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TRANS*FORMATIONS

LIVES AND POLITICS BEYOND THE GENDER BINARY

14-15 JUNE 2016, LISBON

PLENARY SESSIONS

Susan Stryker

Identity is a War Machine

Abstract: TBA

Short Biography: Susan Stryker, Associate Professor of Gender and Women's Studies, Director of the Institute for LGBT Studies, The University of Arizona (USA). Susan Stryker is the author of many articles and several books on transgender and queer topics, most recently *Transgender History* (2008). She won a Lambda Literary Award for the anthology *The Transgender Studies Reader* (2006), and an Emmy Award for the documentary film *Screaming Queens: The Riot at Compton's Cafeteria* (2005). Alongside Paisley Currah, Susan co-edits *Transgender Studies Quarterly*, the first non-medical academic journal devoted to transgender issues, which premiered in 2014. She has served as a visiting professor at Harvard University, University of California, Santa Cruz, and Simon Fraser University. Susan currently teaches classes on LGBT history, and on embodiment and technology. Research interests include transgender and queer studies, film and media, built environments, somatechnics, and critical theory.

Stephen Whittle

Non-Binary; It's gender, Jim, but not as we know it

Abstract: Purging structural systems of that illusion of gender naturalness has been at the core of trans activism, as articulated by trans academics as they created the field of Trans theory. Trans scholars and activists have led the discussion, since the early 1990s, in which the constructed nature of gender difference and the limits of its mental spaces were acknowledged and challenged, effectively asking whether there is anything at all natural about having two genders:

A significant number of submissions to the recent Inquiry of the UK Parliament's Women and Equalities' Committee into Transgender Equality came from people who had 'commenced permanently living in their preferred gender role' but only in the sense that their 'preferred gender role' is one understood by cisgender people, not by the person themselves. They might appear as trans, but their personal understanding of their non-binary gender identity is far more complex. Non-Binary gender identities raise a series of core question when considering what this means for the rest of us:

- Do Non-Binary gender identities invalidate the Trans-Identity, and might they even invalidate the cisgender identity?
- What does non-binary gender mean to the need of everyone to have an identity, to be someone?
- How do non-binary gender identities fit into a legal framework so embedded in a binary gendered world?
- Are there contemporary or past societies with different gender models from which we can see answers to these questions?

This paper considers the links and divisions between trans and non-binary identities, and the impact of non-binary gender identities on current legal inhibitions when discussing what sex and gender are, and asks "Jim; is this be the end of gender as we know it?"

Short Biography: Stephen Whittle, Professor of Equalities Law joined Manchester Metropolitan University as a lecturer in Law in 1993. He progressed to senior lecture, then reader, and in 2006 was made Professor of Equalities Law. In 1992, Stephen was also a co-founder of Press for Change (PFC), the UK's trans rights lobby group. PFC's very successful campaigns have resulted in several major case law successes at the European Court of Justice and the European Court of Human Rights, which have led to significant legal changes including the Gender Recognition Act 2004, and full protection under the Equality Act 2010. Stephen has advised on transgender rights and law to the UK, Scottish, Irish, Italian, Japanese and South African governments, as well as the European Union & the Commission, and the Council of Europe.

SESSION 1. THE TRANSRIGHTS PROJECT: SNAPSHOTS

Sofia Aboim

A body of one's own: formations of difference and trans-gender liminality

Abstract: The expansion of plural gender identities beyond the normative definitions of hegemonic masculinity and femininity can be seen as one of the most challenging forms of resistance to the limits imposed by binary systems of gender in the quest for a body of one's own. However, even if gendered in-betweenness can be conceptualized, in the Foulcautian sense (1969), as a discursive formation, that is, as systems of dispersion or units of discourse not linearly connected and thereby, as plural statements that, ultimately, fit into a single system of formation (*being/becoming non-binary*), such plurality of discourses cannot be reduced to a textual signifier stripped from bodies and embodiments. The difference affirmed as a gender singularity against the dominant must not only be viewed through its materiality (whether bodies, whether institutions and historical processes), but also as a 'one's own' that summons, quite often, hidden meanings, which, as in Derrida's conceptualization, can only be understood through additional words, from which they differ and gain meaning. It is my contention that post-structuralist notions of difference must be historically contextualized and mobilized for an inquiry into the possibilities of overcoming binaries. For this reason, the words and bodies of one's own can be seen, even if unintendedly, as an inversion of the slogan 'the personal is political'. Quite the opposite, I argue, the 'political has become personal', with words and performances challenging the everlasting Cartesian division between mind and body, soul and matter. If we are to address trans*formations from this critical perspective, which refuses naiveté and recognizes the traps of dualist thinking, we must then start by examining two contrasting narratives: *the wrong body* normalizing narrative of transsexuality, and the *transgression* narrative aimed at defeating the binaries. Such exercise, which is at the core of my rationale, aims at the critical deconstruction of the name 'Trans' itself, insofar 'Trans' might well trap us in the permanent redefinition of *transcendence*, thereby adding second symbologies to the first and even new normalities on the top of old ones. I will then discuss: trans as *transition* (a journey between poles of normalcy), trans as *confirmation* (the pre-existence of an identity before performative becoming), trans as *transgression* (the exaggeration of difference to create the possibilities of difference itself). On the basis of this reflection and the discourses (voices) of trans people, I do not question the politics of recognition and justice, but rather, and only, the ontological premises that might enable liminality, as a virtual and material space for a non-binary epistemology of personhood.

Short Biography: Sofia Aboim, PhD (ISCTE-IUL 2004), is permanent research fellow at the Institute of Social Sciences of the University of Lisbon. Her research interests include gender and sexuality, feminisms, masculinities studies and trans-scholarship as well as critical theory and post-marxism, modernity and post-colonialism. She has published several articles in Portuguese and international journals as well as a number of books. Currently, she coordinates the project TRANSRIGHTS (Consolidator Grant) financed by the European Research Council (ERC). The project represents the development of Sofia's scientific interest in gender and forms of discrimination and exclusion. In fundamental ways, the problem of inequality and rights has been increasingly central to her academic trajectory. Therefore, researching trans-people, the diversity of their lives and the constraints they endure will enable her to further develop her work as a gender scholar interested in major theoretical debates on power, inequality and global justice.

Pedro Vasconcelos

'What's in a name?' On the category travesty

Abstract: Travesti is a word used in the Portuguese language (as in French and Spanish) to designate feminine trans sex-workers. Drawing on ethnographic work carried out in Lisbon (Portugal) with Portuguese and Brazilian trans street prostitutes, we aim to deconstruct views that tend to homogenize travestis as a group of feminine trans individuals who cherish their 'masculinity' (the penis) while pursuing typical standards of sexualized feminine beauty and bodily attractiveness achieved through cosmetic surgery and silicone injections (though some authors acknowledge that travestility is far from straightforward identitarian coherence - Peres 2005). We argue that, contrary to many academic writings (see Kulick 1998, but also Pelúcio 2005, 2006, 2008, or Jayme 2001, 2003, 2004, 2009), viewing travestis as a category and identity can be quite problematic. Even more so when such academic views find it difficult to escape binary modes of classification, often reducing travestis to feminized homosexual men. Rather, though united by sex work and the practices entailed, lives and subjectivities are plural. Travesti can be often taken as just a subjectivist identity when in reality it is more a descriptor of an objective position in the sex labour market, encompassing an enormous diversity. It is not just an identity, not even for the sex workers who tend, in various conjugations, to resort to different terminologies when describing themselves and their 'job'. Against reification and exoticization, we argue that the category travesti (as others) can be a misnomer,

CONFERENCE

hiding the complex entanglements between the diversity found at the intersection of a vast number of factors/processes and the common gendered position in the sex labour market. This is not only a question of life-course and subjective plurality. As a long lasting lesson from interactionist and ethnomethodological perspectives (see Garfinkel 1967), we know that identities are constituted, mobilized, maintained and changed in specific and contextual situations. As such, travesti is a name that designates part of what some people are and do in some moments of their lives. The word and category travesti can work as a way to produce the fetishization of the other (Ahmed 2000), making them strangers, plucked out from the social contexts that produce them and giving no account of individual and collective plurality and agency. Furthermore, this 'stranger fetishism' is not only a symbolic simplification and caricature, but also a (sexual) commodification of travestis and their bodies. We contend, following Frazer (2000), against any identity model and for an analytical perspective that tackles misrecognition as status subordination. This strategy allows not only for the articulation of symbolic and material dimensions of social reality (with all its inequalities and power differentials), but also for the unveiling of the complexities, juxtapositions and even contradictions (in face of institutional binarism) of people's lives. Of course we have to name the subjects of social life, and we do things with words, to quote Austin (1962). But the naming of subjects must be done in such way that it does not (re)produce their subalternity.

Short Biography: Pedro Vasconcelos completed his graduation in Sociology (Licentiate degree) in 1995 at the University Institute of Lisbon (ISCTE-IUL), his Research Master's Degree in Social Sciences in 2002 at the Institute of Social Sciences of the University of Lisbon (ICS-UL) and his Doctorate in Sociology at ISCTE-IUL in 2011. He teaches at graduate and post-graduate levels since 1996 at ISCTE-IUL. He was a directing member of the Portuguese Association of Sociology between 2002 and 2006. Presently he is, for his sins..., Director of the Department of Sociology of ISCTE-IUL. He dedicates himself to sociological research since 1992, having participated in several research projects and published about issues such as local development, categorization processes, social representations and identities, family and social class, generations and values, family and youth, sexuality, public and private networks, kinship and social inequalities. Presently his main research interest are gender theory, gender relations and categorizations, masculinities and femininities, and transgender issues.

Sara Merlini

Questioning identity boundaries, overcoming definitions

Abstract: More than a concept, identity is a question that crosses many scientific disciplines and that has gained greater importance in both academic and public debates, becoming a source of challenge and criticism (Hall, 2000; Green, 2004; Branaman, 2010; Lawler, 2014). Etymologically, the definition of the term "identity" has become more complex and suffered transformations over time, resulting in a kind of paradox where identity can mean both difference and similarity. In fact, the concept of identity began to be used from the 16th century in philosophy, mathematics and religion, meaning "unity" or "likeness". At the end of the 19th century, many transformations in Western society led to an increased questioning about human similarity and difference, problematizing individual and collective notions. In this context, and especially from the second half of the 20th century, identities (instead of identity) became to be conceived as plural, fragmented and a growing target of politicization. Indeed, identity may refer to a wide variety of phenomena and depends largely on how it is defined and analysed. But more than finding a single definition (answer) of identity or present its different conceptualizations, what is important is to understand (ask) how these are related (Lawler, 2014) – how identity operates as an object (or set of related objects) of social reality? In contemporary Western societies whose dominant ideology implies a notion (essentialist) of a liberal and humanist self (inherited from the Enlightenment tradition), identity is often seen as something that relates to the personal or that establishes a division between the "inner world" and the "outside world". Totalization and unification of the self are often the products of social mechanisms that allow and promote "*current experience of life as a unit and as a whole*" (Bourdieu 2001: 55). By naturalizing identity, choice and autonomy, what this essentialist and normative view entails is a demand on what *should be* the identity, on the social values that dictate *how we want to be*. Nevertheless, the analysis of the real social world we inhabit shows well enough that identities are socially constructed and produced by narratives; kinship networks; performances/performativity; unconscious processes; governance and interpellation; or implicit / explicit forms of lobbying (Lawler, 2014: 180). Identities do not simply belong to individuals, they are contradictory and overlap, have to be negotiated collectively and conform to the social rules imposed in a given time and space. It is precisely through the many connections we establish with each other that identities are forged.

Short Biography: Sara Merlini was born in Lisbon in 1985. She graduated in Sociology at ISCTE – University Institute of Lisbon – and has a Master degree in Sociology of the Family, Education and Social Policy, also from ISCTE – University Institute of Lisbon. Her research interests include the study of different phenomena and methodological theoretical approaches, namely: Transgender studies, Transgression, Theories of gender and

transgender, School violence, Teenage pregnancy and maternity, Partnership networks, Social Network Analysis (SNA) and Evaluation. From 2009 to 2012, she was a permanent researcher at the Portuguese School Safety Observatory. In 2012, she worked as a research assistant at Centre for Research and Studies in Sociology (ISCTE-IUL) and, in 2013, at Interdisciplinary Centre for Gender Studies (ISCSP-UL). Currently, since June 2015, she is a PhD Researcher at the Institute of Social Sciences of the University of Lisbon. Sara's involvement in the *TRANSRIGHTS* project is an opportunity to learn and deepen the skills acquired during her academic and professional career. Accordingly, her main interest is to understand the contribution of identity negotiation processes of *trans* people for the production of alternative/transgressive borders to gender orders in Portugal, France and the United Kingdom.

Milou van der Hoek

Institutional hurdles on the transitioning track

Abstract: My aim is to research how laws and medical protocols can serve as an obstacle to the transition process of trans persons, specifically in Portugal, the UK and the Netherlands. This inquiry will take place within the ERC funded project "TRANSRIGHTS - Gender citizenship and sexual rights in Europe". Research in the Arts and Social Sciences on transgender has focused greatly on identity formation and the deconstruction of the gender binary. Namaste (2005) and Connell (2012) have argued this theorizing has often rendered the lived experiences and daily struggles of transgender people, and transsexual people in particular, invisible. Transitioning is of major importance in a transsexual person's life (Prosser 1998). This is also true for others, like many transgender, genderqueer and cross-dressing people. Transitioning can be crucial to a person's self-identity and has much practical implications for their life. National laws and medical protocols dealing with transitioning are of utmost importance for trans people as they depend on it for (required) diagnoses, access to hormonal, surgical or psychological treatments and related issues such as waiting lists and times. Vidal-Ortiz (2008) argues more comparative research is needed in parts of the world outside the US. Following a comparative approach, I will critically analyse the laws and medical protocols of Portugal, the UK and the Netherlands in order to get a view of how what obstacles they create for the transition processes of trans persons.

Short Biography: Milou van der Hoek obtained a Bachelor degree in European Studies from the University of Maastricht and a Master in Humanities and Gender Studies from the University of Uppsala. For her Master Thesis she has written about Trans health, specifically on 'Human Rights violations of Transgender Persons as a result of DSM's understanding of Gender Identity Disorder' (<http://www.diva-portal.se/smash/get/diva2:488163/FULLTEXT01.pdf>). She has also been involved in numerous projects dealing with the advancement of women's and LGBTI rights. As a researcher in the TRANSRIGHTS project, she will develop a PhD project focused on trans health, transitioning and the medical apparatus of Western Europe.

SESSION 2. VIOLENCES AND RESISTANCES: DECOLONIZING (TRANS)GENDER

B Camminga

Gender Refugees' and the South African Asylum Regime'- 'There is no Queue for Gender Change'

Abstract: South Africa is unique on the African continent in relation to refugee regimes in that it is the only country that recognises and constitutionally protects transgender refugees/asylum seekers. In light of this in recent years it has seen a marked rise in the emergence of this category of person within the asylum system. Drawing on research carried out between 2012 and 2016 this paper argues, that transgender identified refugees/asylum seekers or 'gender refugees', living in South Africa, rather than accessing safety and refuge continue to experience significant hindrances to their survival comparable with the persecution experienced in their country of origin. This is in part due to the nature of their asylum claim in relation to gender as a wider system of dichotomous administration, something which remains relatively constant across countries of origin and refugee receiving countries. This paper addresses the impact of several interlocking forms of documentation and border practices for gender refugees noting that in many ways these are clear sites of tension in relation to transgender. More specifically it asks about the work and value of transgender as asylum seekers come into direct contact with the South African state. It tracks the crossing of gender refugees into South Africa and their experiences - particularly that of waiting in either male or female designated queues - while attempting to enter the asylum system through approaching a Refugee Reception Centre (RRO). The queue is the first of many hurdles that actively exclude and erase gender refugees. As this paper will argue it functions as a particular means to surveillance beyond the doors of an RRO. This paper questions the necessity of an ever ubiquitous system of gender/sex identification on documentation, noting current developments internationally in relation to the development of third gender categories, 'X' category passports, the

suppression of gender markers and wider debates about the removal/ necessity of sex/gender identifiers on documents in order to address the needs of transgender identified people and asylum seekers specifically.

Short Biography: B Camminga (cammingab@gmail.com) is currently a Doctoral Fellow at the Institute for Humanities in Africa (HUMA) at the University of Cape Town (UCT), South Africa. Their research interests include: transgender rights, the impact of the bureaucratisation of gender in relation to transgender bodies and asylum regimes and the history of trans phenomena in South Africa and Africa more broadly. They are currently completing a PhD focused on the lived experiences of transgender-identified refugees and asylum seekers in South Africa, entitled *Bodies over Borders and Borders over Bodies: the 'Gender Refugee' and the Imagined South Africa*, supervised by Deborah Posel, Zethu Matebeni and Susan Levine.

Fadi Saleh

*What's in a birth control pill? Bodily becomings and the Syrian trans*refugee question*

Abstract: In their attempts to escape from being forced to serve in the military in Syria during the last five years of war, many queer Syrians started to use the birth control pill of the locally-known brand, Diane. Their goal is, if one can prove medically that they have a „gender identity disorder“, then they can be dismissed and will not have to serve in the military. Based on ethnographic fieldwork in Istanbul with members of the Syrian queer refugees community in Istanbul, conducted between August and December 2015, I follow Syrian gay men's and trans*women's narratives of the act of „taking the pill“ as a moment of both bodily resistance to the militarization of their bodies (and not just mere survival), and an event of multiple, open-ended queering potentials regarding the interplay of knowledge and power in the emerging obsession over Syrian queer refugees. In this presentation, I propose that this biopolitical move on the part of some members of the Syrian queer community does not only deterritorialize the discourses of a necropolitical Syrian regime but also centralizes the pill as a generative force that exceeds its representation as signifier for controlling, limiting, and halting (in Arabic birth control pills are literally called „Birth halting or birth-stopping pills“). By first providing a brief history of both trans*forming the body within the Syrian LGBTIQ communities and the prevalent use of the pill over the years, I argue that the materiality of the pill, thus, reassembles the spatialities and temporalities of the objects, actors, and discourses that it affects, forcing us to rethink the agency of the pill and its emergent life-giving properties. Moreover, it allows us to question the ontological grounds on which Syrian queers (mostly gay men and less so trans*women) are globally represented as figures of death and destabilizes and queers the static, taken-for-granted, and fixed image of the always-suffering-Syrian-Queer-Refugee and the discourses, representations, and knowledge production practices that both consolidate it and emerge from it.

