco, and from gay pornography, to map the new temporalities of sex and subjectivity that have been catalysed by the introduction of antiretroviral drugs, speculating on their limits and queer political potential, situated as they are at the intersection of neoliberal regimes of biomedical self-administration and sex understood as both an aesthetics and poetics of existence. If modernity developed through an incessant rationalisation of time, including of lived, embodied time, I argue that antiretroviral time has triggered the emergence of sexual behaviours and subjectivities that open up new avenues for thinking 21st-century triangulations of sex, subjectivity, and resistance being experimented with in bedrooms, sex clubs, and bathhouses across the so-called "Global North."

2. "Berghain: Space, Affect, and Sexual Disorientation".

**Johan Andersson**, Senior Lecturer in Human Geography at King's College London, UK.

ABSTRACT: In this paper, I think of Berlin's techno club Berghain as a form of relational aesthetics where encounters mediated by tactile sounds, labyrinthine architecture, and libido-enhancing drugs create an unusually porous sexual subjectivity. By sketching out some changes in the composition of the club's crowd and drug culture—a shift towards aphrodisiac substances such as G and mephedrone as well as PrEP and Viagra—I argue that Berghain has become a specific pharmaco-libidinal constellation. Especially the recreational drug G can be thought of as an unruly liquid that concretises queer theory's preoccupation with sexual fluidity. Instead of nausea-inducing drugs in combination with same -sexerotics— a popular technique in so called 'aversion therapy'—this is a 'gay conversion therapy' in reverse whereby erotic horizons expand and multiply through the combination of chemicals and a multi-sensory overload of pleasurable stimuli. Rather than thinking of sexual

orientation as located inside the body, I suggest, we might think of it as located inside the building.

**19:00**

**Welcome Reception**

**THURSDAY 15 JUNE**

Conference Registration  
Room: 8

**9:30-11:00**

*DECENTERING ALLIES II*

Room: Sala Argüelles  
Chair: Ruth Blatt and Gilly Hartal.

1. "Allies of LGBTQ+ Refugees in the UK: Advocacy of NGO Regional Networks of Care".

**Christopher Pullen**, Bournemouth University, UK.

**ABSTRACT:** This paper considers the ally work of collective actors working for diverse regional NGOs concerned for the care of LGBTQ+ refugees, following the findings of a British Academy funded research project (Pullen 2021). Exploring allies working across the UK, including those at LGBT help groups, mental healthcare charities, those with religious affiliations and those concerned for sexual health and HIV, a central concern is the advocacy of individuals often working alone or in isolation. Following Prakash and Gugerty (2010) the author considers that existing literature tends to ignore the embodiment of individuals who as advocacy actors work collectively to promulgate change. This paper, hence, frames the emergence of diverse voices within the NGO community where collective actors are working on policy changes, demonstrated through personal initiatives within their own regional communities. Foregrounding evidence from workshops and interviews, this paper frames initiatives from staff, such as mentoring other staff on best practice in serving LGBTQ+ refugees and teaching LGBTQ+ refugees of the precarity of using multiple online identities, besides exploring NGO staff personal investments during the Covid-19 lockdown, such as using personal funds to pay for the urgent needs of LGBTQ+ refugees, having no access to support. This paper suggests that allies of LGBTQ+ refugees work both independently and collectively across regional domains, in demonstrating their commitment to advocate national policy change. Their embodiment is hence both fragmented, yet coherent, appearing as role

models in the evidence they present within their NGO networks, and more widely to the policymaking community.

2. "I Don't Need Advice but I Will Take It': Allied Labor in Transgender Allyship".

**Ruth Blatt**, Bar Ilan University, Israel.

ABSTRACT: Allies play an important role in virtually every fight to end oppression, yet are often criticized by those they are allied with for reinforcing binaries and recreating colonial models of saviorism that maintain their relative social power. I refer to the potential of allies to both help and harm those they are allied with as the 'ally paradox'. I analyze the clip 'Janet Mock Rejoins Piers Morgan' from February 2014 to identify the issues at the heart of the ally paradox: who knows what is best for the cause (epistemic authority), who deserves allyship (deservingness), what constitutes 'good' allyship (intention versus outcome), and how allyship should feel (affect). Paying attention to the affective and emotional components of their interaction, I ask how Mock manages the complexity of the ally-allied relationship that stems from unequal power relations. I coin the term 'allied labor' to describe the work of mobilizing allies as a resource while at the same time disrupting power structures. Allied labor is the work of both cultivating and resisting allies. Mock draws on politeness and respectability as resources to educate Morgan and the public about transgender issues and expose his allyship as fragile. In this way, she is both complicit and subversive, leveraging the potential of allyship for social change while engaging in respectability politics.

3. "Suburban Policing and the Multi-scalar Politics of LGBTQ2S Institutional Allyship".

**Alison L. Bain**, Faculty of Environmental and Urban Change, York University, Canada,

**Julie A. Podmore**, Geosciences, John Abbott College, Canada.

ABSTRACT: The fractious issue of police solidarity ignites urban LGBTQ2S activism. Despite gay activist reconciliation efforts with municipal police, brutality, surveillance, and violence persist in the ongoing criminalization of queer bodies. As state agents, the police partner with LGBTQ2S individuals and organizations to appear more transparent, supportive, and human rights-focused. However, police force LGBTQ2S allyship is socio-geographically uneven. People who are racialized, gender non-normative, unhoused, engaged in sex work, and/or low-income, experience ongoing police brutality and reject police allyship. But on the edges of city-regions, police also assert

a recentred institutional presence, selectively sponsoring LGBTQ2S safety and social inclusion initiatives for some queers. This paper focuses on the peripheral municipality of Surrey, BC, to examine the multi-scalar institutional allyship of the Royal Canadian Mounted Police in the aftermath of Canada's 2017 federal government apology to LGBTQ2S public servants for decades of state-sponsored systematic oppression. The analysis figures an insider activist involved in five initiatives: (1) queer competency training; (2) media relations; (3) community event attendance; (4) safety programs; and (5) rainbow rituals. These internal and outreach initiatives are interpreted through ethnographic, interview, and print media data so as to evaluate the collaborative motivations and institutional processes of unlearning and reframing that inform suburban police allyship. If the goal of allyship is to ameliorate the circumstances and promote the rights of marginalized groups through meaningful and accountable relationships, what role can a disciplinary institution—that many urban publics want defunded—play in actively supporting LGBTQ2S suburban social justice?

4. "Allies of Queer Muslims: Contesting Heterosexism and Homophobia through Progressive Islam in Indonesia". [ONLINE](#)

**Diego Garcia Rodriguez**, University of Sussex, UK.

ABSTRACT: Homosecular frameworks based on the expectation of belligerent secularism among LGBT people, deserving of rights only if they adhere to neoliberal values (Scherer 2017), have denied the possibility of conceptualising queer 'liberation' within religious grounds. This has often led to the portrayal of 'the queer Muslim' as an oppressed subject in need of salvation. Contesting such epistemological constructions, an increasing number of progressive religious leaders and scholars have started to employ religious discourses to support the inclusion of queer people with Islam. Existing scholarship has employed the concept of "queer Muslim activism" (Perkins 2016; Posocco 2016; Choi 2015; Shannahan 2010) to refer to the operationalisation of queer-friendly Qur'anic exegesis to bring about positive social change. While this type of activism has often been described in relation to organisations specifically defined as LGBT and Muslim (for example, the UK-based LGBTQI-Muslim organisation Imaan or the now extinct LGBTQI-Muslim organisation Al-Fatiha in the US), there remains a lack of research on the work of non-queer religious figures supporting queer rights. Based on my fieldwork in Java between 2014-2019, this paper aims to examine the role of allies of queer Muslims in contemporary Indonesia. Empirically, I provide a critical account of the strategies developed by those I define as 'progressive Muslim allies' resulting from an ethnographic approach based on interviews and participant observation. Theoretically, I call to question the essentialisation of Islam as a 'homophobic' religion by drawing upon queer theologies.

**9:30-11:00**

*MISCELLANEOUS SESSION*

Room: Sala Bolívar

Chair: María de la O Ruiz Rodríguez.

1. "Being your Own Ally: Notions of LGBTQI Activism among Bulgarian Non-Heterosexual Males".

