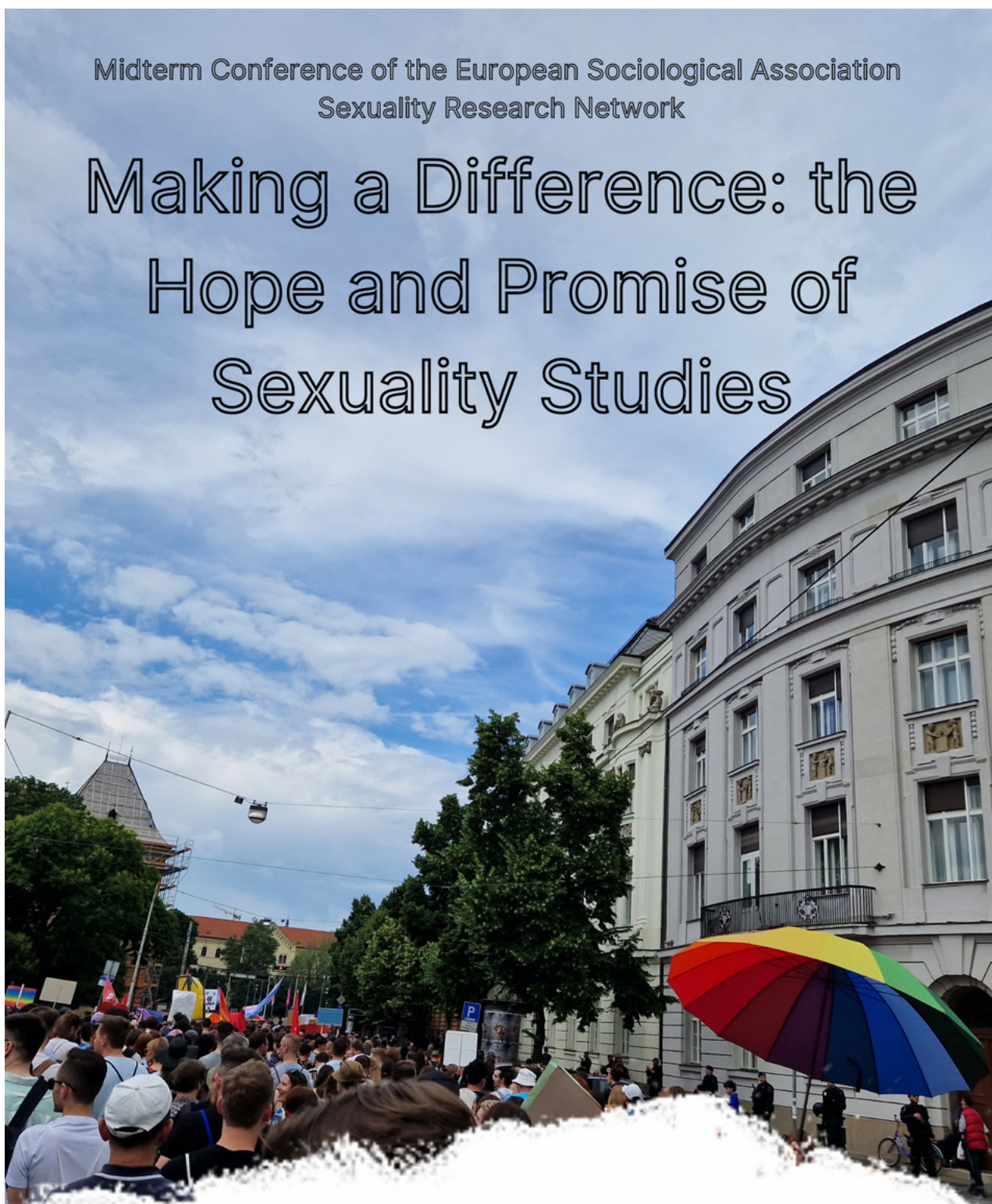Midterm Conference of the European Sociological Association
Sexuality Research Network

Making a Difference: the Hope and Promise of Sexuality Studies

UNIVERSITY OF ZAGREB
FACULTY OF HUMANITIES & SOCIAL SCIENCES
ZAGREB, CROATIA
SEPTEMBER 28-29, 2023

ESA
European
Sociological
Association

Book of Abstracts

Making a Difference: the Hope and Promise of Sexuality Studies

Thursday, 28th September 2023

8.30- 17.00	**Registration (Library Foyer - 'Aula')**
9:00-11:00	**WELCOME (D-3): Introductory Words**
	PLENARY PANEL (D-3): Troubling Gender & Sex in Southeastern Europe Roman Kuhar (University of Ljubljana) Emilia Slavova (University of Sofia) Aleksandar Štulhofer (University of Zagreb) Adriana Zaharijević (University of Belgrade)
11.00-11.30	**Pastry, Tea & Coffee Break (Library Foyer - 'Aula')**
11.30-13.00	**Parallel Sessions 1-5 (D-3, A-101, A-102, A-105, Council Hall)**
13.00-14.00	**Lunch (Library Foyer - 'Aula')**
13.30-14.00	**LUNCH FRINGE EVENT (Council Hall): Meet the author** Koen Slootmaeckers *(Coming in. Sexual politics and EU accession in Serbia)*
14.00-15.45	**Parallel Sessions 6-9 (D-3, A-101, A-102, A-105)**
15.45-16.15	**Biscuits, Tea & Coffee Break (Library Foyer - 'Aula')**
16.15-18.00	**Parallel Sessions 10-13 (D-3, A-101, A-102, A-105)**
20.00-23.00	**Drinks & DJing, Sociological Style** **ROUTE 66** (Paromlinska Cesta 47, Zagreb)

Friday, 29th September 2023

8.30- 14.00	**Registration (Library Foyer - 'Aula')**
9.00-10.45	**Parallel Sessions 14-17 (D-3, A-101, A-102, A-105)**
10.45-11.15	**Pastry, Tea & Coffee Break (Library Foyer - 'Aula')**
11.15-13.00	**Parallel Sessions 18-21 (D-3, A-101, A-102, A-105)**
13.00-14.00	**Lunch (Library Foyer - 'Aula')**
14.00-15.45	**Parallel Sessions 22-25 (D-3, A-101, A-102, A-105)**
15.45-16.15	**Biscuits, Tea & Coffee Break (Library Foyer - 'Aula')**
16.15-18.00	**FINAL PLENARY ROUNDTABLE (D-3): Exciting Research in Sexuality Studies. RN23 Sociologists Discuss Their New Books** Elena Zambelli *(Sexscapes of Pleasure: Women, Sexuality and the Whore Stigma in Italy)* Mara Pieri *(LGBTQ+ People with Chronic Illness. Chroniqueers in Southern Europe)* Adriana Zaharijević *(Judith Butler and Politics)*

Detailed Conference Programme

Thursday, 28th September 2023

8.30 -17.00	**Registration (Library Foyer - 'Aula')**
	Share-Your-Research Table (Library Foyer - 'Aula') Attendees are welcome to bring and leave copies of their publications, research reports, book pamphletes or any other material relevant to the conference they want to share.
9:00-11:00	**WELCOME (D-3): Introductory Words** Isabel Crowhurst, co-chair of the ESA Sexuality Research Network Representative of the City of Zagreb Representatives of Local Organizers: Croatian Sociological Association, Faculty of Humanities and Social Sciences, Department of Sociology
	PLENARY PANEL (D-3): Troubling Gender & Sex in Southeastern Europe **OPEN TO THE PUBLIC** *(Sponsored by the SENSE AGENDa project, funded from the EU Horizon 2020 MSCA grant #101025722)* *Panelists:* **Roman Kuhar** (University of Ljubljana) **Emilia Slavova** (University of Sofia) **Aleksandar Štulhofer** (University of Zagreb) **Adriana Zaharijević** (University of Belgrade) Discussant: Tanja Vučković Juroš (University of Zagreb)
11.00-11.30	**Pastry, Tea & Coffee Break (Library Foyer - 'Aula')**
11.30-13.00	**Parallel Sessions 1-5**
Session 1 **D-3**	• Maja Gergorić (University of Zagreb): *Emergence of anti-gender movements in post-communist Europe* • Rok Smrdelj, Roman Kuhar, Monika Kalin Golob (University of Ljubljana): *Anti-gender discursive "legacy": Framing gender debate by opposing "gender theory"* • Romain Biesemans (Université Libre de Bruxelles/Cevipol): *Anti-genderism in Spanish politics: a comparative analysis of VOX and Partido Popular* Chair: Christian Klesse (Manchester Metropolitan University)
Session 2 **A-101**	• Ivana Radačić, Marija Antić (University of Zagreb): *Diversity of experiences of persons selling sexual services: policy implications* • Anasatsia Diatlova (University of Helsinki): *Money, identity and desire: men and gender nonconforming people selling sex* • Marco Bacio, Cirus Rinaldi (University of Palermo): *The "homosexualisation" of sex work. Male-to-male internet escorting in Italy and Sweden* Chair: Isabel Crowhurst (University of Essex)

Session 3 **A-102**	• Martina Molinari (Università degli Studi di Genova): *Sex assignment at birth in Europe: issues and new perspectives* • Pedro Alexandre Costa (William James Center for Research – Ispa, Instituto Universitário): *Examining the effects of conversion practices in Portugal* • Lara Bochmann (University of Edinburgh): *Embodying the trans-ing body: materiality in gender transitions* Chair: Cesare Di Feliciantonio (Manchester Metropolitan University)
Session 4 **A-105**	Thematic panel: From tangled sheets to clear narratives: How sexuality studies is reshaping historical and literary research in Slovenian academia • Irena Selišnik, Ana Cergol Paradiž (University of Ljubljana): *Between Desire and Prohibition: Illegitimate Motherhood in Slovenia (1850-1941)* • Katja Mihurko Poniž (University of Nova Gorica): *The representations of female sexual desire in the works of Zofka Kveder (1878-1926)* • Darko Ilin (University of Nova Gorica): *Conceiving literary sexualities: the imagination of Ivan Cankar's sexuality in the works of Lojze Kraigher* Chair: Katja Mihurko Poniž (University of Nova Gorica)
Session 5 **Council Hall**	• Gustavo Borges Mariano (University of Coimbra): *Where is the sex(ual(ity)) of Citizenship Education? The discursive limits of translating Sexuality Education policies in Portugal* • Jordan Scott McLellan (University of Cambridge): *The politics of representation: Constructions of childhood in UK policy through the discourse of sex, sexuality, and gender identity* • Shari K. Derksen (California Institute of Integral Studies): *The invisible sexual majority: The rights of the child in sexual citizenship and critical sexuality studies* Chair: Jasmina Božić (University of Zagreb)
13.00-14.00	**Lunch (Library Foyer - 'Aula')**
13.30-14.00	**LUNCH FRINGE EVENT (Council Hall):** **Meet the author Koen Slootmaeckers** (City, University of London) - *Coming in. Sexual politics and EU accession in Serbia* (Manchester University Press) Interviewers: Maja Gergorić (University of Zagreb) & Ivan Tranfić (Scuola Normale Superiore di Pisa)
14.00-15.45	**Parallel Sessions 6-9**
Session 6 **D-3**	Thematic panel: Making room makes all the difference – intersections of sexual,gender and age diversity in the context of Southern Europe • Mara Pieri (University of Coimbra): *Hic sunt Chroniqueers: queering time, ageing and vulnerability* • Ana Lúcia Santos (University of Coimbra): *Gender verification in Women's Athletics: A historical review and contemporary implications* • Joana Brilhante (University of Coimbra): *Insular queers: age and geographical isolation as significant categories to consider while reflecting on LGBTQ people's visibility* • Ana Cristina Santos (University of Coimbra): *Making room for older queers – Intimate citizenship in times of cis-heteronormative ageism* Chair: Ana Lúcia Santos (University of Coimbra)

Session 7 **A-101**	• Leja Markelj, Majda Hrženjak (Peace Institute – Institute for Contemporary Social and Political Studies, Slovenia): *Affective turn: processes of intimization and emotionalization of sex work* • Živa Gornik (University of Ljubljana): *Digitalization of sex industry, student sex work and OnlyFans* • Isabel Crowhurst (University of Essex): *Sex work and gendered taxation imaginaries* • Agata Dziuban (Jagiellonian University, Krakow): *Navigating sex work crimscape in contemporary Poland* Chair: Marija Antić (University of Zagreb)
Session 8 **A-102**	• Lee Gregory (University of Nottingham), Eleanor Formby (Sheffield Hallam University), Peter Matthews (University of Stirling): *Denied identities and financial precarity: insights from the LGBT+ assets and welfare in the UK study* • Yerong Zhao (Tohoku University): *The relationship between discrimination toward LGB in Japanese corporation and their willingness to continue working* • Mona Motakef (TU Dortmund), Julia Teschlade (Humboldt-Universität zu Berlin), Christine Wimbauer (Humboldt-Universität zu Berlin): *Feeling pressure to succeed. Discrimination and normalization for LGBTIQ*-families in Germany* • Giuseppe Masullo, Marianna Coppola (University of Salerno): *Transgender couples' lives: between specificity, the need for normalisation and new forms of social discrimination* Co-chairs: Marco Bacio & Cirus Rinaldi (University of Palermo)
Session 9 **A-105**	• Nina Perger (University of Ljubljana), Senja Pollak (Institute Jožef Stefan): *Anti-gender politics, the 'deep state' and the 'march of a homosexual lobby': Viewpoint detection on LGBTIQ+ media reporting on the use case on the word deep* • Zsuzsanna Vidra, Mónika Kovács, Enkő Virágh (Faculty of Education and Psychology, Budapest): *How about minorities? Anti-gender discourses and intersectionality in family and social welfare discourses and policies* • Sandra Šević (University of Zagreb), Ivan Tranfić (Scuola Normale Superiore di Pisa): *Exploring the role of religiosity and religious activism in social attitudes on issues linked to sexuality* • Ivett Szalma, Judit Takács (Centre for Social Sciences, Budapest): *Divergent paths to marriage equality – attitudes towards adoption rights and parenting skills of same-sex couples in Europe* Chair: Maja Gergorić (University of Zagreb)
15.45-16.15	**Biscuits, Tea & Coffee Break (Library Foyer - 'Aula')**
16.15-18.00	**Parallel Sessions 10-13**
Session 10 **D-3**	• Nerilee Ceatha (University College Dublin), Aaron C. C. Koay, Conor Buggy, Oscar James, Louise Tully, Marta Bustillo, Des Crowley: *Protective factors for LGBTI+ youth wellbeing: a scoping review underpinned by recognition theory* • Mafalda Esteves, Ana Cristina Santos (University of Coimbra): *Between violence and resistance: LGBTQI+ children during the Covid-19 pandemic in Portugal* • Cirus Rinaldi, Marco Bacio (University of Palermo): *"We are not listening to them." LGBTIQ+ children in Italy and their relationships with adults* • Nerilee Ceatha (University College Dublin), Aaron C. C. Koay, Ayrton Kelly, Tara Killeen, Katie McCabe, James Murray, Jayson Pope, Niamh Scully, Conor Buggy, Gary J. Gates, Des Crowley: *The LGBT+ challenge: How to include sexual and gender minority youth in general population surveys* Chair: Goran Koletić (University of Zagreb)

Session 11 **A-101**	• Alexandra Sipos, Ivett Szalma (Centre for Social Sciences, Budapest): *Reproduction policies in Hungary – heteronormativity, marriage-based and selective pronatalism?* • Antonina Lewandowska (University of Warsaw): *The seen and the hidden: abortion experiences of Polish women after 22nd of October 2020* • Dominika Gryf, Katarzyna Kufel, Weronika Rosa, Joanna Wójcik, Agata Wykowska, Aleksandra Wziątek, Michalina Zienkiewicz (The Antigone Project / University of Warsaw): *Researching sexual violence in academia as a form of feminist modernisation of Poland* • Leehee Rothschild (Manchester Metropolitan University): *There is no place like home(s)? – polyamorous and queer intimacies during Covid* Chair: Tanja Vuckovic Juros (University of Zagreb)
Session 12 **A-102**	• Christian Klesse (Manchester Metropolitan University): *Consensual non-monogamy and the question of sexual justice. Thinking through four manifestos* • Nicole Braida (University of Turin): *Intimate practices, theories, and identities in transformation: A longitudinal study on consensual non monogamies in Italy* • Tal Braverman, Tal Litvak Hirsch (Uriel Ben Gurion University): *Consensual a-monogamous relationships: challenges and ways of coping* • Eva Midden (Utrecht University): *Being faithful: rethinking in/fidelity through a feminist perspective* Chair: Stefan F. Ossmann (University of Vienna)
Session 13 **A-105**	• Iolanda Maciel Fontaínhas, Ana Maria Brandão (Universidade do Minho): *(Un)equal desires: affective and sexual dynamics of the heterosexual couple* • Genovefa Zafeiridou (University of Cyprus): *The sexting economy: social worth and the value of girls' images* • Andria Christofidou, Genovefa Zafeiridou (University of Cyprus): *Masculinity and fatherhood in Cyprus: An intersectional and multilayered exploration* • PJ Annand (University of Surrey), Shakthi Nataraj (Lancaster University), Shreya Ila Anasuya, River Újhadbor (King's College London), Yen Nee Wong, Lisa Ward (community collaborators): *Meaning in the making: feminist and decolonial approaches to impact in the queering shelter project* Co-chairs: Ruth Flanagan (Queens University Belfast) & Ivan Roško (University of Zagreb)

20.00-23.00	**Drinks & DJing, Sociological Style** **ROUTE 66 Pub & Bar** (Paromlinska Cesta 47, Zagreb)

Friday, 29th September 2023

8.30-14.00	Registration (Library Foyer - 'Aula')
	Share-Your-Research Table (Library Foyer - 'Aula')
9.00-10.45	**Parallel Sessions 14-17**
Session 14 **D-3**	• Valerie De Craene (Vrije Universiteit Brussel): *On the (im)possibility of applying for ethical approval when working on sexualities* • Mira Fey (Geneva School of Social Work): *Participatory research with gender-diverse people: how can we make a difference without doing harm to our participants or ourselves?* • Paula Batista (University of Michigan, Ann Arbor): *Passions of the body: queer phenomenology and the erotic equation in fieldwork* • Anna Ratecka (Jagiellonian University, Krakow): *Recognition as research method - engaged research on sex workers' rights mobilisation in Poland* Chair: Sara McHaffie (Northumbria University)
Session 15 **A-101**	• Tom Witney (University College London/Open University), Jacqui Gabb (Open University), Catherine Aicken (University of Brighton), Salvo Di Martino (University of Brighton): *Queering relationship quality: a feminist new materialist analysis of LGBTQ+ digital intimacies and relationship support technology* • Brian Heaphy, Jaime Garcia Iglesias, Neta Yodovich (University of Manchester): *Changing practices of relating? Covid, sexuality and dating apps* • Erinne Paisley (University of Amsterdam): *Un-Hingeing hook-up culture: an investigation into young womxn's sexual autonomy through the hinge dating application* • Jacob Bloomfield (University of Konstanz): *Is Little Richard a queer icon?* Chair: Dora Jandrić (University of Birmingham)
Session 16 **A-102**	• Ana Maria Brandão, Tânia Machado (University of Minho): *On teaching gender and sexuality: empowering and engaging to change* • Tim Prezelj (University of Ljubljana): *Comprehensive sex education based on the sports and arts education paradigmatic frame in Slovenia* • Stefan F. Ossmann (University of Vienna): *Teaching the teachers. How to bring the fundamental decree sex education into school classes* Chair: Clare Hammerton (University of Essex)
Session 17 **A-105**	• Tiago Machado Costa (University of Nottingham): *Queer liberation and collective effervescence: the everyday utopias of anti-racist sexual cultures* • Julio D'Angelo Davies, Julia O'Connell Davidson, Maeli Farias (University of Bristol): *Dialoguing with histories of slavery: sexuality, sex work and the pursuit and practice of freedom past and present* • Paul Ryan, Kathryn McGarry, Becky Leacy, Patricia Leahy (Maynooth University, Ireland): *Moving beyond peer researchers: challenges to co-creating sex work research* • Ella Phillips (University of Strathclyde): *'Rescue' narratives in nineteenth century Scotland: the fallen woman in literary and legal cultures* Chair: Anasatsia Diatlova (University of Helsinki)

10.45-11.15	Pastry, Tea & Coffee Break (Library Foyer - 'Aula')
11.15-13.00	**Parallel Sessions 18-21**
Session 18 **D-3**	• Jon Binnie, Christian Klesse (Manchester Metropolitan University): *Food practices and political Solidarity in spaces of LGBTQ activism* • Márton Bagyura, Alexandra Sipos (Centre for Social Sciences, Budapest): *Fighting for space – an analysis of the urban space use during Budapest Pride* • Maria Louise Hansen (University of Oslo): *Small places and other spaces: Looking at the role of place in stories of sexual encounters through chronotopes* • Richard Rawlings (Northumbria University): *Queering method and challenging metronormativity: a rural qualitative study of queer social opportunities* Chair: Luka Jurković (University of Zagreb)
Session 19 **A-101**	• Clare Hammerton (University of Essex): *Young people, dementia, families, and intersectional identities* • Chiara Paglialonga (University of Padova): *Becoming sexual (s)objects: self-narrativities on body and sexuality from women with disability in Italy* • Sara McHaffie (Northumbria University): *Autistic women activists and academics engaging with feminism and gender* • Samuel Ludmila Feline Constantin (Paris 8 Vincennes Saint Denis): *Anorexia and queerness / Queering anorexia* Chair: Jasmina Božić (University of Zagreb)
Session 20 **A-102**	• Barbara Rothmüller (Sigmund Freud University Vienna): *Enjoy sex! The promise and limit of a psycho-medicalization of sexual pleasure* • Amy E. Middleton (University of Brighton): *"Oooo, there it is!... and I was like quite excited to have sex again..." A longitudinal interpretative phenomenological study exploring the experiences of pre and postpartum sexuality* • Anna Temkina (University of Ben-Gurion /EUSPb), Maya Lavie (University of Ben-Gurion), Larisa Shpakovskaya (Helsinki University): *Sexual subjectivity and agency for women over 50: cross cultural life course research* • Ruth Flanagan (Queens University Belfast): *"Very, Very Bad Sex": Adult women's reflections on their sexual experiences and sexual literacy whilst growing up in a religiously conservative society* Chair: Aleksandar Štulhofer (University of Zagreb)
Session 21 **A-105**	• Mark Bibbert (University of Kassel): *De/constructing critiques of sex doll assemblages* • Zhou Zihao (Hong Kong Baptist University): *Non-binary queer revolution or reluctant retreat?: Interpretation of no-penetrative-anal sex practice in Chinese gay men* • Daniel Fiaveh (University of Cape Coast): *Sexual politics and queering practices of resistance: a review of discourses on masturbation* • Maria Madalena d'Avelar (Iscte - Instituto Universitário de Lisboa): *La femme plurielle – building female sexuality in pregnancy and post-partum in dialogue with cultural discourses of female sexuality and motherhood* Co-chairs: Marco Bacio & Cirus Rinaldi (University of Palermo)