Short Biography: I have a BA in English Literature from Dickinson College, Carlisle in the U.S.A., and an MA in Intercultural Anglophone Studies from the University of Bayreuth in Germany. Currently I am a PhD candidate at the University of Göttingen, Department of Cultural Anthropology and European Ethnology, as a part of the research training group „Dynamics of Space and Gender.“ In my PhD project, I am writing about, by and large, the recently emerging issue of Syrian LGBTIQ refugees in Istanbul, Turkey. From this March until August 2016, I am a visiting scholar at the Center for Research on Culture and Gender at the University of Ghent, Belgium as a part of the DAAD U4 Network.

france rose hartline

The transgender equality paradox: The state of transphobia in Norway

Abstract: Norway is often lauded as a leader in social equality and justice, as it is recognised as espousing a highly progressive approach to ensuring gender equality as well as legal protection for nonheterosexual individuals. To demonstrate, the World Economic Forum repeatedly ranks Norway near the top on its Gender Gap Index annual report, praising it for affording women remarkably high economic and political empowerment, health, and education. Similarly, the International Lesbian and Gay Association regards Norway as one of the best countries to be LGB in. Indeed, Norway has excelled empowering women and nonheterosexual people, having been one of the first nations in the world to instate legislation for antidiscrimination and access to resources. However, an increasing amount of evidence through reports, surveys, and studies demonstrates a lack of comparable progress for trans*people. The sameness values which distinguish Norway as a global role model of egalitarianism appear to fall short of nonnormatively gendered individuals. The state, in essence, controls the options of transpeople to undergo necessary or desired physical transformations, and legal recognition of the preferred sex identity is limited to the select few who personify a narrow conceptualisation of what constitutes a 'real' 'transsexual'. This lends to the pathologisation of transpeople, whereby they exist in the state system as patients and not people. The course of their lives depends on their ability to convince the single resource centre (University of Oslo Hospital) that they have the appropriate personal narrative to warrant medical and legal assistance in selftransformation. The author, france rose, presents his current research project on how transgenderism is conceptualised within the Norwegian context. He considers how current legislation impacts both trans*subjectivities as well as social attitudes toward gender diversity. He also discusses what potential impact the recently proposed bill to allow for sex identity

selfdetermination (i.e. without state intervention) would have for trans* people and broader society if passed. Situating the paper's approach within a poststructuralist framework, france explores sociocultural factors resulting from and contributing to the institutional mechanisms which obstruct Norway's trans* movement.

Short Biography: france rose hartline, PhD Candidate in Gender Studies, Department of Interdisciplinary Studies in Culture, Norwegian Institute of Science & Technology, Trondheim, Norway. france.rose.hartline@gmail.com || www.artgenderart.com || +47 451 81 902

france rose originally hails from New Orleans but currently lives in southern Norway with his partner, Ask, and their two dogs, Freud and Foucault. He recently accepted a Ph.D. position at the Norwegian Institute of Science and Technology (NTNU) in Gender Studies, where he will research transphobia in Norway. Prior to this, he completed a BA in Art at the University of the South in Sewanee, Tennessee, a MPhil in Sociology (Gender & Sexuality) at the University of Cape Town, and a MFA in Art at NTNU. france collaborates with another trans* artist on a working project called Art[]Gender[]Art, which focusses on the capacity for artistic practices to challenge heteronormativity in uniquely powerful ways. Ultimately, france hopes to have a career in academia as a teacher and researcher.

Nour Nasr

Marginalize and medicate: Results from the first study on national attitudes towards transgender identities in Lebanon

Abstract: The past six years have witnessed an unprecedented change for sexual and gender rights activism in Lebanon, with several developments exposing the early beginnings of a shift in perceptions, attitudes, and reactions. While triumphs and tangible achievements remain sporadic and rare, the socio-cultural topography facing activists working on sexuality and gender in Lebanon today is starkly different from that of 2004 during the early days of an LGBTQ rights movement. This study represents the first national attempt at investigating attitudes towards sexuality and gender identity issues. To date, there has so far been no data on such delicate issues in the Middle East and North Africa region. Furthermore, individuals who identify as transgender have historically and systematically been marginalized and silenced, not just within the larger society, but also and especially within LGBT circles and movements. A major contribution of this study is its aim to provide previously undocumented attitudes towards transgender identities, which are often confused and conflated with homosexuality within the Lebanese context. Knowledge gained is thus vital in informing advocacy based on education and awareness, namely by evidencing existing myths and misconceptions, bases of prejudice, discrimination, as well as possible protective factors. A nationally-representative sample was selected following a stratified random sampling technique which took into account the repartition of the Lebanese population over a number of demographic variables, namely region, gender, age, educational level, economic activity, income, and religious affiliation. The questionnaire was designed to tap into attitudes towards sexuality, alternative sexualities and gender identities in a representative national sample of 1200 respondents. Respondents were probed for their views of how gender identities were constructed and whether they would be able to accept gender beyond the traditional gender binary of man and woman. The general trend was a 97.5% rate of adherence to the idea of "two sexes only, in line with our expectation that gender was construed in terms of two mutually exclusive categories rather than a spectrum. This has profound implications for Trans*-identified individuals who may wish not to undergo reassignment procedures and/or surgeries in full or at all. In fact, the Lebanese legal requirements for changing one's official identification papers would require a full and irreversible transition, thus guaranteeing that transgender individuals would move from one gender to another, with no "in-betweens". In addition, there was a clear sense of disapproval of "men who dress as women" and "women who dress as men" with rates as high as 87% and 80.5% respectively, and feelings of disgust regarding cross-dressing men and women. In addition, joking about cross-dressing men and women was fairly commonplace, with respectively 66.4% and 58.5% of respondents stating that this was something they would easily do. Reassignment procedures were seen as morally wrong by 58.5% of the sample. However, the reason for seeking reassignment procedures and surgeries was seen as warranted in the case of a certain biological/hormonal condition (54.6%) rather than personal choice (11.3%). In fact, our open-ended question confirmed this view of transgender identities being perceived as more of a pathology/medical issue than homosexuality, with this question yielding the single most notable difference. In fact, the question asked respondents how they would react if a family member or a friend told them that they were gay, versus if they told them that they were transgender. Results showed that "trying to help" as a general theme was significantly more mentioned for transgender individuals (29.67%) than for gays (7.47%). This suggests that the issue of transgender identities seems to gain much more sympathy from the general public, under the view that this is primarily a medical/hormonal issue. One major finding is the fact that the overwhelming majority of respondents did *not* advocate the use of violence against transgender individuals, or individuals who cross-dress. As such, 72.5% of the sample disagreed with physical or verbal abuse of transgender individuals, while more than three quarters of the sample disagreed with physical or verbal abuse of cross-dressing men and women. It would appear that, in spite of disapproval and intolerance, violence was not a primary course of action advocated by the average Lebanese. Results from the survey revealed a significant lack of awareness among respondents with regards to a multitude of fundamental issues. Recommendations include

CONFERENCE

raising public awareness as to the pervasiveness of rigid and binary gender norms that constrain and stigmatize individuals' human right for gender expression and identity, as well as highlighting the distinction between sexual orientation and gender identity, especially when linking either to perceived biological factors or to socially defined behaviors, roles, and attributes that constitute femininity/masculinity. The numbers indicate a strong likelihood that work on these issues is likely to yield more tangible results as it factors in public perceptions into awareness campaigns, programming, or services.

Short Biography: Nour Nasr is the Director of the Gender and Sexuality Resource Center at the Arab Foundation for Freedoms and Equality and Instructor of Psychology at the American University of Beirut and Lebanese American University. A graduate of the London School of Economics and Political Science, her research has focused on gender discrimination in the workplace, work-life balance, and family-friendly policies. Her work currently involves advancing research on gender, sexuality and the body in the MENA region by exploring linkages between academia and activism as well as the creation of alternative platforms of knowledge production in local contexts and languages.

Ladan Rahbari

Transgender in Iran: Gender Politics, Space and Harmful Cultural Practices

Abstract: Gender non-conforming groups in Iran face daily challenges in their everyday life practices. The traditional cultural norms, backed by state laws, promote the notion of gender as a binary concept. There is a certain legitimate normative binary framework of attitudes, behaviours and spatial representation that does not include non-conforming groups such as the transgender. The transgender face a great amount of pressure to conform to the mainstream binary discourse of sexuality, as any gender non-conforming behaviour is interpreted as physical or psychological disorder. In fact, the only legitimate non-conforming category in the country's law is 'transsexual'. 'Transsexuals' in this discourse are thus expected to undergo therapy and sex reassignment surgery and get 'treated'. Iran performs the second highest rate of surgeries in the world. The surgery has been practiced in the country since the historic Fatwa of the Islamic Revolution religious figure Ayatollah Khomeini validated it in the 1960s. The criminalisation of gender non-conforming attitudes, binary spatial arrangements, and the challenges of daily life are some of the main reasons leading to the rise of sex reassignment surgery. This study relies on participant observation in a transgender group and interviews to depict how their everyday life is being disrupted by the politics of space, body and gender. I will illustrate that in the case of Iran sex reassignment surgery can be considered a harmful cultural practice. I will also discuss that the 'harmfulness' of the sex reassignment surgery must be defined relative to the political and cultural context.

Short Biography: Ladan Rahbari is a PhD candidate in Comparative Science of Culture at the Universiteit Gent, Belgium. Her PhD project is a joint project between the Universiteit Gent and Vrije Universiteit Brussel. Her current research is focused on beauty practices, sex reassignment surgery, gender politics and harmful cultural practices. She has a PhD in Sociology from University of Mazandaran (Iran). Her research interests are gender politics, sexuality, and violence against women, harmful cultural practices, and space.

SESSION 3. LIVES AND NARRATIVES WITHIN, BETWEEN AND BEYOND THE BINARIES

Alexa Athelstan

Exploring Trans and Queer Masculine Femme Subjectivities, (Mis)Recognition and Community (Un)Belonging*

Abstract: This paper explores the queer masculine spectrum of femme embodied subjectivities and how the intersection of queer fem(me)inine masculinities impacts on dynamics of (mis)recognition and (un)belonging within queer and femme communities by drawing on the findings of my research project entitled, *Queer Feminine Disidentificatory Orientations: Occupying Liminal Spaces of Community (Un)Belonging*, which deployed collaborative queer fem(me)inist ethnographic approaches involving visual methods and qualitative interviews produced with 15 queer feminine identified participants in the UK, as well as a discursive analysis of three contemporary femme texts, Brushwood Rose and Camilleri's (2002) *Brazen Femme*, Volcano and Dahl's (2008) *Femmes of Power* and Burke's (2009) *Visible: A Femmethology*, to theorise dynamics of queer fem(me)inine disidentificatory orientations and internal dynamics of community inclusion and exclusion. The paper begins by tracing the historical emergence and solidification of butch and femme identities and communities - from 1890s and 1920s sexological discourse, to 1950s and 60s American working-class lesbian bar cultures, to the 1980s and 1990s proliferation of butch and femme identities through queer theory, activism and postmodern conceptions of identity -- to detail how butch and femme identities have changed from being strictly segregated genders, to becoming increasingly fluid in terms of gendered identification and presentation. Through exploring this history, this paper highlights some of the norms present within femme and butch communities - particularly concerning binary conceptions of femme and butch

genders - that are simultaneously still strongly present and in the process of being deconstructed through contemporary femme and butch writings, everyday identity expressions, activism and community making. Furthermore, through focusing on contemporary accounts by femmes who identify as being on the trans* and queer masculine end of the genderqueer femme spectrum - for example butchy femmes, fag femmes, cisgender straight male femmes, tomboy femmes, macho femmes, femme fairies, dandy femmes and trans* femmes - this paper argues that within femme communities, where representations of femme identities dominantly deploy feminine tropes and where femme is associated with femininity in ways that not all those who identify as femme might identify with, those who are on the trans* and queer masculine end of the femme spectrum at times find themselves occupying ambiguous liminal spaces of community (un)belonging and encountering complex forms of (mis)recognitions that can lead to their developing disidentificatory orientations towards femme figurations. Finally, this paper asks the important questions of how can we trans*form queer fem(me)inine figurations, identities and communities to be more inclusive of diverse trans* and queer masculine femme identities?

Short Biography: Dr. Alexa Athelstan (igsaa@leeds.ac.uk) is a Visiting Research Fellow in the School of Politics and International Studies at University of Leeds, where she has had the pleasure of leading the exceptionally popular module '*Feminist Challenges to Political Theory*.' Her research theorises queer fem(me)inine disidentificatory orientations and community (un)belonging, with a particular focus on positioned intersectional dynamics of inclusion and exclusion *within* queer, feminist and femme communities. Alexa is currently working on a monograph entitled *Queer Fem(me)inine Disidentificatory Orientations: Occupying Liminal Spaces of Community (Un)Belonging*, along with numerous articles based on her doctoral research. Additionally, Dr. Alexa Athelstan is editing a special edition of *Feral Feminisms*, entitled *Queer Feminine Affinities*, with Dr. Vikki Chalklin, and her article 'Queer Feminine Affect Aliens: The Situated Politics of Righteous Femme Anger at Racism and Ableism' was published in Zorianna Zurba's edition of *Feral Feminisms: Feminine Feelers* in 2015.

Anna Kirstine Jørgensen

Speaking (of) gender. A sociolinguistic exploration of voice and transgender identity

Abstract: The purpose of this paper is to explore the role of the voice in identity work through the testimonies of 13 transgender individuals of all genders living in Denmark, drawing on sociolinguistic and feminist theories. My starting point is that when trans people choose how to convey their gender identity, they have to navigate existing expectations of gendered behavior, including specific uses of the organs of speech. How does the voice relate to participants' sense of identity? More specifically, what strategies do participants employ in constituting a gender identity, and how are these strategies met by the surrounding world? Are certain vocal features particularly relevant? 13 interviews with transgender speakers of different gender identifications have been conducted and analysed. The interview practice is informed by feminist qualitative interviewing (DeVault & Gross, 2012), while the analysis draws upon feminist theory, queer theory and transgender studies, with concepts such as 'performativity' and 'intersectionality' at the center (Butler, 2011; Crenshaw, 2006). Furthermore, the work by linguist Lal Zimman, specialising in transgender phonetics, is of great influence to the analysis. The analysis shows that the transgender individuals interviewed for this paper face many challenges when navigating Danish society with their voices. The testimonies show a general expectation - mainly from the participants' surroundings - that voice, gender expression and sense of gender identity have to "match". The most salient voice feature reported by participants is pitch, where a low pitch indicates masculine sounding voice, while high pitch indicates feminine. Participants who do not live up to the expectations of normatively gendered voices, and/or do not wish to do so, face constant misgendering on account of their voice, while participants who pass, both voice- and body-wise, experience less misgendering and violence. Following from the analysis, it can be concluded that the voice is a huge part of gender identity and gender expression. As expected, transgender speakers face a challenge in living up to gender norms of the voice in society. When researching this, it becomes clear that very little (socio)linguistic research has been done on the topic of transgender lives, and that most research in language and gender is still done from a binary, cis-centric perspective. The testimonies of participants also indicate that transgender identities are - to a great extent - invisible, and that non-binary identifying individuals are forced to choose a voice that lives up to normative expectations of binary gender in order to be understood, recognized and heard.

Short Biography: Anna K. Jørgensen recently graduated with a Master in Linguistics and Gender Studies from the University of Copenhagen. For her master's thesis she investigated the relationship between voice and transgender identity. In her research Jørgensen is especially preoccupied with questions of identity and marginalisation, more specifically how these concepts can be analysed from a sociolinguistic perspective. In all of her work Jørgensen takes intersectional feminist perspectives as her starting point. In the 2015 MIX Copenhagen LGBT Film Festival Anna K. Jørgensen was part of a panel discussion about voice and identity. Besides academics, Jørgensen is deeply involved in queer feminist activism, including advocating for transgender rights and asylum rights. In 2015 Jørgensen was a

part of the founding group behind an intersectional feminist festival in Copenhagen.
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Juliana Justa

The economy of desires and identities in a porn movie theater in Fortaleza (Brazil)

Abstract: The downtown of Fortaleza city, capital of the State of Ceará, located in the Northeast of Brazil, in addition to extensive trading (formal and informal), is also known to house about 13 porn movie theaters. Part of the urban landscape of this town, these spaces not only exhibit pornographic movies but allow sociabilities considered sexually marginal if we take into account a heteronormative grammar of desires. It is important to highlight that Cine Majestick, main "cinemão" (native category for porn movie theater) from my doctoral research, is considered within the context of "cinemões", a place where transvestites "reign", as in others their presence it is vetoed. At first glance and with a shallow reading, it may be thought that an establishment in which transvestites, strippers and hustlers work together would be a kind of "Tower of Babel" in which coexistence and communication would be confused. Escaping from a Manichean and simplistic view, I suggest that the tacit and explicit negotiations are given in the course of sociabilities between these people and customers, between themselves and the physical and political space of the Cine Majestick, whose range of possibilities is not just restricted to sexual practices. These spaces are resignified by what Paul B. Preciado names masturbatory architectures - which do not relate only to the physical space of an establishment but also the desires and subjectivities - which hide and unveil, "redraw" bodies, words, gestures, emotions and spaces from a farmacopornographic control. The masturbatory logic therefore moves by the chain of excitement-frustration, which is supported through self-monitoring devices and ultra-fast dissemination of information, continuously and without rest to wish and to resist, to consume and dispose, to develop and destroy. This stimulation-control, typical of what Paul B. Preciado names of farmacopornographic system, contributes to blur the dichotomies porn star / viewer, heterosexual / homosexual, safe sex / sexual vulnerability. I consider that there is an interesting potentiality to problematize the spaces of the "cinemões" in Fortaleza as pornotopias. What characterizes a pornotopia, according to Paul B. Preciado, is its ability to establish singular relationships among space, sexuality, pleasure and technology. In it, the normative models to codify gender, identity, sexuality, body practices and rituals of pleasure production are altered, constituting breaches in the sexual topography of the city.