**Shaban Darakchi**, University of Antwerp, Belgium.

ABSTRACT: The Western concepts of LGBTQI activism and allyship have been gaining recognition in many parts of the world often conflicting with existing local structures and cultural realities. Some have argued that the personal and cultural experiences of non-heterosexual people define greatly their political activism and engagement in the gay community. Building up on this, very often LGBTQI activism is seen as "distant and unnecessary" among a large number of non-heterosexual people in Bulgaria. Thus the main goal of this study is to investigate how non-heterosexual people become or refuse to become "their own allies". Engaging with the concept of "activist citizenship" and based on 63 life stories, I explore how LGBTQI activism has been experienced in Bulgaria, paying particular attention to the notions of three generations among non-heterosexual males toward queer activism and LGBTQI movements. The main research questions of this study are: (1) are there generational difference in the perceptions of gay activism and what are these differences?; (2) what are the notions towards the "institutionalized" activists' politics and initiatives? (3) what are the perceptions of binary and non-binary activism and identifications? (4) what are the pathways to become an ally of your own community or to distance yourself from it?

2. "Hybrid Geographies: Feminist Diffractive-Affective Methodologies Approaching Urban Studies". [ONLINE](#)

**Anna Marocco**, Universidade Nova-FCS, Lisbon, Portugal.

ABSTRACT: This proposal focuses on the methodological approach of my PhD research about Transgender Urban Geographies and aims to contribute to the debate on feminist epistemologies and methodologies. From the late '70s, this research program constitutes an attempt to critique the traditional scientific standard of research as objective, neutral, and value-free, affirming all research's positionality and partiality (Alcoff & Potter, 1993; Haraway, 1988). Feminist geography has substantially contributed to this strand's development by producing interesting spatial approaches (Peake, 2017). As sexed and gendered, the body is a pivotal issue of feminist geography. It is considered the privileged dimension from which to experience and record the

dynamics of violence, oppression, domination, and exploitation produced by the patriarchal order and imprinted on the surrounding space. This evidence makes it essential for feminist geographers to start afresh from our bodies, as geographies of proximity, their experiences, their emotions, and their embodied knowledge, to unmask these power relations emancipating the city from its hierarchical design and promote equal, inclusive, and sustainable urbanization processes (Kern, 2019). Nevertheless, Affect has become a concept laboratory in contemporary feminist epistemologies, as much as it seems we could speak about an Affective Turn (Ahmed, 2004). In this frame, I consider Affect a critical tool capable of re-signifying ecologies through its relational statute and double valence: the capacity to affect and be affected that implies an openness to the world being constantly in the encounter. This is the dimension of experience in the making at which politics is emergent (Massumi, 2015).

3. "Queering the Monster in Le Fanu's *Carmilla*".

**María de la O Ruiz Rodríguez**, University of Córdoba, Spain.

ABSTRACT: William Hughes and Andrew Smith in their *Queering the Gothic* argued that 'Gothic, has, in a sense, always been queer. The genre...has been characteristically perceived in criticism as being poised astride the uneasy cultural boundary that separates the acceptable and familiar from the troubling and different' (2009) so, dealing with a lesbian vampire in the Victorian era is dealing with the concept of 'queer' from a point of view of transgression and cultural shock. However, the traditional vision of a vampire sometimes does not allow the deconstruction of gender roles or concepts such as heteronormativity. This paper seeks to analyse that deconstruction focusing on terms such as 'sexual terror' (Haggerty 2), and the subversion of the predictable female sexual representation in specific social conventions following the Gothic principles expected in a Victorian era *novella*. Moreover, there will be an analysis of homosexuality linked to monstrosity and supernatural features with the purpose of answering the question of whether this text could be considered as the precursor of a Gothic lesbian text.

**11:00-12:00**

*KEYNOTE*

"Dynamic Equilibrium of LGBT+ Activism in Central and Eastern Europe:  
Understanding Czech Stalemate from a Transnational Perspective"

**Michal Pitoňák**, Charles University, Prague.

Room: Sala Bolívar

I will aim to understand the current condition and challenges of the LGBT+ movement in Czechia as well within the wider region of Central and Eastern

Europe (CEE). To do so, I will first, briefly describe the current local context to show that it is embedded in an often overlooked longer historical development. I will describe the current situation in Czechia as a stalemate of activism and political opposition. In turn, I will show that LGBT+ activism and opposition that mobilized against LGBT+ presence in public space or various pro-LGBT+ agendas that can be manipulated by populist politicians. Finally, I will focus on unpacking an in-depth discussion of the nascent oppositional movements and illiberal mobilizations, which not only pose novel challenges but also represent a vast set of overlooked problems. In the last section, I demonstrate that scholars pursuing queer and feminist work in the CEE are not shielded from populism and that a backlash against LGBT+ rights together with the specific conditions in which academic work is evaluated poses dilemmas and potentially conflicting situations which may not be easy to reconcile for a scholar who cares for their community but at the same time needs to sustain their living.

### COFFEE BREAK 12:00 - 12:30

#### 12:30-14:00

#### *AGING SEXUALITIES II*

Room: Sala Bolívar

Chair: Valerie de Craene.

1. "Who Cares? Mapping the Public-Private Divide in Home-Making as a Contested Space for Intimacy and Sexuality at Old Age".

**Valerie De Craene**, Vrije Universiteit, Brussel, Belgium.

ABSTRACT: Heteronormative idea(l)s of space have historically aimed at restricting sexual practices to private spaces while dividing them from public spaces that are presumed to be asexual (Brown & Browne 2016). As people grow older, however, the home space increasingly becomes less private, especially when the health situation of elderly requires (informal and formal) caregivers to enter the home at any moment of the day (and even night). As

a result, older people do not have much space outside of moral supervision (or are not even considered to be in need of private space) (Mahieu & Gastmans 2015), rendering home spaces almost always public or semi-public for them. At the same time, older people face ageist ideas that view older people stereotypically as asexual, unattractive or undesirable. Any expression of their sexual desires and intimacies potentially disrupts idea(l)s of spatial normativities. As a consequence, the (material and emotional) modalities of the 'home' in which elderly people live, strongly impact if and how elderly people can express their intimate and sexual desires. Using three scales of the home (home-as-object, house-as-home, beyond-the-home), the paper explores the relationality and complex interplay of space, materiality and practices in the construction of sexuality and age. It will reflect on different housing constellations in Flanders (Belgium), from the more common 'traditional' housing constellations (residential care homes, ageing in place) to more alternative facilities for elderly (co-housing etc.), and the potential of these housing facilities to challenge heteronormative idea(l)s of the public-private divide.

2. "Madonna's Ageing Sexuality: Resistance, Authenticity and Respectability".  
**Dale Moodley**. Department of Psychology, Stellenbosch University, South Africa.

ABSTRACT: Madonna turned fifty in 2008; it marked a turning point in her career, when her ageing sexuality became, and continues to be, increasingly ridiculed and publicly condemned for being displayed; this event, interestingly so, coincided with a trend for fifty-something (and over) female musicians to write memoirs about their ageing sexuality, but through recourse to their youthful sexuality in the past. Considering these events, why has Madonna, only in 2020, at sixty-two years, decided to produce a biopic about her sexuality steeped in the past when she was younger? Put another way, why, after more than a decade, has Madonna opted for a retrospective and age-appropriate authorial mode that produces her ageing sexuality as authentic and respectful? More so, how did Madonna manage her ageing body and sexuality in between 2008 and 2020? During this period, she released three studio albums: MDNA (2012), Rebel Heart (2015), and Madame X (2019). This paper identifies the aforementioned albums as instances of Madonna's resistance to comply with authorial modes deemed authentic and respectable for ageing female musicians to express their sexuality. Each album is discussed as a technology of Madonna's 'authorial' self that disciplines her image, music, and public behaviour in accordance with norms that court and/or resist youthful feminine sexuality versus ageing feminine sexuality, and the implications thereof.



3. "Survival of an Older Bangladeshi Lesbian Experiencing Intersectional Vulnerability".

**Kanamik Kani Khan**, University of Essex, UK.

ABSTRACT: Living as an older gender or sexually diverse person in a society that stigmatises and oppresses gender and sexually diverse communities is challenging. Many gender and sexually diverse people in Bangladesh live by hiding their identities to avoid social stigma and exclusion. The patriarchy and male-dominant values play a significant role in the experiences of gender and sexually diverse populations, especially lesbians. This chapter focuses on the case of an older lesbian, referred to here as Didi. Older people are disadvantaged in many parts of the world due to inadequate financial support and lack of health provisions and social care (Kneale et al, 2021). Didi's experience of what it is like to live as an older lesbian is used here as a lens to tell us what it is like to live a diverse identity while also needing to get access to health and social care and having social relationships. This chapter also investigates the role of religion in Didi's life as well as implications for mental health, resilience and support for people living with HIV, based on her lived experiences. Didi's experience gives us insight into how stigma can be intersectional for an older woman who also identifies as a lesbian in postcolonial Bangladesh. The stigma older lesbians experience in Bangladesh is at the intersection of oppression by men, prejudice related to sexual diversity and ageism. While there are challenges in using one person's experience to explore issues for wider populations, Didi's experience—due to the nature of her work—is a useful lens.