13.00-14.00	Lunch (Library Foyer - 'Aula')
14.00-15.45	Parallel Sessions 22-25

Session 22 D-3	• Cesare Di Feliciantonio (Manchester Metropolitan University): *From the clinic to the phone at home: accessing sexual health services under austerity* • Rachael Eastham (Lancaster University): *Action on 'accessibility': Exploring possibilities for improving access to healthcare derived from research with LGBTQ+ young people about mental health in the Queer Futures 2 study* • Felix McNulty (Lancaster University): *Respite, resistance and resources: Addressing embodiment as part of early intervention mental health support for LGBTQ+ young people* • Nicoletta Guglielmelli (University of Genova): *"Be a man, bro". Men, masculinities, and mental health* Chair: Ivett Szalma (Centre for Social Sciences, Budapest)
Session 23 A-101	• Ziwen Cui (University College London): *When sexuality is gendered: young people's learning of sexualities in Chinese social media* • Yener Bayramoğlu, Christian Klesse (Manchester Metropolitan University): *Turkey's new generation of queer diaspora in the digital age* • Neta Yodovich (University of Manchester): *Celebrities and fans negotiating sex and sexualization on Buzzfeed's "celebrities reading thirst tweets" videos* • Zhaoying Gou (Goethe University Frankfurt): *Cultural practices of homosexual online fiction: the impact of homosexual online fiction on individuals' perceptions of sexual minorities in a new form of media* Chair: Brian Heaphy (University of Manchester)
Session 24 A-102	• Ezgi Güler (European University Institute): *Humor, joy and laughter of transfeminine sex workers in Turkey* • Dora Jandrić (University of Birmingham): *Hopeful ageing: the case of older LGBTQ+ adults in the UK* • Shaban Darakchi (Bulgarian Academy of Sciences): *Gay identity subjectivities and "gay self-colonization": Patterns of identifications with the concept of "gay identity" among non-heterosexual males in Bulgaria* • Vasiliki Polykarpou (Panteion University of Social and Political Sciences): *Fragments of biphobia and lesbiophobia in social movements' spaces* Co-chairs: Marco Bacio & Cirus Rinaldi (University of Palermo)
Session 25 A-105	Thematic panel: Towards decent work for sex workers • Rebecca Rose Nocella (University of Reading): *Testing the employment status of online pornography in times of crisis: Adult content creators as workers* • Marjan Wijers (University of Essex), Ine Vanwesenbeeck (Rutgers): *Building blocks for a Sex Worker Exploitation Index* • Isotta Rossoni (University of Leyden): *Safety in the workplace as a foundational aspect of 'decent work'* Co-chairs: Marjan Wijers (University of Essex) & Ivan Roško (University of Zagreb) Disscussant: Sabrina Sánchez (ESWA- European Sex Workers Rights Alliance)

15.45-16.15	Biscuits, Tea & Coffee Break (Library Foyer - 'Aula')
16.15-18.00	**FINAL PLENARY ROUNDTABLE (D-3): Exciting Research in Sexuality Studies. RN23 Sociologists Discuss Their New Books** • Elena Zambelli (Lancaster University): *Sexscapes of Pleasure: Women, Sexuality and the Whore Stigma in Italy* (Berghahn Books, 2022) • Mara Pieri (University of Coimbra): *LGBTQ+ People with Chronic Illness. Chroniqueers in Southern Europe* (Palgrave MacMillan, 2023) • Adriana Zaharijević (University of Belgrade): *Judith Butler and Politics* (Edinburgh University Press, 2023) Commentators: Isabel Crowhurst (University of Essex) & Christian Klesse (Manchester Metropolitan University)

For practical information, see the conference website: https://esarn23.wordpress.com/

Programme Committee Co-Chairs:
Dr. Isabel Crowhurst (University of Essex)
Dr. Tanja Vučković Juroš (University of Zagreb)

Programme Committee:
Dr. Marco Bacio (University of Palermo)
Dr. Christian Eichert (Goldsmith University)
Dr. Eleanor Formby (Sheffield Hallam University)
Dr. Christian Klesse (Manchester Metropolitan University)
Dr. Giulia Selmi (University of Parma)
Dr. Jo Woodiwiss (University of Huddersfield)
Dr. Jasmina Božić (University of Zagreb)
Dr. Goran Koletić (University of Zagreb)
Luka Jurković (University of Zagreb)

RN23 Coordinators:
Dr. Isabel Crowhurst
Dr. Eleanor Formby

Local Organizing Committee Chair:
Dr. Tanja Vučković Juroš

Local Organizing Committee:
Dr. Goran Koletić
Dr. Jasmina Božić
Luka Jurković
Ivan Roško

Student Volunteers:
Lana Katarina Franović
Romana Jakaša
Anđela Jelača
Marijan Jurić-Kaćunić
Luka Mađer
Valentina Marić
Mia Rupčić
Nika Šarić
Dora Ščuric

Making a Difference: the Hope and Promise of Sexuality Studies

The title of this conference is inspired by Lemn Sissay's poem *Making a Difference*. The poem urges researchers at all stages of their career and members of academia to stand out and use their embodied knowledge to break barriers and make a difference. We draw from this invitation to encourage scholars and activists to approach sexuality studies as a platform for change.

Gender and sexuality studies have been subject to funding cuts and obstructive state interventions leading in some instances to the closure of entire university degree programmes. Long-established oppressive and discriminatory practices and the advancement of right-wing populism have dire consequences for the lives of those who do not live up to ethnocentric ideals of cis- and heteronormativity. Reflecting on these challenges, the ESA Sexuality Research Network wishes to stimulate productive discussions on how the sociological study of sexuality has been operating as a scholarly and activist tool for change and on how it can achieve even more by looking at the broader implications of sexual politics and the politics of sexuality.

How useful is the sociological study of sexuality for challenging new and old mobilizations against gender and sexual equality? What methodological and epistemological challenges do sexuality studies face today? What helpful disciplinary cross-fertilisations can we further stimulate? What analytical insights can the study of sexuality contribute to, and what are its future directions? What theoretical, political, and activist interventions are necessary to nurture and sustain hope in this field? What may undermine the hope and promise of sexuality studies? What aspects of the sociological study of sexuality remain under-explored or neglected, and how can we address marginalised or tabooed topics?

We look forward to sharing research and to discussing ways in which we can contribute to the field and the promises and hopes it holds. We would like the conference to be an opportunity to take a critical look at the politics of hope, its potentials and its limits, its usages, histories, cultural legacies, social and emotional dynamics and its discursive and material effects.

Making a Difference (a poem to be read aloud)

By Lemn Sissay

We are shaking and waking and breaking indifference
We are quaking and taking and making a difference

We are working observing recording researching
Wherein we're conferring subverting referring

We're counting the minutes the moments the loss
Redressing the balance addressing the cost

We are citing and fighting it's all in the writing
The spark is igniting in dark we are lightening

We are breaking the brackets the fact is the planet's
In rackets and rackets of rackets in brackets

The systems the victims the damning the scamming
The biased predicting the beating and banning

The skills we exchange the breaking of chains
The actions sustained the makers of change

To relentless censors the damned and defenceless
Our words are the action the louder reaction

When no one is listening we hear
When heads turn away we volunteer

We work we stand tall we rise up to be counted
We climb mountains

We are shaking and waking and breaking indifference
We are quaking and taking and making a difference

ABSTRACTS

PLENARY PANEL

Troubling Gender & Sex in Southeastern Europe

Roman Kuhar (University of Ljubljana)

Emilia Slavova (University of Sofia)

Aleksandar Štulhofer (University of Zagreb)

Adriana Zaharijević (University of Belgrade)

Discussant: Tanja Vučković Juroš (University of Zagreb)

LUNCH FRINGE EVENT

Meet the author Koen Slootmaeckers (City, University of London)

Coming in. Sexual politics and EU accession in Serbia (Manchester University Press)

Interviewers: Maja Gergorić (University of Zagreb) & Ivan Tranfić (Scuola Normale Superiore di Pisa)

PLENARY ROUNDTABLE

Exciting Research in Sexuality Studies. RN23 Sociologists Discuss Their New Books

Elena Zambelli (Sexscapes of Pleasure: Women, Sexuality and the Whore Stigma in Italy)

Mara Pieri (LGBTQ+ People with Chronic Illness. Chroniqueers in Southern Europe)

Adriana Zaharijević (Judith Butler and Politics)

Commentators: Isabel Crowhurst (University of Essex) & Christian Klesse (Manchester Metropolitan University)

SESSION 1

Maja Gergorić (University of Zagreb):

Emergence of anti-gender movements in post-communist Europe

The emergence and geographical spread of anti-gender movements in Europe and Latin America marked the beginning of the 21st century. This far right social movement rallies against LGBT rights, reproductive rights, sex and gender education, gender studies, democracy, and religious freedom. When looking at the EU, the recent anti-gender movement's presence is most visible in Eastern Europe. Whether by putting together petitions, preventing the ratification of the Istanbul Convention, or holding massive demonstrations, the anti-gender movement in Eastern European countries seems to have generated successful outcomes as well as overall higher mobilisation levels compared to Western Europe. However, the post-communist region is known to have relatively low levels of protest mobilization as well as perceived to have a weak civil society. Additionally, research on social movements in the region is scarce and primarily focuses on the issues of 'NGO-isation' or 'professionalisation'. Finally, the presence and development of far right social movements remain absent. Firstly, I will present the difference in anti-gender mobilization strength within post-communist Europe. Secondly, I will show how different conditions (religion, far-right parties, progressive legislation, and austerity measures) have led to the emergence as well as the absence of anti-gender movements within post-communist Europe. By using PEA for data collection and QCA for analysis, I aim to explain the different paths that have led to the (non-) emergence of anti-gender movements.

Rok Smrdelj, Roman Kuhar, Monika Kalin Golob (University of Ljubljana)

Anti-gender discursive "legacy": Framing gender debate by opposing "gender theory"

The emergence of the neoconservative anti-gender movement in Europe over the past two decades has significantly altered the political and cultural debate on sexual and reproductive rights. In this paper, we start from the premise that the anti-gender movement has not only been successful in opposing sexual and reproductive rights, but has also changed the structure of public debate on

gender issues. We argue that by appropriating the discourses of progressive movements, particularly human rights discourse, anti-gender movement actors have managed to legitimize their arguments in policy debates while successfully marginalizing views that advocate for sexual and gender equality. To test this hypothesis, we focus on the 2018 Twitter discussion about gender-sensitive language in internal regulations of the Faculty of Arts University of Ljubljana. The Faculty' Senate decided to use female gender forms as neutral and inclusive of all genders, which triggered a series of negative public reactions, often including references to so-called "gender ideology" or "gender theory." It was alleged that "gender ideology" was behind the decision of the Faculty of Arts Senate. We collected data from Twitter Academic API between May and October 2018, when public debate on the issue was at its peak. Methodologically, we combine linguostylistic analysis of Twitter posts with social network analysis. Our analysis shows that discourses strongly opposed to the gender-sensitive language decision are widespread. They rely on arguments stemming from opposition to so-called "gender theory". Discourses related to advocacy of proposal are largely absent. Our findings show that the right-wing networks, including anti-gender actors, have successfully instrumentalized the Slovenian Twitter debate, while the progressive left-wing network is absent from the discussion. The main contribution of our study is to show that the anti-gender movement has changed the structure of the public debate on gender issues in such a way that any gender debate in the online environment is significantly shaped by the opposing "gender theory".

Romain Biesemans (Université Libre de Bruxelles/Cevipol):
Anti-genderism in Spanish politics: a comparative analysis of VOX and Partido Popular

The goal of the paper I would like to submit deals with the anti-genderism in Spanish politics. More specifically, the paper aims to analyze and compare the Conservative party Partido Popular (PP) and the radical right party VOX. One significant trait of discourse used in radical right parties and more broadly in conservative and anti-gender organizations is the anti-genderism or gender ideology discourse. Antigenderism refers to the (but not only) mobilization against gender and sexual equality that uses gender ideology discourse to attack and accuse social movements (feminists, LGBTQIA+, queers,..) of reshaping the heteronormative society for their own and non-

legitime interests (Kuhar and Paternotte, 2020; Cabezas, 2022). Mayer and Sauer (2017) state that gender ideology should not be defined; its users mobilize it as a vague empty signifier pushing the "us" versus "them" antagonism. The fluidity of the anti-gender ideology discourse facilitates the alliance of several actors including radical right parties (Ajanovic et. al, 2018). Through a victimization posture and conspiration, gender mainstreaming is perceived by anti-gender actors as imposed by the elite and has a goal to destruct the traditional gender role (Kuhar and Paternotte, 2020; Mayer and Sauer, 2017). The two parties analyzed in this paper share common roots. In fact, VOX was born from a scission from the Partido Popular (PP) and marked the end of Spanish exceptionalism (Rama et al., 2021; Alonso and Kaltwasser, 2015). The few researches made on VOX illustrate the importance that gender played in the establishment of their identity through masculinists, antifeminists, anti LGBTIQIA+ organizations and anti-gender positions (Cabezas, 2022; Bernardez-Rodal et al, 2020; Turnbull-Dugarte, 2019). Before the emergence of VOX in the Spanish political system, PP was the most active party in the opposition of gender policies (Alonso and Lombardo, 2018; Paternotte et al., 2016). In the frame of the comparison of VOX and PP anti-gender discourse, we will analyze the intervention of both parties MEPs in the Spanish Congress during the 2020-2023 legislature. More specifically, we will focus the research on the Equality Commission and on the plenary session. We will conduct our analyze through a content analysis and a discourse analysis in a comparative perspective.

SESSION 2

Ivana Radačić, Marija Antić (University of Zagreb):
Diversity of experiences of persons selling sexual services: policy implications

Sex work is a complex and multidimensional phenomenon, around which there is a lot of controversy. Ideological stances underpin research and policy making, resulting in the discourses of either violence or work, victims or agents, client criminalisation v. legalisation (or full decriminalisation). However, recent empirical research on sex work undermines dichotomous thinking, calling for the integrative policy approach (Östergren, 2017).Our qualitative research with 20 sex workers (16 women and four men) from Zagreb, Split and Rijeka also shows the non-feasibility of the dichotomous paradigm. In our sample people had very different motivations and

entry paths, ranging from financing the drug habit, to earning money, and having fun, as well as different perceptions of what they do: from career choice, to hobby, to necessity. This influenced their experiences in sex work, including the level of control they exercised and the strategies they used to protect themselves. In this paper, we will discuss differences and commonalities in the experiences of people doing survival sex (10 of the sample) and those doing sex work as a profession (also 10), assessing the policy implications of the diversity of the experiences and needs of persons selling sexual services.

Anasatsia Diatlova (University of Helsinki):
Money, identity and desire: men and gender nonconforming people selling sex

The paper broadens our understanding of the relationship between gender, sexuality and money by examining the experience of cis and trans men and gender nonconforming people who sell sexual services. While the multifaceted aspects of women's engagement in commercial sex attract extensive academic interest, men and gender nonconforming people who sell sexual services receive less attention. The study offers an innovative approach to gender power relations in sex work by shedding light on the various intersections of gender presentation, sexual identity, migration status, and access to alternative forms of work that organize the experience of selling sex. Based on semi-structured interviews with Finnish and non-Finnish men and gender nonconforming people in Finland, it explores the ways in which men and gender nonconforming people construct their identities in relation to their engagement in commercial sex in the context of the Nordic discourses of gender equality. It suggests a nuanced understanding of commercial sex that is not limited to the hetero/homo binary and does not exclude the possibility of mercantile interest in desire. It explores the complexities, fluidities, and permeability of sexual identity and an interrelatedness of finances and intimacy, as well as self-interest and desire.

Marco Bacio, Cirus Rinaldi (University of Palermo):

The "homosexualisation" of sexwork. Male-to-male internet escorting in Italy and Sweden

The act of selling sex or, more broadly, sexual services, has always been part of our history. The first historical records come from Ancient Greece and the Roman Empire (Cantarella, 2016; 2015a; 2015b). In some of these records, even the presence of young men and men in the act of selling sex is acknowledged (Friedman, 2014). But most of the attention of both society and researchers has always been on women as sellers and on men as buyers. According to Davies and Feldman (1997), studies on male sex workers are marginalised because they deal with two peripherical academic interests, prostitution and homosexuality. The "problems" of studying men that sell sex are both to challenge the gender inequality of sex work and to embarrass the revolution of gay sex inside the gay community.In this contribution, we investigate the behaviour of male sex workers coming from a sample of 45 men we interviewed in two European countries, namely Italy and Sweden. Indeed, the research is focalised on men that sell sex to other men in two major cities of the Western world, Milan in Italy and Stockholm in Sweden, and that use the internet as a tool to advertise their services and meet clients. Inside this particular framework, it is of interest the position of Bernstein (2007) about the impact that new technologies had on sex work. There are two major developments: the first is related to how sex work is performed (e.g., the possibility of opening a profile on a website avoiding street sex working to find clients or the possibility of never meeting a client in person, offering exclusively digital services, like "camgirl/camboy") and the second is related to the fact that the internet changed the structure of who is available to sell sex. Bernstein (2007) called sex work a profession with "new respectability", highlighting the strong presence of middle-class professionals. Therefore, it is particularly the middle-class sex workers, both women and men, with high educational credentials, in the post-industrial urban space of the West that are more likely to engage in real emotions and pleasure with their clients. Men with high educational credentials, as found in this sample, decided to sell sex and sexual services instead of trying to find a "standard" job in the labour market. The sex workers we met consider sex work an important part of their life for both economic and non-economic reasons. Therefore, with this contribution, we want to highlight some important aspects of male sex workers in the 21st Century.

SESSION 3

Martina Molinari (Università degli Studi di Genova):

Sex assignment at birth in Europe: issues and new perspectives

This paper stems from my doctoral research exploring the complex relationship between intersex people and the law. Although intersex instances are receiving increasing attention at the international and European level (e.g. Resolution 2191 of the Parliamentary Assembly of the Council of Europe and Resolution 2019 of the European Parliament), there is a lack of an adequate legal framework – international, European, and national – that recognises and protects intersex people. In attempting to untangle the knot of this complex relationship, one of the first issues to be addressed is undoubtedly the question of sex/gender assignment at birth. This practice is widespread throughout Europe, even though there are no international constraints to which States must adhere. In most European states, sex/gender assignment is binary, done by a simple visual examination, and the resulting sex/gender registration is to be done within a short time after birth. This procedure, which is even more harmful for intersex babies – on whom genital mutilation is performed to 'normalise' their sex characteristics – is in fact harmful and problematic for society as a whole. Indeed, it presupposes that the sex assigned at birth is the same as the person's gender identity, and is highly likely to be harmful to trans people as well, especially in countries where legal gender recognition is lengthy and costly (e.g. Italy). Given the scenario described above, this work attempts to outline the main issues related to sex/gender assignment at birth, it presents *"best practices"* currently adopted by some European countries, and it tries to imagine the consequences of eliminating sex/gender as a public element of one's identity, as is already done with other data – e.g., sexual orientation or religion – which are now considered sensitive data. Methodologically, the research draws on a feminist perspective that aims to privilege the principle of self-determination and to consider both sex and gender as a spectrum rather than a binary concept - the latter being a concept that is still very strong in law and legal studies.

Pedro Alexandre Costa (William James Center for Research – Ispa, Instituto Universitário):
Examining the effects of conversion practices in Portugal

Conversion "therapy" is defined as a set of practices that aim to change one's sexual orientation to heterosexual or gender identity to cisgender, based on the assumption that non-heterosexual and non-cisgender identities are mental disorders. The practices have been shown to not only be ineffective and unethical but also harmful for those exposed, and thus raise important human rights concerns. Several countries have already legislated or are in the process of legislating to criminalize these practices, namely, Malta, France, Canada, or the US, but scientific studies that characterize this phenomenon are still scare. The purpose of this study was to examine the phenomenon of conversion practices in Portugal. A non-probabilistic purposive sample of 424 LGBT+ people was recruited and completed an online mixed-methods survey; 22% reported being exposed to these practices in a medical or religious-based context, and 5% of these in a mental health context. Some participants also mentioned being pressured to hide their sexual or gender identity by their parents but also in school. The younger participant submitted to such practices was 12, but most were between 14 and 19 years. Their subjective experiences were also collected through open-ended questions. Participants who were subject to conversion practices reported clinically-significant psychological suffering and a high incidence of self-harm behaviors and suicidal ideation. The UN Human Rights Commission call for studies that inform global policies aimed at criminalizing these practices, and this study also highlights the need to develop empirically-informed mechanisms to rehabilitate victimized people by this form of violence against LGBT+ people.

Lara Bochmann (University of Edinburgh):
Embodying the trans-ing body: materiality in gender transitions

Gender transitions are framed by political, medical, legal and related discourses, creating social pressure for trans people to conform to public notions of trans-ness and transition. Against linear, medicalised narratives, trans theorists have conceptualised transitioning as an experience of "betweennesses and genderednesses" in their multiplicity and as a moving "between bodies", as

well as remaining "in-between" (Nordmarken 2014:39), offering fertile ground for reimagining trans-ness without assuming linearity, coherence, stable gender identities or which practices constitute a transition. Here transitions are understood as complex movements away from the gender assigned at birth. Such movements within gender can shift one's sense of self and are understood as constitutive forces of embodiment and feeling both within and about one's body. While many aspects of transition have been well researched and analysed by trans scholars, the role of materiality in transition has received less attention. The theoretical focus of this research lies in gaining a deeper understanding of the material-discursive and corporeal-sensory experience of transitioning and trans embodiments within a new materialist, non-representational framework. This gives rise to questions such as how transitions can be understood in their affective and material-discursive dimensions; and which boundaries are drawn between trans and non-trans embodiment as well as the practices establishing boundary-making in transitioning processes. Utilising non-representational ethnography and creative methods such as collaging and graphic and photo eliciation, the project draws on in-depth interviews with trans people as well as collaborative workshops to approach embodiment and becoming trans as a complex, relational process that transcends the individual subjectivity and body.