Short Biography: Juliana Frota da Justa Coelho. Psychologist, Master in Sociology and doctoral student in Sociology at the Federal University of São Carlos (São Paulo / Brazil). Author of the book "Ela é o show": performances trans na capital cearense ("She's the show: trans performances in Fortaleza"). E-mail: julianajusta@gmail.com

Carlos Patrício Braga

Contributions to a Taxonomy of Crossdressers (MtF)

Abstract: The universe of crossdressers is very often misunderstood, even by specialists of important areas of knowledge and professional activity (as health professionals, legal experts, politicians, civil servants) and even by many LGBT activists. The diversity of crossdressers and the main patterns of nature, motivation and behaviour are often ignored, with inconvenient consequences for them and for the society in general. Even between crossdressers there is an insufficient knowledge and inadequate convictions about the real nature, origins and consequences of that diversity. This insufficient knowledge is, sometimes, the origin of conflicts and misunderstandings that are harmful for the relations between the crossdressers themselves and with the others, and also for the success of collective initiatives and the success of organized groups. This paper proposes a taxonomy of crossdressers, defining the main patterns found by the research. The taxonomy proposes five types and four sub-types of crossdressers (MtF). The research is built on several combined methods and takes in account a very diversified sample of the Portuguese universe of crossdressers (MtF) and indirect knowledge of crossdressers from other countries. The paper also refers correlated matters as crossdreaming, crossdressing and gender identity, crossdressing and gender fluidity, crossdressing and sexual orientation and crossdressing and monogamic/non-monogamic behaviours and convictions. The taxonomy and other conclusions have been validated by a significant number of crossdressers from different types (patterns). The purpose of that taxonomy is to provide a tool for understanding and better informed action in different fields of professional activity and a better understanding of crossdressers by the society wherein they are inserted. And to provide also a tool in the struggle for human rights and understanding of the diversity of human beings, in order to contribute to a better live for crossdressing people. It is possible to take this research in account to try to adapt or generalise it to other crossdressers, namely FtM crossdressers. The paper also refers the need to take in account on that matter the pursuit of more interdisciplinary studies, combining and making really interact different points of view, perspectives and idiosyncrasies from different science fields, namely from biology, neurosciences, genetics, psychology, other medical sciences, anthropology, sociology, cultural studies and history.

CONFERENCE

Short Biography: Carlos Patrício Braga (carlospatriciobraga@gmail.com). This area of research is not performed by me within the frame of any academic institution. Academic degrees: Graduated as Mechanical Engineer – Thermodynamics and Automation branch, MSc in Management Sciences – International Marketing and Human Resources Management, PhD in Management Sciences – Information Systems and Management. Professional activities: Professor at the University; Consultant of a Publishing company for the areas of Politics, Sociology, Economy and Management, Director of a Management School; Director of different areas at Portuguese Post Office Company; Executive Director of an Institute of Professional Training in the fields of Information and Production Technologies and Assistant Director of an Institute of Research in the same fields. Coordinator of several national and international projects; Member of different Board of Directors of Small Companies and of two European Organizations in the fields of Education and Professional Training; Assistant Director and Actor (Cinema). Some other activities: Member of different groups of Crossdressers, friends and supporters; Informal studies in different fields related with sexuality, politics, economy and philosophy.

Carrie Yavuz

Gender Variance, Schools and Learning Communities: How can educational psychology make a difference?

Abstract: As society tends only to acknowledge two gender categories, what happens for our children and young people who fall out with the gender binary? They are potentially at risk from pathologising and misgendering. Cisgendered attitudes negatively view those with a mismatch between their biological sex and gender (Ansara and Heggarty, 2012). The impact of this can lead to concealment of true identity and poor self-esteem (Grossman and Augelli, 2007). Gender variant children and young people are significantly more at risk from emotional and mental health difficulties with Smith et al (2014) finding that more than half of transgender young people have been diagnosed with depression and 38% having considered suicide. It could be argued that our school communities are traditionally set up in such a way that they reinforce the idea of the gender binary. This therefore compounds the idea of Cisgenderism. Classroom and school practices which are gender based can be divisive and restrict unity and highlight difference increasing the idea of binary categories (Butler, 2015). Given that ‘hidden transgender’ is more likely to be the norm than those sharing their non-binary identity (Hellen, 2009) and that gender is far more complex than two categories, learning communities should be reflecting on and considering their practice around gender. This paper outlines some ways in which learning communities can begin to address this issue. It will look at these across three levels of child and family, school or establishment and education authority/council. It will focus particularly on the role of educational psychology within this considering practice examples and relevant literature. Within contemporary societies, communal construction and learning of masculinities and femininities happen within three areas of the family, the peer group and the school (Paechter, 2007). Educational psychologists are ideally placed – working across these three levels to develop knowledge, understanding and practice beyond the gender binary within our learning communities and beyond.

Short Biography: Carrie Yavuz is a practicing Educational Psychologist based in the Highlands of Scotland. She has a background in working with young people on the margins of mainstream society and normalising differences. Her interests include equality, diversity and community psychology. She is part of a working group conducting research into homophobic bullying within school communities, has written gender variance guidance for children’s services and currently has an article entitled ‘Gender Variance and Educational Psychology: Implications for Practice’ in press with Educational Psychology in Practice (Taylor & Francis). Carrie has been involved in the development of resources to promote resilience in children and young people.

SESSION 4. THE LAW AND THE STATE: TRANS POLITICS AND RECOGNITION

Nico Miskow Friberg

State monopoly, pathologization and binary gender models – The case of gender confirming treatment options in Denmark

Abstract: This paper is based on a pre-fieldwork research for an ethnographic PhD project on trans people’s access to gender confirming treatment in Denmark. During 2014 two central law changes regarding legal gender recognition and gender confirming treatment were passed in Denmark. The first law made legal gender recognition accessible through an online registration form, hereby deleting the former demands of divorce and, what was described as, “full sex change” including castration. While the first law was seen as a huge step forward by trans people and trans activists, the second law, in form of a government issued guideline on gender confirming treatment, was understood as five steps back. In the new guidelines the diagnosis ‘Transsexualism’ (F 64.0) was made a demand to access both hormone therapy and surgery and it was furthermore specified, that only a highly specialized and multidisciplinary team of doctors could carry out diagnosis and treatment. The consequence of this was a centralization and monopolization of diagnosis and treatment to the “Sexological Clinic” at the General Hospital in Copenhagen. The central critiques of the new guidelines that have been raised by trans activists, LGBT

organizations, human rights organizations and scholars are the long waitlists, the lack of options to seek a second hand opinion, alternative treatment or to appeal if treatment is turned down, and that access to treatment is safeguarded by rigid and binary understandings of gender, both expressed in the ‘Transsexualism’ diagnosis and the treatment guidelines and practiced by the practitioners at Sexological Clinic in their interpretation hereof. Based on a short introduction to the law changes and the current treatment options in Denmark, this paper will look further in to some of the main interests of this research project, which are: Which trans subjects can obtain access to treatment? What kind of ideal gendered citizenship is produced through the new treatment guidelines? Which subjects are denied access to treatment, made invisible and/or gender policed through the new guidelines? And how do trans people navigate the (lack of) treatment options and secure access to treatment? As the paper is presented at an early stage in the research process, suggestions, feedback and ideas are very welcome!

Short Biography: Nico Miskow Friberg is currently working on securing full funding for an ethnographic PhD project on trans people’s access to gender confirming treatment in Denmark, which will be carried out at the National Institute of Public Health at the University of Southern Denmark. Nico holds a master’s degree in Social and Cultural Anthropology and is specialized in political anthropology and gender studies. Nico’s thesis project explored processes of becoming and negotiations of social positions by people identifying with the Mexican third gender category ‘muxe’ and has been presented on various conferences as well as in peer-reviewed articles. Nico is active in both feminist and queer groups and is also collaborating with various NGO’s to secure funding for several projects working to improve the living situations and access to health care for trans people and gender-non-conforming people

Manisha Dhakal

Gender Recognition in Nepal: Success and challenge

Abstract: Issue: Nepal is considered as more progressive country in the world regarding the rights of sexual and gender minorities people. Recently Nepal constitution address rights of sexual and gender minorities. Success: There are so many progress made to recognize transgender people from government of Nepal. In 2007, Supreme Court of Nepal ordered Nepal government to provide citizenship and passport for transgender people as per their gender identify. Following this order, Government of Nepal issue citizenship card as “other” for transgenders. National youth policy includes Transgender as youth. Before this policy considered Male and Female as youth. Article 12 of Nepal constitution gives opportunity for trans people to have citizenship as per their gender identity. Project/activities: Reason behind of this success is active trans movement in Nepal. Trans people of Nepal are doing continuously advocacy to the Nepal government, Parliamentarian, National Human Rights Commission, Judiciary and political parties. They did not conduct onetime event. They regularly met the people, invite them in their program, share personal stories, make petition in the court and actively participation in other minorities movement; women’s, dalit’s and disabled. They use media as a supporter to sensitize their issue in the society. They break the silence and come in front of media. Challenges: Nepal is lack behind country and fall under poverty line. Unemployment rate is very high. Because of this problem many transgender are doing sex work. Not having proper education and not proper skill and family rejection force them to do sex work. Way forward: Hope this constitution open for us new door for equal opportunity in education and employment. Most important part for us now is monitoring of implementation of constitution. Only recognition is not enough, transgender people from Nepal want to be economically empowered.

Short Biography: Executive Director, Blue Diamond Society (BDS), President of the Board, Federation of Sexual and Gender Minorities Nepal (FSGMN), Co Chair of ILGA Asia, Founder Member of the Board, Asia-Pacific Transgender Network (APTN), Manisha Dhakal is transgender (male to female) LGBT rights activist from Kathmandu. She has been involving in Nepal’s LGBT rights movement since 2001 through different projects on HIV/AIDS, human rights activism, constitutional campaigns, advocacy, capacity building, academic research, and others. Regionally, Manisha is one of the founder member of the APTN. Recently she is elected as Co Chair of ILGA Asia Board. She was awarded the “Nai Ram Laxmi” National award in 2010 for her contributions to the LGBTmovement in Nepal. On 21 December 2007, the Supreme Court of Nepal issued a landmark verdict directing the government to enact laws enabling equal rights to LGBT citizens. Manisha was involved in court pleadings on this case on behalf of LGBT people before the Supreme Court. Manisha possesses a master’s degree in finance from Shanker Dev Collage, Kathmandu.

Ido Katri

Trans Embodiments of the (Postmodern) State - (Legal) Gender Self Determination

Abstract: This talk will explore the idea of gender self-determination, aspiring to create a legal-discursive instrument that might enable us to see nuances beyond the normative/anti-normative inclusion/exclusion paradigms. Formulating inclusion as a necropolitical force casts inclusionary moves as colonial ones, resonating phenomenological accounts of the ways in which belonging is constituted through the designation of otherness. To understand inclusion in terms of necropolitics demands both conceptualizing gender as a colonial structure, and

CONFERENCE

conceptualizing inclusion as a colonial move in which the one wishing belong becomes colonized by becoming a part, a property, of an 'us' against whom there is an 'other'. Exploring the colonial histories of the international human right for self-determination, as well as the histories of gendered and sexual order as a colonial endeavor, I will formulate an intrastate relational legal concept of gender self-determination focused on transectional experiences and practices. Focusing on nuance of the self which "always in relation to others and dialectically forged in otherness", might allow us to look at structural mechanisms of distribution of resources and opportunities while rejecting universalizing account and offering new ways to articulate transectional positions.

Short Biography: Ido Katri is a doctoral candidate at the University of Toronto Faculty Of Law. Before coming to Toronto, Ido co-founded The Gila Project for Trans Empowerment, a Tel- Avivian grassroots action group and NGO, working to better the life chances of gender variant persons by emphasizing self-empowerment, exercising of legal rights, and demanding access to resources and opportunities. His doctoral thesis is a legal ethnographic project aimed at documenting the current rise of trans political and legal demands through the voices of community members fighting intersectional exclusion, connecting legal discourses of gender, race and nationality. Ido's work has been cited by courts, and is published and forthcoming in law journals, legal literature and in a queer theory anthology.

Carla Moleiro & Nuno Pinto

The 'gender identity law': Results and reflections of the project on impact and challenges of legal innovation in the (trans)gender field

Abstract: The project "The 'gender identity law': Impact and challenges of legal innovation in the (trans)gender field" resulted from a partnership between ISCTE - Lisbon University Institute, ILGA Portugal and LLH - The Norwegian LGBT Association, and was funded by the EEA Grants through CIG. The project assessed the implementation and impact of the law 7/2011, a groundbreaking legislation at the time in an international level in terms of removing legal gender recognition from the judicial sphere by creating an administrative process allowing the change of legal sex and name in civil registry offices. With this law, any Portuguese citizen (resident in national or foreign territory) of legal age may apply to the process, by presenting in a civil registry office the following documents: i) a legal sex change form, indicating the civil identification number and the name by which the applicant intends to be identified; and ii) a clinical report attesting a diagnosis of "gender identity disorder", developed by a "multidisciplinary clinical team of clinical sexology" working in a private or public, national or foreign, health facility. The project had the following specific objectives: (1) to describe how the administrative process created by the law was implemented and has worked; (2) identify and describe difficulties and forms of resistance to legal innovation; and (3) understand the impact of the law on the lives of its beneficiaries – namely among trans people (psychological and social well-being). The research employed a mixed-methods approach, meaning that both quantitative (online questionnaire for trans people) and qualitative (interviews with stakeholders) forms of inquiry were used. Furthermore, a multi-informant perspective was taken to further strength the validity of the results. The questionnaire was completed by 68 trans people: 37 trans men, 16 trans women, and 15 people (10 whose sex assigned at birth was female, and 5 whose sex assigned at birth was male) who identified themselves as transgender or non-binary. In-depth and semi-structured interviews were carried out with: 12 health practitioners, 5 representatives of LGBT / trans associations, and 6 trans people. Key findings underscore the relevance of the access to gender legal recognition to the Life Satisfaction, psychological well-being and social welfare of trans people. They also highlight a diversity of challenges in the implementation of the law related to a number of factors (access to health professionals, access to diagnosis, age limits, cost, varying clinical practices, country of residence, gender binarism). Results will be discussed and reflected in light of more recent laws based on the principle of self-determination.

Short Biography: Carla Moleiro is a professor at the Social and Organizational Psychology Department (DEPSO) at the School of Social Sciences and Humanities of Lisbon University Institute - ISCTE-IUL. She obtained her PhD in Clinical Psychology at the University of California, Santa Barbara, USA, 2003. She also has training as a psychotherapist at the Portuguese Association for Behavioral and Cognitive Therapies (APTCC). Her research interests are on clinical work with clients of migrant backgrounds, from ethnic and religious minority groups, as well as the promotion of the individual and social well-being of LGBT persons and development of clinical individual and cultural diversity competences. Carla Moleiro is a researcher at CIS-IUL, where she is a member of the Board and of the Scientific Commission. She is currently the Director of the PhD Program in Psychology at ISCTE-IUL.

CONFERENCE

Alexandre Jaunait

The juridification of gender identity. A critical perspective on the legal recognition of gender identity in France

Abstract: This paper proposal draws from an on-going research dealing with the recent bills submitted to the French National Assembly concerning changes to the sex indicated in official documents. These bills –not yet adopted- would potentially create a new legal regime of sex change in France, centered on the recognition of “gender identity”. Since “gender” itself isn’t a legal concept in positive law, these bills represent a potential turning point in the French micropolitics of identity. For many trans’ people, legal recognition of gender identity in France would of course sound like good news. Beyond the political issue though, this paper deals with potential tensions related to the institutionalization of a category describing a third layer of modern identity, distinct from both biological sex and sexual identity. I will focus on two elements. First, I propose to underline how law can reveal the genealogical contradictions of the category of gender identity. Contemporary law actually manifests a tension between the plural language of identity in reference to human rights and antidiscrimination law on the one hand, and the binary conception of identity distribution used by the state in civil law regarding sex change on the other. Gender identity appears as a hybrid category, characterized at once by the subjectivity related to individual choice, and the naturalistic objectivity of sex identities of which it represents the historical outcome. Secondly, this paper intends to show how the *ontologies* of sex and gender do not only form competing idioms in law, but take place in political apparatuses creating a hierarchy among them. In this respect, if the recognition of gender identity undoubtedly participates to a clearer historical distinction between sex, gender and sexuality, the analysis of the practical relations between these categories also invites us to wonder if the legal recognition of gender identity doesn’t contribute to the devaluation of what it is supposed to celebrate.

Short Biography: Alexandre Jaunait (alexjaunait@hotmail.com) is an Associate Professor of Political Science at the University of Poitiers and Senior lecturer in Gender Studies at Sciences Po (Paris). Affiliated Researcher at the Amsterdam Research Center for Gender and Sexuality (Amsterdam-Netherlands), he received a Senior Research Fellowship from the National Center for Scientific Research (CNRS-France) for the year 2015-2016. He co-authored “Introduction aux études sur le genre. Manuel des études sur le genre” (Bruxelles, De Boeck, [2008], 2012 with L. Bereni, S. Chauvin, A. Revillard) considered today as the main French manual of Gender Studies and has directed several issues of journals and written several articles on the topics of intersectionality, the epistemology of sex and gender, and sexual nationalisms. He is currently working on a research project called “The Category of Gender Identity between Medicine and Law: A Political Genealogy” for an ERC Consolidator Grant. <https://univ-poitiers.academia.edu/AlexandreJaunait>.