**12:30-14:00**

*PHARMACEUTICAL GEOGRAPHIES II*

Room: Sala Argüelles

Chair: Sydney Calkin [ONLINE](#)

1. "(Still) Waiting for PrEP in England".

**Gavin Brown**. [ONLINE](#) Visiting Professor in the School of Geography, University College Dublin, Ireland.

ABSTRACT: In April 2020, PrEP (Pre-Exposure Prophylaxis, as a pharmaceutical intervention to prevent HIV infection) became freely available through National Health Service sexual health clinics in England. Two years on, PrEP roll-out in England remains constrained—first by the secondment of public health staff to focus on the COVID pandemic, and now by a critical shortage of specialist sexual health nurses and physicians. Although thousands of

people have benefited from PrEP prescriptions, many local health services are operating waiting lists to manage demand. This paper explores the processes by which PrEP demand is being managed, who must wait for a prescription, and what it means to wait for this prophylaxis. Drawing on the experiences of sexual health promotion workers, and those who have sought a PrEP prescription, this paper questions the assumptions about sexuality and sexual behaviour that are underpinning triage for HIV prevention and require patients to tell their 'sexual stories' (Plummer 1995) in particular ways to access treatment.

2. "The Pharmacopornographic Frontier: California in the Rise and Fall of the Butyl Nitrite (Poppers) Industry [1969-1991]". [ONLINE](#)

**Joseph Jay Sosa**, Assistant Professor of Gender, Sexuality, and Women's Studies at Bowdoin College, USA.

**ABSTRACT:** This presentation historicizes the emergence, consolidation, and regulation of the U.S. poppers market from a California perspective as a "frontier" of sexual countercultures, entrepreneurialism, queer activism, and biomedicine. In 1967, *The Advocate* began in Los Angeles as America's first national gay newspaper. In 1969, the U.S. Food and Drug Administration restricted amyl nitrite to prescription-only medication. These two events precipitated founding the modern butyl nitrite poppers industry, centered in California and Indiana. Poppers advertisements in outlets like *The Advocate* simultaneously bankrolled a growing gay press and made the poppers mail-order business an international industry. California also became the center of gay men's health-centered opposition to the poppers industry. The presentation focuses on archival research of the San Francisco-based "Committee to Monitor Poppers" (1981-2008), a hub for health professionals, gay activists, and local officials who sought to restrict poppers at point-of-sales and (later) online. Key to understanding the Committee's work were the epistemic frameworks on pharmaceuticals, harm reduction, and 'alternative' etiologies of HIV/AIDS that circulated the Bay Area in the 1980s and 1990s. The struggle to define (and ultimately regulate) poppers shows how the pharmacopornographic era (Preciado 2008) is emplaced in specific geographies of experimentation and regulation.

3. "Drug Induced Bubbles of Intimacy as Extended Bodies?"

**Emma Eleonorasdotter**. Researcher in the Division of Ethnology, Lund University, Sweden.

**ABSTRACT:** This presentation is based on my dissertation—an ethnographical study of twelve women who use drugs, both illicit drugs and prescribed medications (Eleonorasdotter 2021). In the dissertation I discuss that the ideal

recreational drug experience was often described in terms of intimacy, based on closeness to others and shared experiences in social groups. While obtaining illicit drugs was generally perceived as a highly gendered activity, the consumption seemed to dissolve gender roles. In this presentation I will focus on an analysis of intimacy in drug use as a possibly queer experience. These states were called "bubbles" or "Islands" of intimacy, indicating a spatial experience of an extended body. Perceptions of corporeal interrelatedness are by philosopher Merleau Ponty theorised (in relation to dwelling) as a specific "vortex of experience" which also includes non-body objects and space. He points to the continuity of habits and expectations in such social networks, at the same time as every moment are possibilities for change. Such an understanding of intimate social contexts opens for social life with intermingled gender identities. Can a motive for drug use be a tool for transcending gender through intimacy? Can temporary experiences of drug use intimacies transform lasting perceptions of gender?

### **BREAK 14:00-16:00**

**16:00-17:30**

*THINKING SPACE*

Room: Sala Argüelles

Chairs: Clément Nicolle and Jean Makhlouta

1. "'Quiero el espacio público y me tomo el espacio público': Travesti, Trans and Non-Binary Experience in Barcelona".

**Belén Masi**, University of Barcelona, Spain.

**ABSTRACT:** The concept of the right to the city has been criticized and reformulated by feminist scholars to the extent that not all citizens have access to the same material and symbolic resources to appropriate the city or transform it according to their interests in the same way. Gender is one of the biggest conditioning factors in the urban experience and those who do not adapt to its binarism suffer particular oppression in both the public and private spheres. In this research, the experience of travestis, trans and non-binary people in urban living in the city of Barcelona is identified on three levels: the private home, the neighbourhood and the city. At the same time, it is intended to adopt a non-victimist approach that makes visible the ways of inhabiting the urban and appropriating the city, trying to find the nuances in the experiences that the intersectionality of the different identities of gender, age and origin supposes. Through in-depth interviews, an attempt was made to identify the particularity of the experiences, which resulted in the need to break-or at least qualify-both gender and space dichotomies like that of public/private space. In turn, the intersectional approach highlighted the

importance of analyzing other axes of oppression. In this case, cultural and origin diversity and migratory status were decisive in understanding the phenomenon and the different alliances and strategies carried out by the protagonists.

2. "Queer Spaces, Performance, and Urban Latinx Spaces in Houston".

**Guillermo de los Reyes**, University of Houston, USA.

ABSTRACT: In this paper I argue that for a group of Latinx queer individuals in Houston, the creation of spaces of sociability has aided them to develop a space to perform their gender and sexuality, as well as their ethnic identities. In these spaces they can freely perform their queerness and their Latinidad at the same time and develop a particular kind of queerness connected with the notion of movement and opposed to any static view of identity. The focus of my presentation is based on my ethnographic work with eighteen Latinx individuals in Houston, who perform, attend regularly a queer space in Houston I called for the purpose of this presentation Club Inergy. This paper is a presentation of my preliminary findings, thus is still a work in progress. At a first glance, this Club is similar to the mainstream "gay clubs", the architecture, the size, and the décor, however, if one looks at it closely one will find the elements—besides the music and its people—that make it different than the so called mainstream clubs. In addition, I study the way in which Mexican and U.S. conceptions of gender and sexuality have influenced the group I study creating a hybrid discourse of queerness that fused hegemonic and subaltern forces. In my study I am developing an ethno-gender-ethnographic approach based on theories of Diaspora, transnationalism, gender and queer studies. The main question this essay addresses is: What can queer practices tell us about the ways in which gender and sexuality are regarded and configured in the Latinx community in Houston?

3. "Saggy Bellies, Skinny Arms, Spreading Arse Cheeks: GBQ Men's Bodily Topographies beyond the Fat/Thin Binary".

**Nick McGlynn**, University of Brighton, UK.

ABSTRACT: For 30 years geographers have shown how we can study bodies not just in spaces/places, but as spaces/places (Johnston & Longhurst 2010:21). This paper engages with the geographies of fat and thin bodies, specifically for gay, bisexual and queer (GBQ) men. The valorisation of thinness and stigmatisation of fatness are rampant within GBQ men's communities and spaces (Foster-Gimbel, 2016; Whitesel, 2014). However even the most critical research, activism, and popular discourse on GBQ men's body image, body size, weight discrimination and fat stigma continues to deploy terms such as 'fat' and 'thin' as relatively coherent and unproblematic labels operating as a

simple binary opposition. In this paper I critique this binary through geographer Rachel Colls' concept of 'bodily topographies' (2007)—the actual spaces, surfaces and configurations of fleshy, material bodies. I present data from Bear space, a UK-based research project exploring experiences of fat GBQ men in spaces of the Bear community. Drawing on Colls' bodily topographies I identify areas of bodies (e.g. arms, arses, and lower bellies), configurations and sensuous qualities of bodily matter (e.g. hair, skin, muscle, and adipose), and the performativity of bodily matter (e.g. through movement, posture, and clothing) as particularly significant for understanding the experiences of fat GBQ men in spaces of the Bear community. I show that attention to bodily topographies contests both the fat/thin binary and the use of fat and thin as coherent categories of analysis for GBQ men specifically.

4. "Gay Planners and the Urban 'Thirstscape'".