SESSION 4

Thematic panel: From tangled sheets to clear narratives: How sexuality studies is reshaping historical and literary research in Slovenian academia

The presentations in this panel will demonstrate how themes related to sexuality when explored within literary and historical scholarship, offer new insights and different perspectives on phenomena that have been more or less neglected in Slovenian scholarship. Despite the fact that the study of how literature interrogates, reflects, and shapes cultural attitudes toward sexuality has been central to sexuality studies in literary history, it hasn't been analysed from a critical point of view of sexuality studies. Furthermore, the historical constructions of sexual identities, practices, and laws, as well as how they are influenced by power, politics, and culture are explored by sexuality studies in history which examine the historical development and continuing influence of sexual norms, codes, and attitudes on the development of contemporary civilizations. In general,

sexuality studies in both literary history and historical studies offer important insights into the ways in which sexuality has been and continues to be a fundamental part of human life. By focusing on three phenomena associated with sexuality: illegitimate motherhood, (self-)censorship of female desire, and sublimation of male sexual desire in art, the speakers on the proposed panel will argue that the inclusion of sexuality studies in Slovenian historical and literary studies provides a platform for complex approaches to phenomena that have been underrepresented in these disciplines.

Irena Selišnik, Ana Cergol Paradiž (University of Ljubljana):
Between Desire and Prohibition: Illegitimate Motherhood in Slovenia (1850-1941)

The paper by dr. Irena Selišnik and dr. Ana Cergol Paradiž, "Between Desire and Prohibition: Illegitimate Motherhood in Slovenia (1850-1941)," explores the possibilities of addressing certain aspects of sexuality within the framework of historical scholarship. The paper will look at the discourse on "illegitimacy" in Slovenia. It will examine how social reformers (especially activists of the women's movement) interpreted the motives behind it. At the same time, the professional discourse will be compared with the life stories of women who reflected on these issues, assuming that sexual desire played an extremely important role in this context, moving along a broad spectrum between motherhood and sexuality. This article focuses on the second half of the 19th century and the first half of the 20th century, exploring the following questions: Was illegitimate motherhood understood only as a consequence of unfavourable social conditions or/and male sexual desire and deceit, or, on the contrary, in some cases also as a consequence of conscious female choices? In what historical period did women's movement activists begin to associate illegitimate motherhood with the idea of female sexual desire? Did they also envisage the possibility that women might consciously choose to become single parents in advance (cf. Pavle Hočevar)? The speakers will look for answers to these questions by analysing public discourse and autobiographical material (ego-documents).

Katja Mihurko Poniž (University of Nova Gorica):
The representations of female sexual desire in the works of Zofka Kveder (1878-1926)

The paper by dr. Katja Mihurko Poniž "The representations of female sexual desire in the works of Zofka Kveder (1878-1926)" will examine writer's letters to discover the ways in which she depicts her own sexual experiences, including orgasm. Mihurko Poniž will also look for representations of sexual desire in Kveder's literary texts written in Slovenian, German, Czech and Croatian language. The latter show that Kveder was obviously not as open and direct when writing literature. Through the analysis of letters to her friends and journal editors, Kveder's struggles against the censorship of her texts by editors will be presented. These findings will be embedded in the broader historical context of bourgeois double standards and their consequences not only for women in general but for women writers in particular. The issue of (self-)censorship will be touched upon and discussed in the context of Kveder's work. Being in a special position of an author between cultures, Kveder was allowed a certain freedom in the representation of female sexual desire, which would probably not have been possible if she had been perceived only as a Slovenian writer. Therefore, the paper will explore the intersection of nationality, literature, and sexuality in the case of Zofka Kveder's works and ego-documents.

Darko Ilin (University of Nova Gorica):
Conceiving literary sexualities: the imagination of Ivan Cankar's sexuality in the works of Lojze Kraigher

Finally, Darko Ilin will examine the sexuality discourse within the texts of literary history and artistic biography in his paper "Conceiving literary sexualities: the imagination of Ivan Cankar's sexuality in the works of Lojze Kraigher". This paper examines the discourse of masculinity and sexuality in relation to Ivan Cankar in the artistic biography/biographical study of Cankar written by Lojze Kraigher. Based on Kraigher's biographical account of the author's life and work, the study analyses how the discourse of sexuality helped shape the understanding of Ivan Cankar as a canonical figure in the Slovenian literary system. Through close readings of key passages and their analysis, it examines how Cankar's biography imagines masculinity and sexuality and how these

imaginaries reflect broader cultural and historical contexts. By constructing the contrast between the writer's irresistible artistic power and weak sexual capacity, Lojze Kraigher establishes the premise of Cankar's sublimation of sexual desire in art. The essay demonstrates that Cankar's sexuality was often the focus of critical and biographical discourse. By examining these issues in the context of literary-artistic biography, this paper contributes to a more nuanced understanding of the complexity of sexuality discourse and its impact on literary history.

SESSION 5

Gustavo Borges Mariano (University of Coimbra):

Where is the sex(ual(ity)) of Citizenship Education? The discursive limits of translating Sexuality Education policies in Portugal

Portugal has had political changes in Sexuality Education in the past two decades: the Sexuality Education Law (2009); and the National Strategy for Citizenship Education (2017) included Gender Equality and Health in its main domains, and Sexuality in its secondary domains. Literature review and research on the implementation of Sexuality Education shows that it has not been fully implemented. As Citizenship Education explicitly points Gender Equality and Sexuality in Portugal, I examine what are the discursive limits of the sexual education politics and I ask: where is sexuality in citizenship education? I analyze discursive effects within national and international frameworks and guidelines, four interviews with decisionmakers who have collaborated for Citizenship Education in Portugal, a governmental Citizenship Education website, and fieldnotes from non-participatory observations of six governmental events and from my Sexuality Education activities at schools. The construction of citizenship has been moralized and depoliticized, because racism is not explicitly tackled and it is replaced by abstract 'intercultural' solutions. This adds to the grounding values around human rights and respect, which uphold tolerance as a technique of governmentality. Thus, Sexuality Education is drowned in this grammar of 'respect' and 'diversity', without recognition of historical disadvantages and their necessary reparation. The documents maintain the figure of the 'innocent' child, who lacks earthly experiences. Queerness (curiosity, pleasure, and uneasiness) and racism are implicit disturbances within policies, whereas students have asked me and talked about trans* identities, bodily

pleasures, and intersex struggles. Thus, Citizenship Education disembodies the projected student by formally equalizing youth, administrating integration/assimilation of black, Roma and queer inequalities, and by proposing a narrow perspective on sexuality. The current Sexuality Education policies in Portugal have room for different translations at schools, but Citizenship Education produces a democratic rational mind without a sexual body, which limits a queer anti-racist reparatory education.

Jordan Scott McLellan (University of Cambridge):

The politics of representation: Constructions of childhood in UK policy through the discourse of sex, sexuality, and gender identity

In the UK, sex, sexuality and gender identity are being positioned as dangerous forms of knowledge and are being consistently regulated through legislation. This is exemplified by protective precautions put in place when introducing LGBTQ+ content into the Relationship and Sex Education Statutory Guidance (2019). The extent to which people are being positioned as dangerous is also a concern, which is alluded to by the UK Government's decision to "veto" Gender Recognition Reform (Scotland) Bill (2022). Legislation restricting knowledge surrounding the LGBTQ+ community and restricting the lives and actions of LGBTQ+ people, positions LGBTQ+ people as an entity considered as 'dangerous' by the state. Constructions of children as innocent, and non-agentic are at the centre of policies intended to protect society from sexuality- and gender-based knowledge. This paper aims to understand the ways in which UK policy documents construct sex, sexuality and gender as dangerous as well as the constructions of childhood and protectivity. I will draw on Britzman's (2003) concept of 'difficult knowledge', and Sara Ahmed's (2000, 2017, 2021) exploration of the construct of 'danger'. Particularly highlighting that the aim of 'protecting children', further shifts sex, sexuality and gender identity from 'difficult' to 'dangerous'. I take a feminist post-structural approach that evaluates the constructions of childhood, sex, sexuality and gender. My research explores what is considered appropriate and inappropriate to discuss with children, how is that decided and who decides it. Although there is a critique of protectivity entangled throughout this project, the project itself is

concerned with protectivity, particularly concerning the dangers of silencing children, of silencing the queer community, and of restricting knowledge.

Shari K. Derksen (California Institute of Integral Studies):

The invisible sexual majority: The rights of the child in sexual citizenship and critical sexuality studies

Historically, children have not been acknowledged as sexual citizens in their own right but are regulated in regard to access to sexual information via tropes of innocence and assumptions of being sexually powerless and never-consenting, despite normative (not associated with abuse) sexual contact and sharing of sexual knowledge between peers that is already occurring ages 6-12 when secrecy prevails, calling for a more complex and nuanced definition of consent. Abstinence-based sexual health education in Canada, the U.S., and other Western countries, alongside resistance to early childhood comprehensive sexual health education, fails to acknowledge and address young children's curiosity about their own body, the bodies of others, genital pleasure, and feelings of attraction. Based on Fahs & McClelland's (2016) argument for critical sexuality studies, this paper outlines justification for acknowledging children as sexual citizens and including them in critical sexuality studies via the three central characteristics that they propose: 1) conceptual analysis, with particular attention to the terms *attraction, sexually active, consent, agency, embodiment* and *sexual subjectivity*; 2) attention to the material qualities of abject bodies, particularly bodies that are ignored, overlooked, or pushed out of bounds (i.e. children); and 3) heteronormativity and heterosexual privilege. Children's sexuality is a site where sex and power collide at the intersection of age and gender, with varying impacts for boys and girls during formative years in sexual development due to the lack of caring and responsible sexual information from an early age.

SESSION 6

Thematic panel: Making room makes all the difference – intersections of sexual, gender and age diversity in the context of Southern Europe

Focused on LGBTQI+ people in Southern Europe, this panel addresses issues of memory and the costs of not remembering from the point of view of those who are left out from dominant arenas of life, albeit activism, health, sports or academia. The panel is organized within the research projects REMEMBER, funded by the Foundation for Science and Technology, and TRACE, funded by the European Research Council, both ongoing at the Center for Social Studies of the University of Coimbra (CES-UC).

Mara Pieri (University of Coimbra):

Hic sunt Chroniqueers: queering time, ageing and vulnerability

Since Freeman elaborated the concept of "chrononormativity" (2011), queer theory has produced a lively corpus of reflections on how LGBTQ+ people challenge normative experiences of time and offer new perspectives on ageing, vulnerability, and success. Joining this perspective with contributions from critical disability studies, I analyse the experiences of young LGBTQ+ people with chronic illness collected in a qualitative study of 24 interviews. I suggest that their experiences prefigure a political subject, the Chroniqueers, that offers instruments to reimagine politics of time, interpretation of success and failure, and the queer orientation to our bodies through time.

Ana Lúcia Santos (University of Coimbra):

Gender verification in Women's Athletics: A historical review and contemporary implications

In the 1930s, a series of checks on sexual characteristics began to be applied to women's athletics competitions within the modern Olympic Games, in search of what was designated as "gender

fraud". At a time when concepts such as transgenderism or intersexuality were not yet consolidated, the search for the "true sex" of athletes, which was done to detect "men disguised as women", also affected women with any perceived variation in primary or secondary sexual characteristics. Although these practices began almost 100 years ago, they persist today and are becoming increasingly bold, with modern technological devices that go beyond observation and enflesh in their bodies, in the search for "normalization". With the aim of rescuing the memory of a time when women who did not correspond to prevailing sex standards were summarily expelled from sports competitions, this presentation will focus on verification tests initiated 100 years ago and perpetuated to this day, culminating in the latest version of the World Athletics regulations. This historical recovery allows us to understand the current status quo of the regulation of sexual characteristics not only of cisgender intersex women but also of transgender women. Despite scientific and social advances, we are witnessing a regression in inclusion under the guise of a fair play ethic that only caters to certain bodies (cisgender, non-intersex, white), and a regression in our understanding of biological conceptions of sex.

Joana Brilhante (University of Coimbra):

Insular queers: age and geographical isolation as significant categories to consider while reflecting on LGBTQ people's visibility

Factors such as space and age have been considered in fields such as geographies of sexualities and age/ageing studies, respectively, as important factors in analysing queer people's experiences. This qualitative, multimethod research uses a case study - the archipelago of the Azores, Portugal - to reflect on the intersections between geographical isolation, age and queer people's public visibility. The results highlight a metronormative and dichotomous idea of "living outside the islands" and "freedom for LGBTQ people". Although being ubiquitous amongst the 25 semi-structured interviews conducted, this perception is only present when people are speaking about other people. When reflecting about their own experiences, this metronormativity seems to fade away, especially as participants grow older. Overall, this study illuminates the importance to complement LGBTQ scholarship, which has been predominantly focused on large and metropolitan spaces, by exploring the richness of experiences among peripheral queer individuals.

Insular contexts offer a unique, partially closed environment that provide fertile ground for informing theory and practice advancing towards the respect for queer people's human rights.

Ana Cristina Santos (University of Coimbra):

Making room for older queers – Intimate citizenship in times of cis-heteronormative ageism

In recent years, aging has been a priority area in government and research agendas. However, sexual and gender diversity remains a taboo topic when considering aging initiatives and policies in the Portuguese context. This absence or limitations of policies and activism suitable for LGBTQ+ elderly people contributes, directly and indirectly, to the perpetuation of an ageist prejudice, whose consequences are aggravated when experiences challenge the dominant cis-heteronormativity. Considering the intersection between Gender/LGBTQ+ Studies and Studies on Age, Aging and Life Path, this paper focuses on past memories and the daily management of intimate life in the present of LGBTQ+ people over 60 years old in the Portuguese context. The data analyzed derive from the research projects REMEMBER, funded by the Foundation for Science and Technology, and TRACE, funded by the European Research Council, both ongoing at the Center for Social Studies of the University of Coimbra (CES-UC). Drawing on biographical interviews carried out using the BNIM method, the preliminary findings demonstrate needs of this population, but also strategies of resistance. This topic is particularly timely in a rapidly changing Europe that faces the expansion of the extreme right along with anti-gender populist trends. The embedded memories and current experiences of the senior LGBTQ+ population inform sociological knowledge and, as such, are a fundamental resource for new recommendations regarding policies on diversity, sexuality and aging.

SESSION 7

Leja Markelj, Majda Hrženjak (Peace Institute – Institute for Contemporary Social and Political Studies, Slovenia):

Affective turn: processes of intimization and emotionalization of sex work

Love, intimacy and sexuality are primarily thought of as features belonging to the private sphere. However, late capitalist configurations of intimacy, reflected in global economic transformations have altered the ways we understand intimacy. The increasing commodification and commercialization of intimacy has led to a pervasive blurring of the boundaries between intimacy and economy and the expansion of a growing industry of intimate labour, including sex work. Within an emergent post-industrial paradigm of sexual commerce, what is being sold is authentic physical and emotional connection in terms of intimacy, emotion, love and compassion, and a variety of sexual activities (hugging, touching, kissing, caressing, etc.). Scholarship on intimate and emotional labour in sex work shows the growing importance of a variety of services that mimic non-commodified intimate relationships, seek to create an experience of authentic intimacy and introduce elements typical of romantic discourse. These trends are most explicitly represented by the "girlfriend experience" (GFE), a service that deliberately markets the illusion of an authentic intimate relationship within the context of a sexual service. This paper reflects on the processes of intimization and emotionalization of sex work in the context of the "affective turn" that characterizes labour in contemporary societies. The broadest question this study seeks to answer is how immaterial forms of labour, particularly intimate and emotional labour, have restructured the sex industry in Slovenia by closely examining GFE as a paradigmatic example of affective labour. Furthermore, it is argued that contemporary transformations of intimacy and labour markets have shifted the boundaries of intimacy by normalising and generalising the emotionalization and intimization of sexual services beyond GFE. Using a mixed-methods approach, the study draws on findings from research conducted as part of the "Occupational risks in sex work at the intersections of policy framework and social stigma (ORIS)" project, including an online survey, focus groups with sex workers, and netnography aimed at examining a web forum for clients of sex workers.

Živa Gornik (University of Ljubljana):
Digitalization of sex industry, student sex work and OnlyFans

Digitalization is transforming the landscape of the sex industry, just as it is changing other fields. Sex work is one area that is particularly affected, as new working practices emerge in response to the use of specialized communication technologies and web platforms by sex workers and their clients. However, the impact of digitalization is not limited to sex work alone; it extends to human sexuality more broadly, with the emergence of new specialized apps and platforms in the sex tech industry. One such platform that has garnered significant attention in recent times is OnlyFans. Initially known for its loose rules allowing sexually explicit content, the platform has become a medium for sex workers during the pandemic, providing them with a more or less safe space to express themselves sexually, continue working within the industry, and make money. Furthermore, it has also become increasingly popular among students looking for financial solutions. To understand the phenomenon of student sex work on OnlyFans, a study was conducted among the student population at the University of Ljubljana Faculty of Arts in 2022. Ethnographic research was undertaken, and 26 female students who make their monthly earnings through sexual or sexually explicit content on the OnlyFans platform were interviewed. The study revealed that in the context of liberalization and increasing media exposure to sexual and pornographic content, the student population is more readily entering sex work. Respondents viewed it as a solution to their financial problems, although some were resigned to the fact that their earnings did not necessarily reflect the work they did. Throughout the interviews, we observed two bigger patterns. The longer the respondents are on OnlyFans, the more money they make, and the more unique content they have, the more desirable their profile is. To be successful on OnlyFans, you need to have other social networks through which you can invite followers.

Isabel Crowhurst (University of Essex):
Sex work and gendered taxation imaginaries

In this paper I explore blog posts and discussion pieces on the taxation of prostitution in Italy, posted on legal and fiscal professionals' websites and specialized online zines. I argue that these

expert commentaries contribute to the construction of taxation imaginaries that discredit sex workers through well-established stigmatizing gendered tropes, they trivialize the predicaments that sex workers face as taxpayers, and ignore or dismiss systemic ambiguities and discriminations that penalize sex workers as political subjects. Old prejudices against sex workers are thus reinforced and new ones constituted through these taxation imaginaries, while the social inequality and marginalization experienced by sex workers is concurrently obscured and legitimated. By looking at the role that fiscal discourses play in shaping the political subjectivity of sex workers this paper contributes to the under-researched study of sex work and taxation. It also expands critical taxation and sexuality scholarships more broadly by providing further evidence of how taxation is "not simply about the fiscal" (Willmott 2022: 10) but serves as an instrument through which societal exclusions are mobilized around gender and sexual identities.

Agata Dziuban (Jagiellonian University, Krakow):
Navigating sex work crimscape in contemporary Poland

Contemporary landscape sex work criminalisation in Poland, as in many other counties across the region, emerges as a complex entanglement of sex work-specific policies, labour, fiscal law and social welfare laws, migration and anti-trafficking regulations, all of which work together to shape the working conditions and lived realities of sex workers. Building on the work of Appadurai and Michell, I analytically grasp this complex entanglement with the notion of sex work 'crimscape.' The concept of sex work crimscape refers here to historically situated and context specific assemblage of legal regulations and cultural norms, institutions and practices that produce material conditions and structures of possibility for those performing sexual labour in Poland. Informed by my ethnographic research on sex work policies and in-depth interviews with both national and migrant sex workers, I will show how contemporary sex work crimscape in Poland impacts sex workers and constitutes sex worker community as heterogeneous subjects of il-/legality with varying access to social justice, rights, different labour markets, safety, and recognition. Furthermore, while conceptualising crimscapes as lived and acted upon dynamic sites of interaction, I will ask about the practices of negotiating, adjusting, circumventing or avoiding criminalisation emerging in my research context. To do that I will draw on the anthropological

concept of 'social navigation,' introduced by Vigh to problematise individual agency and practices in the context of social change, turbulence and instability. Through this lens, I will ask how sex workers in Poland navigate their social and legal positionalities and work environments, negotiate their relations with law enforcement agents and other actors in the field, and make claims for rights, justice and entitlements.

SESSION 8

Lee Gregory (University of Nottingham), Eleanor Formby (Sheffield Hallam University), Peter Matthews (University of Stirling):

Denied identities and financial precarity: insights from the LGBT+ assets and welfare in the UK study

Drawing on the argument by Gregory and Matthews (2022) that Social Policy has largely neglected research into LGBTQ+ citizens, this paper briefly outlines their notion of "cishet-izenship" as a frame for analysing welfare interventions. It moves on to explore data gathered by a Nuffield Foundation funded project examining the experiences of LGBTQ+ people in relation to their social security claims. The analysis brings to light how LGBTQ+ people experience frontline bureaucratic encounters with the welfare state, and in increasingly punitive systems, how they navigate living in extreme income poverty with the ever-present threat of sanction. The analysis draws upon evidence from interviews with 100 LGBT+ people who had claimed welfare benefits across the Great Britain. It considers, first, how LGBTQ+ people often do not "fit" into a bureaucracy designed around an assumed heterosexual, cisgender person, often with a family; and sometimes experience direct homo-, bi- and transphobia. Consideration is then given to how the experience of poverty, precarity and social exclusion of living on social security in Great Britain intersects with sexual and gender identity. Conclusions drawn from the data are related back to the cishet-izenship framework to illustrate how assumed cis-normative and heteronormative assumptions about citizens disadvantage LGBTQ+ welfare claimants.

Yerong Zhao (Tohoku University):

The relationship between discrimination toward LGB in Japanese corporation and their willingness to continue working

According to dentsu survey, the proportion of LGBT in Japan is 8.9% in 2021. Although since 2015, the same-sex partner registration has begun in Shibuya ward in Tokyo, the same-sex marriage has not been accepted by Japanese law((Tang, Khor, Chen 2020). In the workplace, whether LGB face discrimination, if they do face discrimination, which specific type of discrimination has a negative effect on their willingness to work, which specific LGBT-friendly policy could elevate the willingness to work under discrimination, also whether coming out in the workplace has a positive effect on their willingness to work has not been examined. Therefore, in this paper conducted a study on the impact of discrimination on the work culture of Japanese companies towards LGB individuals and analyzed whether LGBT friendly policies can reduce discrimination. This paper analyzed data from the 2018 Niji VOICE survey to identify specific types of discrimination that affect the work willingness of LGB individuals in Japanese companies by the method of generalized logistic regression. The results identified that discrimination related to gender stereotypes, speculations about sexual orientation, and spreading rumors about sexual orientation negatively impact LGB individuals' willingness to work in the company. This study investigated the effectiveness of LGBT-friendly policies in mitigating discrimination and found that policies related to LGBT knowledge and training have a positive impact on work willingness. The results show that studied and found positive impacts of the "coming out" action to supervisors on work willingness due to a more supportive work environment. This paper has a significant effect on policy-makers, and with the analysis result, hope that this paper could improve the work environment toward LGB in Japan.