SESSION 5. TRANSGENDER HEALTH I

Arnaud Alessandrin & Anita Meidani

Psychiatry, law and social experiences of trans people in a French context

Abstract: This communication will come back on three recent researches on trans question. The first is based on a thesis in sociology with a general overview of the French context in terms of both right, care protocols and social movements (Alessandrin, 2012; 2013). Based on this research we will tend to show that the French care protocols, such as space law, are highly controversial by militants and trans experts comparing and undermine the French offer care and supported. A second survey on the experience of transphobia propose a quantitative lighting the above-mentioned observations. It will allow us to present results on weight discrimination in the social course of trans people in France (Alessandrin, Espineira, 2015). A third research root our contribution on the issue of health course and risk-taking trans people, and will focus on the theme of cancer: What are the risks for trans people? How are they supported to face cancer? (Meidani, Alessandrin, 2016a, 2016b). In total this communication proposes to invest three simultaneous fronts: health, law and social course (family, school, activists ...) of trans people in France.

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Short Biographies:

Arnaud Alessandrin: sociologist, associated researcher at the Centre Emile Durkheim of the University of Bordeaux. His research focuses on health and discrimination. After completing a thesis on trans’ courses life in France (2012), he agrees with Anita Meidani in research on the health of trans people (2013). In 2014 he established with Karine

Espineira the first French survey transphobia. He has specifically published: "The transyclopédie" with K. Espineira and M-Y. Thomas (Dasut, 2012), and "transphobia Sociology" (MSHA, 2015).

Anita Meidani: associated Professor in Sociology, researcher at LISST UMR 5193 CNRS of the University of Toulouse II. Her work focuses on the body and health. She is currently conducting research on the experience of growing old and the gendered experience of cancer. Since 2013 she worked with A. Alessandrin on trans' people health and specifically the links between "transidentities" and "cancer". She has published "The Making of the body" (PUM, 2007) and "Health: the public to intimate" (EHESP, 2015).

Olivia Kamgain

Assessing impacts of the erasure of trans-people in healthcare settings on access to health care: A case-study of a local health network in Quebec, Canada

Abstract: It is well established that trans people face barriers to accessing health care services (Rotondi & al., 2013; Sanchez & al., 2009; Xavier & al., 2013). However, few scientific studies have examined the reasons for those barriers. Knowledge gaps remain about the explanatory factors related to the organizational structure. This study is designed to identify and understand the organizational aspects affecting access to health services by trans people. Semi-structured interviews were conducted with people who self-identify as trans, who use or are likely to use health services in the city of Quebec (n¹=7), as well as with staff and key informants in the local health network (n²=9). The data from the literature were also included to perform a triangulation of data and to assess the extent of the mechanisms of erasure (Namaste, 2000; Bauer, 2009). Based on a modified version of the Donabedian conceptual framework (2003), the results of this study suggest that the organization' vision (as displayed in its policies and discourse) might influence transpeople' intended use of health services. The availability of health care services directly affects their use by trans people. But, it is mainly the adequacy of health services to transpeople' needs that defines health-seeking behaviors. It also appears that practices in health care organizations that improve access to health services are those inclusive and sensitive to the realities of trans people. These findings will help to develop courses of action to make health services more inclusive and sensitive to the needs of transpeople (trans-friendly).

Short Biography: Olivia Kamgain (M. A, Public Administration, National School of Public Administration (ENAP), Montreal) has recently graduated in public administration and works as a research assistant at the *Research Chair on Homophobia* in Montreal. Her research interests include social inequalities in health, gender studies and equity in public administration. She mainly focuses on how to make public organizations more inclusive of trans identities.

Ruth Pearce

My name change was too ambiguous': Conflicting discourses of trans health

Abstract: There is no single model of trans being; instead, a (growing) myriad of possibilities exist for trans identification and embodiment. This can lead to conflict and confusion in the realm of medical practice, where successive generations of clinicians have sought to clearly delineate the means by which both trans health needs and gender itself can be defined and managed. Trans patients frequently feel that they are misunderstood or treated inappropriately by health professionals. This paper argues that narratives of inappropriate treatment can be linked to different understandings of trans/gendered possibility on the part of patients and medical practitioners. Its analysis draws upon the findings of a five-year ethnographic research project undertaken in UK-based Internet spaces, in which multiple discourses of trans health were mapped across community forums, blogs, social media spaces, activist groups, mainstream media articles and public health documents. With reference to notions of cultural and professional cisgenderism (Ansara & Hegarty, 2012; Kennedy, 2013) three case studies will be used to illustrate how problems can emerge from differing understandings of trans/gendered possibility. Firstly, it will be shown that the misgendering of patients can arise from a failure to recognise trans identities and embodiments as *possible*. Secondly, it will be argued that a conflation of 'trans' with 'transition' can work to constrain both trans/gendered possibility and conceptualisations of 'trans health'. This can lead to confusion during individual consultations, as well as institutional failings in managing issues such as sexual health, depression, self-harm and suicide. Finally, it will be demonstrated that the binaristic diagnoses available in ICD-10, DSM-5 and public health protocols mean that practitioners can struggle to account for non-binary gendered identity and expression. In forms of gatekeeping that require patients to adopt particular clothing, particular mannerisms and even particular names in order to access treatment, we can still locate 'an actual instance of the apparatus of production of gender' (Stone, 1991).

Short Biography: Ruth Pearce is a queer activist, music promoter, DJ, punk musician and postgraduate researcher based in the Sociology Department at the University of Warwick. Her PhD thesis, provisionally entitled 'Discursive Negotiation: Trans healthcare provision in the United Kingdom' will be submitted for examination this summer. In

this work, Ruth will draw upon qualitative fieldwork undertaken online from 2010 to 2015 to explore how transgender health is differently understood within community spaces, activist groups and the professional sphere, as well as how these understandings have shifted and changed over time. When not glued to a computer theorising discourse, Ruth can most commonly be found running DIY events or playing with her bands. Recent projects include Coventry-based riot grrrl club night Revolt, trans feminist punk groups Not Right and Dispute Settlement Mechanism, and the doom metal band Abandoned Life.

Catarina Moreira, Nuno Carneiro & Conceição Nogueira

The biomedical tradition on trans' relatives and its (dis)contents: Parental ways towards acceptance of sons and daughters' trans identities

Abstract: Nowadays, social and scientific perspectives about trans identities assume a polarized positioning between pathologization, on the one hand and its refusal, on the other hand. Simultaneously, scientific research on how change processes are perceived (particularly in clinical settings) by trans people's parents is scarce (Blumer, Green, Knowles, & Williams, 2012). This communication, based on a qualitative study using semi-structured individual interviews, explores the experiences of eight mothers and two fathers whose children have physically transitioned from birth sex to chosen genders. Data were analyzed using thematic analysis (Braun & Clarke, 2006) following a social constructionist perspective. Results were organized in five main themes: to become aware; the need of diagnosis' medical confirmation; interpretations and/or etiologies; adaptation to new name/pronoun; adaptation to physical changes. Moreover, a nuclear idea emerged from our analysis: throughout acceptance, most participants have recognized biomedical approaches as relevant (namely in what concerns medical information from health practitioners and "interpretations" of trans' experiences). Nevertheless, such approaches appear as insufficient, since participants' discourses underline the need to surpass a *biological sovereignty* in order to find meaningful senses around the ways they conceive the life trajectories of their children. Therefore, some implications for a proper clinical practice will be suggested regarding not only mothers and fathers evolved in clinical settings but, in a broader scope, parental experiences absent from these settings.

Short Biographies:

Catarina Moreira. Psychologist, Master in Clinical Psychology, with a Master Thesis related to experiences of trans people's parents. Psychotherapeutic expertise, namely with trans individuals. Email address: catarinammoreira@outlook.pt

Nuno Santos Carneiro. Psychologist, PhD in Psychology, Post-Doctoral Researcher (FCT Grant - SFRH/ BPD /68661/2010), Associated Member at Centro de Psicologia da Universidade do Porto. (Co-)Author of several (inter)national publications on LGBT issues and non-normative gender expressions and identities. Visiting Researcher at Manchester Metropolitan University and Universidade Complutense de Madrid. Supervisor of MD and PhD scientific projects on Trans issues. Psychotherapeutic expertise, namely with LGBTQ individuals. Email address: ncarneiro@fpce.up.pt

Conceição Nogueira. Associate Professor with Aggregation at Faculdade de Psicologia e de Ciências da Educação da Universidade do Porto. PhD in Social Psychology - Universidade do Minho. Author of several books in Portuguese (Portugal and Brazil) and several (inter)national publications - journals, books, book chapters and Conferences' proceedings about Gender Studies, Feminisms and Sexualities. Coordination experience of several research projects financed and supported by FCT in her expertise domains. Email address: cnogueira@fpce.up.pt

SESSION 6. TRANSGENDER HEALTH II

Reubs J Walsh & Gillian Einstein

Trans)Feminism, Bodily Autonomy, and Situated Neuroscience: Separating Gender from Genitalia in Medicine and Feminism to Move Beyond the Binary

Abstract:

A recurring problem for many marginalised groups is the ubiquitous trend to use sex and sexuality as a site for sensationalism and moralisation. The barriers to equitable societal circumstance for stigmatized sexual expressions - lesbian, gay, bisexual and queer (LGBQ) people and sex workers - centre on a social construction of a norm defining the acceptable nature and context for sexual congress, the boundaries of which are policed by public and private discourses. A similar and well documented issue exists for transgender people for whom a focus on their genitals as the site of gender identification polices their gender. One outcome of this is that because genitals are viewed as binary, sexual identifications are viewed as binary and trans individuals are expected to tell a story about their 'transness' that is either male or female. This constrains gender and allows a very small box in which to fit

one's identity, and may lead to trans patients being indirectly pressured into a more binary gender and transition than best suits their identity. Another outcome is that the practice of transitional medicine becomes engulfed in a focus on genital binarism which then corrupts both research and clinical practice. For example, a majority of standardised diagnostic questionnaires for ascertaining gender identity are built on an assumption that desires for surgical and endocrinological transition will be central to the experiences that define a person as trans. These questionnaires may therefore fail to highlight other, perhaps more important, factors in the experience of gender identity such as social dysphoria (concerns with how one is perceived by self or others, in respect of one's gender), or the surprisingly prevalent other forms of gender variance which do not conform to the dominant narrative of trans* genders, and in which gender identification contrary to assigned birth may not present dysphoria of the sort these surveys tend to anticipate. For example, upwards of 35% of presumed-cisgender individuals questioned with a non-dichotomous gender identity questionnaire identify to some extent as the 'other' gender, both or neither (Joel et al., 2013). Thus, the assumption that needs to be challenged is that identification *with* a gender (in terms of group identity or perceived traits) is the same as identification *as* a gender (personal identity), and that either of these implies a particular sex-identity, or even a particular body map. These assumptions are born of the three cornerstone misconceptions of cisgenderism: (i) that in a state of natural good health the human body is sexed in a dichotomous way that has only two forms; (ii) that the sex of the body is directly equivalent to the gender of the person; and (iii) that the external characteristics of sex (especially the genitals) are the sole signifiers of sex and gender, and are themselves therefore binary. Surprisingly, important theoretical parallels and contrasts may be drawn between trans people who seek or have undergone surgical changes to their bodies that reflect their sex-identity and women with female genital circumcision/mutilation/cutting (FGC) showing that the focus on genitalia as determining gender creates categorical binaries that haunt other groups as well. In fact, on some accounts and cultures, FGC is carried out in order to instantiate a gender binary where one was not thought to exist prior; establishing gender by modifying the genitalia is one important reason that cultures practice FGC. (One might say that this is also why cis women undergo 'cosmetic' surgery.) In turn, women with FGC face similar issues as trans people vis à vis researchers' and clinicians' preoccupation with their genitals in almost every aspect of research about them. FGC intervenes upon their genitalia, as the presumed location of gender. An interesting overlap between the group of women with FGC and male trans individuals is their very literal meeting in Trinidad, Colorado where both go to modify their genitalia to match their gender; women with FGC go for clitoral 'restoration' and trans men go to receive phalloplasty or similar 'masculinising' gender-reaffirming surgeries – all undergone because gender is linked in the collective social consciousness to genitalia. How do we move beyond this binary? Using feminist principles such as a mixture of approaches which blended reflexive awareness of the *personal* narratives of participants (first person), and the *interpersonal* spaces in which interviews and physiological examinations took place (second person), with the *impersonal*, traditionally "objective" measures of physiological states and changes (third person) Einstein (2012) examined the neuroplastic changes beyond the genitalia that followed FGC in a group of Somali-Canadian women living in Toronto. She called this 'situated neuroscience' and through this mixture of methods she was able to bring the subjective under scientific scrutiny - a platform previously reserved for 'objective' observations - or rather, observations made through the hegemonic and consequently hidden subjectivity of white, cis-het, male privilege. As the nervous system may become a locus of change by FGC, some trans individuals identify an aspect of their brain (somewhat or sometimes in its relation to their society) that requires them to modify their bodies, thus involving the brain and nervous systems in both these performances of gender. the phenomenon of phantom genitals in pre- and post-surgery trans persons as compared to cisgender persons with similar modifications to their body for other medical reasons (e.g. penectomy for the treatment of cancer), wherein the presence of such a phantom is positively correlated with the extent to which the individual identifies with those genitals and their functions as social signifiers of gender (Ramachandran and McGeogh 2007). We believe that feminist approaches may be helpful in eliminating the focus on genitals and the accompanying sensationalism and moralization and as a corollary, a reification of gender binaries. For example, if we move beyond the genitals alone, to their connection with the nervous system, we see the reciprocal relationship of the nervous system and the rest of the body expanding to omnidirectional influences of brain, body and society upon each other and thus, opening pathways for imbrication of every body system with each other and with the world. As an occasion for demonstrating their utility, this paper aims to use feminist approaches to address the methodological and ethical implications of the reciprocity between body, brain and society that these similarities and differences between the corporeal interplay experienced by both Somali-Canadian women with FGC and transsexual persons, and develop an understanding of the role of feminist science in the pursuit of social connectedness and bodily autonomy for both these groups. In this way we hope to move beyond the simplistic binary account of genitalia equals a binary notion of gender to one which is properly situated (as in Haraway 1988) in the intersecting systems of the corporeal body (includes the brain, Grosz) and society, and so to enhance bodily autonomy.

Short Biographies:

Reubs Walsh completed a BA in Physiological Sciences at the University of Oxford in 2013, after which she went on to study an MSc in Cognitive Neuroscience and Neuropsychology at Birkbeck College, University of London. She has been involved in academic cognitive sciences since her teens including collaborations with world-leading scientists such as Prof Pamela Heaton (music and emotional cognition in autism), Prof Tim Crow (evolutionary biology of language) and has completed independent research into the experience of cognitive overload and social reward in relation to autism spectrum traits, which will shortly be published. Previously published works have included the disciplines of feminist epistemology of science, theology, political theory and of course social neuroscience. As an activist, Reubs has worked with organisations as diverse as the UK Department for Education and the Information Commissioner's Office, the NHS, UNAIDS, the Gender Identity Research and Education Society, and has spoken to diverse audiences including education and healthcare professionals, faith groups, and even Radio 3 listeners. Reubs was also the National Union of Students' LGBT+ Committee Trans Representative for nearly two years. Reubs is now a Promovenda (PhD Candidate) at the Vrije Universiteit Amsterdam working on a 2m euro ERC project investigating the effect of the social environment on social-cognitive development in adolescents.

Gillian Einstein received her AB from Harvard University where she graduated cum laude in Art History and her PhD from the University of Pennsylvania where she studied visual neuroanatomy. She did a postdoctoral fellowship in retinal physiology as well as in cortical organization. Currently she is Associate Professor of Psychology and of Public Health at the University of Toronto. She has published in vision, Alzheimer disease, sex differences, and hormones and mood. Her current research is on the effects of estrogens and culture on women's biologies and she is funded to study cognitive and brain changes in young women who have had their ovaries removed before natural menopause. The overarching question of her research is: if one part of the body is cut, how does the entire body become involved through the central nervous system and the rest of the world? She has edited and annotated a book for MIT Press on foundational papers in Hormones and Behaviour, Sex and the Brain. She is founder and current director of the Collaborative Graduate Program in Women's Health and a founding member of the Organization for the Study of Sex Differences. She has consulted on Female Genital Circumcision/Mutilation/Cutting (FGC) for the World Health Organization and is Chair of the Scientific Advisory Board for the Institute of Gender and Health of the Canadian Institutes of Health Research. In 2010 she was Visiting Professor in Women, Gender, and Sexuality Studies at Harvard University. She is also Guest Professor of Neuroscience and Gender Medicine at Linköping University in Linköping, Sweden.

Filipe Couto Gomes

Systemic Heal – reflections and questions on organizing Trans-specific health teams

Abstract: Among the challenges gender diversity may pose, the relationship between Trans people and health care services is a particularly intricate one, contained within power unbalances, regulative pressures and body-related suffering, but also providing, for some, self-affirmation and social inclusion. Users and providers frequently find themselves in opposite sides of a trench, defending apparently incompatible perspectives, purposes and values. If the interrogations and contradictions of a field as complex as Trans-related bodily modifications were not enough, other factors such as transphobia, cisnormativity, economy and health policies add fuel to this hot topic. Within this context, is it possible to return to a “therapeutic alliance” between users and professionals? No doubt that such alliance already exists for some of them, but in the bigger picture of health care training, structures and policies, Trans health is absent from curricula and planning, and users report experiences of discrimination, lack of competences or knowledge and lack of solutions for their health needs. Though, since 2008 and through Left parliament majorities, important laws (five) regarding Trans people in Portugal were produced, Trans issues are generally absent from public programs, services and social interventions, in all areas, including health care. Assistance to Trans people in Portugal is rather informal, provided by NGO and private/public practices by some professionals' initiative and having as the sole institutional regulator the Portuguese medical professional organization. Other countries present legal/policy frameworks and specific health initiatives that may prove insightful to the current Portuguese context and Trans people's health. A more “holistic” legal support like Argentina's *ley de identidad de genero* and *ley integral* in the Spanish autonomic regions of Andalusia and Madrid; specific health policies like Brazil's Health Ministry *Política Nacional de Saúde Integral de Lésbicas, Gays, Bissexuais, Travestis e Transexuais*; health projects specifically for Travestis like *Saúde das Travestis* in Uberlândia, Brazil; and holistic and community-based services as *CliniQ* in London, UK, present systemic, tailored, user-centered and innovative solutions for social and health problems also found in Portugal – where the path has already been open by projects as *Trans-Porta* in Lisbon and *Associação Jano* in Porto. Trans-specific care providers are authorities and gate-keepers regarding Trans experiences and body modifications. As problematic (and arguable) as this current position is, Trans-specific teams may still be at the best place to educate students and professionals, advocate in favor of Trans people regarding school, public spaces, health policies, judicial decisions and other contexts, point out important topics for biomedical and psychosocial research, proposing and participating in the construction of

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more holistic legal/policy frameworks, and tackling health issues specific of “non-transnormative” experiences such as the Travesti. Such multisystem intervention may prove more effective than current practices in tackling transphobic violence in childhood, impoverishment, riskier bodily modifications, and other apparently “universal” and “unescapable” obstacles in one’s personal development and achievements if being Trans. Challenging as few areas of health care are, Trans-specific care may fulfill extraordinarily the meaning of health care: protecting bodies that matter and celebrating lives that matter.