**Max J. Andrucki**, Temple University, USA.

**ABSTRACT:** How does queer desire shape not just the experience of the city, but the materiality of the city? This paper seeks to investigate the role of gay men's desire in urban landscapes by theorizing the city as a "thirstscape." I draw on debates in queer psychoanalytic theory (Hocquenghem 1993; Dean 2001; Berlant 2012) that seek to complicate the assumed relationships within mainstream psychoanalytic thought between heterosexuality as desire for otherness on the one hand, and the narcissism of homosexual desire on the other. I apply a spatial lens to these debates by drawing on a series of interview with self-identified gay, bisexual, or queer urban planners and or urbanist activists who may or may not identify with the ideology of "YIMBYism" (Yes In My Backyard) which, in North America, broadly seeks to increase and densify the supply of housing in American cities by unleashing market forces, while pushing for street redesigns and infrastructure adjustments that provide transportation alternatives to the automobile. There have been multiple studies by queer planners (eg Doan2015) on how to study and create urban spaces to enhance queer life, but to date no study has been conducted on the motivations and goals of gay and other LGBTQ-identified planners and urban activists themselves and the online activist community that has formed via Twitter. Here I consider the constitutive role of queer desire, both in and for the city, and as both affirming and challenging the gender binary, and focus on the agenda of urban densification, as a platform for an enhanced set of opportunities to interact with strangers, amongst queer urban planning professionals who play a key role in shaping discourses about, as well as the material form of, the city for all desiring subjects.

**16:00-17:30**

*UCO-FEDER PROJECT*

*Dissident Bodies: Cultural Representations of Trans(a)gressive Sexes and Genders*

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Room: Sala Palfox

1. "Dissident Bodies and Science Fiction TV Series: Altered Carbon (Netflix 2018-2020)".

**Rocío Carrasco**, University of Huelva, Spain.

ABSTRACT: Taking as a starting point the idea that in our contemporary societies biosciences and informatics have the possibility to encourage the evolution of the human into something superior to our critical condition, this contribution deals with the post human subject as enacted by the figure of the dissident body in the TV series Altered Carbon. For this purpose, and taking into account ideas proposed by transhumanism (Brostrom, Horavec, Moore, Vinge) and critical posthumanism (Braidotti, Herberchter, Vint), I will look at dissident bodies as they are depicted in this recent TV Series, with a focus on the ethics and gender implications of body transcendence. Altered Carbon stands as a popular text from where to consider the implications of human enhancement on contemporary societies. It offers a complex representation of body transcendence, proposing how the body is a mere repository where the mind is stored and, this way, some characters can survive the death of the organic body and reach immortality by changing bodies whenever necessary, while other characters need to wait whatever body is available. In this dystopian future, gender, sex, race and age seem to be arbitrary when constructing hierarchies. Yet, and as I will attempt to illustrate, the cinematic figuration of these disposable bodies offers spectators the possibility to reflect on the consequences of transcending our (so far) known limits, contributing likewise to grasp difference and activate critical mechanisms to denounce certain discriminatory practices at work in our contemporary societies and to find more sustainable ways of understanding the world.

2. "Not So Dissident: Representing Gender/s in Popular TV-Series".

**Beatriz Domínguez**, University of Huelva, Spain.

3. "Failure and Dissidence in Kai Cheng Thom's *Fierce Femmes and Notorious Liars* and *A Place Called No Homeland*".

**Juan Carlos Hidalgo**, University of Sevilla, Spain.

**17:30-19:00**

*SOCIAL MARGINS II*

Room: Sala Argüelles

Chairs: Théophile Plouvier, Cyril Blondel and Gabrielle Saumon

1. "Translatxrsating the Western peripheries: On assimilationist and glocal understandings of transness".

**Konstantinos Argyriou**, Centro Superior de Investigaciones Científicas, Spain.

ABSTRACT: In terms of understanding gender identity and gender expression, the Western/nonWestern and Global North/Global South divides become increasingly obsolete, as various glocal (Clawford, 2015), queer experiences appear at their intersections. Mediterranean countries, besides being considered part of the Global North, and in open dialogue with their South American counterparts, offer a fruitful site of exploration of how gender minorities perceive themselves and struggle with societal and State recognition. This is due to those cultures being captured within a peripheral model of Western gender conceptualisation, where terminology, concepts, practices and social attitudes on gender diversity are imported or translated directly from Anglo-American settings (Robinson, 2019), leaving no spaces for adaptation within the particularities of each community. The present study used Spain and Greece as two loci of comparison in order to discover resistances and negotiations of the Western gender paradigm. For that purpose, two domains were analysed through an interdisciplinary stance: the linguistic and the legal. Using Arielle Concilio's (2016) translatxrsation (fusion between researcher and translator identities) as main method of inquiry, the two languages were examined as to their conception of transness in recent history. Translation of gender terminology from English into Spanish and Greek presented itself as a battleground between global assimilationism and peripheral semantics. Related to the linguistic parameter, the Legal Gender Recognition Acts also serves as frameworks where trans subjectivation procedures currently take place. The way the two laws in vigour define gender identity was viewed as restrictive, recognising certain (and not other) trans individuals. Alternative trans identities such as nonbinary, agender or genderfluid, were found to be particularly erased by those definitions. Wholly, the comparison raises the need for more cross-cultural, borderline, translatxrsating viewpoints alienated from metropolitan Western thought, where trans people are frequently unquestionably asked to follow imported subjectivation models not applicable to their material realities.

2. "Gay spaces the periphery in the centre on the periphery: sexual geographies of China's Hainan Province".

**James Cummings**, University of York, UK.

ABSTRACT: This paper explores socio-spatial contradictions and layered peripheralities that characterise gay spaces in Hainan, an island province of

the People's Republic of China(PRC). The former canteen of an abandoned hotel, mah-jong tables set up after nightfall on the cleared floor of a small convenience store, a teashop where men drink 'gay milk tea' while glancing between their mobile phones and the scene around them—these and other spaces frequented by gay men in Hainan are suspended in tensions between presence and absence, visibility and concealment, centre and periphery. Here, gay men become visible and present to one another while their presence and visibility as gay men remain concealed within limited networks of knowledge, traversed through cautious and creative practices of recognition. These sites, themselves, sit around quite corners, on the other side of unremarkable doorways, through cracks that lead to peripheries in the heart of city, town and village centres. All the while, the location of such spaces in Hainan, and across disparate sites there in, imbue further socio-spatial peripherality vis-à-vis assumed national and global centres of sexual cultures, politics and modernities. In this paper, I explore what these contradiction-ridden and multiply-peripheralised geographies reveal about everyday experiences of living outside of heterosexual main streams and beyond metropolitan centres to which most research attention has been paid. I suggest that appreciating these geographies and the lives by which they are animated requires close attention to uncertainty, liminality and spurious possibilities that open-up under specific social, spatial and technological entanglements. Such themes may, in turn, prove central to a geographically diversified field of global sexualities research.

### 3. "Moral Reterritorialization and Spiritual Embodiments of Gender in Brazilian Peripheries"

**Jan Simon Hutta**, University of Bayreuth, Germany.

**ABSTRACT:** Trans people living in Brazilian peripheries are often exposed to multiple forms of violence and discrimination at the same time. For many, engaging in spiritual practices are among the few means to encounter and enact forms of hope, care, or belonging. The growing influence of evangelical churches especially in Brazilian peripheries, though, has instigated new forms of moral conservatism, directly impacting subaltern technologies of gender and sexuality. Using the work Sergio e Simone by video artist Virginia de Medeiros in combination with ethnographic work in Rio de Janeiro, this talk discusses the precarity and volatility of embodying gendered non-conformity in Brazilian peripheries. In particular, it draws attention to how subaltern subjects reterritorialize their own gender embodiments in the context of an increasing hegemony of Protestant (as well as Catholic) over Afro-Brazilian religion. Such bodily reterritorialization, it is argued, forms part of wider processes of 'urban-religious reassembling' that under gird the current wave of far-right politics. At same time, though, it calls into question one-



dimensional accounts of trans and queer agency that rely on notions of self-realization and authenticity.

**17:30-19:00**

*TRANS(HOMONATIONALISM)*

Room: Sala Bolívar

Chairs: Misa Stekl and Jenny Andrine Madsen Evang

1. "Symbolic Sexuality in Contrasting Nationalist Ideologies in Sweden".

**Julia Lagerman**, Uppsala University, Sweden.

ABSTRACT: In Sweden, homonationalist discourse has been woven into the set of nationalist myths of amorally superior nation-state, including ideas of both the state and ('proper') citizens having 'moved beyond' racism and sexism-and now heterosexism as well (see for example Strand & Kehl, 2019). In the most typical identifying traits of homonationalist discourse, the 'homophobic threat' is racialized as assumingly exterior to the nation, either in the forms of other countries or racial and ethnic minorities within the state territory. However, the many hetero activist, gender-critical, anti-feminist, trans-and homophobic political movements have often actively disproven these assumptions, when threats in reality come in the form of white nationalists. One example has been the extremist right and Neo-Nazi groups, who openly oppose LGBTQI inclusion, using a range of tactics including violence and threats of violence as well as counter protesting at Pride and other LGBTQI spaces, or marching the streets, 'demonstrating' under protection of constitutive freedom of speech law. These actions received exceptional attention and public debate between 2016-2020. While the two wide nationalist projects are often articulated as each other's opposites (both claiming a struggle between the modern and the savage), queer theorizing and historicizing have the potential of troubling this liberal/authoritarian binary. For this paper, Julia will discuss examples from Swedish debates of state law and national identity, showing how the homonationalist discourse has remained intact or even strengthened, despite the challenge posed by white nationalist and extremist right trans-and homophobia.