Mona Motakef (TU Dortmund), Julia Teschlade (Humboldt-Universität zu Berlin), Christine Wimbauer (Humboldt-Universität zu Berlin):

Feeling pressure to succeed. Discrimination and normalization for LGBTIQ*-families in Germany

Over the last 20 years, LGBTQ+-families have become more visible, in politics, law, and social science research and everyday life (Peukert et al. 2020). Furthermore, conceptions of what constitutes *the* family have pluralized and legal recognition of same-sex relationships and families has increased in many democratic countries. In Germany, same-sex marriage is legally recognized since 2017. However, legal barriers for LGBTQ* and multi-parent families still exist (Teschlade et al. 2020). Starting from these developments and observations, this presentation draws from qualitative interview data conducted as a part of the DFG research project "Ambivalent Recognition Order? Doing Reproduction and Doing Family beyond the 'Nuclear Family'" (MO 3194/2-1, PE 2612/2-1, WI 2142/7-1, led by Almut Peukert, Christine Wimbauer and Mona Motakef, research assistant Julia Teschlade and Leoni Linek). In the presentation, we focuses discriminations and day-to-day practices of normalization ("doing normality") of LGBTIQ-families. Differing analytically between normalization as a discursive practice and normalization as proactive interventions to prevent anticipated exclusion and violence, we argue, that normalization practices of LGBTIQ*-families are arduous efforts within heteronormative societies. The work of demonstrating one's family relationship as genuine is more complex and requires more "work" on the part of the LGBTQ+ parents. The need to *display* family is significantly increased for the families we interviewed. The narrative of "feeling pressure to succeed" is a powerful summary of what many LGBTQ+ families experience in their everyday life. By highlighting "work" which is usually not recognizes as work as such, we want to make a contribute to the debate of discrimination of LGBTQ+ families in Germany. While LGBTIQ*-families display their normality, family norms are widened – not only by overt political struggles, but by everyday sub-political practices. We sum up, how empirical insights of sexuality studies can contribute to our understanding of family and parenting.

Giuseppe Masullo, Marianna Coppola (University of Salerno):

Transgender couples' lives: between specificity, the need for normalisation and new forms of social discrimination

The essay aims to explore how affectivity and self-determination are now fundamental in the choice of starting a family. It dwells on their importance for transgender people, who build stable relationships as a necessity arising from the intersection of both affective and sexual requirements, and the need for protection from the exclusion and discrimination they suffered in both heterosexual and homosexual environments. In recent years, the issue of transgender families has been gaining increasing interest and consideration in both clinical practice and research. The focus on the family environment is mainly for young transgender people, while it is often lacking on transgender adults. In clinical practice, for example, the focus of many clinicians in transgender health care is on helping the T patient, often ignoring the involvement of the family (including their family of choice) and the social network. Affective ties and social reinforcement can contribute to experiencing the congruity between the physical body and body image (gender integration) and thus help consolidate the chosen gender identity. The attitude and understanding of others play a crucial role in gender identity integration and thus on the well-being of the T-person. Conversely, lack of social support sensibly worsens vulnerability (Fraser 2009). This research aimed to describe, analyse, and understand the psychological, emotional, relational, and imaginary aspects of transgender people, and the processes that led them to form a couple with another transgender or cisgender person. Our sample consisted of both binary and non-binary people, all in stable relationships, aged between 25 and 45 years old, living in different Italian regions. They either belonged to one of the main Facebook groups on transgender issues in Italy or were users of one of the reference centres for gender transition in Italy, namely the SAIFIP centre in Rome . The results highlighted that the couples we examined express a strong need for "normalisation". Their elaboration of the transgender identity is in some ways still influenced by the stigmatised conceptions of transgenderism and transsexuality that circulate in a society still rife with homophobic and trans-exclusionary instances. In more than one story, the family model pursued is the ideal traditional, heterosexual family. For some, the transgender condition is a central aspect of the couple, brought into play within the wider relationships, often also a source of pride (evident in the participation in LGBTQ+ movements). For others, it seems to be a mere

stage on the way to "normality", lived in the secrecy of the couple, in some cases even denied. Several stories recount the opposite course: expressing the gender identity in transition especially in the first stages of the process, to then actively strive for it to go unnoticed, almost turning it into a kind of taboo, when the transition is concluded or when a satisfactory "passing for normal" is achieved. The desire to omit this part of oneself becomes more acute in the world of work, an environment in which the people we interviewed experienced more strongly discrimination and trans-exclusion.

SESSION 9

Nina Perger (University of Ljubljana), Senja Pollak (Institute Jožef Stefan):

Anti-gender politics, the 'deep state' and the 'march of a homosexual lobby': Viewpoint detection on LGBTIQ+ media reporting on the use case on the word deep

In the paper, we analyse how Slovenian media cover LGBTIQ+ related issues in order to identify and examine qualitative differences in their approach to LGBTIQ+ topics. The corpus consisting of 3,815 articles published between 2014 and 2020 that contain reference to LGBTIQ+ issues was divided into two media groups according to their orientation to the issues produced as socially divisive, the first labelled conservative, and the other neutral/progressive. To identify differences between the two groups, we employ advanced deep neural network based natural language processing techniques. More specifically, we use contextual embeddings and compare the distributions of words' semantic clusters between the two subcorpora. This technique allows us to identify the words whose usage differs the most between the two media groups. Additionally, a thematic analysis was conducted to gain deeper insights. We focus on the analysis of the use case of the word 'deep' – the word whose use differs the most between the two groups according to the automated analysis. The results show that the main difference is that the conservative media group predominantly uses the word 'deep' in the context of the construct of the 'deep state', while the neutral/progressive media group uses the word 'deep' in a semantically conventional and socio-politically neutral way. The 'deep state' was used primarily in the conservative media group, where it was associated with various elements of the deep state and its functioning (e.g., censorship,

government takeover). By associating the idea of the 'deep state' with the LGBTIQ+ community, anti-gender politics again additional forcefulness by establishing the LGBTIQ+ community not only as a 'homosexual lobby' that successfully marches through key institutions (e.g., government and courts), but also by embedding the idea of the homosexual lobby within the broader matrix of conspiracy politics and the politics of fear, elements of which ultimately reinforce each other.

Zsuzsanna Vidra, Mónika Kovács, Enkő Virágh (Faculty of Education and Psychology, Budapest):

How about minorities? Anti-gender discourses andintersectionality in family and social welfare discourses and policies

When discussing anti-gender discourses and policies in the literature, the main focus usually is on how the traditional family and female roles and the LMBTQ question are framed and reframed by conservative and populist leaders and elites. It is, however, much less frequently brought under investigation how minorities are affected by these discourses and policies while minorities are often a target of the anti-gender movement. In other words, the intersectionality of the anti-gender movement is far less on the radar of research projects than other more general issues. In our paper, we aim to address anti-gender discourses and intersectionality looking at the case of Hungary and its most numerous and disadvantaged ethnic minority, the Roma. More specifically, we explore family and welfare policies introduced by the national-conservative government reflecting an anti-gender conservative and illiberal spirit and their implications on the Roma minority.

Our study looks into the questions of:
1. What are the main anti-gender discourses on the family, and how the Roma minority is represented in these discourses, either explicitly or implicitly?
2. What are the main family policies that have been changed or implemented in the wave of anti-gender policy-making (e.g. strengthening the traditional family model by providing support to high SES families with more children while discriminating against low SES families, including the Roma)?

3. How the discourses and policies are interrelated? What impact do discourses have on policymaking, and how does policymaking influence discourses?

Our study will provide (1) a critical overview of the changes in family and welfare policies starting in 2010, and will include (2) a section on discourse analysis where a set of comments by politicians, policymakers, and other stakeholders will be analyzed regarding the policy changes and their implications for low SES and Roma families. Finally, it will discuss (3) the dynamics between anti-gender discourses and policymaking, and the impacts of the new family policies on the Roma.

Sandra Šević (University of Zagreb), Ivan Tranfić (Scuola Normale Superiore di Pisa):
Exploring the role of religiosity and religious activism in social attitudes on issueslinked to sexuality

Since the early 2000s, Croatia has been experiencing one of the earliest and strongest instances of anti-gender mobilization in Europe. Both the Catholic Church and the religious lay movements in Croatia have increasingly been engaging in collective action on a variety of issues related to gender and sexuality, including same-sex marriage and adoption, women's reproductive rights, artificial insemination, sexual education, and violence against women. However, despite the increased social visibility of conservative religious activism, it remains unclear if and to what extent the Catholic Church holds sway over religious peoples' attitudes on issues linked to gender and sexuality. To fill this gap in the literature, this study aimed to 1) describe the changes over the past two decades in strategies used by the Catholic Church and religious lay movements to achieve their political and social goals, and 2) assess if there has been a change in the strength of the association between religiosity/religious activism and social attitudes linked to sexuality. The study combines qualitative and quantitative analyses. To describe the changes in strategies employed by the Catholic Church and religious lay movements, we use qualitative content analysis to assess Church programmatic documents   and guidelines on the socio-political behaviour of Catholics as well as interviews with religious lay activists. Using data from three waves of the European Values Survey, implemented in 1998, 2008, and 2017, we then use quantitative analysis to evaluate if and to what extent we can observe changes in the relationship

between religiosity/ religious activism and social attitudes. Although our study design prevents us from establishing causal links, our findings do offer insights into both the dynamics of conservative political action and changes in social attitudes on issues linked to gender and sexuality since the start of anti-gender mobilization in Croatia.

Ivett Szalma, Judit Takács (Centre for Social Sciences, Budapest):
Divergent paths to marriage equality – attitudes towards adoption rights and parenting skills of same-sex couples in Europe

Europe is not a homogeneous bloc in terms of the institutionalization of same-sex partnerships. There are countries where same-sex civil unions were introduced more than a decade ago, but no further steps were taken to reach marriage equality. Strong negative association between homophobia and institutionalization of same-sex partnerships and adoption by same-sex parents has been shown (Takács et al. 2016). By examining European societies more closely, we can also realize that only specific forms of institutionalization can have positive effects in the long-term. Based on previous research (Abou-Chadi – Finnigan 2019) our hypothesis is that when registered partnership is available without any further progress for a long time, this can have a negative effect on social acceptance of gays and lesbians and their families. Since the main difference between marriage and registered partnership is usually the availability of joint adoption, we focus on attitudes towards adoption rights and parenting skills of same-sex couples in different European societies**.** The empirical base of the present research is the fifth round of the European Values Study (EVS) and the ninth round of the European Social Survey (ESS), both conducted in 2018. We use multilevel regression analyses with individual- and country-level variables. Among the country level variables, we include not only the institutionalization level of same-sex partnerships, but we also focus on how long these have been available.

SESSION 10

Nerilee Ceatha (University College Dublin), Aaron C. C. Koay, Conor Buggy, Oscar James, Louise Tully, Marta Bustillo, Des Crowley:

Protective factors for LGBTI+ youth wellbeing: a scoping review underpinned by recognition theory

Considerable research has identified mental health inequalities experienced by lesbian, gay, bisexual, transgender and intersex (LGBTI+) youth as a consequence of societal and individual prejudice, stigma and discrimination. Far less research has focussed on protective factors that promote wellbeing for this population. A scoping review was conducted using a six-stage methodological framework, and is reported in accordance with the PRISMA-ScR statement. This explored the extent, range and nature of the peer-reviewed, published, academic literature on what is known about the protective factors that promote LGBTI+ youth wellbeing. Six databases were systematically searched applying Population–Concept–Context key inclusion criteria, complemented by contact with authors to identify additional sources, reference checks and hand searches. Ninety-six individual research records were identified and analysed, drawing from Honneth's Recognition Theory. Interpersonal relations with parents ($n = 40$), peers ($n = 32$) and providers ($n = 22$) were associated with indicators of enhanced wellbeing, as were LGBTI+ community relations ($n = 32$). Importantly, online ($n = 10$), faith ($n = 10$) and cultural ($n = 5$) communities were potentially protective. Content and thematic analysis highlighted the importance of Gay–Straight Alliances (GSAs) ($n = 23$) offering powerful protective opportunities through intersecting interpersonal, community and legal forms of recognition. GSAs enhance allyship by peers and providers ($n = 21$), facilitate access to LGBTI+ community networks ($n = 11$) and co-exist alongside inclusive policies ($n = 12$), curricular ($n = 5$) and extracurricular activities ($n = 1$). This scoping review underscores the need to move beyond the predominant focus on risk factors for LGBTI+ youth, which subsequently inform protectionist approaches. It concludes with an appeal to apply recognitive justice to policy, practice and, importantly, future research directions. This emphasises the salience of enhanced understandings of inclusion, which is rights-based, universally available and of potential benefit to all.

Mafalda Esteves, Ana Cristina Santos (University of Coimbra):

Between violence and resistance: LGBTQI+ children during the Covid-19 pandemic in Portugal

Childhood is a place of a strong socio-cultural investment in all developmental processes, including issues are related with gender and sexuality. The pathologisation of trans identities, also reflected in childhood, will characterise the way of looking at and supporting LGBTQI+ and gender diverse childhood. Consequently, spaces such as school or families are permeable to moral panic when cis-heteronormative values are transgressed. Based on the results of the research project Colourful Childhoods, funded by the European Commission between 2022 and 2024 and focused on the reality of LGBTQI+ children during the Covid-19 pandemic this communication aims to extend the reflection on anti-gender discourses and practices and how these intersect with adult-centric systems of thought that devalue the experiences of children and young people. Knowing the perspectives of the different actors involved, especially children, is a fundamental step to adjust the implementation, monitoring and enforcement of laws and measures that aim to ensure equality and non-discrimination on the basis of sexual orientation, gender identity and expression and sexual characteristics. Starting from the ongoing European project Colourful Childhoods, in which we adopted a mixed methodology involving children from 12 years old and professionals from different childcare services, the communication is divided into three parts. We start with a brief background on LGBTI+ childhood policies in Portugal, to then report on the results of our project. These results allow us, in the third and last part, to identify needs, community resilience strategies and good practices as affirmative action measures in LGBTI+ mainstreaming, but also the gaps and obstacles affecting the daily lives of LGBTIQ+ children and young people in Portugal. In sum, our research demonstrates the urgent need for sustained work that promotes a child-centred perspective and contributes to dismantling anti-gender discourses and other violence, reinforcing Portugal's alignment with best practices in equality and non-discrimination.

Cirus Rinaldi, Marco Bacio (University of Palermo):

"We are not listening to them." LGBTIQ+ children in Italy and their relationships with adults

Italy is traditionally a very religious country. Although the process of secularisation is also affecting our country, the level of influence of the Catholic Church on both society and politics is still very high. This means that the in the contexts of children, childhood, school, sexuality, and so on, great attention is devoted to what the Vatican and its apparatuses consider the "right thing to do". For example, children are merely seen as weak individuals in need of protection, and this protection should come from the family. Children are considered unable to decide how to behave in society, and their parents have the right to decide for them, which has huge implications in the sphere of sexuality, gender identity and expression, and sexual orientation. It does not come as a surprise that Italian schools tend not to be innovative in matters of school programs on gender and sexuality / sexuality and relationship education. Indeed, in the last few years, newspapers have raised attention to the number of courses and activities available on gender identity, sexual orientation, and related matters. Indeed, parents' associations, almost always attached to the Catholic Church, have tried to block these activities, labelling them as "gender theory", that is, as attempts at making their children gay and open to sexual exploitation and harassment. This contribution provides a preliminary analysis of the material collected for the EU project "Colourful Childhoods. Empowering LGBTIQ children in vulnerable contexts to combat gender-based violence across Europe", for which we are responsible for the Italian fieldwork. We interviewed a total of 15 professionals that work with children (psychologists, endocrinologists, training counsellors, educators, social workers, and LGBT+ ONG national and local volunteers); we carried out two focus groups with teenagers (aged 16 to 19); and we conducted a survey that got 199 respondents among children (aged 12 to 18). The needs of young LGBTIQ people concerning violence based on sexual orientation and gender diversity are mainly related to an extended need for recognition both within the family and in schools. Young interviewees perceive a lack of spaces for confrontation where they can communicate and define themselves. On the other hand, even though the fifteen professionals interviewed belong to different jobs and sectors, they all shared a key theme, which is the importance of listening to the children, that is, an active mode of listening that sees children as the protagonists of their own stories. While the idea that active listening

facilitates children and adolescents in their pathways for self-determination is commonly shared, there is also a concern about whether workers from different disciplines are fully aware of working with LGBTI+ children and what it entails.

Nerilee Ceatha (University College Dublin), Aaron C. C. Koay, Ayrton Kelly, Tara Killeen, Katie McCabe, James Murray, Jayson Pope, Niamh Scully, Conor Buggy, Gary J. Gates, Des Crowley:
The LGBT+ challenge: How to include sexual and genderminority youth in general population surveys

Background: Population-based data on sexual and gender minority youth (SGMY) can be rare. Growing Up in Ireland (GUI), an Irish government-funded longitudinal survey, included measurement of sexual orientation and gender identity (SOGI) with Cohort '98 aged 17-18 years (*n*=6155). The *LGBTI+ National Youth Strategy* prioritised analyses of GUI. Further, the GUI study team queried how best to collect SOGI data in future waves.

Methods: Quantitative analysis, using weighted, disaggregated data, estimated LGBT+ youth self-identification, complemented by qualitative exploration of SOGI question placement and phrasing. Following ethical approval, consultations took place with an LGBT+ youth panel with experiential expertise in policy-making for the *Strategy* (*n* = 6). Recordings were transcribed verbatim and analysed thematically using NVivo 12.

Findings: One-in-ten 17–18-year-olds in Ireland identify as lesbian, gay, bisexual, transgender, questioning, asexual, or describe their gender as other (SGMY). Young women are more likely to be LGB+ and bisexual than young men. Just over 1% identify as a gender minority, with over half of gender minority youth also identifying as LGB+. The youth panel commented that these relatively high proportions likely reflect improved social and legal climates. Their rich and unique insights included a suggested SOGI question set with consecutive sex and gender questions, expanded sexual orientation identity categories, and maintaining the existing well-phrased transgender question from GUI.

Discussion: Cohort '98 respondents were born five years after decriminalisation of homosexuality, and came of age during legalization of marriage equality and greater gender recognition. In this context, the inclusion of SOGI questions within GUI is commended. Suggested improvements for

SOGI questions will be considered for piloting with Cohort '08 at age 17, currently being drafted. Participatory methods involving SGMY in research processes, far beyond simply as sources of data, may enhance SOGI data collection, with rich possibilities for future comparative analyses.

SESSION 11

Alexandra Sipos, Ivett Szalma (Centre for Social Sciences, Budapest):

Reproduction policies in Hungary – heteronormativity, marriage-based and selective pronatalism?

Previous research focusing on family policies in Hungary found that it is heteronormative and based on "family orientation" (Szikra 2022). However, research examining reproduction policies in Hungary is scarce, thus we contribute to the analysis of these policies in Hungary. The presentation gives an overview of the reproductive policies from 2010 in Hungary and compares the trajectories of such policies. The analysis relies on three focal points to further understand the development of reproductive policies: 1) heteronormativity, 2) marriage-based values, and 3) pronatalism. We suppose that Hungary's reproduction policies follow pronatalist aims, having become increasingly selective since 2010 in the so-called Orbán regime, named after the acting prime minister. These policies are selective because not all social groups are encouraged to have children. For example, gay and lesbian couples, singles, as well as socially disadvantaged groups are excluded from reproduction by legislation and/or lack of financial support and/or knowledge transfers as well as other barriers. The paper analyses the development and the political framing of reproductive policies, more specifically abortion policies, regulation of medically assisted reproduction, contraception, adoption, and sexuality education. Our initial findings highlight that reproductive policies in Hungary prioritize married couples in the adoption procedure. Additionally, it follows heteronormativity since registered same-sex couples are still excluded from medically assisted reproductive procedures and adoption. Furthermore, in certain policy areas, gender differences can be identified (e.g. different age limits for men and women in access to assisted reproductions). Finally, it seems to be selectively pronatalist by providing equal financial support regardless of the individuals' economic background.

Antonina Lewandowska (University of Warsaw):
The seen and the hidden: abortion experiences of Polish women after 22nd of October 2020

On the 22nd of October 2020, Polish Constitutional Tribunal ruled abortion on the ground of foetal malformations is against the country's Constitution. That decision led to an effective ban on abortion in one of the biggest European countries. The official number of performed procedures in a country of 38 million inhabitants fell from 1076 in 2020 to 107 in 2021. However, a drastic majority of Polish "abortion reality" – an actual number of procedures and experiences of those who decide to terminate a pregnancy – has been happening away from the public eye. That hidden world was created after Poland introduced of one of the most restrictive abortion legislations in Europe in 1993, and reinforced after the Tribunal's ban. Polish abortion reality is now known mostly to activists who support women in obtaining the procedure. My intention is to present this use otherwise unobtainable information with the help of the outcomes of my Master's research and my own activist background. My proposition is therefore to provide a unique perspective of juxtaposing the seen (official data reported by the state) and the hidden (the scale and examples of Polish abortion reality). Social scientists have the unique opportunity to observe and analyse social reality(s). By recognising the role of public policies in the shaping of social practices and vice versa, sociologists have the ability to shed light on (in)effectiveness of abortion bans, such as the one in Poland. The paper proposes to conduct a constructivist analysis of the Polish case with the use of autoethnography and Bruno Latour's understanding of the actor-network theory, in order to create an alternative, evidence-based way of designing public policies regarding reproductive health.