Short Biography: Filipe Couto Gomes (coutogomesf@gmail.com) – Centro Hospitalar Psiquiátrico de Lisboa, Portugal, is a Psychiatry resident at a psychiatric hospital in Lisbon, where he collaborates within an interdisciplinary Clinical Sexology team that offers clinical evaluation and therapeutics in the field of gender diversity. Also in Lisbon, he has participated of the MSM-specific peer-based sexual health project *CheckpointLX* of the NGO *GAT*, and currently assists people living with HIV or doing sex work articulating with the NGO *Associação Positivo*.

Ben Vincent

Non-Binary Genders in the UK: The Roles of Queer Communities and Medical Practice in Identity Negotiation

Abstract: Over the last century, gender has simultaneously undergone a great shift away from an essentialising and pathologising narrative, whilst also seeing an explosion in the possibilities of individual identities. Non-binary gender identities however, have received little consideration medically, legally, and sociologically. This paper is a discussion of key doctoral work produced to date which discusses the negotiation of non-binary gender identities within a UK context, with particular reference to medical practice and queer communities. The transformation of gender categories means that the question of how non-binary identified individuals are involved with and integrated into LGBTQ communities poses significant challenges. This is also true regarding non-binary negotiation of medical practice. The project utilises broad definitions of medical practice and queer communities, in order to better capture a wide breadth of experience of medical services - not simply relating to gender affirming services related to transition. Further ‘queer community’ signals more loosely defined interactions, rather than involvement with formal organisations. The project utilised a ‘mixed media’ diary methodology, which invited participants to select the manner in which they would like to produce diary entries. Follow-up interviews were then conducted, using the diaries to structure topics of discussion. Due to this being the first project to privilege non-binary voices within a UK context, the potential for this work includes the improvement of a wide range of medical policies and community action. In this paper, I will discuss the major themes to come from analysis of the diary and interview data. This includes (but is not limited to) consideration of non-binary insecurity and instability, such as not feeling ‘trans enough’, and conceptualisation of non-binary time and space, building on theory by Judith Jack Halberstam.

Short Biography: Ben Vincent (pronouns: they/their/them, or he) is in their third year of their PhD at the University of Leeds, which looks at non-binary gender identities and their relationships with queer communities, and medical practice. They have an undergraduate degree in genetics, and MPhil in Multi-Disciplinary Gender Studies, both from the University of Cambridge. They have written a chapter on historical and non-Western examples of gender beyond the binary, in *Genderqueer and Non-Binary Genders* (C. Richards, W. Bouman & M. J. Barker (Eds.), London: Palgrave MacMillan, forthcoming 2016).

Andrés González Axthammer

How to bring your kids up trans: The unfolding of trans*issues and emergence of a trans*identity in psychoanalytic treatment of children and adolescents*

Abstract: “Children are the future” is a UNICEF quote that we hear again and again and yet how does this fit regarding trans*youth? In the field of clinical psychology and psychoanalysis trans*issues and the understanding of trans*youth are predominately approached as a problematic gender identity disorder and rarely acknowledged as a valuable condition of life and desirable expression of gender identity. Numerous studies show that among LGBT* people, trans*youth are at the highest risk of committing suicide and of experiencing verbal, physical, social and institutional violence and abuse. In direct consequence trans*youth suffer more likely from mental and organic problems. My presentation focuses on the clinical approaches in psychoanalytic literature regarding on how to treat trans*youth. I question the adequacy of the dominant approaches and psychoanalytic metaphors that are used to explain and describe what a positive “gender identity development” is supposed to be. Instead, I will introduce an alternative and multidimensional approach in dialogue with trans*communities and based on the necessity of depathologizing trans*identities. The problem that I will address is how to come up in a psychological clinical setting with affirmative, positive and helpful self-perception tools that aim to create a trans*affirmative psychotherapy while at the same time contemplating the uncertainty that cisgender therapists subjectively live. With the support of a postmodern clinical approach I suggest that a trans*affirmative psychological treatment is possible in which trans*youth can be more resilient and experience more self-esteem, which lays the foundation for a positive trans*identity. My goal is to broaden an acknowledging treatment for trans*youth. Moreover, it is of vital

CONFERENCE

importance to keep on opening a dialogue on the social, political and ethical dimensions of doing psychotherapy with trans* youth.

Short Biography: Andrés González Axthammer, International Psychoanalytic University Berlin (andres.gonzalez@ipu-berlin.de), is a psychology and psychoanalytic scholar currently pursuing an MA in psychoanalytic clinical psychology sponsored by the Rosa Luxemburg Foundation. He has studied psychology in Uruguay and in Spain and has been active for three years in Transgender Europe's ongoing project, the Trans Murder Monitoring project. He is the co-founder of Laut/Loud Berlin, a group that empowers LGBTI youth through different musical workshops and is currently involved in research on understanding paedophilia from a psychoanalytic perspective.

SESSION 7. TRANS ACTIVISM IN PORTUGAL

Júlia Mendes Pereira

Transforming Portugal - steps to building a movement

Abstract: This paper will serve to present the first results of an independent research of the transgender history in Portugal covering the development of the trans movement and its organizational forms. A politicized and self-organized trans movement is a recent phenomenon in Portugal, with the first example of self-organization arising only in the XXI century, with the founding of *at. - association for the study and defense of the right to gender identity*, in 2002. This organization had their most relevant activities in campaigns like "Justice for Gisberta" (2006), in partnership with Transgender Europe, being the first European trans-national campaign addressing transgender issues and raising awareness about the brutal murder of Gisberta, a Brazilian trans woman and sex worker murdered in Portugal; or "We are not Ashamed" (2007), which sought to increase positive trans visibility. However, this organization finished strangled by LGBT(T) organizations that sought to promote up themselves as trans-inclusive, after the public visibility of the hate crime against Gisberta. The organization would be closed in 2007, the same year in which GRIT - *Group of Reflection and Intervention about Transsexuality* was founded, within the framework of a major LGBT organization. GRIT would have a decisive role documenting the legal, social and clinical situation of trans people in Portugal, receiving funding from ILGA-Europe to continue its work. However their work would be appropriated for the purpose of psychological research projects. GRIT never achieved political and organizational autonomy, which led to the creation of other organizations, such as *Action for Identity - API* (February 2011) or *Transsexual Portugal Group* (May 2011). Our research builds up within the framework of transgender studies with an insider perspective, being made through the analysis of documentation produced by the mentioned trans organizations, and compared to other documentation, from media, academic research, etc.

Short Biography: Júlia Mendes Pereira, born in 1990 and based in Lisbon, is a Master student in the University of Lisbon, in the fields of Portuguese and Brazilian Studies. She is also a trans activist, being a Transgender Europe Steering Committee Member and the General Secretary of Action for Identity - API, an NGO (founded in 2011, but only registered in 2015) aimed to study and defend gender diversity and bodily diversity, including the experiences of trans and intersex people, with an intersectional perspective. As an API representative, Júlia is a Councillor for Equality in the Municipality of Lisbon. Previously, in 2014, she became the first trans person being member of the national board of a political party in Portugal (Left Bloc) and in 2015 she was the first trans person to candidate for the Portuguese Parliament. Her dream is to be able to live off her poetry and writings, someday.

Santiago D'Almeida Ferreira

This is my identity

Abstract: This paper will serve to share the work that has been developed by Action for Identity - API over the last year. In 2016, API has 5 years old of existence, after its public presentation on 26 February 2011. However after passing a period of interregnum and reflection our organization was re-issued in March 2015. Our practices and strategies began to be based more firmly and consistently in identity politics, based on self-representation and self-determination. To pursue our end, our work is based on an intersectional perspective putting into focus racial and feminist issues, to speak about bodily diversity and gender diversity. During 2015, API invested on innovative techniques to do activism, based on art and media strategy balancing participation in social networks with a successful approach to traditional media. After several attempts and research, we can start the year 2016 with our #ANOGISBERTA campaign, which was divided in an art installation (#ESTAÇÃOISBERTA) and a visibility campaign (#NÃO TEMOS VERGONHA), and helped to support our political demands for a legal gender recognition procedure based on self-determination, for depathologization and for protection of trans people who are also immigrant and/or sex workers. Our work continues with the publication of a magazine ("This is my identity"),

CONFERENCE

where we will publish studies on the political priorities of our organization. The first number that will support the debate on a new Gender Self-Determination Act, was published in March 2016 (called "This is my gender. For the right to gender self-determination"); the second number will be about the right to bodily integrity (called "This is my body. For the right to bodily integrity"), and anticipate our campaign on intersex rights as well as the need for legal protection and recognition.

Short Biography: Santiago D'Almeida Ferreira is an activist with a long experience, working with black and anti-racist issues and with intersex rights. They is a writer, completing 10 years of publication of their well-read blog on activism, creativity and opinion-making. Currently, along with the creation and implementation of Action for Identity - API, they're preeminently get involved with international intersex movement, having participated in the last European Intersex Meeting in Athens, and being a prep team of the IGLYO's study session on intersex rights, what took place in April 2016. They is also involved in intersectional approaches on LGBTI activism, giving lectures in Portugal and participating in international events on that subject.

Marta Ramos & Daniela Bento

O contributo da ILGA no movimento político-social na comunidade Trans em Portugal

Abstract: TBA

Short Biographies:

Marta Ramos, Diretora Executiva, ILGA Portugal. Tem a seu cargo a coordenação de todos os projetos e staff da ILGA Portugal. Representa a ILGA Portugal na Advocacy Network da ILGA-Europe.

Daniela Bento, GRIT - Grupo de Reflexão e Intervenção sobre Transsexualidade, ILGA Portugal

Alexandre Pacheco

Jovens Trans

Abstract: A rede ex aequo - associação de jovens lésbicas, gays, bissexuais, trans, intersexo e apoiantes - tem como objetivo a reivindicação pela integração na sociedade de todos os jovens lgbti, reconhecendo as suas especificidades e desenvolvendo estratégias e ações de intervenção, principalmente na área da educação não-formal e prestação de apoio entre pares.

Short Biography: Alexandre Pacheco é voluntário desta associação desde 2011 e, sendo o próprio um jovem trans, foca hoje o seu trabalho nas questões específicas que afetam os jovens trans.

Zélia Figueiredo & Luísa Reis

Jano: história, actividades e experiências no apoio a pessoas transsexuais

Abstract: A JANO é uma Associação sem fins lucrativos que visa a promoção de vida da pessoa transsexual através de um apoio diverso durante todo o seu processo de transição. Em pleno século XXI verificamos uma enorme lacuna no que concerne ao apoio a esta população, resultante de um latente preconceito, falta de informação e formação que conduzem a erróneas interpretações perturbando assim o processo terapêutico e consequentemente a sua inclusão social. Muitas das dificuldades encontradas hoje em dia pelas pessoas com Disforia de Género são agravadas por um processo de exclusão que surge da participação em sistemas separados de intervenção bio-psico-social, não permitindo que seja realizado um trabalho multidisciplinar nos diversos sectores.

Princípios de Intervenção:

- O envolvimento em rede como um factor crucial para o desenvolvimento e acreditação no processo de transição;
- A incapacidade resulta da relação pessoa/contexto, o que constitui a dimensão relacional da incapacidade;
- O entendimento da transição como um processo em que as frustrações e limitações podem ser reduzidas ou eliminadas;
- A implementação e a avaliação dos apoios individualizados de acordo com indicadores de bem-estar/modelo da qualidade de vida;
- A delegação de intervenções mediante um plano de apoio individualizado;

Nesta linha de pensamento, assume importância fundamental a prestação, por parte de familiares, médicos, enfermeiros, psicólogos, assistentes sociais, num conjunto de apoios complementares absolutamente necessárias para a positividade da intervenção terapêutica e posterior supressão das barreiras, limitações que podem encontrar na sociedade, para que seja possível um crescente desenvolvimento e a inserção social.

A JANO pretende apoiar as pessoas com Disforia de Género no seu processo de transição através da facilitação no acesso aos diversos serviços e um acompanhamento monitorizado e individualizado.

- Promover a formação/sensibilização d@s técnic@s envolvidos ;

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- Promover acessibilidades;
- Apoiar e monitorizar os processos;
- Consciencializar a comunidade para a temática;
- Promover a participação social;
- Promover e monitorizar processos de transição para a vida activa;
- Promover o aconselhamento psicológico;
- Promover o apoio psiquiátrico ;
- Apoio de bens essenciais;
- Apoio a nível da imagem;
- Cuidados de enfermagem ;
- Apoio terapêutico/medicamentoso;
- Promover a participação das famílias/SOs (Significant Others) no processo terapêutico;

Short Biographies:

Zélia Figueiredo, psiquiatra, Hospital Magalhães Lemos, Presidente da JANO – Associação de Apoio a Pessoas com Disforia de Género

Luísa Reis, activista, Secretária da JANO – Associação de Apoio a Pessoas com Disforia de Género

SESSION 8. PAST AND PRESENT: REPRESENTATION, HISTORY AND CULTURE

Isabel Pinto

The Gender Performance: Transgendering Eighteenth-Century Portuguese Theatre

Abstract: This proposal aims to contribute to trans-history, and trans in history, by engaging in an approach to eighteenth-century Portuguese theatre beyond gender binaries, due to the prevailing prohibition of women onstage during the second half of the century. The fact that women were not allowed to perform, except when punctually and superiorly authorized, had strong implications on the dynamics of theatre industry which exceeded the phenomenon of cross-dressing. Two examples of this are: the contract celebrated between the Portuguese crown and the actor Antonio Vitalba, and his family, dating from May 7 1754, according to which John, Vitalba's son, would have to agree to perform female roles, appropriately dressing like a woman, while keeping in mind the necessary decorum; and the success of Domenico Caporalini (1769-1848) in Portugal, after the opening of the S. Carlos Theatre, in 1793, as several contemporary testimonies attest to his ability to create the illusion of female operatic performance. Indeed, harnessing the archive provides us with a unique opportunity to address “subjugated knowledges” (Foucault, 1980) in the sense posited by Evan Ifekoya: “I am referring to historical contents that have been buried or masked in functional coherences or formal systemizations. [In other words, I am referring to] blocks of historical knowledges that were present in the functional and systematic ensembles, but which were masked, and the critique was able to reveal their existence by using, obviously enough, the tools of scholarship.” (Evan Ifekoya Interviewed by J.D.A Winslow: <http://youngartistsinconversation.co.uk/Evan-Ifekoya>) In this light, I wish to question to what extent was eighteenth-century Portuguese theatre a transgender spectacle, in other words, how important was the illusion of female performance by male actors, and the range of requisites encompassed by it, to the success of this commercial enterprise. Overall, as much as *The Gender Song* (2014), again by Evan Ifekoya (<https://vimeo.com/110261539>), was about challenging gender categories, this paper interrogates the importance of fluidity across genders to address theatrical performance in eighteenth-century Portugal, bearing in mind that “only the historical contents allow us to rediscover the ruptural effects of conflict and struggle that the order imposed by functionalist or systematising thought is designed to mask.” (Foucault, 1980: 82)

Short Biography: Isabel Pinto is a postdoctoral research fellow, with a PhD in Theatre Studies from the University of Lisbon. Over the last decade, she has been a member of a team researching several digital projects related to Portuguese Theatre History. At present, one of her main areas of research is how the performing arts endorse or reject certain social and educational constructs, envisioning paths for new intercultural categories and practices.

Maria João Faustino

Disrupting Pygmalion? Representations of transgender in sex dolls' commercial websites

Abstract: The technological sophistication we can witness today in the sex dolls' universe allow the acquisition of synthetic partners highly realistic aesthetically, simulacrum of human bodies – mainly female figures. The commercialization of sex dolls, impelled by the anonymity and the dissemination of information in the online

CONFERENCE

context, offers models that allow the individual consumer to have a choice related to the eyes and hair color, facial paintings and breast sizes, among other features (Ferguson, 2010).

This empirical universe has increasingly challenged the academic community to the scrutiny and interpretation of the representations of gender underpinning the erotic – and sometimes affective – investment towards the synthetic partners. In this context, the Pygmalion myth has been proposed as a hermeneutic device of the phenomenon of erotic construction of sex dolls, approaching sex dolls as an expression of pygmalionism and perceiving them as the high tech actualization of an idealization and sexualization of the feminine: a second creature, incapable of agency and autonomy (Fren, 2008; Levy, 2007; Smith, 2014). However, some companies commercializing sex dolls present, beyond the female models and some male models, a market niche that targets the transgender universe. Trying to understand if this represents a principle of subversion of pygmalionism, I mapped the possibilities of consumption among three companies selling sex dolls: Real Dolls, Synthetics and Best Dolls. In this research, it is relevant to highlight the penetrative device, commercialized by Real Dolls and Best Dolls, named “transgender converter”, which can be applied to some of the dolls. In this sense, Best Dolls promotes: “this new transgender converter will turn your doll into a shemale whenever you feel like it, without being a permanent switch!”. Another relevant finding, the so-called “transgender doll”, is presented in Real Dolls in three different possibilities: one that suppresses the *vagina*, and adds a removable *penis*, allowing the adaptation of different sizes; another one, that suppresses the *vagina* and substitutes it for a *penis* permanently attached, with *testicles*; finally, one that maintains the *vagina* and adds a permanent penis simulacrum, showing double genitalia. The “transgender converter” suggests, at first glance, an experimentalist dimension, a playfulness experience that subverts the binary convention (Butler, 1990) and challenges gender’s frontiers, stable or fixed categorizations: a space of transgression and momentary transition, apparently fluid and non-committed. However, it seems that the phallogocentric imaginary, “the primacy of the penis” (Jackson, 1987) is maintained: the representation of the trans always presupposes the inclusion of a penis simulacrum. The female morphology is kept, in respect to the breasts, the pelvis and the face synthetically constructed. This may lead to a reification of the representation of the feminine as basically the lack of the penis. Finally, the inclusion of the penis, for the substitution or coexistence with a vagina, suggests a blurring between the representations of trans and intersex.