2. "Anti-Gender and Homonationalist Ideologies Reflect Competing Capitalist Models".

**Em and Isidore McShea**, Stanford University, California, USA.

ABSTRACT: Richard Deibenkorn's expressionist painting *Girl on the Beach* shows a figure relaxing with a book. Devoid of gendering characteristics, only the piece's name interpolates her. Precisely because the piece's subject sprawls liminally, divorced from economic flows, gender can become a

floating signifier. Anti-gender and homonationalist discourses represent ideological elements of competing economic models within contemporary capitalism. Recent legislative developments in the United States are limiting access to transition and to participation by transgender athletes in sports. Anti-trans legislation passed in North Carolina in 2016 led to a corporate, and subsequently political, backlash that dissuaded subsequent similar legislation. In 2020, test legislation passed in Idaho failed to receive substantive economic contestation, unleashing a rapid series of reactionary bills to restrict trans life. A small set of non-profit groups provided theoretical groundwork for, lobbied to advance, and in some cases, wrote this legislation. In certain instances, these groups have also been involved in implementation of similar legislation internationally. Because the possibility of gender transition represents an existential threat to the determinism necessary for conservative models of the reproduction of labor power and consumption, parallel but interrelated contestations have arisen that ultimately focus not on the theoretical terrain of gender theory but on the means of transition. By deploying rhetoric around child welfare and feminism, these projects are successfully constructing legislative and disciplinary apparatuses that reinscribe heterosexist American gender norms for all people. Transhomonationalism analogously deploys the rhetoric of human rights and liberation to buttress political and military programs that violently open markets, create surplus populations, and enable the detonation of surplus value, attacking life to sustain the neoliberal project in ways that are anything but liberatory, including along axes of gender and sexuality. To meaningfully resolve the contradictions engaged but irresolvable by either homonationalist or anti-gender projects, methods of economic production and consumption would have to be transformed.

3. "‘Leave our Kids Alone’: Creating Moral Panic over Children’s Sexuality in Hungary”.

**Dorottya Rédei**, CEU Democratic Institut, Hungary.

**Anna Borgos**, Institute of Cognitive Neuroscience and Psychology, Budapest, Hungary.

ABSTRACT: In Hungary, measures discriminating LGBT+ people had been implemented since the current government (Fidesz) came into power in 2010, but LGBT+ people and advocacy organisations became the explicit target of government propaganda and legislation in 2019, when governmental discourse started to constitute LGBT+ people as ‘the enemy’. One important moment in this process was the publication of the children’s storybook titled *A Fairy tale for Everyone* (2020), which includes a number of gender-non conforming and LGBT+ characters. Political reactions to the book triggered a wave of moral panic over children’s sexuality, based on the intentional conflation of homosexuality with pedophilia. In 2021 a new ‘child protection’

law was implemented, prohibiting the “representation” or “propagation” of homosexuality and gender transition in education and the media for minors and excluding comprehensive sex education programs from schools. This paper seeks to explore the intersections of anti-gender ideology, childhood sexuality, education policy and child psychology, with the aim to map how anti-gender politics is deployed through controlling and regulating children’s sexualities in Hungary. We focus on how recent political rhetoric, legislation and education policies depict child sexuality and position LGBT+ children, and how psychologists have reflected on the politicize disuse of ‘child protection’ and on the appropriate times and ways of talking about sexual diversity for kids. In order to demonstrate how controlling children’s sexualities works, recent pieces of education policies and political rhetoric on child protection will be interrogated in one part of the paper. In the other part we explore the developmental discourses certain influential psychologists have deployed either to affirm or to eliminate the legibility of the queer child and to debate the thematization of (queer) sexuality for children, and how this intertwines with implicit or explicit gender ideologies and heteronormative approaches.

4. “What Do We Do With ‘Traditional Values’? Thinking Sexual Democratization Beyond Liberalism (And Its Queer Critiques)”.

**Stephen D. Seely**, Newcastle University, UK.

ABSTRACT: One of the most prevalent, but under examined, features of the global rise of “anti-gender” movements is the role of “traditional values.” Drawing on ten years of research in South Africa, this paper aims to contribute toward a queer theoretical framework capable of grappling with the resurgence of traditional values without falling into either liberalism’s modernist (anti-traditional) teleology or the reactionary position of viewing any anti-liberalism as inherently queer. The paper builds on the concept of “sexual democratization” (Fassin) which draws on French political theory to think democratization as the relocation of aspects of social life from a transcendental anchor to the immanent sphere of social and political contestation. From this perspective, anti-gender activism can be understood as a reaction against the democratization of sexuality and gender and the desire to restore their rootedness beyond any possible social negotiation (whether tradition, religion, biology). This inherently anti-democratic desire is, of course, why these movements tend toward forms of authoritarianism. I read conflicts over sexual democratization through postcolonial African feminism, which has dealt substantially with how to mobilize participatory democratic elements within traditional practices toward gender and sexual equality. This participatory approach to sexual democratization avoids both the homonationalist conflation of “democracy” with specific national formations of sex/gender, while leaving space for the queering of tradition. As an

illustration, the paper will analyse conflicts between LGBTQ+ members of traditional communities in South Africa and the anti-LGBTQ, patriarchal state-recognized “traditional authorities.” It seems safe to expect gender and sexual minorities to continue being targeted as “traditional” forms of belonging have increasing purchase in people’s lives with the breakdown of liberal norms and institutions. This paper thus aims to develop a queer “theory from the South” capable of disentangling the homophobic, transphobic, and patriarchal deployment of these values from the ways they can be mobilized toward more democratic—and queer—possibilities beyond liberalism.

**17:30-19:00**

*ROUNDTABLE: THE EXCEPTIONAL NORDIC*

Room: 9

Chair: Thomas Wimark

**Rieke Schröder**, Aalborg University, Denmark.

**Linda Sólveigar- og Guðmundsdótti**, University of Iceland.

**Marlene Spanger**, Aalborg University, Denmark.

**Thomas Wimark**, Uppsala University, Sweden.

ABSTRACT: There seems to be a perception circulating in popular culture suggesting the Nordic countries are “exceptional” cases linked to the countries’ global reputation and self-perception as gender equal, humanitarian, antiracist and feminist States, in short: moral super powers. While the Nordic countries in many respects are similar, it is important to emphasize the historical and contextual differences in regulating sexuality and gender in the Nordic states. In this roundtable, we tease out similarities and differences in adopting humanitarian policies in which sexual orientation and gender identity and expression (SOGIE) are considered asylum grounds. We do so through presenting our ongoing work comparing how the five Nordic countries legislate on and institutionally frame and manage claims for asylum based on sexual orientation and gender identity and expression.

**19:00**

*BOOK PRESENTATIONS*

Room: Sala Bolívar

**19:00**

*UCO-FEDER MEETING (members only)*

Room: 9

**21:00**

*Conference dinner at Casino Gaditano*

**FRIDAY 17 JUNE**

**9:00-10:30**

*SCARS IN THE LANDSCAPE*

Room: Sala Argüelles

Chairs: Jaime Barrientos, Magdalena Moreno, Esteban López and Martin Torres

1. "'Lightening' the 'dark side' of Planning? The Fall and Rise of Beersheba Queer Urban Space".

**Chen Misgav**, Ben-Gurion University of the Negev, Israel.

ABSTRACT: This paper asks: "how can oppressive urban planning be transformed to promote equality and recognition?" The literature on planning and social justice rarely deals with the possibility of transforming "dark" into "light", or deal with "queer displacement", e.g. the ways in which LGBTQ people displaced from urban public spaces and facilities or negotiate with the local authorities on their access to urban services. In this paper we discuss the struggle of queer (LGBTQ) communities in general, and by analyzing events in the city of Beersheba, Israel, in particular. These events will demonstrate the ways in which LGBTQ people displaced, negotiate and, sometimes, "Lightening" the darker sides of planning, urban politics and access to local services. Our analysis focuses on two main urban issues – the allocation of public facilities, and the Pride Parade. The queer community suffered from a long period of denial and discrimination typical to such communities in a peripheral, ethno-nationalist and conservative city. The queer planning and legal campaign against its marginalization lasted over a decade. It was coupled with large scale street protest and media coverage, as well as constant City Hall lobbying, which finally transformed urban policies. However, our research shows that 'light side' has been dimmed by 'ethnocratic washing', as the City of Beersheba began -- during the same period -- proceedings to evict the only Arab-Jewish public community centre from its long standing council premises. Hence, we observe, the transformation from 'dark' to 'light' is never complete, and requires planners to constantly adjust their vision of the just city.