Dominika Gryf, Katarzyna Kufel, Weronika Rosa, Joanna Wójcik, AgataWykowska, Aleksandra Wziątek, Michalina Zienkiewicz (The Antigone Project /University of Warsaw):
Researching sexual violence in academia as a form of feminist modernisation of Poland

A 2018 report by the Polish Ombudsman reveals that more than 31% of students have experienced at least one sexual harassment behavior since starting college. It is an example of gender based violence, where the majority of victims are women. In the light of these facts we decided to

establish the Antigone Research Project. The project takes the form of a research on the scale of the phenomenon of sexual violence at selected universities across Poland and the awareness of students on the subject. The study is being conducted using a quantitative method to collect data on sexual violence from those studying at a given university, and a qualitative method in the form of semi-structured interviews with university officials and analysis from the perspective of feminist theory. Poland, at least officially, boasts universal gender equality and low rates of gender-based violence. In reality, inequalities are significant and acts of violence go unreported. Despite apparent legal and moral modernisation, the state does not act to expand disciplinary power to effectively punish perpetrators of sexual violence - it uses outdated categories, if compared to dominant Western discourses and international law regulations, many acts do not come within the scope of sexual violence as understood by the legislator. Moreover, the government does not recognise the existence of individuals that do not fit into a binary division, as a result of which it becomes almost impossible to conduct legal research using gender/queer categories - which is a major limitation of our research. Feminist organisations such as "The Antigone" are active actors working towards ideological and social change in this area. Our presentation will focus on presenting how projects such as ours work towards a feminist and queer modernisation of state regulation and regional discourse on sexual misconduct.

Leehee Rothschild (Manchester Metropolitan University):
There is no place likehome(s)? – polyamorous and queer intimacies during Covid

The global crisis of the Covid-19 pandemic has led to a proliferation of discourses and regulations concerning separation, capsulation and isolation that reinforced traditional conceptions regarding the centrality of the couple and the mononormative family. In Israel Covid-19 regulations situated the couple and the couple-centred family and home as the main social unit and space around which lockdowns had been organised. Non-cohabitating intimacies were ignored by the state. This presentation, based on a multi-method qualitative research, explores the practices and the experiences of queer and polyamorous adult Israelis in non-normative intimate constellations, during lockdowns. Methods included textual analysis of state-regulations concerning interpersonal relationships at the time of the pandemic and semi-structured interviews with individuals and intimate groups. I open with a discussion of intimate citizenship in Israel at the time of Covid-19

and the reinforcement of mononormativities through the regulations. Then, I introduce two approaches to the regulations. People who practiced 'alternative politics' resisted their exclusion from the regulations, by undertaking a Do-It-Yourself approach to the law. They modified the Stay-at-Home regulations to fit their individual intimate and spatial situations, while acknowledging the need for social distancing and state authority. Others proactively engaged in civil disobedience, resisting the state response to the pandemic and limitations of individual freedoms. Following that I show seven practical arrangements as the practical manifestations of these approaches, including meeting outdoors, capsulation, binge meetings, trimming, using essential workers permits, moving in together and keeping business as usual. I also reflect on the unique case of the Kibbutzim as a communal living arrangement. Finally, I discuss the resulting experiences of the lockdowns, exploring themes of closeness and separateness related to time, space and intimate relations.

<h2 style="background:#4472C4;color:white;text-align:center">SESSION 12</h2>

Christian Klesse (Manchester Metropolitan University):

Consensual non-monogamy and the question of sexual justice. Thinking through four manifestos

This paper argues that a queer politics of CNM depends upon the investment into a culture of radical critique of mainstream institutions of society. I suggest that apart from 'critique' (as a practice of negation) queer politics concerned with radical social change also depends on the cultivation of a critical utopian politics, fostering a critical imagination while engaging in a politics of prefiguration on the level of everyday intimate and political practices. Historically, manifestos have been a powerful tool for political actors (including social movements) to advances radical critiques of existing injustice and advancing utopian visions of a radically transformed, just society. In this paper, I argue that the historical archive of political manifestos of different social movements provides a rich repertoire of critical theory and inspirational roadmaps to social action, the reflection upon which may help to conceive a radical – and intersectional – political agenda for CNM activists. I revisit *five manifestos,* many of which are not in any obvious way related to CNM and that are further not in any direct way related to each other and evaluate them with regard

to their potential contribution to a CNM-based politics of sexual justice. I have chosen these manifestos before they have deeply influenced my own work around intimacies, gender and sexual politics and because I believe that they contain radical thought for addressing key obstacles and objectives within emerging CNM agendas. I will briefly discuss and contextualise the core tenets of (a) *The Gay Liberation Manifesto* (1971) (UK), (b) *The Combahee River Collective Statement* (1977) (Boston, USA), (c) the *Countersexual Manifesto* (2001) (France/then Spain), and (d), the *Care Manifesto* (2020) (UK) and (e) *Abolish the family: a manifesto for care and liberation* (2022, Sophie Lewis, USA). This will allow me to engage in a conversation about queer utopianism, LGBTQI+ liberation, trans* and queer-feminist politics, decolonial anti-racism and anti-capitalism, placing questions of sexuality/intimacy right at the heart of an intersectional perspective of social and sexual justice.

Nicole Braida (University of Turin):

Intimate practices, theories, and identities in transformation: A longitudinal study on consensual non monogamies in Italy

After conducting 60 interviews for my PhD project (2016-2020) with people living Consensual Non Monogamies, I repeated the interview with ten of these people five years after the first interview. In this second wave, I focused above all on the transformations that occurred in their relational configuration, in their way of conceptualizing love and intimate relationships, in their relational practices, and in the way of perceiving and/or defining their sexual and affective orientation and their gender identity. Starting from sharing the transcript of the previous interview with the participants, I tried to reconstruct their current affective map, also trying to keep track of the care practices that go through it. As emerged from previous interviews, as well as from the reference literature, people experiencing forms of Consensual Non-Monogamy seem to exhibit a greater flexibility and a greater adaptability to changes within the relationships(for example, from sexual relationship to non-sexual relationship), greater acceptance of the end of romantic relationships and greater tendency to identify their sexuality in non-dichotomous and non heteronormative ways. This study intends to investigate these trends by tracking changes over time and questioning people's attitudes to change as it occurs. In this paper I will try to bring out the

challenges that the different relational trajectories pose to the social and structural normativities of the reference context and the transformative potential that these stories bring with them. On the other hand, however, I will also leave room for the emergence of the emotional and structural limitations that the study participants face

Tal Braverman, Tal Litvak Hirsch (Uriel Ben Gurion University):
Consensual a-monogamous relationships: challenges and ways of coping

Background and Objectives- There has been little exploration into the complexity of consensual non-monogamous relationships. Consensual non-monogamy is defined as having emotional and/or sexual relationships simultaneously with two or more people, with the consent and knowledge of all the partners involved. Managing multiple romantic relationships with different people evokes a range of emotions, leads to emotional conflicts arising from different interests, and demands practical strategies. This research aims to understand the consequences, challenges, and coping methods from personal, marital, and family perspectives, of 40 middle-aged individuals. The study applies crisis theories (e.g., Folkman and Lazarus) to gain a deeper understanding of the subject, while focusing on multiple aspects of dealing with stress.

Method- This research employs a narrative qualitative approach in the interpretive paradigm, including semi-structured in-depth interviews. The method of analysis is thematic.

Results- The findings indicate that in most cases, individuals' motivation to open the relationship is mainly due to a longing for better sexuality and an added layer of excitement in their lives. Most interviewees were assisted by their spouse in the process, as well as by social networks, podcasts on the subject, and therapeutic professionals. The majority described a significantly improved sexuality as a result of the transition to CNM.

Among those who experienced acute emotional crises with their primary partner or painful separations from secondary partners, all believed CNM to be the most suitable lifestyle for them. A key resource for managing tension and stress is the ability to share and communicate with the primary partner.

Conclusions- This study highlights the challenges and benefits of a non-monogamous lifestyle, as well as the use of coping mechanisms and resources that are consistent with existing theory and research in the field, in the context of life changes.

Eva Midden (Utrecht University):

Being faithful: rethinking in/fidelity through a feminist perspective

According to bell hooks, genuine love includes a combination of care, commitment, trust, knowledge, responsibility, and respect (hooks, 2000). But what do these concepts mean in relation to changing and different views on relationships and monogamy? We live in a time characterized by intense emotional dependence on our partners, and the need for faithfulness that comes with it. Yet, the constant emphasis in Western societies on emotional fulfillment also pulls us towards other people who might make us even happier (Perel, 2017). Evidently, monogamy and cheating are close to the heart to many of us and we often respond to the choices or experiences of others with intensity. Why are we so quick to judge other people's fidelity? Could we do this differently? In this presentation, I will discuss the triangle love, monogamy, and infidelity. How do we define infidelity? Is cheating a political issue? Is it possible to be unfaithful in a non-monogamous relationship? Why would we try or claim to be monogamous if we do not seem to be able to bring it into practice? I will present the results of a series of interviews about in/fidelity, with feminists from the Netherlands. At the end, I will formulate an answer to my main question: what would a feminist perspective on fidelity look like?

SESSION 13

Iolanda Maciel Fontaínhas, Ana Maria Brandão (Universidade do Minho):

(Un)equal desires: affective and sexual dynamics of the heterosexual couple

Combining individual and couple´s choices, marital sexuality is sensitive to a continuous decoding of codes, gestures and behaviours and requires coordination of intentions and desires of each partner (Berger & Kellner, 1964; Impett & Peplau, 2003). Communication seems to underpin

partners' interactions and influence emotional intimacy and sexual satisfaction (Yoo et al., 2014). In this communication process, both silencing and verbalization and the way they are managed reflect marital and sexual experiences that are still conditioned by what is (un)said. In this research, we intend to debate how the couples' sexual experiences reflect, on the one hand, a greater gender equality (Giddens, 1992) and, on the other hand, the persistence of inequalities and power dynamics in relationships (Bozon, 2004; Jamieson, 1998; Sanchez et al., 2012; van Hooff, 2015), using empirical data from an ongoing investigation. From the analysis of twenty-eight semi-directive interviews with fourteen heterosexual couples, we realize the ways in which communication is used to naturalize, cover up and negotiate relationships of unequal power, with repercussions on the couple's sexual practices, desires and pleasure. The results obtained reveal the presence of a mostly hedonistic view of sexuality, which privileges the values of reciprocity, involvement and mutual pleasure framed by more egalitarian gender ideals. However, the uneven effects of gender persist, which operate to the detriment of women, reflected into greater silence of their sexual desires and expectations and the adoption of more submissive and compliant sexual roles.

Genovefa Zafeiridou (University of Cyprus):
The sexting economy: social worth and the value of girls' images

Gender and sexuality sociological research on youth (under 18) is not particularly widespread due to ethical complexities and meager finding. However, through the in-depth study of gender and sex practices in young people, the wider sexist(?) cultural context can be illuminated. Sexting practices among teens have been receiving increasing attention in current literature but the focus remains mainly on legal issues and lacks young people's own understanding of the phenomenon. This research follows qualitative methodology and aims to shed light on teens' perspectives regarding the production, distribution, exposure and consumption of these images. Based on semi-structured interviews with 30 teens (15-18 years old), 3 focus groups with teens and experts, and workshops in two high-school in urban and rural area in Cyprus, the paper provides a grounded and detailed description of young people's sexting practices. Special methodological attention has been given to ethical issues that may arise when studying minors' understanding of sexuality,

including the possibility for disclosure of abuse. Results show that sexting is a normalized aspect of young people's lives as part of projecting a sexually liberated, if not self-objectified self. Leakage of these images, however, reveals how boys' profit socially whereas girls are forced to balance between the "*good girl"* and the "*naughty girl.*" It is as I call it an "economy of sexting" where young boys profit socially by revealing, circulating and trading confidential images whereas girls usually lose their stock value. The paper concludes by raising questions regarding the role of hegemonic masculinity in determining how social capital is defined through the circulation of girls' nude photos and the persistent role of double standards at a time when girls may perceive their self-sexualization as 'liberating.'

Andria Christofidou, Genovefa Zafeiridou (University of Cyprus):
Masculinity and fatherhood in Cyprus: An intersectional and multilayered exploration

Certain scholars in the field of Critical Men and Masculinities Studies tend to suggest that men are nowadays changing, leaning towards gender and sexual equality, and becoming more welcoming of non-heterosexualities. Such claims, which seem to reinforce postfeminist discourses, tend to undermine the persistence of inequalities between and among genders, as well as sexualities. Reflecting on these issues and current debates in gender and sexuality studies, this paper presents the findings of an ongoing research on fatherhood, men's (changing) practices and their involvement in everyday family life in Cyprus. The presentation relies on qualitative data that emerged from a) couples' interviews with heterosexual couples who have small children in Cyprus, and b) additional one-to-one private interviews with the men/fathers who participated in couples' interviews. The study is located in Cyprus, a relatively traditional, family-oriented, religious and conservative context. Considering the insufficient number and quality of public day care units, the intense reliance on family networks, the specificities of maternity and paternity leave, and the gendered cultural expectations that may affect men's active engagement in parenting, this presentation offers a multi-layered understanding of the interplay between caring, fatherhood and masculinity, which it further locates in ongoing debates on men, gender equality and social change. The presentation highlights the need for a multi-layered intersectional approach of analysis that takes into careful consideration how class location, family situation, employment

status and sector intersect and may affect a) men's involvement in everyday family life and the development of caring masculinities, and b) how conditions and developments in the micro-, meso- and macro-levels alike may affect men's investment in caring masculinities, and gender and sexual equality.

PJ Annand (University of Surrey), Shakthi Nataraj (Lancaster University), ShreyaIla Anasuya, River Újhadbor (King's College London), Yen Nee Wong, Lisa Ward (community collaborators):
Meaning in the making: feminist and decolonial approaches to impact in the queering shelter project

This paper seeks to challenge conventional academic notions of impact, which often rely on the principle that the research process should simply 'do no harm', and tend to reserve impact activities to the end of the project as 'dissemination'. This work was piloted as part of the Queering Shelter project, which aims to develop the first queer theory of shelter, by exploring LGBTQ+ people's understandings of being without it. We introduce the concept of 'meaning in the making' - a feminist and decolonial approach to impact, which uses creative methods to go beyond the 'do no harm' principle. Instead this approach seeks to embed participatory arts activities that are meaningful to the communities we work with (and which we are part of) throughout the project lifecycle – without these serving as 'data collection' activities. In this way, the focus becomes delivering something of benefit for communities first and foremost, rather than necessarily for the discovery process, thus resisting the tendency of research towards largely 'extractive' endeavours. In particular, we present the results of a literature review and roundtable with academics, creative practitioners and community members on: (1) how participatory arts can foster meaning-making within communities, and (2) how creative approaches can help capture the depth of impact from these activities, not only the breadth. However, it is noted that academia, rooted in Western and patriarchal systems of power, is not always well-equipped to foster approaches that deviate from conventional scientific norms. As such, drawing on feminist and decolonial theory, this paper also asks whether and how it is possible to adopt creative and participatory approaches, within social and institutional contexts that may be inconducive to their advancement.

SESSION 14

Valerie De Craene (Vrije Universiteit Brussel):

On the (im)possibility of applying for ethical approval when working on sexualities

Sexualities research has long been marginalized, amongst others by pointing to the often considered unethical methodologies and ethics (e.g. when including the researcher's erotic subjectivities or when 'failing' to adhere to professional boundaries between what is research and what is real life). Therefore, many people doing sexualities research are used to receiving comments about the ethics of their research, and have long developed an advanced ethical awareness. In that sense, the increasing importance being added to ethics in social science research, seems to suggest that especially for sexualities scholars, formal and institutional ethical procedures should not be a big hurdle, and even push our colleagues working on other topics to the same standards as we often pushed to. Yet, this expectation stands in sharp contrast with my own experience when applying for ethical approval for my research project on ageing, sexuality and home-making. In this paper, I will reflect on my personal experiences and embodied emotions of why a seemingly self-evident procedure turned out to be a huge struggle nonetheless. Rather than considering the difficulties I experienced as merely a personal failure, I investigate how my struggle is actually informed by broader trends that ultimately affect sexualities research(ers) profoundly. On the one hand, the way ethics are translated into formal, institutional procedures (including data management plans and GDPR regulations) often do not allow for the unpredictable nature of qualitative, participatory sexualities research and the building up trust that is essential in this type of research. This often creates a gap between what is written in these procedures and how research is done in reality. On the other hand, the increasing bureaucratization of academia and pressures by reactionary movements strongly limit the room for errors or challenging ethical situations, especially for sexualities researchers, for whom not adhering to standardized and formal institutional ethical procedures pose even greater risks than those working on more mainstream and legitimate areas of research. The higher ethical standards expected from sexualities research in a broader context of reactionary movements who often delegitimize whole strands of research, including sexualities research, can make the ethical approval a much more challenging and daunting experience. The affective dimensions when applying for ethical approval are therefore a

way to understand what can and cannot be written in ethical approval procedures, and how this determines the type of research that can and cannot be done, and ultimately poses questions about how we can resist these pressures in our daily research practice.

Mira Fey (Geneva School of Social Work):

Participatory research with gender-diverse people: how can we make a difference without doing harm to our participants or ourselves?

While more and more research projects focus on sexual and gender minorities, related projects often solely produce academic output. LGBTIQ+ researchers and activists alike demand a centring of community-based interests and needs instead of considering LGBTIQ+ people predominantly as passive respondents and observable subjects. The project TRANSVIS, while researching the effects of visibility on the participation of trans and non-binary people in a Swiss city, aimed at creating both academic results and tangible outcomes for gender-diverse people. To meet this goal, we combined a mixed-method study with trans and non-binary service users of LGBTIQ+ associations with an event series highlighting gender-diverse actors and conducted a participatory mapping of trans-friendly spaces. However, this resulted in a significantly increased workload for the project members who were simultaneously operating as researchers, administrators, event coordinators, care providers, and public educators without necessarily having received related training. This paper critically reviews benefits and drawbacks of TRANSVIS, a participatory project on minority groups (TRANSVIS) situated in a liminal space between research, service provision, and activism: How can the specific needs of gender-diverse employees be met within the structures of academic institutions? How can we negotiate the diverging demands of collaborators such as gender-diverse people, LGBTIQ+ associations, academic actors, and various donors? What type of protection is needed to prevent burnout in researchers working in participatory projects while being part of minoritised groups? Is participatory research with minoritised groups such as gender-diverse people possible without harming participants and team members alike in a neoliberal academic setting?

Paula Batista (University of Michigan, Ann Arbor):

Passions of the body: queer phenomenology and the erotic equation in fieldwork

In this presentation, I discuss some initial questions that have oriented my ongoing doctoral research in sex work, BDSM, fetishism, masculinities, and men's practices of consumption in New York City's sex industry, in the United States. The research takes place in a commercial BDSM dungeon located in Manhattan, active in the city since 1994. As a Brazilian anthropologist and sex worker who has entered the fieldsite as a professional dominatrix, I ask: what are some of the assumptions underlying the frequent erasure of the sexual and erotic dimensions of the ethnographic encounter between researcher and her informants? Why may accounting for the researcher's erotic interactions with her informants still be seen as taboo, dismissive, and polluting the social analysis? Why is the body ignored as an instrument of research (Martin & Haller 2019)? What can we gain, and what have we lost from this (lack of) accountability? In this sense, I am interested in politics of representation, in inquiries about the standpoint of the participant observer, and in the epistemic power dynamics traditionally present in the approaches to sex work and sex workers. Furthermore, I discuss the methodological potentialities and limits of accounting for the erotic and sexual encounters between researcher and her informants. In exploring these inquiries, I propose a challenge to the assumption of these encounters as necessarily polluting research (Hall 2019), a belief that is informed by and reproduces the Cartesian mind-body dualism, in which sex and eroticism are associated with inferior bodily spheres, as opposed to the superiority of mind (Mohr 2019.) Instead, I suggest that a feminist, queer, and postcolonial "improper" phenomenological account (Ahmed 2002) of the ethnographic research of sex work and sexual practices can help shed unique lights on the blind spots of the sexual, gendered, national, and racial dynamics through which social actors navigate the world.

Anna Ratecka (Jagiellonian University, Krakow):

Recognition as research method -engaged research on sex workers' rights mobilisation in Poland

This paper is a reflection on my involvement during my research on the mobilisation of sex workers in Poland. Originally conceived as a multi-site ethnography of service providing NGOs, the research developed into an engaged anthropological study in which I went beyond the role of observer and actively influenced and transformed the research field through direct involvement with one of the initiatives under study. I will therefore argue that autoethnography is an ethical requirement of engaged research. To exclude myself from the narrative would be both artificial and distort the picture of the research field. The first-person perspective allows me to reveal my research strategies, to describe the nature of my presence in the field, and to mark the role of the researcher in the activities undertaken. The use of autoethnography allows for greater transparency in the research process by revealing the actions of the researcher, which in this case have significantly influenced the struggles for recognition of sex workers in Poland. I will outline the research process, my role and mode of engagement, and trace the impact of my actions in changing the field of research. Drawing on Nancy Scheper-Hughes' concept of 'militant anthropology' and Judith Butler's understanding of recognition, I will elaborate on the role of the researcher in the struggle against social injustice and how the knowledge produced in the research, as well as the research practice, was part of the struggle for non-stigmatising recognition of sex workers.

SESSION 15

Tom Witney (University College London/Open University), Jacqui Gabb (Open University), Catherine Aicken (University of Brighton), Salvo Di Martino (University of Brighton):

Queering relationship quality: a feminist new materialist analysis of LGBTQ+ digital intimacies and relationship support technology

LGBTQ+ people are at the forefront of the digital dating revolution. From the bulletin board systems (BBS) of the 1980s to contemporary mobile apps such as Scruff, Grindr, Tinder, and HER – queer people have been the pioneers and early adopters of relationship technologies and remain

more likely than heterosexual counterparts to use digital dating platforms. Conversely, long-established studies and scales of relationship quality remain largely removed from the heuristic of everyday life and the dynamic of contemporary queer relationships. Reliance upon social norms marginalize LGBTQ+ couples whose queer sexualities and diverse genders may not fit with the traditional tools of relationship science. We propose that a paradigm shift is required to sufficiently engage with the digital worlds of 21st century intimacies. Using feminist new materialism, we examine the want to revitalize the epistemology and ontology of relationship science. Heteronormativity and traditional ideas of the couple and coupledom are removed from the centre of the analytical equation. Using assemblage thinking and diffractive analysis we explore the functioning of a relationship support app, *Paired*. We examine the ways that relationship behaviours are manifested in and created through the human–technology assemblage. Relationship practices, routines and spaces are generated through user–relationship–app intra–actions, generating *more–than–relationship quality*. The affordances of the app thus make visible relationship forms that are not always culturally available. This engages with the contexts, processes, and affective forces through which alternative intimacies and LGBTQ+ relationship maintenance behaviours can emerge. Rather than othering sexual minorities and/or representing them as a divergent group, we demonstrate how feminist new materialist analysis can advance understandings of contemporary digital relationship landscapes in ways that more fruitfully engage with the lives and loves of LGBTQ+ people.