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De Fren, A. (2008). *The Exquisite Corpse: Disarticulations of the Artificial Female*. ProQuest

Jackson, M. (1987) Facts of life or the eroticization of women’s oppression? Sexology and the social construction of heterosexuality. In P. Caplan (ed.), *The cultural construction of sexuality* (pp. 52-81). London: Tavistock.

Short Biography: Maria João Faustino has a Ba in Philosophy and a Master in Journalism. In this last context, she studied the journalistic production and professional path of Maria Teresa Horta, a notable Portuguese feminist writer and journalist. Presently, she is a Phd candidate, funded by the Portuguese Foundation for Science and Technology. Her research examines some of the devices and possibilities created by the growing interconnection between sexuality and technology.

Rachael Koffel

The aesthetic of everyday things: How empirical aesthetics and design research can design better things for everybody

Abstract: Design is typically considered as styling, however it is far from that. It is the activity of making things better for people. The world around us is designed for us. Obvious and more tangible design includes products, built environments, digital devices, public spaces, private homes and public transit systems. Intangible design includes services and systems such as how we engage with cultural (museums), economical (banks) and social institutions (welfare). Our lives, activities and how we negotiate through spaces and relationships are shaped by both product (tangible) and service (intangible) design. From the moment we wake up and brush our teeth, check Facebook for friend status updates, check Twitter or Instagram to see who responded to a post, order takeaway food, check our bank balance to ordering an Uber have been shaped and created by design. Empirical aesthetics aims to understand the workings of aesthetic experience of products (tangible) and services (intangible) in relation to the perceptual, cognitive and neurological processing involved. This field is important for new product development, redesign of products and services and user (consumer) testing. My PhD research within ProjectUMA, an international collaboration involving the University of Cambridge (Engineering), Delft University of Technology (Industrial Design Engineering), Swinburne University of Technology (Design), and the University of Vienna (Psychology), aims to unravel our understanding of the aesthetic phenomenon with regard to gender. ProjectUMA aims to develop a Unified Model of Aesthetics in a crossdisciplinary approach to identify and predict people’s aesthetic experience in response to designed products and services. The Unified Model of Aesthetics provides the design community with specific scientific knowledge and data to enhance designed products and services based on perceptual, conceptual

and cognitive processes. During the first phase of my research, a review of methods used in 36 influential studies in empirical aesthetics was undertaken to determine how or if gender had been considered. It was found that no studies discussed or engaged trans* or gender diverse participants in their methods. The second phase of research will compare results from existing binary convenient sampling methods used in empirical aesthetics to more inclusive trans* and gender diverse sampling methods. Results have implications for conclusions drawn from existing empirical aesthetics research used to generalize across diverse populations on the aesthetics of everyday things used by everybody. If design continues to position itself as usercentered, and inclusive design practice is using noninclusive data then through designing our tangible and intangible world designers are reifying the binary by using design and aesthetics research findings that renders trans* and gender diverse identities invisible.

Short Biography: Rachael Koffel (Swinburne University, Melbourne, Australia) is a Melbourne based feminist design researcher, member of the Melbourne Queer, Feminist and Gender Studies Network, PhD candidate, design research lecturer and maker of things. Applying queer and feminist theories to designerly ways of knowing, and using design a critical form of practice. Furthermore, Rachael is focused on understanding users, developing diverse personas as a tool for knowing those users, and teaching future designers to be critical in their work and question hegemonic heteronormative binary notions of bodies and experiences, through their design thinking and practice.

Surat-Shaan Knan

Twilight People: Stories of Faith & Gender Beyond the Binary

Abstract: Twilight People utilises oral history, film, portrait photography and artefacts to explore the 'hidden history' of transgender and gender-variant people of faith, past and present. It is currently the first and only comprehensive source of faith and transgender history in Britain. This ground-breaking project documents the interconnection between faith and gender journeys beyond the binary categories of male and female. The project focuses on the Abrahamic religions and also takes into account other faith and spiritual movements including Sufism, Paganism and Buddhism. Gender-variance has been documented in most religious traditions for thousands of years, yet religious taboos and cultural stereotypes within the wider community have largely prevented gender-variant people of faith from recording their voices and experiences. Twilight People challenges the notion that trans identities are inherently at odds with faith. Gender identities can be affirmed, discovered and renewed through religion, faith and spirituality, just as religion, faith and spiritual identities can be reinvented, strengthened and celebrated through gender diversity. The project is inspired by a prayer called 'Twilight People' written by Rabbi Reuben Zellman. The symbolism of the 'twilight', the sacred in-between space - a moment of transformation and rebirth - has been used variously in many religions and faiths around the world. The project Twilight People aims to show that a trans journey is not necessarily about a start and a finish point, a before and after, but celebrates the in-between as well, demonstrating that the transformative moment of twilight can indeed be the tination itself. Oral history serves a political purpose, filling in the gaps in historical records that so often exclude diverse voices such as these. The core output of the Twilight People is a portrait exhibition that captures the faces and bodies behind the voices, visualising the theme of Body and Ritual. Physical transformation, including the rituals of faith and religious objects, serve as important markers for both faith and gender journeys. The session will contain oral history materials, a slide show of the portraits and video extracts. The work is currently presented in non-traditional academic format; we have scheduled a [Symposium at the University of Warwick](#) in May 2016, which will initiate the academic research.

Short Biography: Surat-Shaan Knan is London-based trans activist, educator, blogger, and international public speaker. He currently works for the charity Liberal Judaism and is a campaigner for faith related LGBTQI issues. Shaan is the founder and manager of the landmark Lottery-funded initiatives [Rainbow Jews](#) and [Twilight People](#). His project portfolio includes [Ritual Reconstructed](#) as well as [Through a Queer Lens: Portraits](#) of LGBTQ Jews. Surat-Shaan has an M.A. degree in Psychology, Journalism and Theatre, and has worked for over two decades as educator and project coordinator with numerous international organisations including *Sydney Western University*. He is a Diversity Role Model, and a member of the Stonewall UK [Trans Advisory Group](#).

Shanon (Sharon) Ferguson

'Male and female God created them.' Is the gender binary divinely ordained?

Abstract: Where does the notion of binary gender come from? Observation? – some bodies have penises, some don't. Some bodies bear children, some don't. With the biological/medical information now available we are much more aware that physical bodies are more nuanced than a simple either/or (male or female) and that sex/gender differences can be found as much between the ears as between the legs (Professor Milton Diamond, Professor of Anatomy and Reproductive Biology, Director, Pacific Center for Sexuality and Society, <http://www.hawaii.edu/PCSS/>). So why do we still cling so tightly to the idea of a gender binary? What does it mean to be male? Female? How are these terms linked to our physical bodies? So many questions and not enough really satisfactory answers. In the first book of the Old Testament for Christians and the Pentateuch for Jews (Genesis),

CONFERENCE

we are given two accounts of how humans were created and it is these accounts that I want to look at. Genesis 1, from which this title was taken, talks about human beings being made in the likeness and image of God, and it is being 'male and female' that is directly linked to being in God's image. However, being male and female is not linked to physical bodies and could just as easily be referring to our souls. Do our souls have a gender? Could the gender of our soul be different from what we believe our physical gender to be? Given the lack of syntax in the Hebrew language and the fact that 'and' and not 'or' is used, it is also just as accurate to read that every human being is both male and female as to read it as some were male and some were female. In Genesis 2 there are clearly two separate bodies with the second being created from the 'side' of the first. They are given the titles of 'man' and 'woman' and these texts are used to provide endless support for the subordination of women, the complementarity of the sexes, and heteronormativity. However, if the second human is 'bone of my bones and flesh of my flesh' (Genesis 2:23), in other words a 'clone', how can they have a different gender? Is the desire of the two humans for one another to become 'one flesh' (Genesis 2:24) again (through marriage) the need to re-unite female and male into one being again? Is this what St. Paul is talking about when he tells the Galatians that in Christ there is no male and female (Galatians 3:28)? What does it mean for us today to live the fullness of our maleness and femaleness in our one body? Is it even possible? What does it mean for the doctrine of the Christian church if each human being doesn't have to choose between only two possible genders and then fulfil the socially designated appropriate gender role? Why did God choose to send salvation in the form of a gender queer human (Jesus)? This paper will briefly explore these questions and probably leave you with even more questions rather than answers!

Short Biography: Rev Sharon (Shanon) Ferguson is the senior pastor of the Metropolitan Community Church in North London, England, the Co-President of the European Forum of LGBT Christian Groups and is currently completing a PhD at Roehampton University. Shanon's area of research interest is the theology of non-binary gender and how this impacts church doctrine and practice. Shanon has presented on the interplay of sexuality, gender and spirituality at a number of international and national conferences and has been involved in the organisation of numerous conferences for the Cutting Edge Consortium, the Centre for the Study of Christianity and Sexuality and the Lesbian and Gay Christian Movement. Shanon has represented the unification of gender identity and/or sexual orientation and faith for both the Stonewall Archives and the Twilight Project of Rainbow Jews. Shanon identifies as a genderqueer lesbian and has been with their partner for seven years.

SESSION 9. TRANS STUDIES IN PORTUGAL AND BRAZIL

Sandra Saleiro

A diversidade da 'diversidade de género': Mapeamento de identidades e expressões de (trans)género na sociedade portuguesa

Resumo: A atenção às pessoas que se situam fora do sistema dominante de sexos/géneros únicos, fixos e dicotómicos foi negligenciada na sociologia até praticamente à última década do século passado (exceção feita a Garfinkel, 1967, com o seu famoso ensaio a partir do "caso de Agnes"). Em Portugal essa ausência prolongou-se até à segunda metade da primeira década do presente século. O projeto "Transexualidade e transgénero: Identidades e expressões de género", financiado pela Fundação para a Ciência e Tecnologia (FCT) e desenvolvido no CIES, ISCTE-IUL entre 2007 e 2010, que sustenta esta comunicação, inaugurou o estudo desta temática nas ciências sociais em Portugal, contribuindo para o preenchimento deste "vazio" na sociologia portuguesa. A literatura sobre transgénero nas ciências sociais, a "experiência encarnada" dos próprios autores e/ou ativistas trans e o conhecimento acumulado no decurso do trabalho de campo, que implicou o contacto com dezenas de pessoas trans, evidenciaram a identificação da "diversidade" (dentro) da "diversidade de género" (Monro, 2010) como um contributos essenciais para a compreensão e legibilidade social do fenómeno e das vidas das pessoas com identidades de género minoritárias. O mapeamento dos diferentes modos de experienciar, interpretar e expressar o (trans)género na sociedade portuguesa constituiu assim um dos principais resultados do projeto. Tal exercício, que resultou na elaboração de uma tipologia de categorias de (trans)género, e que apresentamos nesta comunicação, foi realizado a partir do cruzamento de dados provenientes de entrevistas em profundidade e inquiridos por questionário a pessoas trans, bem como da frequência de espaços por elas habitados. O recurso aos discursos e práticas das pessoas trans revela a necessidade de expandir a compreensão dos conceitos de "sexo" e "género", mas igualmente de outros que têm sido perspetivados por relação a um modelo binário de sexo/género, como os de "identidade sexual" e "orientação sexual", pois tal como têm sido compreendidos e operacionalizados não se mostram aptos a dar conta da diversidade de género e sexual presente nas sociedades contemporâneas. Evidencia ainda a insuficiência dos modelos médicos tradicionais, que têm constituído a epistemologia dominante do transgénero, desafiando igualmente os instrumentos legais de reconhecimento de direitos, entre os quais o direito universal à (auto)identidade e expressão de género, que se encontram em processo de discussão em diversos contextos, entre os quais o português.

Biografia:

Sandra Palma Saleiro é doutorada em Sociologia pelo ISCTE-IUL – Instituto Universitário de Lisboa. Tem trabalhado em projetos de investigação sobre género, igualdade de género e violência de género; transexualidade, transgénero, diversidade de género; desigualdades sociais e pobreza e exclusão social; metodologias de avaliação, avaliação de políticas públicas e de programas e projetos. Na sua tese de doutoramento, intitulada “Trans Géneros. Uma abordagem sociológica da diversidade de género”, mapeou a diversidade de identidades e expressões de (trans)género na sociedade portuguesa. Atualmente integra a equipa do CES da Universidade de Coimbra responsável pelo projeto *Local Gender Equality – Mainstreaming* de género nas comunidades locais.

Rui Martins Romba, Cristina Pereira Vieira & Lúcio Sousa

O impacto do Candomblé no quotidiano dos praticantes Pessoas Trans

Resumo: Através desta investigação, realizada no âmbito do Mestrado em relações Interculturais, na Universidade Aberta, Portugal, de cariz exploratória, pretendemos mostrar alguns dos significados das pessoas trans em relação à prática do Candomblé – especificamente no Terreiro de Pilão Branco, em São Paulo/Brasil. Ou seja, procuramos evidenciar o impacto do Candomblé no quotidiano dos praticantes Pessoas Trans. Neste estudo foram entrevistadas pessoas trans, praticantes do Candomblé, e o responsável máximo daquele terreiro: o Pai de Santo. Os discursos evidenciaram que o Candomblé assume uma importância fundamental nas vidas destas pessoas, dado que as ajudou a superar situações de discriminação defendendo a sua contribuição para uma sociedade mais inclusiva. Para est@s entrevistad@s o seu quotidiano sofreu profundas mudanças, principalmente porque se sentiram mais coraj@s. *Referem terem-se tornado pessoas mais “seguras, responsáveis e confiantes”*. No entanto, este não é o sentimento de quem passou por outros terreiros, dado que como refere uma das pessoas entrevistadas “algumas casas não gostam de pessoas efeminadas”. No entender da hierarquia, aqui representada pelo Pai de Santo, o Candomblé é uma religião de persistência e resistência e tem perdurado porque é uma religião essencialmente de excluídos, de pobres, de pessoas que vivem nos subúrbios e nas “senzalas”. Considera também *uma religião de natureza, onde se incluem as pessoas, neste caso trans, que também elas são natureza*. Contudo, podemos perceber que o Candomblé usa critérios biologizantes e binários que impedem as pessoas trans de ascender a Mães ou Pais de Santo, sempre que tenham assumido um corpo contrário à sua condição inicial - o corpo com o qual nasceu. Ou seja, percebe-se que para as pessoas trans assumirem lugares cimeiros na hierarquia devem obedecer à condição de sexo, entenda-se órgão genital com que se nasceram, justificado pelo facto de que *Orixá reconhece o/a filho/a pelo sexo de nascença, defendendo a partir de um entendimento binário, que não pode refutar a sua “natureza”*.

Biografias:

Rui Martins Romba

Pós Graduado e Mestre em Relações Interculturais, cuja dissertação versou sobre o tema: “O Candomblé no Terreiro de Pilão Branco em São Paulo: estudo de caso sobre o impacto da religião no quotidiano de praticantes Pessoas Trans”. Licenciado em Gestão de Recursos Humanos. Técnico Superior de Recursos Humanos na Comunidade Intermunicipal do Baixo Alentejo. Dirigente do Sindicato dos Trabalhadores da Administração Local do Baixo Alentejo.

Cristina Pereira Vieira

É Doutorada em Sociologia. É investigadora Integrada no CIEG (Centro Interdisciplinar de Estudos de Género) e colaboradora do CEMRI (Centro de Estudos das Migrações e das Relações Interculturais (CEMRI)). Em ambos os Centros tem dirigido projetos de pesquisa nas áreas da Sexualidade, de Género, do Risco, do Corpo, da Bem-estar, Saúde/ alimentação e do e-learning. Nesta vasta área é autora de publicações e de comunicações em congressos nacionais e internacionais - autora do livro, *Eu faço sexo amoroso – A sexualidade dos Jovens pela voz dos Próprios*, da editorial Bizâncio, 2012. É professora Auxiliar, de nomeação definitiva, onde leciona, desde 1999, UCs 1º, 2º e 3º ciclos. L.Tem lecionado, entre outras UCs: - Educação Sexual, da Família e Género, da Igualdade e Inclusão, Sexualidades como construção identitária e Jovens: Trajetórias, saúde e afetos). Tem vindo a desempenhar diferentes cargos de coordenação na UAb. Integra: o Grupo Científico IPQS (Comissão Ibero-Americana de Pesquisa Qualitativa em Saúde); o Grupo Internacional de Inovação em Educação Superior; a equipa de colaboradores na ELO- unidade móvel de investigação Estudos Locais.

Lúcio Sousa

Doutorado em Antropologia, Antropologia Social. Universidade Aberta. É investigador, membro integrado, do Centro de Estudos das Migrações e das Relações Interculturais (CEMRI) e colaborador do Instituto de Estudos de Literatura Tradicional (IELT). Em ambos os Centros tem dirigido projetos de pesquisa na área da Antropologia, entre outros: Timor-Leste, práticas rituais e organização social, cultura e identidade; A diáspora timorense e as

CONFERENCE

práticas da cultura; Sudeste Asiático: tradição e modernidade em contexto pós-colonial; Migrações forçadas e refugiados no espaço lusófono; Património cultural imaterial: participação das comunidades e desenvolvimento comunitário; A escola e papel dos manuais escolares na definição da identidade em contexto intercultural. . É professor Auxiliar, de nomeação definitiva, onde leciona, desde 2002, UCs 1^o; 2^o e 3^o ciclos - assumindo diferentes cargos de coordenação, na Uab. Integra: Associação Portuguesa de Antropologia (APA); a European Association for South East Asian Studies (EuroSeas); a Associação Ibero-americana de Estudos do Sudeste Asiático (AIA-Seas).