2. "Feminist Geographies in Valladolid: The Right to the City from Local, Nomadic and Itinerant Activism".

**Eva Cano Plaza**, University of Valladolid, Spain.

ABSTRACT: The Feminist House of Valladolid is a plural and open assembly, a space for women and people with non-binary identities, in which different participatory strategies are developed to promote feminism. In 2017, the social movements shown the idea of basing their participation in the emerging municipal equality center of the city. These, during the first assemblies of the Feminist House they elaborated project proposals that didn't prosper with the Consistory; so it was decided that the Feminist House would continue in a self-managed and itinerant way in different spaces of the city. And so the feminist resistance began, carrying out different activities and dynamics in public places, sharing spaces and in outdoor locations during the summer season. This model of local and nomadic activism represents a new paradigm of feminist action of the fourth wave, which evidence the right to the city from a horizontal organizational structure, based on coordination groups and collaborative work (in terms of care), accompanied by alliances with other groups to promote safe spaces and feminist empowerment, in a sorority and inclusive environment, contributing to the mapping of feminist geographies on a local scale.

3. "Queer Cartography and Punk Negativity as Tools for Geographies of Queer Failure: A New Look at the LGBTQIA+ Politics in São Paulo, Brazil".  
ONLINE

**Vinicius Santos Almeida.** University of São Paulo, Brazil.

ABSTRACT: This research started with a mapping of a set of sociodemographic variables about the queer population in São Paulo, Brazil, for the period 2008-2021. After creating a short atlas on socialization spaces (bars, fairs, political associations), marriage, cruising, violence reported to the police, individual and collective perception of violence, among other issues, we arrived at a geographic representation of the situation of sex-gender dissidents in São Paulo. We called queer cartography the methodology for creating these maps. We used antisocial theories and punk negativity approach to make an investigation about the relationship between urban space and queer politics using the maps we created as a starting point to create new hypothesis along the research. Historical references on queer politics were retrieved from punk fanzines for the last three decades. By analyzing memory reclaiming in public space and assimilation to cis-heteronormativity processes, the queerpunk movement appears as a form of queer political resistance in the beginning of this century. This research puts into dialogue the map as a communicative language, a new look at queer geography and a new focus on queer political movement studies.

4. "Wounds in the Urban Landscape of Bahia Blanca (Argentina)". ONLINE

**José Ignacio Larreche.** Universidad Nacional del Sur y Consejo Nacional de Investigaciones Científicas y Técnicas (UNS-CONICET), Argentina.

**ABSTRACT:** Traditionally, urban geography has considered the vertical dimension of the urban landscape, according to architectural terms and there has been almost no attention to the horizontal dimension, that is, the socially constructed forms, where the aesthetic dimension becomes, at the same time, political and symbolic (mainly in non-metropolitan spaces). From this point of view, this research wants to delve the implications of the LGBT murals at the intermediate city of Bahía Blanca, Argentina. In this sense, this specific kind of public art is taken as an empirically measure to observe the effects that such mark produces in relation to the social environment and citizen urban routine. Why do these murals appear there? Is it an ignored or valued landscape? What changes are triggered in these marks over time? how are they distributed in space? These are some questions that guide the study. The murals usually have a greater visual impact because of their size and the strategic place where they are depicted and they are the product of a collective work that is interesting to problematize. "María Eva Rossi", "Lohana Berkins", "Natalia Pepa Gaitán" and "Vivxs nos queremos" are the political marks in question that reflect another symbolic appropriation of space that, in fact, make visible silenced stories in this city.

**9:00-10:30**

*ROUNDTABLE: REVIEWER 2 MUST ME STOPPED*

Room: Sala Bolívar

Chairs: Joanna Mizielińska [ONLINE](#), Agata Stasińska [ONLINE](#), Michal Pitoňák,  
and Łukasz Szulc

1. "Sustaining Hierarchical Knowledge Production in Academia: Assessing Research Grant Applications Against 'Western' Criteria."

**Dorottya Rédei**, CEU Democratic Institute, Hungary.

2. "An Approach to the Construction of Psychological Knowledge in the Spanish Context."

**Miguel Ángel López Sáez**, Universidad Rey Juan Carlos I, Spain.

3. "Anglo-American Hegemony in Knowledge Production on Intersectional Dynamics and Geographies of Sexualities."

**Maria Rodó de Zarate**, University of Barcelona, Spain.

4. "The Visual Dilemma. Struggling with the Textual Hegemony of the Academy."

**Alice Salimbeni**, University of Cagliari, Italy.

5. "Publish or Polish or Perish—Comments From The Battlefield."

**Joanna Mizielińska** and **Agata Stasińska**, Polish Academy of Sciences, Poland. ONLINE

**10:30-12:00**

*AGING SEXUALITIES III*

Room: Sala Bolívar

Chair: Valerie de Craene

1. "I Fear Senility: Queer Elderly, their Families, and State Homophobia in Poland".

**Joanna Mizielińska**, Polish Academy of Sciences, Poland. ONLINE

ABSTRACT: Although there is a substantial increase of literature on LGBT elders in Anglo-American academia, studies from Central and Eastern Europe are in paucity. This presentation will draw on the narratives of older gay and lesbian people living in same-sex relationships, gathered during focus groups interviews conducted in Poland. Their narratives on defining and negotiating kinship reveal and reflect complex shifts and processes taking place in post-socialist countries in the last few decades. The identities, as well as experiences of this group, are embedded both in the past regime denying the existence of homosexuality and current social context, still characterised by homophobia, yet bringing the development of LGBT organisations and movements. They often elude the contemporary understanding of gay, bisexual and lesbian identity, primarily since they avoid explicitly labelling their relationships. Particular attention is paid to gender differences in conceptualising kinship in the context of getting older.

2. "'I Never Think about Ageing... I Coexist with Death Every Day': Brazilian Travestis and Transwomen Aging Process".

**María Rodó-Zárate**, Universitat Autònoma de Barcelona (UAB) and Universitat Pompeu Fabra (UPF), Barcelona, Spain.

ABSTRACT: The life expectancy of travesties and transwomen in Brazil is 35 years old. This implies that low-income travestis and transwomen with poor education who depend on prostitution live daily with the idea of a premature death and, therefore, not with the idea of experiencing aging. This group's aging process has not been extensively explored by gerontologists, who



privilege gender normative populations. Here we focus on a group of six self-identified “old” travesties and transwomen from the South of Brazil and how they spatially experience the process of ageing. The results illustrate how they manage a stage in the life course that they didn’t expect to live. Specifically, we show how trans people’s aging mitigates the conception of their transgressive bodies as a danger to the socially instituted gender order. Therefore, they experience in a positive way some spatiality that they had been denied in their youth. The life course developed by travesties and transwomen also shows that different phases of life are intertwined with identity movements and plural spatial experiences, and how they develop individual and collective strategies in their process of getting old.

3. “Let us Dare to be Militant not Mellow’: Experiences of Ageing within the Feminist Movement, 1981-2006”.

**Lara Garrett.** Women’s Studies, University of Oxford, UK.

ABSTRACT: My paper traces the effects of ageing on the lives of older feminists in Britain, through a case study of the Older Feminist Network (OFN). No paper has yet been published on the OFN. I examine the OFN over a period of twenty-five years from its inception in 1981. While the OFN was based in London, it had members across-and beyond-Britain. A newsletter was circulated regularly as a means to connect members across disparate geographies. However, members living far from London often expressed feelings of neglect. I shall shed light on these regional differences by discussing two interviews I have conducted, one with a member living near Glasgow, and the other with a member from London. Sexuality was a key concern for the OFN. The meetings, newsletters and interviews I have studied illustrate close engagement with sexuality. Some members came to define themselves as lesbians, or renounced sexual relationships, while others remained in sexual relations with men. Through my paper, I hope to illustrate how both LGBTIQ+ people and people who identify as heterosexual experience ageing variously across space.

**10:30-12:00**

*SOCIAL MARGINS III*

Room: Sala Argüelles

Chairs: Théophile Plouvier, Cyril Blondel and Gabrielle Saumon.

1. “Oriented sexual subjectivity: Lesbian, bisexual and transgender women’s sexual subjectivity in the Israeli periphery”.