Brian Heaphy, Jaime Garcia Iglesias, Neta Yodovich (University of Manchester):
Changing practices of relating? Covid, sexuality and dating apps

Covid lockdowns and social distance represented an ongoing 'critical moment' for many people: times when the 'normality' of their everyday lives went awry, when relational connectedness and loneliness were more intensely experienced, and when new modes of living and relating were experimented with or developed. Lockdowns and social distance were also a time where digitally facilitated connections through dating apps seemed to come into their own. This paper draws on a survey of self-identified heterosexuals and LGBTQ+ people, to consider (i) commonalities and differences in motivations for dating app use before, during and after covid lockdowns and social

distance, (ii) how these were patterned by gendered sexualities and (iii) the diverse ways and extent to which dating app use facilitated a sense of intimate and social connectedness amongst women and men according to their sexuality. Overall, it asks if 'new' practices and patterns of intimacy emerged via 'the digital' during Covid, the extent to which these can be conceptualised as a personal and social 'goods' or 'bads' with regard to sexuality and gendered power relations, and the ways in which such practices and patterns are been sustained or otherwise

Erinne Paisley (University of Amsterdam):

Un-Hingeing hook-up culture: an investigation into young womxn's sexual autonomy through the hinge dating application

Location based dating (LBD) applications have changed how we meet, find temporary or long term partners, and experience sex, love, and intimacy (Hobbs et al. 2017; Duguay, 2017). Existing research on LBD applications have tended to focus on these platform's gamified affordances (David and Cambre 2016) and the interface's "hookup" discourse (Gabbatt 2015). When it comes to an association between this "hook-up culture", dating application use, and young womxn, narratives of sexual autonomy during the emerging adolescence or "coming of age" period (ages 18 – 21) is equated to temporary and fleeting interactions (Hobbs et al. 2017) or "situationships" that express a post-MeToo "freedom" of sexuality (Angel 2021; Emba 2022; Srinivasan 2021).
In this context, the Hinge dating application positions itself in a contradictory manner to this understanding of dating applications in the modern zeitgeist. Hinge overtly contradicts the gamification of Tinder's 'swipe logic' (David and Cambre, 2016), claiming itself as the application 'designed to be deleted' to offer an ephemeral online matching experience whose only function is to lead to a permanent offline romance. Using a combination of feminist discourse analysis, cyberethnography, and interview-based ethnography based on use of the Hinge dating application, this paper asks how womxn in emerging adolescence experience, form, and navigate romantic love in relation to sexual autonomy. Specifically in the locations of: metropolitan areas of India, Singapore, Western Canada, and the Netherlands. Eight interviews have been conducted thus far. Theoretically, contributing to the emerging theoretical field of 'feminist love studies' (Ferguson and Toye 2017), doing so through an intersectional approach from affect and feminist theory as

well as political sociology and media studies.

Jacob Bloomfield (University of Konstanz):
Is Little Richard a queer icon?

This paper constitutes a critical historical enquiry of rock and roll pioneer Little Richard's status as a 'queer icon'. Recent assessments of Richard's music, persona, and cultural legacy have vaunted the artist as a figure who challenged gender and sexual norms, as well as the racist establishment. However, this narrative, which takes Richard's status as a queer icon for granted, belies the musician's complicated reputation among same-sex desiring and gender nonconforming observers in the past. This paper draws upon previously overlooked primary sources such as articles in the early gay press and the queer, Black press of the 1980s through 2000s. Through an analysis of these sources, I argue that queer observers have historically had an ambivalent relationship with Richard: at times holding him up as an inspiring figure who fought oppressive gender and sexual norms, but sometimes mocking or excoriating the singer for bigoted statements he made during his occasional periods of conservative religiosity. Further, queer commentators often ignored Richard in favour of straight artists who cultivated queer fanbases, such as singer Patti LaBelle, or figures who were bolder when it came to their gender and sexual expression, such as the artist Sylvester. This paper compares Richard's uneven trajectory as a queer icon to similar historical figures such as the Turkish singer Zeki Müren, Indian activist Dominic D'Souza, and French filmmaker Jean Cocteau, who are today held up as inspirational models of queerness even as their historical relationships with queer sexualities and queer communities were underratedly complex and patchy. 'Is Little Richard a Queer Icon?' probes what constitutes a queer icon, who can be considered a queer icon, and how the contested legacies of queer icons reflect the changing priorities of the queer community at given times.

SESSION 16

Ana Maria Brandão, Tânia Machado (University of Minho):
On teaching gender and sexuality: empowering and engaging to change

Gender and sexuality are highly politicized domains liable to emotional and moral investments. Audiences who attend academic courses in this field often have profiles favourable to diversity, but also expectations of improving self-knowledge and obtaining tools for praxis. If this translates into a greater interest in the study of such matters, it also poses challenges to the acquisition of knowledge by favouring a certain confusion between the need to analyse what reality is and what one would like it to be. This presentation draws on data from surveys of Portuguese university students who attended courses on the sociology of gender and sexuality, learning assessment records and accumulated teaching experience to reflect on the role that teaching gender and sexuality may have on personal and social change. The feminization of the academic publics in this field along with a significant presence of students with non-normative gender identifications and sexual orientations suggests and, at the same time, favours personal empowerment both through the acquisition of systematic knowledge and self-reflection. This may contribute to reconfigure normative gender and sexuality. The representations and experiences with which students arrive at these courses clearly demonstrate that inequalities linked to gender and sexuality are perceived and questioned, even if based on spontaneous and non-systematized knowledge. It is therefore possible that the teaching/learning process calls into question what they take for granted. In other words, encouraging questioning and critical thinking can be a fundamental driver of personal and social change with a view to building "a better world" (Plummer, 2008). However, an important question arises: how to attract to this field of study – and, consequently, how to raise awareness of the need for such change – audiences that do not show the same predisposition

Tim Prezelj (University of Ljubljana):

Comprehensive sex education based on the sports and arts education paradigmatic frame in Slovenia

Sex education is a topic that affects nearly all parts of society, yet there is a lack of financial and political support for its development. Only a few research studies have been specifically done on the theory of sex education and didactics of sexuality, which mainly originate from the intimacy of the topic. Properly addressing sex-related topics in schools is crucial for the healthy psycho-socio-physical development of individuals, especially during adolescence when people explore sexuality more intensively. However, focusing primarily on the risks associated with sexual activity can arouse negative and shameful feelings towards sexuality, which is not desirable.

My model of sex education is based on the sports education paradigmatic frame due to its many conceptual similarities. This model primarily addresses the positive aspects of responsible and comprehensive sexuality and its practices, in contrast to the currently established system. The high standards of Slovenian sports education have led to good sports culture among Slovenians, and a new positively oriented sex education paradigmatic frame could also increase sex culture. Existing pedagogic tools and practices from other subjects can be used for sex education, but careful adaptations and changes must be applied due to the sensitivity of the topic. Although sex and sports education share similar goals and purposes, such as the holistic development of psycho-socio-physical abilities and the health of an individual, they do not necessarily achieve these goals in the same way.

Stefan F. Ossmann (University of Vienna):

Teaching the teachers. How to bring the fundamental decree sex education into school classes

The concept of "*Learning about the cognitive, emotional, social, interactive, and physical aspects of sexuality*" defines the standards for sexual education in Europe (UNFPA, WHO, & ZBgA, 2020, p. 2). This sentence introduces the "*Comprehensive sexual education factsheet series*" issued by the European regional office of the World Health Organisation, relating to the worldwide standards of sexuality education published in 2010. Most of the European governments implemented these standards in their national laws; for the Austrian case, it is the "*Grundsatzerlass*

Sexualpädagogik"[1], which in its current version[2] sets that it is the responsibility of schools to develop holistic personalities, of which sexual development is an important aspect. As a consequence, up-to-date sex education is a part of school education (BMBF, 2015, p. 3). So far so good. When it comes to its practical implementation, the decree states that "*Sex education as an educational and teaching task is anchored in all curricula as a teaching principle and/or as an educational part of 'health and exercise' (…)*" (BMBF, 2015, p. 7), yet this is where the implementation requirements end. It does not give any further guidelines how, in which extent, and in what age group sexual education needs to be thought – all it tells is that it is a cross-cutting topic, but not a topic by its own embedded in the regular curriculum. This leads to the paradox situation that teachers in Austrian schools across all levels (compulsory schooling, higher general education, secondary technical schools, commercial academy) try to avoid to proactive relate to the topic, the fast majority only feels partly prepared or not prepared at all (Austrian_Institute_for_Family_Studies, 2022, p. 125). In the summer term 2022 I thought a guided reading seminar "*The sexual revolution 1968 and its aftermath*" in the bachelor teacher education programme "*history and political education*"; in the current summer term 2023 a similar seminar for the master programme "*history and political education*" and "*gender studies*" (University_of_Vienna, 2023) at the Faculty of Historical and Cultural Studies. One of the student's tasks was to create concepts how to implement the fundamental decree sexual education in their future classes. At the RN23 I would like to present selected ideas (the best 5 out of 30 assignments) from one-hour units via weekend-workshops all the way to integrated concepts over 8 school years.

---

[1] Literary translated it would stand for "*fundamental decree sexual education*", see
    https://rundschreiben.bmbwf.gv.at/rundschreiben/?id=699, (German language only), accessed 12/04/2023.

[2] The first "Grundsatzerlass" was published 1970, the next update was published in 1994, before the current version
    published in 2015 replaced the previous 30-year-old document.

SESSION 17

Tiago Machado Costa (University of Nottingham):

Queer liberation and collective effervescence: the everyday utopias of anti-racist sexual cultures

In the last four decades, the body of work on the intimate connections between sexuality and race has grown and flourished, as scholars have considered the structural, cultural, and political manifestations of sexual forms of racism. Consequently, sexual racism research has come to formulate rich understandings on the exclusions and limitations that race imposes on sexual lives, in parallel to the use of sexuality as tool in the maintenance of racial domination. Notably, research has highlighted the patterns of exclusion and (symbolic) violence that queer people of colour often experience when interacting or participating in queer sexual cultures and spaces. As this body of work grows, more attention is needed to map out and inform practices of resistance to sexual racism. Here, I situate queer of colour spaces in UK at the centre of a collective imagination which joyously disrupts the assumed boundaries between racial and queer politics. Thus, in this paper I consider different forms of resistance present in queer of colour spaces in the UK. Drawing upon interviews with queer men*, I explore the discourses and practices that construct these spaces as everyday utopias. These ephemeral, affective, and liminal spaces offer alternative sexual and erotic possibilities for queer men* of colour and highlight the radical potentials for an anti-racist praxis that is intimately intertwined with sexual cultures and sexual lives. In constructing these utopian spaces, queer men* of colour discuss the (white) sexual spaces that frame their presence as that of space invaders. In doing so, they highlight the role of the white gaze and racialised erotic imaginaries in the social organisation of (white) sexual spaces. The paper concludes by discussing the nature of utopian spaces and the anti-racist possibilities of queer joy.

Julio D'Angelo Davies, Julia O'Connell Davidson, Maeli Farias (University of Bristol):

Dialoguing with histories of slavery: sexuality, sex work and the pursuit and practice of freedom past and present

In liberal thought, the capacity to 'make a difference' has traditionally been imagined as an attribute of free, white, adult men - the citizens and political subjects who are authors of their own lives and empowered to democratically participate in shaping the social order. Marxist and black radical critics of liberalism have challenged that vision by drawing attention to the political agency of subaltern groups, and their capacity to transform their own lives and societies through both individual and collective acts of revolt, refusal, and escape. Yet there has typically been a strong masculinist bias in such critiques of liberalism. That bias is often reproduced in histories of enslaved people's resistance. Against this, Sheller (2012: 8) challenges historians to 'ask how queer sexualities and "erotic subjectivities" might trouble our telling of nationalist histories of emancipation, freedom, and citizenship'. For her, 'the historian of freedom who seeks traces of subaltern agency must also look beneath the conventional definitions of political agency and citizenship and seek out the unexcavated field of embodied (material and spiritual) practices through which people exercise and envision freedom' in a domain she defines as 'erotic agency' (p6). There is now a growing body of scholarship that addresses embodied strategies (prostitution as well as long term sexual partnerships) by means of which enslaved people, especially women, sought to make a difference to their own situation, and/or that of their children or communities. This paper considers the light that such histories can shed on contemporary experience by bringing them into dialogue with data from our interviews with cis and trans women sex workers in Rio de Janeiro and Ribeirão Preto about the ways in which they envision and practice freedom, honour and personhood, and seek to 'make a difference' to their own situation, and that of their dependants.

Paul Ryan, Kathryn McGarry, Becky Leacy, Patricia Leahy (Maynooth University, Ireland):
Moving beyond peer researchers: challenges to co-creating sex work research

This paper is drawn from the experience of conducting a study on sex worker mental health, fundedby the Health Service Executive in Ireland. The use of peer researchers within sexuality research is now firmly established in a range of fields; from the study of people living with HIV/AIDS (Green et al. 2009), young people and their sex education (Page et al. 2023) and sexual health programmes with indigenous communities (Bell et al. 2020). Research on sex work also regularly relies on peer researchers (Benoit et al, 2005; Ryan & McGarry 2021) and has offered a critique of its use within the research process (Lobo et al. 2021). Debates about whether the use of peer researchers can move beyond the collection of data from 'hard-to reach' communities to meaningful engagement in the analysis and dissemination of data persist. In this paper, we argue that institutional barriers within universities still exist that frustrate this potential for meaningful engagement – channelling decision making through one PI, blocking payments to peer researchers and to a range of psychological supports put in place for research participants. The paper charts a breakdown of trust within the project between the PI's, a leading NGO and sex workers, leading to the resignation of three peer researchers attached to the project and the process by which two subsequently re-joined the project and a wider research advisory group. The paper draws from these experiences to discuss how future research projects on sex work, particularly within a criminalised environment, can create a more genuinely collaborative research process extending the frontiers of sex work research.

Ella Phillips (University of Strathclyde):
'Rescue' narratives in nineteenth century Scotland: the fallen woman in literary and legal cultures

This paper, a work-in-progress, is the culmination of archival legal and literary research into narratives of 'rescue' in mid-to-late nineteenth-century Scotland. 'Rescue', in this context, can be defined as saving women perceived as 'fallen' due to engaging with sex work, having sex outside of marriage, or through non-conformance with middle-class gender ideals. Building on the existing

work of Linda Mahood, who explored 'rescue' work in Glasgow and Edinburgh, my research makes use of alternative archival legal research and new online sources more readily available since the publication of her book, *The Magdalenes: Prostitution in the Nineteenth Century,* in 1990. My findings are drawn from the minutes of the Glasgow Magdalene Institution, a reformative home for 'fallen' women operating from 1812 to 1958; the Municipal Reports for Glasgow; and the British Newspaper Archives. The language of 'rescue', in relation to legal cultures, is located within the context of Scottish Presbyterianism and the paper considers how the religious ideals of the Directors of the Glasgow Magdalene Institution influenced the construction of the 'rescue' narrative. The paper explores how the Directors of the Institution, informed by Presbyterian ideals, decided which 'fallen' women were 'worthy' of 'rescue' and how the success of 'rescue' was measured. It considers how the language of 'rescue' was informed by wider societal ideals around acceptable and legitimate work. In this way, 'rescue', and therefore sex work, is located within a wider historical context of women's labour in Scotland. This paper also examines how the narrative of 'rescue', constructed within legal cultures, was opposed or resisted within literature. Through tracing the narrative of 'rescue' in fiction, autobiography, poetry, newspaper, and periodical literature, the alternative experiences of those who have been historically, and continually, denied expression within political legal cultures can be brought to light.

SESSION 18

Jon Binnie, Christian Klesse (Manchester Metropolitan University):
Food practices and political Solidarity in spaces of LGBTQ activism

This article examines food practices as an example of solidarity in transnational LGBTQ activism. We suggest that focusing on food can help us understand how care underpins the politics of solidarity within transnational LGBTQ activism. We examine how queer bonds of solidarity are nurtured and sustained through food practices as an example of practice of care among groups of activists engaged in LGBTQ political struggles. Our argument draws on data from two multi-site qualitative research projects on transnational activism around LGBTQ cultural and political events in Poland and a comparative study of queer film festivals as activism in different geopolitical

contexts in Europe. We argue that a focus on food practices within LGBTQ activism can help us understand the role of pleasure in sustaining queer solidarities and provide a more holistic critical understanding of solidarity beyond the wider political imaginary of militancy, while recognising how they can also become an explicit focus of contestation and conflict within spaces of LGBTQ activism.

Márton Bagyura, Alexandra Sipos (Centre for Social Sciences, Budapest):
Fighting for space – an analysis of the urban space use during Budapest Pride

The paper presents the urban space use of the LGBTQ+ people in a post-socialist and illiberal country, Hungary by focusing on the historical development of the urban space use regulations in the capital city, Budapest, and examining whether the current regulations address adequately the needs of LGBTQ+ community taking into consideration visibility, public safety, social inclusion, and civic participation aspects. To address this, the paper presents a tangible example of Budapest Pride. As a background, we rely on the sexual and intimate citizenship studies (eg. Richardson, 2017; Plummer, 2003) to highlight the public/private divide and related (in)visibility and human rights issues of the LGBTQ+ community within a heteronormative environment. As for the Hungarian context, we assume that "a gradual extension of public space use" is present concerning the public events of the LGBTQ+ community in Hungary (Takács, 2014) meanwhile paradoxical discourses of the right-wing sexual politics and anti-gender movements are becoming more prevalent (Barát, 2022). The paper analyzes three aspects concerning the Pride parades held in Budapest: the routes of the Budapest Pride, the use of cordons, and the resistance to LGBTQ+ visibility in an urban setting. First, through maps, we visualize the routes of the Budapest Pride parades starting from the first-ever held one in 1997 to 2021 to understand how the visibility of LGBTQ+ and allies is constricted and regulated in the spatial dimension. Second, following the regulatory approach of the Budapest Pride organization, we focus on how the police ensure these events' safety and whether cordons – physical symbols of division between participants, the police, and possible bystanders or protesters – are necessary. The third aspect gives insight into resistance toward the visibility of LGBTQ+ people in the urban setting dominated by heteronormativity.

Maria Louise Hansen (University of Oslo):

Small places and other spaces: Looking at the role of place in stories of sexual encounters through chronotopes

The proposed paper addresses how place-specific normative landscapes structure the possibilities for, and interpretation of, sexual encounters. The analysis is based on qualitative interviews with women and men about intoxicated heterosexual encounters described as good, bad, or confusing, ranging from 'just sex' to rape. In these interviews, the participants often describe coming from 'a small place' and moving to a bigger one. The aim of the paper is to explore the confusion and ambiguity that sometimes follow a sexual encounter by looking at the role of place. In the proposed paper, I approach place through Mariana Valverde's (2015) appropriation of the bakhtinian concept chronotope. For instance, the experience of a place as small is relative to big places. These two differing timespaces shape the space for sexual exploration, - and expectations, differently, and seem to be shaped through different degrees of attachment between person and place. This seems to create a desire for other spaces. To make sense of this desire, I draw on Foucault's concept of heterotopia. By looking at place from an ontological perspective, through these three timespaces, it becomes possible to see how different people may find themselves in the same physical place, have sex, but experience the act itself, and the potential consequences of it, completely different.

Richard Rawlings (Northumbria University):

Queering method and challenging metronormativity: a rural qualitative study of queer social opportunities

Geographical cultures shape identity (Schweighofer, 2016), yet culturally-specific applications, such as Grindr's focus on gay men, inadequately consider geography (Hardy & Lindtner, 2017). Rural queer lives may suffer from metronormativity: 'urban visibility [that] needs the rural … languishing in its shadow' (Gray, 2009, 9). Humanists and empiricists disagree over whether empiricism undermines queerness (Ghazianai & Brim, 2010), undermining methods. Queer rural technology use illuminates the internet's role in marginalisation and empowerment. Yet extant

UK empirical studies utilise Sexual Citizenship theories (Driscoll-Evans, 2020; McKearney, 2021), necessitating queer compromise (Langdridge & Parchev, 2018). Focus is needed on the assets queer people bring to society (Rivera & Nadal, 2019). We studied rural queer social experiences online, offline, and in relation to cities. We recruited nationally by creating a rural contact database and snowball sampling. Thirty-eight respondents participated via survey or interview. Twenty-four resided rurally, ten in cities, and four in London. Thematic analysis generated themes covering locale, technology, and resourcefulness. Firstly, neither city nor countryside entirely fit participants, who report discrimination everywhere, though with higher consequence rurally. Some migrate to and 'come out' in cities, yet later find rurality more accepting than expected. Secondly, technologies are tools that cannot replace resources. They better suit larger cities. Rural use is difficult due to partial 'outness' and lacking privacy. Thirdly, resourcefulness: some participants develop resources such as queer shared interest groups. These offer social and material benefits, including diverse lasting friendships and employment opportunities. The study implicates research, practice, and design. Research must bring to light inequality and resilience, utilising queer theory and empirical method. Researchers and practitioners must support queer people to experience extant rural acceptance. Platform designers must better consider geography. Combined, this may undermine the ideology of metronormativity.

SESSION 19

Clare Hammerton (University of Essex):

Young people, dementia, families, and intersectional identities

The global number of people with dementia is an estimated 55.2 million. In the UK there are 944,000 people currently diagnosed with dementia. This is more than ever before and this number is projected to increase. Of these, 7.1%, over 42,000 people, are under 65 years of age. This challenges the common misconception that dementia is a condition of older age. (Dementia Statistics Hub at Alzheimer's Research UK). The UK has no statistics on the number of Lesbian,

Gay or Bisexual (LGB)[3] people and young LGB people (under 65) with dementia. Peoples' experiences of dementia are affected by their age and identities with specific support services arising to support LGB people, although none have been found for young LGB people with dementia (under 65). The Alzheimer's Society UK identifies the specific needs and experiences of LGB people with dementia. This includes information, advice and support that understands sexual orientation, is LGB inclusive, and recognises partners and families of choice. Memory problems which make it hard for people to remember who they have told and who they want to tell about their sexual orientation. Memories of experiences of prejudice, discrimination, and hate incidents and crimes which causes distress. Experiences of negative attitudes, hostility, rejection, and abuse. Hostility from communities and cultures and complicated relationships with families. This research is in its infancy. Over the course of two years, it will collate knowledge on the experiences of young LGB people with dementia (under 65) and their families and families of choice. Using an intersectional lens, focusing on age, gender, and heteronormativity, it will identify whether mainstream support and services are structured to respond to age and identity related needs. It will find and build opportunities for young LGB people with dementia, their families and families of choice, to present their needs and experiences, to grow their voice and recognition and response to their specific experiences and needs.