Nelson Ramalho

Mobilidades Transnacionais de Travestis Latino Americanas e sua Integração no Mercado do Sexo Europeu

Resumo: A migração de *travestis* para a Europa data da década 1970 (Vartabedian, 2014). Não sendo um fenómeno recente, continua a ser negligenciado dos debates feministas e investigações sociais que analisam as relações entre prostituição, migração e tráfico sexual. Hoje em dia, esta população constitui-se como um grupo significativo, e cada vez mais numeroso, dentro da indústria internacional do sexo (TAMPEP, 2009). Grande parte delas, oriunda de países latino-americanos, encontra-se marcada pelo desejo de escapar à pobreza, à discriminação, à violência, e principalmente, de viver legitimamente uma “vida mais habitável” (Pelúcio, 2011:106), manifestada na possibilidade em expressar a sua identidade e/ou sexualidade. Deste modo, perseguem o “sonho” de vir para a Europa, dado que ela é, no seu imaginário, não só um lugar de riqueza, prosperidade e com muitas oportunidades, mas também de liberdade e tolerância para com as minorias LGBT. Muitas partem dos seus países repletas de expectativas, mas conscientes que o modo de ganhar dinheiro não é diferente daquele que é habitual no seu país. O deslocamento para a Europa é, quase sempre, efectuado por meio de práticas “assistidas”. Na linguagem travesti, as figuras que as auxiliam (em troca do compromisso do pagamento de uma dívida, de valores avultados) são denominadas por «*cafetinas*». Ainda que os discursos oficiais não abordem o fenómeno do tráfico de *travestis*, existem situações de «*cafetinagem*» que envolvem engano, coação, fraude ou violência durante a trajetória migratória, pelo que, estas mobilidades acabam por apresentar contornos muito próximos ao crime de Tráfico de Seres Humanos.

Biografia: Néelson Ramalho é assistente social e investigador do Centro de Investigação e Estudos de Sociologia (CIES) do ISCTE-Instituto Universitário de Lisboa. Atualmente encontra-se a realizar a sua tese de doutoramento em Serviço Social, financiada pela Fundação para a Ciência e a Tecnologia [SFRHB/85042/2012], relacionada com o trabalho sexual praticado por *travestis* na cidade e Lisboa. Os seus interesses de investigação relacionam-se com as temáticas ligadas ao género e sexualidade, ao trabalho sexual (em especial a prostituição), às minorias, à discriminação, às desigualdades, aos direitos humanos e à intervenção social. É membro da direção da Associação dos Profissionais de Serviço Social, da Associação para o Planeamento da Família – Lisboa, Tejo e Sado (IPSS) e membro efetivo da Rede Sobre Trabalho Sexual (RTS). Para mais informações ver consultar o link:

<http://www.degois.pt/visualizador/curriculum.jsp?key=5164225318954926>

Emerson Pessoa

Mulheres trans para além da prostituição: a construção de corpos, subjetividades e inserção no mercado de trabalho

Resumo: Esta apresentação busca compreender os processos de construção de corporalidade por travestis e transexuais não inseridas na prostituição. Por meio da aplicação de entrevistas semiestruturadas e a confecção de narrativas biográficas investiguei como as biotecnologias, indumentárias e os acessórios possibilitam a construção de visualidades femininas pelas mulheres trans. O intuito foi constatar as distinções entre o grupo pesquisado composto por travestis e transexuais dos estados do Paraná e São Paulo no Brasil e a produção acadêmica brasileira centrada nas trans profissionais do sexo. Assim, foi possível conceber as diversas relações entre as trajetórias de vida, o apoio familiar na descoberta da identidade de gênero, a conclusão da educação escolar e a inserção no mercado de trabalho formal. A engenharia corporal possibilita a produção de subjetividades femininas e autoestima. A fabricação das corporalidades e feminilidades perpassam a interiorização dos modelos de feminino presentes em suas experiências de vida. Logo, não é possível afirmar que exista um modo exclusivo de construção destes atributos, o que se nota é uma infinidade de fatores que surgem em suas realidades diárias. Os capitais cultural, econômico e os discursos médico-científico propiciam a produção dessas subjetividades. Portanto, foi possível identificar construções de corporalidades distintas dos modelos corporais hegemônicos. Enfim, as narrativas de vida das trans desta pesquisa demonstram novas possibilidades de composição das corporalidades trans.

Biografia: Emerson Pessoa é professor da Universidade Federal de Rondônia (UNIR-Brasil), doutorando em Sociologia pelo Programa OpenSoc (UL, UNL, UE, UAlg) suas pesquisas permeiam as discussões sobre corpos, gêneros e sexualidades, tendo como foco as construções realizadas por *drag queens*, travestis e transexuais.

Guilherme Ferreira

Desigualdades sociais e padrões da selectividade penal em relação ao aprisionamento das travestis brasileiras

Resumo: A presente comunicação decorre de uma pesquisa de Mestrado em Serviço Social (2012-2014) a respeito das experiências sociais de travestis brasileiras com o cárcere e também de actuação profissional envolvendo essa mesma população, como assistente social vinculado à uma organização não-governamental brasileira de travestis e transexuais (2013-2015). O cenário foi o Presídio Central de Porto Alegre (PCPA), no Estado do Rio Grande do Sul, no Brasil, mais precisamente a galeria específica existente lá destinada a travestis, seus “maridos” e homens gays. A análise presente se utilizou dos fundamentos do materialismo-histórico e dialéctico e dos fundamentos feministas, da teoria queer e da criminologia crítica. Estudar as experiências sociais da população de travestis na prisão implica reconhecer a presença de direitos negados e de necessidades não respondidas, pois é sabido que as identidades de género dissidentes de acordo com um sistema binário de sexo/género são historicamente reprimidas e perscrutadas pelos aparelhos ideológicos do Estado, especialmente os ligados ao sistema penal, de justiça e de segurança. Como metodologia de natureza qualitativa, se utilizou de pesquisa bibliográfica e documental para realização do estudo teórico sobre o tema, de entrevistas não estruturadas através da técnica de história oral com os sujeitos e observação participante com recurso ao diário de campo. Foram entrevistadas em grupo focal, 12 travestis presas e dois homens companheiros de travestis; individualmente foram entrevistados um homem homossexual preso, três travestis que já passaram pela experiência social da prisão e quatro técnicos, totalizando 22 sujeitos da pesquisa. A história oral aparece como técnica nas entrevistas individuais não estruturadas e no grupo focal através de um roteiro de tópicos guia. Já para a observação participante, foi elaborado um roteiro que consubstanciou em diário de campo. A interpretação dos dados foi realizada por meio da técnica de análise textual discursiva. Foi possível considerar que a captura das travestis pela prisão lhes confere padrões distintos de controlo sobre os corpos, até então não experimentados, nos quais a experiência prisional se torna instrumento de aprofundamento da violência sofrida no cotidiano. Isso acontece porque suas próprias seleções ao sistema penal consideram marcadores sociais de raça/etnia e classe social, quer dizer, determinações que já as colocam anteriormente vulneráveis socialmente. Significa dizer, em outros termos, que os padrões da desigualdade social, experimentados pelo grande contingente de travestis no Brasil (que na sua maioria são provenientes de contextos de pobreza e algumas vezes também compartilham de identidades raciais não-brancas), fazem com que elas sejam mais facilmente seleccionadas pela prisão, enquanto sujeitos potencialmente criminosos. O lugar da prisão torna-se natural e comum à sociabilidade delas, a ponto de se tornar uma extensão do cotidiano de vida delas, juntamente com o policiamento intensivo e a violência expressa no número de assassinatos de travestis no Brasil.

Biografia: Assistente social, mestre e doutorando em Serviço Social pela PUCRS. Bolsista PDSE/CAPES – Processo n. 7441/15-0 com período sanduíche no Instituto Universitário de Lisboa (ISCTE-IUL). Pesquisador vinculado ao Grupo de Pesquisas e Estudos em Ética e Direitos Humanos da PUCRS e ao Núcleo de Doutorandos Latino-América do CIES-IUL. Membro da organização Freeda: espaços de diversidade, e consultor voluntário da Política Nacional de Diversidade no Sistema Penal vinculado ao Departamento Penitenciário Nacional (DEPEN). Autor do livro “Travestis e prisões: experiências sociais e mecanismos particulares de encarceramento no Brasil” (2015). Assessorou como assistente social no período de 2012 a 2014 as travestis privadas de liberdade do Presídio Central de Porto Alegre – Brasil, e de 2013 a 2015 trabalhou no Serviço de Assessoria Jurídica Universitária da UFRGS, em relação à retificação do registro civil de pessoas trans e atendimento social da população LGBT vítima de violência. E-mail: guingo.gui@gmail.com.

SESSION 10. EMBODIMENTS AND INSTITUTIONS

Chaminda Weerawardhana

Trans politics, trans IR theory? Critical theory and vital role of trans politics in the [re]shaping of approaches to world politics

Abstract: The politics of gender self-determination and trans-inclusive intersectional feminism, or trans-feminism, represent an advanced discourse in feminist theory, which provide a space for groups whose voices are oftentimes marginalised, such as the voices of trans (and cis) women of colour and trans and cis women undergoing experiences of migration and exile. This paper looks at the importance, and timely necessity of, incorporating the broader gender politics of trans-feminism, or trans-inclusive intersectional feminism, to ways in which we understand and theorize world politics. It is now customary in nearly every international studies degree programme to include modules on feminist IR theory and post-colonial IR theory, which often include the study

CONFERENCE

of leading ‘classic’ texts and academic analyses published in high-profile journals on either ‘feminist’ or ‘postcolonial’ perspectives on international politics. However, this line of analysis continues to be highly ‘gendered’ with gender binaries, ethnicity and national origin-related *idées reçues* and prejudices towards ‘the other’ playing a vital role in terms of academic theorizing, the teaching and dissemination of knowledge on IR, and on the actual functional dynamics of national foreign policies and supra-national organisations. In referring to ‘gender equality’, ‘parity’ and ‘quotas’, for example, the emphasis is on a cisgender sphere, and these discourses – vital in terms of their relevance to national and international policy formulation – categorically obliterate if not ignore the existence of people beyond the cisgender binary. This paper highlights the timely and vital importance of complementing existing perspectives on critical theory and post-colonial IR with trans-feminist perspectives, and very especially a trans-feminist-inspired, trans-inclusive post-colonial IR discourse in the analysis of world politics. How would such a perspective on world politics affect, if not alter, existing popular perceptions of gender inclusivity? Reflecting further along the same lines, what can be said about being trans and holding high office in otherwise patriarchal, gender diversity-unfriendly, and extremely-cis-hetero-patriarchal structures of national governments and supra-national bodies? This paper argues that a) trans-feminist-postcolonial IR and critical theory perspectives form a crucial and necessary addition to existing theoretical positions of IR, and b) is crucial to address widespread gender-related inequalities, the perils of trans-visibility suffered by marginalised trans groups, and c) ensure a truly inclusive presence of trans people in positions of influence in national and international politics.

Short Biography: Chaminda Weerawardhana (*Master 2 Recherche*, UFR Lettres et Langues, Université François Rabelais, Tours, France, & PhD, Queen’s University Belfast, www.chamindaweerawardhana.com, @fremancourt) is a postdoctoral researcher at the School of Politics at Queen’s University Belfast, and is the first transwoman to hold a research appointment in the university. Originally from Sri Lanka, Dr Weerawardhana is specialised in ethnic conflict in deeply divided societies, and is currently working on her first book, a global South-based critical retrospection of liberal peacebuilding. Grounded in intersectional feminism and Irish legal history, Dr Weerawardhana’s on-going postdoctoral research project involves a retrospective biography of Sheelagh Murnaghan MP OBE, the first female barrister in the Belfast bar. Dr Weerawardhana blogs on trans issues at www.chamidefremancourt.wordpress.com, and is currently preparing a second PhD project in Transgender Studies. She is a vocal advocate of trans reproductive rights and trans-equality at the workplace, and volunteers with several trans support groups in Europe and South Asia.

Francis* Seeck

Rest in Protest?! Ethnographic explorations within intersections of Heteronormativity, the Gender Binary and Classism at “Public Health/Welfare” Funerals in Berlin, Germany

Abstract: This paper draws on results of my ethnographic M.A thesis (Institute Social- and Cultural Anthropology/ European Ethnology Humboldt- University Berlin) that explored interventions against “Public Health/ Welfare Funerals” in Berlin, Germany from an intersectional and queer theoretical perspective. Through participatory observations I was part of 12 “Public Health” funerals, 3 alternative funerals and I interviewed relatives, activists, morticians and public health officers. In this paper I will discuss the intersections of heteronormativity, the gender binary and classism at “Public Health/ Welfare” funerals. A „Public Health“ funeral is arranged by the public health/ public order office if someone dies without a provision funeral contract and their „relatives“ can’t be found within a week. They are buried without names, funerals services and flowers and kinships aside from heteronormative family formations are not informed. In Berlin an average of 2000-2200 people per year are buried in this way, many people who are affected by multiple discriminations especially classism, ableism, heteronormativity and racism. I will discuss this state practice within the context of neoliberalism, ungrievability (Judith Butler) and argue why this topic is an important field for radical trans politics (Dean Spade 2011) and intersectional trans* studies.

Short Biography: Francis* Seeck is a first year PhD Candidate in the Social- and Cultural Anthropology/ European Ethnology Department at Humboldt University Berlin. Their PhD focus are Collective Self Care practices within genderqueer and trans* communities. Francis is also a genderqueer non-binary trans activist and spoken word performer (Franz Brötchen). They studied Cultural Studies and Social and Cultural Anthropology in Berlin, Frankfurt Oder and Washington DC. Francis* theoretical interests include Transgender Studies, Affect Theory, Queer of Color Critiques, Critical Disability Studies and Queer Anthropology

Peter Dunne

Trans(forming) Marriage Equality: A Trans Inclusive Argument for Equal Marriage Rights

Abstract: Since 1989, European nations have made significant progress towards affirming the rights of same gender couples. Across the Council of Europe, more than 50% of Contracting States offer formal legal recognition to gay, lesbian and bisexual relationships. An increasing number of jurisdictions now permit same gender marriage. However, within current, and past, equal marriage debates, there has been little discussion about protecting couples

where one spouse transitions (“trans couples”). When Sweden first introduced legal gender recognition in 1972, a central requirement was that applicants be either single or divorced. While Swedish law now provides recognition irrespective of marital status, “forced divorce” remains standard practice throughout Europe. The primary justification for requiring that married applicants divorce is avoiding same gender marriage. Where a married individual applies for legal gender recognition, state acquiescence creates a scenario where both spouses have the same legal gender. As international human rights law does not currently protect equal marriage rights, States argue that there is no rights violation in requiring relationship dissolution. For trans couples, forced divorce can be a source of immense legal and emotional hardship. While many relationships do not survive the transition process, there are numerous trans couples who do retain their commitment. Whether as dedication to their shared life, the prioritisation of their family or a symbol of their deep love, many trans persons, and their spouses, do not wish to terminate their legal bonds. Forced divorce directly contradicts their express preferences and needs. This presentation critiques forced divorce as a pre-condition for legal gender recognition. Situating trans couples within the wider context of equal marriage rights, and adopting a human rights framework, the presentation offers a three-pronged argument for respecting and maintaining existing marriage entitlements. In Part I, the presentation considers the legal status of marriages post-legal transition. In many European countries, the validity of marriage is assessed at the point of entry. Where a couple satisfies the relevant legal requirements at the moment of contract, they enter a binding marriage agreement whose validity cannot be impugned by subsequent legal events. Although future conduct may give one or both spouses the right to divorce, that conduct does not undermine the basic validity of the marriage *ab initio*. If two individuals, who have opposite *legal* genders, enter a valid heterosexual marriage, one partner’s future transition does not alter the status of the marriage as a matter of law. While the trans individual can obtain gender recognition in all other contexts, the law deems that they retain their entry gender for the purposes of marriage. While such a situation (i.e. having incomplete gender recognition) may be untenable for some trans spouses, who may need to divorce, if trans couples are comfortable maintaining what is, in law, a heterosexual marriage, there is no reason (or right) for the State to intervene. In Part II, the presentation considers the proportionality of requiring applicants for recognition to divorce. The presentation argues that, even if avoiding same gender marriage is a legitimate aim (see Part III), that aim is not proportionate to the negative consequences of dissolving a marriage. First, the number of existing trans couples is so small that creating a trans exception would not undermine a general traditional marriage stance. Second, in European countries where trans couples must divorce, individuals may socially or medically transition without ending their relationship. Many trans couples express, and are accepted as having, a same gender relationship. Allowing such “*de facto*” gay marriages undermines state arguments in favour of dissolution. Third, forced divorce places a significant social, legal and emotional burden on trans couples. It deprives spouses, and their children, of social and legal recognition, and it encourages greater instability in trans family lives. In Part III, the presentation addresses the status of same gender marriage in human rights law. If international law protects a right to same gender marriage, it would be invalid for European countries to require forced divorce as a condition for legal gender recognition. Although a number of courts and tribunals have rejected a standalone right to marriage equality, there is an arguable case that human rights instruments can, and should, offer this protection to same gender couples. The existing case law suggests that those who originally drafted the existing human rights instruments expressly rejected same gender marriage rights. Leaving aside the question of whether past societal attitudes should govern modern law, the travaux préparatoires reveal that – far from excluding same gender couples – the original drafters were actually motivated by goals of equality and inclusivity. The right of men and women to marry was included in the Universal Declaration of Human Rights to prohibit racial and gender inequality in marriage. It is untrue that the drafters consciously omitted same gender couples. While allowing marriage equality would extend greater legal and social security to many families, there is no evidence that equal marriage destabilises, diminishes or devalues the marital institution. Indeed, the significant resources which marriage equality advocates have expended on their campaigns undermine the continuing importance of marriage in European societies. Human rights law should recognition to same gender marriage, and protect trans couples from the burdens of forced divorce.