**Gilly Hartal** and **Sari Geiger**, Bar-Ilan University, Israel.

ABSTRACT: How do lesbian and bisexual, cisgender and transgender (LBT) women talk about sex? This presentation will look at constructions of sexual discourse and the production of sexual subjectivity from the perspective of LBT women in the Israeli periphery, asking how they construct their lives as sexual subjects. Applying Sara Ahmed's "orientations" concept, we will argue that the periphery serves as an LGBT phobic context that impacts sexual discourses and constructs LBT sexual subjectivities. We will conceptualize LBT women's sexual subjectivity as distinct and anchored in spatiality and frame it as oriented sexual subjectivity. This particular subjectivity reveals an intertwined movement between silence and discourse, urban and rural, oriented to the space inhabited by LBT women. Oriented sexual subjectivity is constructed particularly through an alignment of LBT women's discourse on sex and sexual practices with the heteronormative spaces in which they live. Based on 61 interviews with LBT women in the Israeli periphery, we will show how sex is discussed only in relation to violent experiences or while talking about urban experiences in Tel Aviv. This discursive framework reveals how in the periphery, like a palimpsest, sex is cartographically hidden in deep layers of meaning rather than discussed in the open, and how LBT sexual subjectivity is oriented.

2. "LGBT+ Narratives outside Barcelona's Metropolitan Area: How Gender and Sexual Dissidence is Experienced at Home during Youth".

**Júlia Pascual Bordas**, PhD Student in the Inter-University Doctoral Program in Gender Studies: Cultures, Societies and Policies, researching on LGBTIAQ+ youth and private space in Catalonia, Spain.

ABSTRACT: The study of the LGBT+ community has been focused on the experiences in the big city, relegating the discourses of the peripheries to a second place. LGBT+ community from outside the metropolis does not always have the possibility or the will to move to bigger cities, especially in the case of young people who are financially dependent on their families. This research studies how LGBT+ youth in an interior region of Catalonia experiences private space. This research aims to raise awareness of violence and inequality experiences, but also the transformation strategies young people with non-normative gender identities and sexualities develop in domestic space. More specifically, I examine how 27 LGBT+ youth experience five different rooms of the house according to their gender, sexual orientation and age. Firstly, in the house shared with the family and likewise the house where the participants have emancipated, showing both the non-metropolitan and sexile narrations. The experiences combined with a spatial and emotional approach show how the participants interact with the home using passing and resilience strategies challenging heteronormativity and adult power searching and creating freer environments when emancipating, which in turn influence the experience in

public spaces. The study intends to contribute to providing LGBT+ narrative outside big cities.

3. "Queer Fragmentation and Trans Urban Aesthetics: from Cyberpunk to Cottagecore".

**Enka Blanchard**, Laboratory of industrial and human automation, mechanics and computer science, CNRS UMR 8201, Polytechnic University Hauts-de-France.

**ABSTRACT:** Queerness and trans identity have had a durable relationship with cyberpunk aesthetics, reflected in both cultural works and academic reflections. There is an evident attraction in worlds where technological prowess allows one to evolve beyond one's corporeal body, or to change it at will. The noir explorations of themes such as discrimination and sex work are also strong sources of resonance with common trans and queer experiences. Culturally, this aesthetic is indissociable from its urban component, with the serendipity, diversity, and density of the city often at the centre of the stories told. This reflects the observed tendency of queer people to congregate in urban centres, where minorities are present in sufficient numbers to create social communities with freer explorations around gender. This appeared to be one of the central aesthetic currents of the global trans community until the early 21st century. However, we now observe a change with the rise of more rural aspirations, exemplified by the recent popularity of the cottagecore aesthetic. There seems to be a growing desire to retreat from society at large and isolate in tight-knit homogeneous communities, replacing co-spatiality with online connectedness. This could be the result of multiple factors, among which two seem central: the assimilation of many queers linked to the dissolution of greater federated queer communities, and the increased prioritisation of online interactions. Drawing from geography, literary analysis and a corpus from Tumblr (a microblogging network) this article thus seeks to explore how aspirational and representational depictions of queerness evolved in tandem with its physical and online practices, transforming the historically close relationship between queerness and urbanity. The cyberspace becomes a place to challenge metronormativity, exposing reflections and possibilities of existence beyond the limits about what it is to be queer.

**COFFEE BREAK 12:00-12:30**

**12:30-14:00**

*PHARMACEUTICAL GEOGRAPHIES III*

Room: Sala Argüelles

Chair: Gavin Brown [ONLINE](#)

1. "Even the Score: Selling Addyi as 'faux feminist' Disease Mongerin".

**Joseph De Lappe**, Open University, UK. [ONLINE](#)

ABSTRACT: A holy grail for Pharma is finding a female analogue for PDE5 inhibitors such as Viagra (sildenafil) that treat male sexual dysfunction. Such a product would potentially generate billions of dollars in revenue every year. Pharma not only have to find 'Pink Viagra'; they have to sell it to drug regulators, medical prescribers, and women as a solution for female sexual dysfunction (FSD). Tiefer (2006) describes FSD as "a textbook case of disease mongering;" a process where Pharma construct illness where there is little or none to offer pharmaceutical solutions where there is little or no need (Payer, 1992). I apply Payer's model of disease mongering to Addyi (Flibanserin); a drug approved in 2015 by the US Food and Drug Administration (FDA) for the treatment of hypoactive sexual desire disorder (HSDD). I focus on the 'Even the Score' campaign run by Sprout Pharmaceutical's to gain FDA approval for a drug previously rejected twice because of its low efficacy and side effects. To gain approval, Sprout adapted classic disease mongering adding claims of gender bias and gender parity (if American men have Viagra, American women have the right to Addyi even if it's a bad drug). While Addyi was not the blockbuster drug Sprout intended, they widened a door on the medicalisation of female sexual desire.

2. "Gender and Masculinities in the Trade and Consumption of Sextonics in Harare's Avenues". [ONLINE](#)

**Ushehwedu Kufakurinane**, King's College, London, UK.

ABSTRACT: The Avenues are a residential place in the outskirts of Harare's CBD. They have, over the years, earned popularity as red light spaces. It is here that you will find traders in sex enhancers spread around 5 Avenues shopping centre. Their numbers suggest this is very brisk and lucrative trade. The streets around the shopping centre are populated by young men standing or walking along the streets selling sex tonics. There is a noticeable demand for sex tonics, I concluded. Otherwise, how would one explain the population of the traders? One of the first things you would notice is the dominance of male traders. As a conservative estimate, one in every 20 traders are male and the area has an estimate of plus or minus 60 traders at its peak. Another noticeable feature is that the sex tonics are for male clients. In fact, in my field research I only heard of female sex enhancers but never came across anyone selling them in the streets I was working from. This dominance of trade in sex enhancers by male traders for male clients produces fascinating dynamics around gender, sexuality and masculinities. The consumption of sex tonics has also been associated with a crisis in masculinity induced by a never-ending

economic crisis in the country. Since the days of the IMF/WB induced liberalisation of the economy, into the new millennium, the country has been reeling under economic instability which reached its peak in 2007/8 with a world record inflation experience. The economy never fully recovered and has for decades now become predominantly informal. The economic crisis, coupled with a ban on over-the-counter sex tonics in 2013, have birthed and sustained the sale of sex enhancers in the urban streets of Harare. This study explores the interface of gender and masculinities in the sale and consumption of sex tonics. What is it that shape the gender dynamics in the trade of sex tonics? How can we explain the skewed gender representation amongst traders? How do female traders experience the streets when compared to their male counterparts? In terms of consumption, how does this interface with African masculinities? The study uses largely ethnography to answer these questions. Social and print media also offer interesting insights on roles of both state and non-state actors in shaping dynamics on trade in sex tonics.

3. "A Pill for Not Doing Abortion: The Multiple Lives of Mifepristone". **ONLINE Sydney Calkin**, Queen Mary University of London, UK.

**ABSTRACT:** Mifepristone, also known as RU486, is a pharmaceutical developed for early medical abortion. It first appeared in the 1980s. In countries with restrictive abortion laws, its approval process has been slow and characterized by over-regulation. Abortion activists, learning from pharmaceutical histories of drugs like misoprostol and emergency contraception, are exploring the potential to license mifepristone for non-abortion uses in order to make the medication easier to access. Pharmaceuticals with multiple uses—especially where abortion is one such clandestine ‘second use’—have been powerful resources for facilitating safe self-managed reproductive care. Anti-abortion stigma powerfully shapes public understanding of pharmaceuticals for abortion, so activists work to reframe abortifacient drugs as more socially acceptable therapeutics for non-abortion purposes. This paper explores the intersection between abortion activists and pharmaceutical licensing/approval regimes on mifepristone in the USA. The paper draws on pharmaceutical geographies literature (Quet, Brown) and feminist science and technology studies of reproductive technologies (Takeshita, Murphy, Suh), as well as interviews with mifepristone activists in the USA.