Chiara Paglialonga (University of Padova):

Becoming sexual (s)objects: self-narrativities on body and sexuality from women with disability in Italy

In the hierarchy of bodies which rules western societies people with disability occupy a marginal position, invested by a stigma that describes them as diverse and deviant from normalcy. Nevertheless, the stereotypes and the prejudices related to sexuality and disability are still rooted. Generally infantilized, considered neutral gendered and described alternately as asexual or

---

[3] LGB is an acronym that I am initially using to describe people in same sex relationships, people who engage in same sex consensual acts, or people who choose not to be referenced by heteronormative structures and identities.

characterized by a dangerous sexual charge, the processes of desexualisation act on the disabled bodies in a plurality of way. This contribution would like to present some of the findings of my PhD research project I conducted between 2019 and 2022, a qualitative work that aimed to investigate the processes of social construction of the sexuality of women with disability in Italy. It was grounded on the theoretical contribution of critical and feminist disability studies in dialogue with crip studies, questioning disability as a social and cultural construction, an unstable category. Through 30 in-depth interviews I collected self-narratives about the experiences, the meanings, the practices, the beliefs, and the desires that women with physical and/or sensory disability, both congenital and acquired, report about their bodies, their relationships and their intimate life. My proposal intends to analyse some of the aspects involved in the processes of socialisation, (in)validation and recognition as sexual subjects that affect girls and women with disabilities, aiming to examine the impact of ableism and heteronormativity in relation to bodies considered by society as non-conforming. Acknowledging the silence, denial, and difficulty in accessing sexual experiences and self-expression that women and men with disabilities experience, the research aims to emphasise the personal experiences and perceptions of the subjects through their embodied narratives. The attempt is to add gazes and meanings on sexuality from a double experience of oppression, that of women and in a condition of disability.

Sara McHaffie (Northumbria University):

Autistic women activists and academics engaging with feminism and gender

Recently, there has been a proliferation of discussions on autistic women's experiences (Gould 2017, Sedgewick et al 2020) but to date, little academic work explores the ways autistic women engage with feminist ideas. This paper utilises qualitative data to consider how autistic women conceptualise feminist writing, activism and identities via dialogical interviews with autistic writers and academics who engage with feminist ideas. Provisional themes indicate autistic feminist women may not identify with conventional femininity. Here, gender is an evolving conversation among autistic women, where it is observed that "expectations of femininity are much less alike to being autistic than the expectations of masculinity" (Participant 1). This frustration seemed to be voiced equally by participants who identified as heterosexual and those

with lesbian or bisexual identities. Participants discuss gendered expectations and ways in which they struggle to conform to them, being "very blunt and very upfront" (Participant 5) or consciously push against them, being seen as "aggressive" (Participant 1). This is linked to feminist theories and "the relationship between autism and gender" (Participant 5). This data recalls recent approaches outside academia, such as Limburg's framing of the autistic woman as "failed girl-critter" (2021). Limburg suggests autistic girls and women are targeted for persecution based on giving "the game away", exposing femininity as a "made-up thing" (2021) not inherent to femaleness. Participants' engagement with gender echoed Second Wave feminist thought on gendered expectations for women (Rich 1980) such as "the idea of internalizing prejudice is quite resonant with some feminist discussions" (Participant 6) but also intersectional critiques of this movement (Lorde 1984). I will suggest directions for public sociological study of autistic women's utilisation of feminist theory and implications for wider sociological work with groups experiencing multiple forms of marginalisation, particularly regarding creative and dialogical methods.

Samuel Ludmila Feline Constantin (Paris 8 Vincennes Saint Denis):
Anorexia and queerness / Queering anorexia

I was diagnosed with anorexia nervosa shortly after turning 13. Living through the affective sensoria of this diagnosis has profoundly shaped my becoming non-binary queer. My central aim in this paper is through autotheoretical evidencing to propose some formulations of what happens when queerness and anorexia corporally-affectively become co-constitutive, within the historical specificity of growing up during the first decades of the 21st century in a leftist academic family, in the suburbs of Copenhagen where broadly speaking becoming queer was tolerated, while anorexia led to hospitalisation and strict surveillance of my body. But this distinction is troubled when the neat border between these two categories became impossible to uphold, which raises questions of what kind of (queer) life is being 'saved' by psychiatric treatment, for whom, and which queer potentialities are made impossible through psychiatric intervention? I want to focalise on the socialities of queer anorexia as specific orderings of time and space and gestures. This resonates both with Jack Halberstam's work on queer time and space and Sara Ahmed's writings

on how queer lives historically has been rendered unhappy through heteronormativity also as questions of temporality and futurity. I'm also inspired by how Juana Rodríguez, builds on José Muñoz' formulations of queer utopian gestures, but rather than the orientation of his writing towards futurity, uses it to "register the ways histories of movement can become ossified in our gestures." (*Sexual Futures,* 2014, p.5) In other words gesture becomes a site for exploring how the historicity of affects and politics are tied through and produces corporality, and how these indexes a tension between bodily potentialities and social norms, as a site for understanding distributions and relations of power. My effort to queer conceptualisations of anorexia is tied to the fact, that despite anorexia being one of the most written on psychiatric diagnoses during the last 50 years within feminist theory that try to depathologize it, it remains almost exclusively conceptualised through cis-women and as Su Holmes has noted, often does so in heteronormative ways. So, my writing is simply put to follow what happens when anorexia forms other than cis-female bodies?

SESSION 20

Barbara Rothmüller (Sigmund Freud University Vienna):
Enjoy sex! The promise and limit of a psycho-medicalization of sexual pleasure

For several decades, critical scholars have demanded to extend the study of sexualities to topics beyond sexual risks. In the 1980s, the WHO issued a statement on sexual health that aimed to establish "a positive approach to human sexuality". Since then, and despite the backlash, sex-positive attitudes and practices have spread in many countries. A pleasure-centered approach promises to increase health, but also life satisfaction and well-being. Through sex, people hope to achieve relaxation, happiness, self-realization, and couple satisfaction. To enjoy sex has become a new imperative. It is encouraged, recommended, and sometimes even demanded, particularly in progressive metropolitan areas. In the name of global sexual health, people are urged to maximize their sexual well-being (Epstein & Mamo, 2017). As a consequence, sexuality has been incorporated in the wellness movement, linking sexual satisfaction and recreation to the pleasure of consumption. Both the search for and the lack of enjoyment are seen as a reason for seeking psychological, sexological, and medical help to enhance sexual pleasure (Spurgas, 2020).

Amy E. Middleton (University of Brighton):

"Oooo, there it is!… and I was like quite excited to have sex again…" A longitudinal interpretative phenomenological study exploring the experiences of pre and postpartum sexuality

There is substantial research concluding that becoming a parent is a challenging life transition. There can be physical trauma for the birthing parent to manage, stresses on both parent's mental health as well as their identity concerns and relationship and sex issues. The biomedical field currently dominates research in the postpartum period and is usually problem focused. Other research explains that although most new parents want to discuss their sex life and identity issues with a professional, only 15% are actively encouraged by their health practitioner. This ongoing doctoral study will explore the individual life experiences of the people who give birth, with a particular focus on how these people experience their sex and sexuality. Applying a Longitudinal Interpretative Phenomenological Analysis (LIPA) framework, nine participants (all identifying as women and first-time mothers) are interviewed in-depth across their pre and postpartum period (first, in the final trimester of pregnancy, again at three months postpartum and again at six months postpartum). The aim of these interviews was to understand how these women perceive their sex life and sexual identify during this life-changing transition. This study is unique in its design due to the idiographic level of conversation LIPA interviews allow for, as well as in-depth interpretation and meaning making the framework requires. Early analysis indicates the findings will contribute new knowledge to the field of pre and postpartum sexuality. The results will also provide active health professionals an insight into pre and postpartum sexual identity, feelings and experiences.

Anna Temkina (University of Ben-Gurion /EUSPb), Maya Lavie (University of Ben-Gurion), Larisa Shpakovskaya (Helsinki University):

Sexual subjectivity and agency for women over 50: cross cultural life course research

Aim: Sexual life of older adult women, despite many recent changes, is still stigmatized and invisible. Furthermore, when sexuality in old age is being discussed, it is usually discussed through

medicalized and commercialized discourses. The aim of this research is to explore the sexual lives of heterosexual women in post-reproductive age who are looking for a partner in Tinder and other dating apps. Coming from a life course perspective, we are interested in understanding the changes occurring in this period of their sexual lives, their sexual subjectivity and agency globally and in specific national context.

Method: We have conducted 62 semi-structured interviews with women between the ages of 50 and 76 (average 58.6 years old). The sample include 4 sub-samples:

Russian speaking women in Finland, Russian and Hebrew speaking women in Israel, and women in Russia. We analyzed the data from a life-course perspective and used conceptualization from post-colonial theory and pro-sex feminist theory.

- Finding: We found a large variety of expression of sexual subjectivity, agency and desire of sexually active women in post-reproductive age who are looking for new relationships, sex or entertainment. Sexual subjectivity and agency are shaped by political (including legal citizenship regulation), cultural and social factors as well as, relational factors and personal factors such as health, aging and self-confidence. We discuss a variety of positions in relation to gender role and gendered sexual scripts, when many of the women challenge gender roles but do not challenge sexual roles.

Conclusion: Exploration of sexual and relational experiences of older women who search for a partner in dating apps enable us to extend our understanding of sexual subjectivity and agency.

Ruth Flanagan (Queens University Belfast):

"Very, Very Bad Sex": Adult women's reflections on their sexual experiences and sexual literacy whilst growing up in a religiously conservative society

This paper will explore the different types of sexual experiences that women had, due to growing up in a religiously conservative society. This was partially because they did not have the opportunity to develop sexual literacy before they engaged in sexual interaction. Sexual literacy is 'a form of critical thinking focused on the knowledge skills and actions needed to achieve sexual wellbeing across the life course' (Herdt et al., 2021, p. 3). Non-consensual sex, passive sex and non-orgasmic sex are three themes that describe some of the sexual experiences of women between

the ages of 26-68 who grew up in Northern Ireland. These themes were developed from 18 interviews conducted in 2020. Northern Ireland is still a culturally religious society in comparison with other European countries. While there may not be as many people attending church services or even believing in God, religion still has influence within many dominant socialising institutions. For example; whilst sexual health education in Northern Ireland is statutory, each school is allowed to decide what to teach depending on its religious ethos. This results in (some schools)promoting an explicit patriarchal, conservative, heteronormative, and restrictive Christian moral ideology which promotes traditional, essentialist gender role norms on sex. This type of sexual education is not conducive to developing sexual literacy. The impact of religion informed formal and informal sexual education left the participants vulnerable and open to experiencing differing levels of non-consensual sex, passive sex, and non-orgasmic sex. However, some of the participants did develop sexual literacy through out their sexual lives, suggesting that this was due to finding feminism, learning how to actively engage in sexual communication and becoming more comfortable with their sexual bodies.

SESSION 21

Mark Bibbert (University of Kassel):

De/constructing critiques of sex doll assemblages

Drawing on Assemblage Theory (Buchanan 2021, DeLanda 2016) and Situational Analysis (Clarke 2005), I will redraw affirmations and critiques of Real Dolls. The use of Real Dolls, realistic sex dolls made of TPE or silicon, is highly contested and discoursively entangled with anticipated futures of advanced robotics. On the one hand this form of sexuality is affirmed by posing that "Love and sex with robots on a grand scale are inevitable." (Levy 2007: 21f.) This is seen as a chance for "the misfits, the very shy, the sexually inadequate" and so on (Levy 2004: 291). On the other hand, the existence of sex dolls is highly criticized. The Campaign against sex robots warns „against the dangers of normalizing relationships with machines and reinforcing female dehumananisation" (CASR). In my redrawing of these critiques, I will show that they are both produced by an essentialization of technology, objects, and gender, by cutting away their heterogenous capacities. With reference to my own research on Real Dolls I will formulate a

critique of specific assemblages which produce 'nostalgic' essentialist sexual regimes, while also highlighting the potential for the change of sexual regimes within other assemblages.

Zhou Zihao (Hong Kong Baptist University):

Non-binary queer revolution or reluctant retreat?: Interpretation of no-penetrative-anal sex practice in Chinese gay men

The self-claimed discourse of *No 10* (not into penetrative anal sex and/or not self-identify as either 1/top or 0/bottom) has been gaining popularity in Blued, the biggest gay dating platform in China, usually as a part of one's self-representation or sexual/mating preference in users' profile/personal ad. Also, according to the statistics publicised by Grindr, China has the largest percentage of Sides (No 10) in the year of 2022. The choice of *No 10* could be oversimplified as merely a sex preference, yet in my piloting research, I find that, it is deeply socialized and embodies a complex relationship between structure and agency. There existing a prominent heterogeneity in the reasons and motivations underlying *No 10* option which, on the one hand symbolise radically Foucauldian sexual liberation and experimentation seceding from 1/0 binary orthodoxy which emphasises phallocentrism, heteronormativity, and hegemonic masculinity; on the other hand, are closely entangled with suppressing biopower, inequality and marginalization, and body-related negative feelings and experiences. Often based on the former scenario, the actors are more of self-aware confident challengers actively rejecting anal penetration by underscoring their fuller grasp of their own bodily pleasure, pursuit of a more equal relationship and free will, while on the latter one, the actors basically shamefully and often reluctantly withdraw from anal penetrative sex for failing its strict and rigid standards. Phenomenologically speaking, these two expressions are not totally antithetic yet intertwined and transformable under certain conditions, and thus the *No 10* is simultaneously a result of structure or agency, and often the negotiation or transcendence of this binary. Via participant observation in No 10 online community and chat group, and in-depth interview with gay men conducting No 10, this research tries to interpret this new phenomenon and examine to what extent it challenge the hierarchy and achieve a new possibility of equality.

Daniel Fiaveh (University of Cape Coast):
Sexual politics and queering practices of resistance: a review of discourses on masturbation

Though masturbation (solo sex or one-dimensional or 1D sex)—self-sexual stimulation of the genitalia—is not new, we know very little about the spaces in which it occurs and how it contributes to understanding human sexual choices other than the conventional lesbian and gay identities, particularly when African countries are compared to their American and Eurasian counterparts. Therefore, using the African feminist resistance framework of "radical rudeness," practised by the Ugandan feminist scholar and activist, Stella Nyanzi, this conceptual paper, through a scoping review, attempts to offer a profile of the characteristics of masturbators, discuss the sources and interrogate masturbators' conceptions of masturbation, and analyse the agencies for people to masturbate in terms of the techniques and the implications for human sexual behaviour using a systematic review of studies from Crossref, Google Scholar, and Scopus and analysing them. Masturbation was more common among men than women and among younger male adults, though it was not completely absent among older adults aged 50 and up. Though unmarried men and boys were more likely to engage in masturbation than unmarried women and girls, women had more masturbatory techniques and styles than men did. Sources influencing masturbation and the rationale for masturbating had no gender dimension except that women had more options for masturbating techniques and tools than men. While the existing studies from 2009 to the first quarter of 2023 do not present us with very detailed and novel knowledge, I contend that the analysis contributes to a sexual politics and queering practises of resistance by problematizing patened sex (two-dimensional or 2D sex) in whatever form makes it more agentic.

Maria Madalena d'Avelar (Iscte - Instituto Universitário de Lisboa):
La femme plurielle – **building female sexuality in pregnancy and post-partum in dialogue with cultural discourses of female sexuality and motherhood**

Women's sexual experiences are greatly determined by the fact that they are women. This is not an essentialist or naturalist affirmation – women's sexual experiences are directly linked to their womanhood not because of some biological element, but simply because these experiences are

inevitably impacted by social and cultural discourses surrounding female sexuality and, indeed, can't escape the cultural background of those discourses. As a result, women's sexual experiences are always, at least to a certain degree, in dialogue with cultural discourses of female sexuality. Historically, cultural representations of female sexuality have been in contrast with cultural representations of motherhood, as is well exemplified by the 'Madonna-whore' dichotomy. Women interact with these contrasting discourses and build their identities and experiences in relation to them (whether it may be in accordance, contrast, or reform of them) throughout their lives, but the period of pregnancy and post-partum is especially interesting as an object of study, since cultural discourses and representations of motherhood play a particularly central role during this time. Taking this into consideration, how do women live and make sense of their own experiences of sexuality during pregnancy and post-partum, against the background of cultural discourses about female sexuality and motherhood? How do these discourses shape their experiences during this period, and in what ways? Drawing on 45 biographical narrative interviews with women about their lived experiences of sexuality during pregnancy and post-partum, we try to discuss these questions and to bring sexuality in pregnancy and post-partum to sexuality studies. The results show us that women build their sexual experiences through simultaneous, heterogenous and oftentimes contradictory cultural discourses. They also show women as plural social actors, able to navigate their roles as sexual beings and mothers, mobilizing different discourses and representations to guide their practices and to build meaning for their lives.

SESSION 22

Cesare Di Feliciantonio (Manchester Metropolitan University):
From the clinic to the phone at home: accessing sexual health services under austerity

In this paper I combine autoethnography with my ongoing research on the life experiences of gay men living with HIV (GLHIV) in three European countries (England; Italy; Spain) to analyse the increasing challenges faced to access sexual health services. More than a decade of austerity, followed by the covid-19 pandemic and the mpox outbreak, have severely reduced the availability and accessibility of sexual health services that appear to be increasingly perceived as 'non-essential', causing anxiety and distress for GLHIV (as HIV-related services are often delivered by

sexual health clinics). The analysis is organised around four main points. First, austerity, covid-19 and the lack of funding for sexual health have redefined the biopolitics and governmentality of gay sex. While Brown and Knopp (2014) have highlighted the centrality of the gay/sexual health clinic in the governance of gay sex since the 1970s, the paper shows how (waiting at) home and mobile phones represent the main spatial dispositifs for the governance of gay sex(ual health) under austerity. Second, these emerging spatial dispositifs fuel isolation, anxiety, self-blame and guilt, reducing the possibilities for encounter, flirtation and sociality. Third, these negative outcomes are countered by the proliferation of online forms of support and information by activists and community organisations. Fourth, the mpox outbreak has demonstrated the persisting homophobia of institutions and public discourse, the difficulty to talk of gay sex without mobilizing moralizing troupes, and the lack of resources for sexual health, making access for sexual health even more arduous.

Rachael Eastham (Lancaster University):

Action on 'accessibility': Exploring possibilities for improving access to healthcare derived from research with LGBTQ+ young people about mental health in the Queer Futures 2 study

Queer Futures 2 was a UK wide research project conducted between 2019 and 2023, designed to address inequities in LGBTQ+ young people's mental health compared to their cis-gender heterosexual peers. Using a case study theory-driven evaluation methodology across 12 mental health support sites, data were collected via: 1) online interviews with LGBTQ+ youth and staff (N= 93); 2) documentary review; 3) non-participant observation; 4) cost survey. Data analysis involved a multi-phase 'explanation-building' analytical technique and findings and outputs have been defined with hope in mind; specifically, how we can make changes in mental health support to improve care for LGBTQ+ youth and enable more LGBTQ+ youth to use services comfortably when they need them. Our study shows that 'What works best' in terms of accessibility to early intervention mental health services is an intersectional youth-rights approach that (following Collins and Bilge, 2015) attends to structural, cultural, disciplinary, and interpersonal domains of power. This presentation will explain the research and (re)map an intersectional youth rights approach as it relates to the life of the researcher as an academic, activist and 'entrepreneur', who

identified through this project how 'open-ness' of healthcare services is more of a feeling than a material reality. Specifically, the paper will describe how the project has created possibilities for 'improving accessibility' within and outside of the pre-defined project outputs and the boundaries of the academy including: a peer reviewed publication (structural); the development of a resource to address 'invisible barriers' to healthcare in community settings, with a local artist (cultural); an LGBTQ+ inclusion project with a local GP (disciplinary) and my individual experience (interpersonal).

Felix McNulty (Lancaster University):

Respite, resistance and resources: Addressing embodiment as part of early intervention mental health support for LGBTQ+ young people

This paper reports findings from a theory-driven case study evaluation examining 'what works' in early intervention mental health support for LGBTQ+ young people, to explore the significance of embodiment and bodily autonomy specifically. The case study evaluation represented one phase of a larger study (www.queerfutures2.co.uk), and data were collected across 12 mental health support services via: online interviews with LGBTQ+ young people aged 12-25, service staff and volunteers, and parents/carers (n=93); documentary review; non-participant observation; and cost survey. Our multi-phase, explanation-building analysis identified the Body as a key principle underpinning effective early intervention mental health support for LGBTQ+ young people. We found that addressing the impact of cis-heteronormative environments on embodiment was crucial to the provision of mental health support that was acceptable to LGBTQ+ young people themselves. We also found that providing spaces of respite from cis-heteronormative expectations and pressures related to the body was vital, particularly for trans, non-binary and gender diverse youth. Attention to embodiment within support services facilitated safe self-expression, access to knowledgeable and competent support around embodied distress, and material and emotional support in upholding bodily autonomy. The paper will discuss these findings in relation to a UK and international context of attacks on trans, non-binary and gender diverse young people's rights to autonomy, healthcare, development and identity. These contexts further underscore the vital importance of spaces of rest and respite, support to resist and reject harmful discourses and

environments, and the provision of material and emotional resources to combat feelings of powerlessness, hopelessness or despair in relation to the body. While of pressing importance for trans, non-binary and gender diverse youth, the upholding of these principles is interconnected with the need for LGBTQ+ young people (and indeed *all* young people) to experience the best possible interconnected bodily and mental health and wellbeing.

Nicoletta Guglielmelli (University of Genova):
"Be a man, bro". Men, masculinities, and mental health

National and international research has recently highlighted a shared male disadvantage in the relationship with health, hypothesizing that men, in order to fulfil socially imposed gender norms, neglect their own health and do not adequately manage illness. The doctoral research, to which this contribution refers, intends to empirically explore men's practices of health, illness and sexuality through an approach that allows to investigate the pathologization of masculinity as harmful to health, but also addresses the relationship between illnesses and care through a plural and dynamic view of masculinities. This approach aims to study men and their experiences with prostate cancer, using an intersectional approach with respect to ascriptive variables related to class, territorial origin and ethnicity. In addition, it is intended to investigate the views and experiences of health care actors and family members who accompany men on the path of treatment and illness. In particular, the case of prostate cancer was chosen as it is particularly linked to the construction of masculinity, sexual practices, and disease management. Specifically, this paper intends to propose an intervention that investigates: i) men's relationship with self-care in the experience of illness (how health-related practices are informed in terms of gender; ii) how the experience of illness influences (and is influenced by) ethnicity, sexuality and geographic origin; iii) the experience of actors who gravitate around men coping with illness (health care personnel, family, partners).

SESSION 23

Ziwen Cui (University College London):

When sexuality is gendered: young people's learning of sexualities in Chinese social media

This research explores young people's learning of sexualities on a Chinese lifestyle-sharing digital platform. With the development of social media, the past decade saw a proliferation of discourses about individuals sharing sexualities on digital platforms. Social media becomes increasingly popular for young people to learn about sexuality through peers' experiences. In China, along with the rising young women's voices under feminist campaigns, sexual experiences produced by young women seem to display gendered sexual norms and behaviours. Young women's sexualities are anchored to produce personal yet pedagogical sexual knowledge and information for young people to reference, such as first-sex tips and approaches against sexual harassment. Drawing on a Foucauldian understanding of discourse and an approach to intersectionality, which illuminate how gender and sexuality are imbricated in relations of power in digital space, this study explores how young people entangle with gendered discourses around sexuality on social media. Research was undertaken on Redbook (*xiao hong shu*) – a highly popular Chinese lifestyle-sharing platform among young people, adopting a digital ethnography approach. The data was collected between March and April 2023, comprising two components: 1) three-weeks online tracking of posts sharing sexualities on Redbook; 2) social media diaries produced by three users aged 18-24 years old who shared their encounters of sexuality on Redbook in a two-week period. Ethical approval was granted by my university. Feminist critical discourse analysis reveals that the increasing discourses around sexuality in social media facilitate a safe space for young people to discuss and learn about sexuality. Young people's discussion around sexuality intersects with the mobilisation against a dualistic view of gender equality, that reinforces young women's sexualities in a heteronormative way. This research provides insights into evolving modes of sexuality in the rapidly changing digital culture and the challenges in young people's learning of sexualities in social media.

Yener Bayramoğlu, Christian Klesse (Manchester Metropolitan University):
Turkey's new generation of queer diaspora in the digital age

Since the Gezi Protest in 2013, Turkey has increasingly adopted oppressive policies and regulations on LGBTIQ+ rights. Many LGBTIQ+ people have escaped the political homophobia and transphobia by migrating to Europe, including Germany and the UK. While Germany and the UK have always been important destinations for Turkey's immigrants over the last six decades, the arrival of the new generation of LGBTIQ+ immigrants have overlapped with the increasing digitalization of the everyday. This paper explores the diasporic digital media practices against the oppression of LGBTIQ+ rights. The paper is based on empirical data collected from a combination of multiple methodologies: participant observation in queer migrant events in London and Berlin, digital ethnography, in depth interviews with first generation of LGBTIQ+ immigrants, and media analysis. In this paper we particularly focus on two digital platforms (*Lubunya Haber* in Berlin and *Haremofnoone* in London) as well as their creators' digital activist strategies to combat LGBTIQ+ discrimination. While Lubunya Haber started as a digital queer diasporic new platform, the organizers of Haremofnoone, a regular queer diasporic drag show event, use digital media to conduct interviews with activists and raise awareness against LGBTIQ+ discrimination. The comparative study demonstrates how everyday digital media practices do not only help Turkey's new generation of LGBTIQ+ immigrants to navigate in newly arrived social and cultural contexts, but also use digital media to create a new digital diasporic space where images, stories, news, and politics are circulated.

Neta Yodovich (University of Manchester):
Celebrities and fans negotiating sex and sexualization on Buzzfeed's "celebrities reading thirst tweets" videos

The following paper examines how celebrities and fans negotiate sex and sexualization on Buzzfeed's "celebrities reading thirst tweets" videos. In 2017, Buzzfeed, a well-known entertainment company, began a new YouTube video series in which celebrities, predominantly cishet men, read and react to thirst tweets (sexually explicit, sometimes humorous messages)

posted about them. Because the emergence of the series overlapped with that of the MeToo movement, the videos offer an interesting insight into the ways in which celebrities and fans negotiate sex, sexualization, consent, and harassment during this tumultuous time. Through the scraping and thematic analysis of 90,963 comments from the Buzzfeed YouTube channel, this paper found differences between the ways in which male and female celebrities are expected to negotiate sexual advances. Men are supposed to be flattered, and women hesitant. Any breaches in such social scripts, especially from men, are met with ridicule and belittlement. While consent and asymmetrical power balance were often discussed by viewers, what was missing was attention to the violation of fans' consent when their tweets were used for entertainment purposes without permission. Based on these findings, the importance of this paper lies in its call for attention to overlapping processes accruing in society, the sexualization of culture and MeToo, and the ways in which they are negotiated through stardom and fandom.

Zhaoying Gou (Goethe University Frankfurt):

Cultural practices of homosexual online fiction: the impact of homosexual online fiction on individuals' perceptions of sexual minorities in a new form of media

This research aims to explore the impacts of online fiction, a new form of cultural communication, on the recognition and communication of sexual minorities. As a form of culture that emerged only with the rapid development of Internet media and has flourished in recent years, online fiction is still a medium that cannot sustain serious content. In the context of the low acceptance of sexual minorities in China, the fact that homosexual-themed online novels have been increasing in recent years, whether this can contribute to the public's recognition of sexual minorities and increase the acceptance of sexual minorities. This study used a qualitative research approach, with text research and individual interviews. Five of the most popular homosexual novels over the past five years were selected from the Internet for textual analysis, and individual interviews were conducted with 22 readers, followed by conversational textual analysis of the interview texts. Findings were that, in contrast to the monological interaction of traditional media, online novels are available for timely interaction with authors through comments; homosexual online novels have changed readers' perceptions of homosexuals to some extent; readers are not passive acceptors of media

information, and online articles are characterized by authors who profit from readers' rewards for their articles, so authors take readers' opinions more into account and are even influenced by readers' The authors are more likely to consider readers' opinions and even be influenced by readers' preferences. The study also identified the limitations of homosexual online novels; they are more often homosexual novels written by female authors for female readers and cannot avoid the traditional stereotype that the representation of homosexuality makes too much use of heterosexual gender roles.

SESSION 24

Ezgi Güler (European University Institute):
Humor, joy and laughter of transfeminine sex workers in Turkey

Despite its widespread presence, there has been little understanding of the humor created by trans sex workers in both public and academic debates. Based on ethnographic fieldwork carried out in one of the largest cities in Turkey, this research explores the social and political meanings of the humor, joy, and laughter of a community of transfeminine sex workers. It also considers the links between social and political works in which humor engages in this context. In particular, it analyzes the transgressive play-acting, jovial interactions and laughter generated by the trans community in a context of pervasive violence and marginalization. In this sense, both language and performance are major topics of inquiry. Based on the politics of pleasure and the corrective function of humor and laughter, the paper argues that such affective gestures and performances signify various forms of refusal. At the same time, they play a vital community-building roles among my interlocutors. Overall, the research intends to draw a more complete picture of trans sex workers' political subjectivities. It also aims to contribute to the academic debates on the meanings of humor emerging at the urban margins and, in particular, to challenge the perspectives that leave the practices of humor, joy and pleasure outside the realm of politics.

Dora Jandrić (University of Birmingham):
Hopeful ageing: the case of older LGBTQ+adults in the UK

This paper explores the hope and promise of a more inclusive future for older LGBTQ+ people in the United Kingdom. Through an analysis of interviews conducted with older LGBTQ+ people in Scotland and England, the paper describes their concerns and hopes for the future. The main areas covered in the paper relate to housing, social care, health, family, and death, as well as to the questions of choice, control, and independence in these aspects of their lives. Ageing is a process that often erases many elements of people's identities. Ageing bodies are considered unattractive and asexual, for example, and in the case of the ageing LGBTQ+ population, there are significant additional challenges other than physical appearance. The erasure of their sexual orientation and gender identity in imagined and real futures often results in people going back into 'the closet', hiding their sexuality out of fear of discrimination, and presenting heteronormatively. This paper draws on qualitative data from two studies: a doctoral study on older same-sex couples, and a study about social care assessments of older LGBTQ+ adults. Analysis of the combined data indicate that the generation of LGBTQ+ people at the forefront of equality campaigns in their youth is now confronted with deciding whether to be proud of their history and identity, or to hide it and pass as straight to be treated equally. The paper contributes substantially to sociological studies of ageing and sexuality by demonstrating how the intersection of sexual identity and age constructs the hopes and concerns that surround the present and future lives of older LGBTQ+ people.

Shaban Darakchi (Bulgarian Academy of Sciences):
Gay identity subjectivities and "gay self-colonization": Patterns of identifications with the concept of "gay identity" among non-heterosexual males in Bulgaria

The terms gay and gay identity have become universal in the past few decades. However, a growing body of scholarship challenges the idea of universal global gay identity. Based on 63 interviews with non-heterosexual males of diverse backgrounds and ages, this study seeks to investigate to what extent the concept of gay identity is relevant and applicable in the Bulgarian context. The data from the study suggests that (1) the absence of LGBT social movements during

communism, the rapid transition from physical community places to virtual community engagement, and the right-wing nationalist actors created a context where the idea of gay identity is contested and misrecognized by certain groups of non-heterosexual males; (2) the rejection of gay culture by many is expressed by downgrading and slut-shaming "the others" when legitimizing a "decent, masculine, homonormative" non-heterosexual identity; (3) the local gay cultures are often considered irrelevant and incomplete in the process of "gay self-colonization"; (4) "reflexive gay identity" and "commercial gay identity" are two distinct ways for identification based on body image and involvement with LGBTQI+ movements, and (5) the non-recognitions of gay identity differs politically and the anti-gender campaigns in Bulgaria have intensified some of these processes.

Vasiliki Polykarpou (Panteion University of Social and Political Sciences):
Fragments of biphobia and lesbiophobia in social movements' spaces

During my ethnographic research in the city center of Athens I had the chance to discuss with several activists that are defining themselves "feminists" in a broader sense. The main analytical category of my research is the one of the "political coalitions", as long as my research is questions the bridges are being built between the collectives and the political groups that are fighting for social justice through the lens of intersectionality and a feminist approach of multiple oppressions. Some of my interlocutors silenced absolutely the aspects of sexuality, desire and erotic tension in the feminist spaces in Athens, while others focused mostly on these aspects. In this presentation I will try to analyze the incidents of biphobia and lesbiophobia that were mentioned by my interlocutors in order to underline the structural sexist and homophobic behaviors and patterns inside the social movements themselves. The political powers of the traditional Left have already being criticized for their resistance to approach the queer, trans and LGBT+ communities in Greece. At the same time, the feminist movement in Greece that has being emerged especially during the last 5 years, has shaped a series of dynamics that are putting in the center the profile of feminists as the white heterosexual female feminist of "the next door". In this context, many of my interlocutors whom experiences are drawn outside the cis heteronormative regime and have escaped the norm of compulsory heterosexuality couldn't find easily their place even inside the

movements and the organizations that are fighting for social justice. Material feminism, intersectionality and queer theory will be my theoretical tools in order to approach these aspects of my ethnographic research.

SESSION 25

Thematic panel: Towards decent work for sex workers

Sex work as has been described as 'the ultimate precarious labour' (Sanders and Hardy 2013) on account of the income and employment insecurity that it entails as well as the lack of social security it provides. Yet, surprisingly little attention has been devoted to sex work in international discourses around regulation for decent work (Heumann et al. 2016: 172). Drawing on research embedded in the European Sex Workers' Research Network, this special session seeks to address this gap. In contrast to dominant frames that conflate sex work with human trafficking, deviant behaviour or the transmission of diseases, this special session starts from a labour approach to sex work. It is characterized by the recognition of sex work as work, respect for and representation of sex workers' knowledge and demands as well as the acknowledgement of the structural embeddedness of sex work precarity (Heumann et al. 2016: 181-182). From the perspective of collective mobilisation, emphasising sex workers' identity as workers in organising may allow for the demand to protect the rights of all people employed in the sex industry, thus unifying sex workers with different immigration status, or identifying with different genders (Andrijasevic et al. 2012: 504-505). Starting from these assumptions, the panel contributions engage with some of the diverse forms that sex work can take, including brothel-, window-, street- and home-based sex work as well as platform-mediated pornography. Nocella's contribution shows that, in the context of flexibilization and digitalization of sex work, the line between formal and informal work as well as between different employment statuses is blurred. These findings are instructive for the wider world of work, as under neoliberal economic and restrictive migration governance, the precarious conditions in the sex industry are becoming the new norm for other sectors (Schaffauser 2015: 1). For a regulatory environment that effectively supports moves towards decent work for sex workers, greater transparency about the extent and nature of exploitation in various sex work realities needs to be created in order to develop standards for decent work and social protection, a task that Wijers and Vanwesenbeeck's panel contribution tackles.

Rebecca Rose Nocella (University of Reading):

Testing the employment status of online pornography in times of crisis: Adult content creators as workers

Pornography is a huge industry worth US$ 97 billion globally, in which adult content creators (ACC) work in precarious conditions, associated with the fact that their informal work is both sex work proper and an instance of the gig economy. While currently ACC are self-employed via porn platforms, I argue that they should be classified as dependent workers. Basic labour protections are granted only to 'workers' and employees and could formalise ACC's position during socio-economic emergencies. This paper assesses ACC's precarious employment status under UK labour law considering the Covid-19 pandemic and cost of living crisis, in which they cannot seek help due to the stigmatisation of sex work. An evaluation of the terms of use of a selected sample of porn platforms is triangulated through 10 semi-structured interviews. My aim is to suggest ways to empower ACC through labour rights that can support them in navigating the current crisis.

Marjan Wijers (University of Essex), Ine Vanwesenbeeck (Rutgers):

Building blocks for a Sex Worker Exploitation Index

Sex worker rights scholars and activists often counter abolitionist conceptions of sex work as fundamentally exploitative by stressing sex workers' agency and self-determination. Notwithstanding the value of this argument, it does not facilitate in-depth exploration of forms of exploitation that are present in sex work. Understanding and being able to properly assess the extent and nature of exploitation in various sex work realities, is a prerequisite to develop standards of decent work and social protection, identify adequate interventions to address exploitation and assess the effects of implementation of such interventions. More generally, a detailed understanding and assessment of the extent and nature of exploitation in various contexts is prerequisite to be able to scrutinize the effects and consequences of different sex work policies. This paper discusses a first phase of the development of a Sex Worker Exploitation Index (SWEI), based on literature study and exploratory interviews with sex workers.

Isotta Rossoni (University of Leyden):

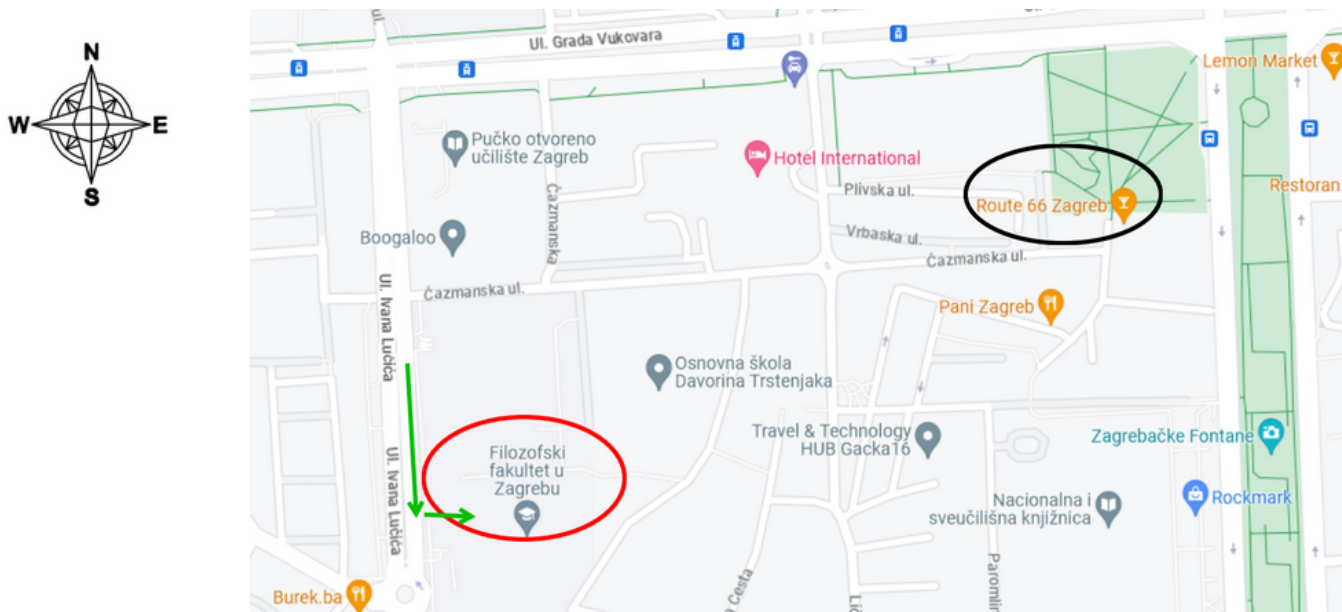**Safety in the workplace as a foundational aspect of 'decent work'**

A cornerstone of the conceptualisation of 'decent work' is safety in the workplace, which at its very core, should entail absence of violence. Accordingly, the ILO's decent work mandate compels it to act against violence in the workplace. There is mounting evidence in international research that legislative models which criminalise sex work or the buyers of sexual services increase the risks of sex workers experiencing violence. Such risks are often amplified for migrant sex workers, particularly when they are irregularised, as lack of papers comes with greater precariousness overall. This paper builds on existing literature on sex work and migration and on a sample of interviews with migrant sex workers living in Malta, so as to investigate experiences of workplace violence among sex workers in a country where sex work per se is not criminalised, yet key activities related to sex work, are. Relatedly, it seeks to tease out relevant factors - at the level of law, policy, practice and social regulation of working conditions - which can support the reduction of (migrant) sex workers' vulnerabilities to violence, thus also enabling for a foundational aspect of 'decent work', namely protection from violence, to be fulfilled. The factors identified will be discussed as part of a broader 'vulnerability reduction' approach, which emphasises the responsibilities of host countries in offering effective protection for the migrant sex worker population, including as regards implementing adequate migration and labour frameworks (Marshall & Thatun, 2012).

Conference Venue:
Faculty of Humanities & Social Sciences (Filozofski fakultet)
Ulica Ivana Lučića 3, Zagreb

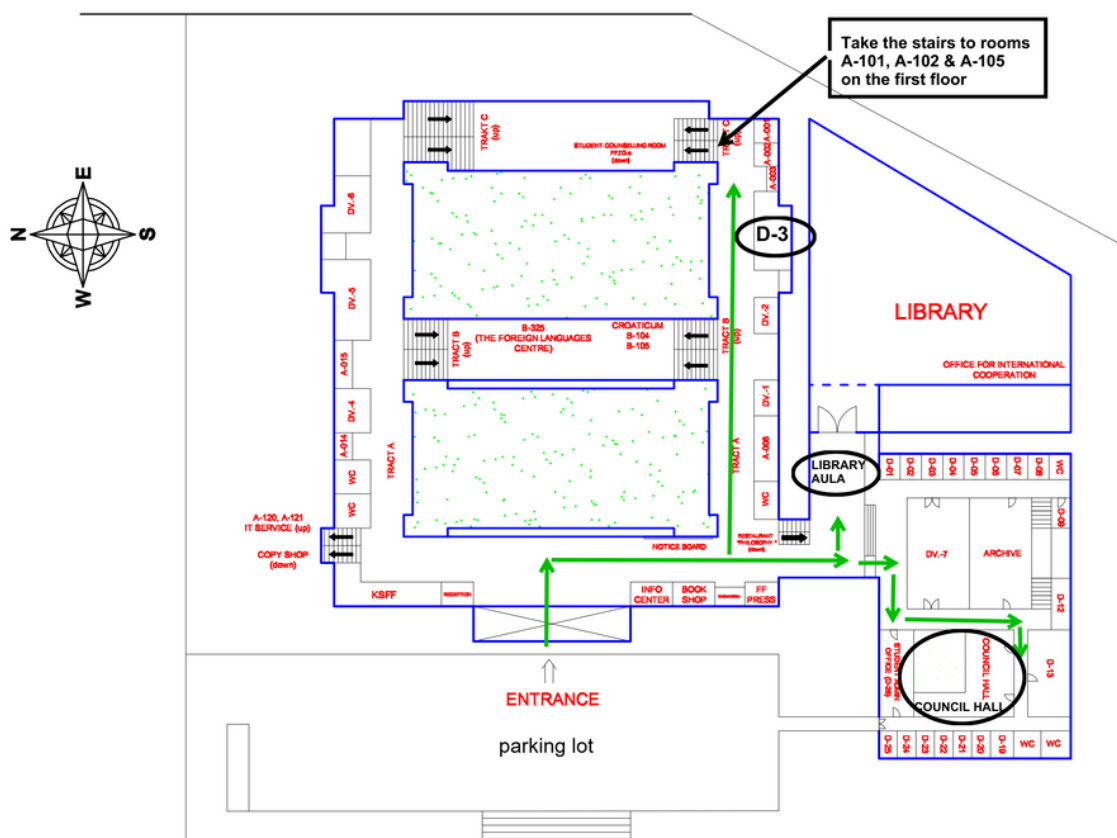Faculty of Humanities and Social Sciences is easily accessible by public transport:

From the main bus station – Take the tram line #5 in the direction of Prečko, get off at the **"Sveučilišna aleja" tram stop**. The Zagreb international airport is also connected to the main bus station by an inexpensive airport shuttle.

From the central train station – 15-20 minutes on foot. You can also take tram lines #2 (direction Savišće) or #6 (direction Sopot) and switch to tram line #5 at the main bus station.

GROUND FLOOR: Library Foyer - 'Aula', Council Hall, D-3
FIRST FLOOR: A-101, A-102, A-105 (Also accessible by elevator)

With the support of:

UNDER THE AUSPICES OF THE CITY OF ZAGREB