**12:30-14:00**

*ROUNDTABLE: ADDING TO THE BIOGRAPHICAL GAP ONLINE*

Room: Sala Bolívar

Convenors and participants:

**Jairo Adrián-Hernández**, University of La Laguna, Spain.

**Regiane Corrêa de Oliveira Ramos**, Universidade Estadual de Mato Grosso do Sul (UEMS), Brazil.

**ABSTRACT:** This roundtable aims to elaborate, firstly, on a brief sketch on the history of queer identities in the Indian subcontinent. We will start by providing some passages from the Kama Sutra and other Sanskrit pieces that confirm that while Hinduism deviates from Christianity in its antipathy towards queer narratives it also constructs itself under heteronormative postulates (Pattanaik, 2017). We will also look at some of the colonial regulations that aimed to categorize and persecute gender dissidences and other intersubjective dynamics. Needless to say, these regulations translate to other colonial scenarios. Our primary intention here, after presenting with this limited contextualization, is to introduce some queer narratives and how they either lubricate or problematize other categories such as religion, caste, class, region and language. To that end, we analyse different stories found in autobiographies, interviews, documentaries and other media. This discussion then moves from the past into the problems of the queerized bodies in modern India, mainly: forced marriage, corrective violence (either medical, physical or psychological), cultural xenophobia, LGBTIQ+ phobia, hijrophobia, religious disagreement, solitude, or the urgency for common and safe spaces so necessary when it comes to queer socialization. It is inevitable to invoke here the work of decolonial and postcolonial thinkers that have imbricated these discourses with the coloniality of gender and sexuality (Connell 2005, Oyewumi 1997, Segato 2010, Lugones 2010, Dutta and Roy 2014, to name a few).

**BREAK 14:00-16:00**

**16:00-17:30**

*ROUNDTABLE: TRANS AND CIS FEMINISMS: ALLIANCIES, RUPTURES AND PARADOXES. ONLINE*

Room: Sala Argüelles

Chairs: France Rose Hartline and Libe García Zarranz

1. "The Volatility of Interpellating the State, and the Problems of State Feminism".

**Erika Alm**, University of Gothenburg, Sweden.

**ABSTRACT:** In their contribution to the panel Alm would like to discuss the volatility of interpellating the state as a partner in work for social justice, the

risk of our causes being appropriated in the neoliberal production of the accountable state in figurations of homonationalism and femonationalism and white supremacy, and the constrains the search for state recognition will have on our ways of imagining change, community and futurity. Another point of conversation could be the desire with in feminist academia to discuss structures of oppression on an abstract level, as examples rather than as concrete lived experiences with in academia. On this note Argentinian trans and intersex scholar Mauro Cabral urges us to think about the ease with which gender variant subjects from the global South and East are ripped from their contexts and reduced to figures and figurations, how they “circulate across the transnational routes of the industrial-academic complex, reified as the objects of colonial knowledge” (Cabral, Boellstorff et al. 2014:436).

2. “Transfeminist Macha Cabaret as Revolutionary Maneuver.”

**Carina Guzmán** and **TL Cowan**, University of Toronto, Canada.

ABSTRACT: In this presentation we consider the possibilities for the palimpsestic topography of the shared stages of grass roots feminist cabaret and other forms of night life performance, as a site for building transfeminist knowledge-making, learning, understanding, respect, friendship, camaraderie, comrade-ship, accomplice-ship, coalition-building and solidarity. In particular, we consider how femme and feminized queers—or, “*machas*”, as a Mexico City lesbian collective reclaimed the word as a term of endearment—make feminist friendships, collaborations, understandings. We propose that macha light life can operate as what Chela Sandoval calls “love that can access and guide our theoretical and political “*movidas*”—revolutionary maneuvers” (2000,140) towards anti-colonial and transfeminist movement-building and everyday life.

3. “The Art of Doing Research on Transgender Experiences as a Cisgender Man: an Impossible and Unethical Project or a Useful Perspective?”

**Reidar Schei Jessen**, University of Oslo, Norway.

ABSTRACT: The psychological and medical field has a legacy of developing disrespectful diagnoses and analyses of gender dysphoria—referring to the distress that for some arises from the mismatch between internal sense of gender and assigned sex at birth—that has contributed to stigma and discrimination of gender minorities. The great majority of this knowledge has been produced by researchers with no lived experiences of transgenderism themselves. The last years, I have myself been doing research on young people with gender dysphoria from the standpoint of a clinical psychologist and a cisgender man, aiming to improve gender affirmative care. Taking the deeply problematic history of psychological and medical research on transgender people and gender dysphoria seriously, it has been crucial to develop

strategies that can compensate for lived experiences myself. In the presentation, I will focus more specifically on the use of a reference group of youth with gender dysphoria, and auto ethnographic efforts to reflect on my own gendered experiences. I will try to highlight some challenges that cisgender researchers doing research on transgender experiences should relate to.

**16:00-17:30**

*UCO-FEDER PROJECT*

*Dissident Bodies: Cultural Representations of Trans(a)gressive Sexes and Genders*

*III*

Room: Sala Palfox

1. "Dissident Disposable Bodies: Interdependence and Healing in Toni Morrison's Novels".

**Mar Gallego Durán**, University of Huelva, Spain.

ABSTRACT: Drawing from body studies, critical race theory but also from illuminating conceptualizations about resistance such as José Medina's epistemology of resistance and bell hooks' politics of love, this paper focuses on how dissident disposable bodies resist and counteract the dominant racist, sexist and classist ideology by means of the crucial notions of interdependence and healing in Toni Morrison's haunting novels *Beloved* (1987) and *A Mercy* (2008). I will also analyze the close interconnection among the notions of sexuality, desire and subjecthood that these two novels explore within the restricted context of both preracial and racialized slavery. Accurately representing female enslaved women as full human beings with sexual drives, emotions and feelings, Morrison negates the horrendous master narrative that deprived them of their right to humanity and to control their own bodies and lives. On the contrary, I argue that Morrison's critical project in these two novels also highlights an alternative possibility to inhabit black female bodies and identities that effectively challenges the hegemonic *status quo* and the vulnerability of those othered bodies, in line with many writers and intellectuals of the African diaspora who have adhered to a politics of love and interdependence in order to challenge extreme racist and sexist manifestations. Ultimately, using a politics of interdependence and love as analytical lens attempts not only to debunk the prevailing order, but also proves useful to reveal the patriarchal limitations and gender hierarchies to which these women are subjected, while simultaneously illuminating the resistance strategies deployed by them, both individually and collectively.

2. "Trans, Cyborgs, and Drones: An Outcaste Manifesto in the South Asian Dystopian Narrative".



**Antonia Navarro-Tejero**, University of Córdoba, Spain.

ABSTRACT: This paper addresses how South Asian writer Manjula Padmanabhan explores a futuristic society in her dystopian novels in order to highlight social, political and cultural conflicts that continue to be urgent in India. Her use of the dystopian trope refers to an undesirable condition, a worst-case scenario if we continue treating trans and dalit people as outcaste citizens. For this analysis, I draw from Judith Butler, for whom human life is conditioned by vulnerability by virtue of our embodiment, but as Catriona Mackenzie, Wendy Rogers and Susan Dodds argue, also by our condition as social and effective beings, since we are emotionally and psychologically vulnerable to neglect, abuse, ostracism or humiliation.

3. "Queer Black Bodies Occupy Public Space: Zanele Muholi's Visual Activism in South Africa".

**Rocío Cobo-Piñero**, University of Sevilla, Spain.

ABSTRACT: During the last two decades, Zanele Muholi—the black, queer, non-binary photographer and activist (who uses the pronouns they/them/their)—has created a visual archive that documents non-normative sexualities and fluid genders in South Africa and beyond. I discuss the representation of the LGBTIQ+ community in their ongoing series *Beulahs* (2007) and *Faces and Phases* (2006). The first is a collection of color photographs that adapt old colonial portraiture strategies, such as draping, staging and sexualizing bodies, in order to subvert narrow constructions of gender and identity. The second is a series of black and white portraits that document the diversity of black lesbians and queer individuals, who chose their pose, setting and dress for the photographs. My analysis draws on the politics of the gaze (bell hooks), because the subjects in the pictures not only demand the right to be seen, but they also gaze back at the camera/viewers. I also discuss Judith Butler's ideas of performance and performativity in public space as acts of resistance. Muholi's enduring artistic project visibilizes dissident bodies, whose performative intervention offers new possibilities of being and belonging.

**18:00 - 19:00**

KEYNOTE ONLINE

**PJ DiPietro**, Syracuse University, New York, USA.

Room: Sala Argüelles

**19:00**

**Guided tour: Santa Catalina Castle**

Organizing Committee meeting on Saturday, Sept. 17 at 13.00

<https://2022.egsconference.com>

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