Short Biography: Peter Dunne is a Visiting Doctoral Researcher at New York University (NYU) Law School and an Ussher Fellow, Trinity College Dublin (2014-2017). Peter holds an LL.M from Harvard Law School and an LL.M from the University of Cambridge. Peter completed his primary legal training at University College Dublin and the University of Paris II (Pantheon-Assas). His research focuses on the intersections of law, gender and sexuality. Peter’s work has been cited by the UK’s Transgender Equality Inquiry and the Equality Authority, Ireland (now the Irish Human Rights and Equality Commission). From 2011-2012, Peter worked as a Harvard Law Fellow at the International Gay and Lesbian Human Rights Commission (now OutRight International Action) in New York City. As a 2013 recipient of the Arthur C Helton Fellowship from the American Society of International Law (ASIL), Peter served as a national and international Law advisor to Transgender Equality Network Ireland (TENI). In 2014, Peter was elected to the TENI Board of Directors. Peter has previously been awarded both the Pride Law Fund and Equal Justice America Fellowships. He has volunteered with Intersex and Transgender Luxembourg (ITL), GLBTQ Advocates and Defenders (GLAD), the Massachusetts Transgender Legal Advocates (MTLA) and the Transgender

Legal Defence and Education Fund (TLDEF). In 2015, as a Trinity Equality Fund Grantee, Peter co-organised Ireland's first ever National Trans Youth Forum.

Aira Pohjanen, Terttu Kortelaine & Heidi Enwald

Barriers affecting to transgender information behaviour

Abstract: Introduction: Reliable and relevant information of gender minorities is vital to transgendered in order to build up their gender identity. Along the development of the gender identity also information needs and information behaviour evolve. There are only a few studies concerning transgendered information needs and behaviour (Taylor 2002; Adams and Peirce 2006; Beiriger and Jackson 2007; Thompson 2012; Pohjanen and Kortelainen 2016). This study will focus on barriers to information behaviour of transgender people, consisting of transmen and transwomen, cross-dressers and gender nonconforming people. Factors affecting information behaviour can be demographical, psychological, environmental, source characteristics, or interpersonal/role-related and these factors slow, inhibit or contribute information behaviour (Wilson 1997, 556–562.) The concept of information behaviour encompass active behaviours, such as information seeking or avoiding, as well as the totality of other unintentional or passive behaviours. In this study, information behaviour includes active information seeking, active scanning, non-directed monitoring, getting information by proxy as well as avoiding and sharing information (Wilson 1996; McKenzie 2003, 26; Case 2012, 5, 128). Research methods: Information behaviour and information barriers of transgendered were studied with interviews in 2013. Twelve transgendered, between 21 to 59 years old, were interviewed of their information behaviour. Interviews were recorded and transcribed, and qualitative content analysis was used for analysing data. Ongoing study will extend the previous results with quantitative approach. Information of gender minorities' information behaviour will be collected with a questionnaire. The questionnaire survey will be conducted at April 2016. Results: Results of the interviews indicated that source characteristic barriers were the most typical barriers to receiving relevant information of gender minorities. Sources could be misinforming, misleading, one-sided or outdated. Demographical barriers (age, sex and other factors) were related to the interviewees' age affecting to the information environment the interview had in childhood and adolescence. Environmental barriers were linked to surrounding culture slowing active information seeking. Interpersonal or role-related barriers were related to negative attitude in family, society and the sex reassignment polyclinic. Psychological barriers consisted informant's personal attributes such as a fear to search information or ask questions. Conclusions and future research: Information needs of transgender people had changed over the course of their lives. Several kinds of barriers had affected to both active and passive information behaviours of transgendered participants. Forthcoming data from questionnaire will extend the results.

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Short Biographies:

MA Aira Pohjanen is doctoral student in University of Oulu Graduate School. Subject of her doctoral thesis is "Information behaviour and special information needs of gender minorities". The aim of her doctoral thesis is to study information behaviour of gender minorities and parents of intersex children as well as to investigate production and distribution of information on gender minorities. First substudy of her thesis article "Transgender information behaviour" (Pohjanen & Kortelainen, 2016) provided new understanding on information needs and changes of the needs of transgender individuals, and their information sources, information seeking and sharing. Results of this study indicated significant barriers for receiving relevant information of transgender phenomenon and significance of other transgendered as a source of information. Second substudy is now in progress. Her

CONFERENCE

research interests are information behaviour, minorities and health literacy. Before working as a doctoral student she has been working in archives and libraries.

Terttu Kortelainen, Ph.D., docent, is professor of Information Studies at the University of Oulu, Finland. Her research interests are in attention economy, informetrics, social media, and literacies. Her publications consist of study books and articles on informetrics, and on several research projects. She is member of the Finnish Publication Forum Project, the editorial board of Tampere University Press, and the publication board of the Finnish Information Studies publication series.

Heidi Enwald works as an university lecturer at Information Studies, University of Oulu, Oulu and as a post doc researcher at Information Studies, Åbo Akademi University, Turku, Finland. She holds master's degrees from Biochemistry and Information Studies. She defended her doctoral thesis in Information Studies at the University of Oulu in December 2013. Heading of her thesis was "Tailoring health communication: the perspective of information users' health information behaviour in relation to their physical health status". She has conducted research on health information behaviour, health information literacy and health communication since 2008. At 2011 she had a privilege to be a visiting researcher at Stanford University for 2 months. Enwald has taken part in several multidisciplinary health-related research projects.

SESSION 11. SPACES AND TRANS*NATIONAL BORDERS

Agnieszka Weseli (Furja)

Transitions in the City. Warsaw's Space Experienced and Created by Trans Persons*

Abstract: Is city space always already hetero- and cisnormative? Talking and walking through the capital of the Eastern-European post-socialist country and the neo-liberal economy with its trans* inhabitants, I try to answer that question by combining and adapting tools of Western queer theory and geography of sexuality, both rarely if ever used in Polish anthropology. My project is embedded in the materiality: its subject is the material experience of reality and the material conditions of constructions of non-normative sexuality in this particular social, political and economical context. Avoiding essentialist ways of defining sexual identity, I consider them as social relationships, socially constructed identities, categories, or axes of differentiation, not different from categories such as gender, social class or economic status which I also take into account in this study. I try to examine if city spaces and places, such as street, bus, shop or club, are experienced as hetero- and cisnormative and if so, how normativity of space causes the places in which we live every day to support invisibility, marginalization and discrimination against trans* people. I am also interested whether trans* people resist sexualized relations of power and how space is negotiated in these processes. Main topics I take up are: visibility of trans* persons in urban space (strategies of asserting and masking their presence, complex politics of assimilation and contrast, resistance and submission to norms); to what extent trans* people express their awareness of hetero- and cisnormative patterns, to what extent and in what way they tend to subversively break them, and, on the contrary, in which spatial situations hetero- and cisnormativity is manifested in their experience; methods of social control manifested in the control space and freedom of movement in the space, the relationship between public space and home space: which one is the safe one?; gender differences and cultural expression (eg. how "gay", "lesbian", "trans" and "queer" Warsaw" differ); homonormativity.

Short Biography: Agnieszka Weseli, also going by the nickname Furja, an independent Polish sexuality/gender historian/anthropologist as well as sexual educator promoting critical approach to sex science and norms. Believes that critical history making and freedom in relationships are effective tools of social change. Pioneered research on such topics as brothel set up in Auschwitz camp by Nazis and homosexuals in the camp; sexual education, prostitution and pornography in Poland in XIX/XX centuries; presence of transsexual/transgender people and lesbians in Polish society; changing norms and models of male and female sexuality from the first half of XIXth century till now. Being also feminist and queer artactivist, works as a part of many collectives (Manifa, UFA, POMADA, Dni Cipki) + on individual projects. www.sprawysadowskiej.pl; www.weseli.info.

Liliana Rodrigues, Nuno Carneiro & Conceição Nogueira

Trans(gender) journeys in Portugal and Brazil: a critical feminist intersectional approach

Abstract: The history of (bio-)medical and psychological approaches to transexualities is not a recent one. Since the 50s decade of the 20th Century, such history has been characterized by classificatory attempts related with persons non-conformed to the attributed sex at their birth (i.e., trans people). Alongside these classificatory processes, institutions, as well as social, political and scientific discourses have supported violence and discrimination towards trans individuals. Based on a critical feminist trans and intersectional perspective, the proposed presentation aims to stress the (de)construction of trans identities, by discussing transexualities' depathologization as a possibility for the enlargement of human rights to trans persons. Particularly, we intend to

propose a critical view about trans life trajectories while intersected with multiple dimensions of oppression. By doing so, this communication will focus on theoretical and political approaches that provide better intelligibility about trans lives. We conducted thirty five semi-structured interviews with self identified persons as trans, transsexuals and travesties in Brazil and Portugal. The collected discourses were systematized according thematic analysis (Braun & Clarke, 2006, 2013) which allows to generate seven major themes to be explored during this presentation. Besides, such analysis allowed us to explore some (de)constructive processes related with trans identities that will be presented in order to underline the plurality of gendered (self-) meanings. This way, our presentation emphasizes subjectification processes, the affirmation of transexualities as non-pathological, the relevance of an enriched knowledge concerning different oppressions and their intersection, the recognition of identities' self-determination and the urgency of transexualities' depathologization. Engaged with social transformation, this work intends to give a contribute to a deeper critical reflection both on trans people's experiences and the oppressive domains of trans lives. Thus, we invite to think critically about needs and specificities of trans persons by questioning public policies devoted to trans(gender) populations.

Short Biographies:

Liliana Rodrigues

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Psychologist and Master in Psychology of Justice (University of Minho). She received a PhD grant (FCT) for her doctoral working programme named "Trans(Gender) *Journeys* in Portugal and Brazil: A Critical Feminist Psychology Approach" - Faculty of Psychology and Education - University of Porto (waiting for VIVA). She worked as research assistant in several projects of Social Psychology and Environmental Psychology as well as in projects of Commission for Citizenship and Gender Equality related with Gender Studies, Feminisms and Sexualities.

Nuno Santos Carneiro

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Psychologist, PhD in Psychology, Post-Doctoral Researcher (FCT Grant - SFRH/ BPD /68661/2010), Associated Member at Centro de Psicologia da Universidade do Porto. (Co-)Author of several (inter)national publications on LGBT issues and non-normative gender expressions and identities. Visiting Researcher at Manchester Metropolitan University and Universidade Complutense de Madrid. Supervisor of MD and PhD scientific projects on Trans issues. Psychotherapeutic expertise, namely with LGBTQ individuals.

Conceição Nogueira

Faculdade de Psicologia e de Ciências da Educação da Universidade do Porto, Centro de Psicologia da Universidade do Porto. cnogueira@fpce.up.pt

Associate Professor with Aggregation at Faculdade de Psicologia e de Ciências da Educação da Universidade do Porto. PhD in Social Psychology - Universidade do Minho. Author of several books in Portuguese (Portugal and Brazil) and several (inter)national publications - journals, books, book chapters and Conferences' proceedings about Gender Studies, Feminisms and Sexualities. Coordination experience of several research projects financed and supported by FCT in her expertise domains.

Alyosxa Tudor

Transnationalism, Transgender Nationalism, Cross-Border Nationalism

Abstract: My paper identifies and analyses links between conceptualisations of trans-gender and trans-national and aims for a critical redefinition of political agency. Through an examination of theories on transing, passing and performativity in queer-, trans-, and transnational feminist knowledge production and illustrated by discursive examples from transgender communities and Romanian migrant communities I call for a conceptualisation of entangled power relations that does not rely on fixed pre-established categories but defines subjectivity through risk in political struggle. I suggest that 'transing' the nation and 'transing' gender could be thought as critical moves for a radical deconstruction of gendered and national belonging. Rather than provide a static definition of the term 'transnationalism' the paper explores potentials and limits of going beyond 'the national' and 'gender' and intervenes in forms of minority nationalism that reproduce racism, sexism, heteronormativity and gender binary as the norm of Western national belonging. In particular, building on Jasbir Puar's conceptualisation of homonationalism the paper shows how forms of nationalism in Western transgender and migrant communities rely on a combination of heteronormative binary gendering and the exertion of racism. While a conventionalised approach to transnationalism defines the term as a political strategy based on transnational politics I play with suggesting different dimensions of transnationalism: it could mean 'transgender nationalism'; the 'assimilation of transgendered persons to the Western nation'; or 'cross-border-nationalism', a form of nationalism often established in migrant communities that constructs the diaspora as a nationalist extension of the homeland. My focus, therefore, is on analysing privilegings, contradictions and ambivalences in gendering, racialising and

nationalising ascriptions of (non)belonging. Overall, and as an alternative to romanticized knowledge productions of crossing national and gendered borders I suggest a power-sensitive epistemological and methodological shift in thinking entangled power relations, belonging and subjectivity in trans_national feminist knowledge productions.

Short Biography: Dr Alyosxa Tudor is LSE Fellow in Transnational Gender Studies and Senior Teaching Fellow at the Centre for Gender Studies, SOAS, with focus on 'Gendering Migration and Diasporas' and 'Queer Politics'. Their work connects trans and queer feminist approaches with transnational feminism and postcolonial studies. Alyosxa's main research interest lies in analysing (knowledge productions on) migrations, diasporas and borders in relation to critiques of Eurocentrism and to processes of gendering and racialisation. In the past they have worked as an Assistant Researcher at the Centre for Transdisciplinary Gender Studies, Humboldt University, in Berlin (2008-2011), and were a Visiting Scholar at the Centre of Gender Excellence, Linköping University, in Sweden (2013-2014). In September 2016 Alyosxa will join the Centre for Gender Studies at SOAS as a Lecturer in Gender Studies.

Tamás Jules Fütty

Trans and social inequalities. Discrimination, violence and transphobia from a transnational perspective. Systemic-normative and intersectional violence against trans people in times of biopolitics

Abstract: My work critically reflects upon the dominant silencing and normalization of systemic/ normative forms of state-sponsored (institutionalized and legalized) violence against trans people in Germany and the EU, e.g. by legal abjection, medical-psychiatric pathologization, forced sterilization and institutionalized exclusion of trans people, as well as the erasure of intersectional violence, which multiple-discriminated trans populations face. Theoretically my PhD-research and also this abstract on trans and intersectional violence follows a transdisciplinary approach and is strongly inspired by *Postcolonial Studies*, *Queer of Color Critiques*, *Critical Disability Studies* and approaches of *Governmentality*. In analyzing studies and human rights reports on discrimination and violence against trans people in Germany and the EU, as well as the documentations of registered murders of trans people worldwide by the *Transphobia versus Transrespect Project (TvT)*, I propose - with reference to Ruth Wilson Gilmore and Dean Spade - a re-conceptualization of violence against trans people within a broadened framework of interpersonal-structural-epistemic material violence: as *systemic-normative exposure of different trans populations to be affected by intersectionally amplified violence and premature death*. Furthermore, by interrogating current modes of uneven biopolitical regulations, I foreground examples of practices of optimizing and securitizing some trans-lives - which are closest to intersectional norms of citizenship - particularly by law reforms and partial inclusion and recognition. Simultaneously other trans people are still made to die slow and fast deaths, which is exemplified in my work by an analysis of the precarious legal and medical situations of trans sexworkers as well as refugees that often results in exposure for premature death. The boarder re-conceptualization of violence contributes to trans scholarship and trans activism, as well as intersectional qualitative analyses of uneven effects of gender politics and critical engagements with biopower: it firstly enables to consider systemicnormative forms of state-violence against trans people; secondly it provides a framework to investigate the intensification of intersectional violence, which allows comparative analyses to differentiate uneven exposures of different trans populations to be affected by violence and premature death; and thirdly it facilitates critical reflections of uneven biopolitics, which partially improve certain lives, while simultaneously exposing entire precarious and vulnerable populations to premature death (particularly trans sexworkers, trans migrants, trans people of Color, economically marginalized trans people and disabled trans people/ trans people with chronic diseases.)

Short Biography: Dr. des Tamás Jules Fütty is a trans academic, activist and spoken word performer from Berlin Germany, who graduated with honors from the Center for Transdisciplinary Gender Studies of Humboldt-University Berlin in February 2016 with a PhD on 'Biopolitics and systemic intersectional violence against trans people'. He was employed as research associate at the Center for Transdisciplinary Gender Studies of Humboldt-University Berlin after his graduation in International Relations (MA) (Bachelor in Political Science/ Gender Studies) and held an independent PhD-fellowship afterwards. Since many years he also works as facilitator of workshops and youth seminars on gender and sexuality and is active in different anti-violence projects and initiatives to improve trans lives. Throughout his studies and also activism he got particularly invested in interrogations of intersectional norms of subjectivity as well the normalization and silencing of intersectional violence. Currently he is employed at the migrant LGBT-organization LesMigraS e.V. Berlin Germany, where he coordinates the trans project and works particularly to improve trans health care.

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SESSION 12. FROM UTOPIA TO TRANS POLITICS AND LIVES

Hanna Hacker

*How to trans*read radical and queer feminisms: the case of trans*gressive bodies in feminist utopias*

Abstract: It is a well-known narrative that contours historical as well as present-day tensions and antagonisms between (radical) feminisms and trans*politics. My paper is situated in the wider context of a project that aims at a “trans*reading” of women’s and feminist movements, discourses, and politics of the late 20th and early 21st centuries. I focus on theoretical concepts and political practices which date mainly from the transition between the so-called second and third wave. In this period, Western feminism began to reflect more explicitly than before upon its own geopolitical centrism and its own dichotomous understanding of gender. What does it mean to re-read these historical moments from a trans*political perspective, taking into account the various shifts from “woman” and “lesbian” to “queer” and “trans” as critical interpretative frameworks of subjectivity, agency, and power positions? In my talk, I will specifically focus on much debated and controversially received feminist utopian constructions of subjectivity: the lesbian subject as “not-woman”, transferred to novel linguistic forms by Monique Wittig; the concept of the feminist “cyborg” as coined by Donna Haraway; the “mestiza” as protagonist in Third World feminism, poetically elaborated by Gloria Anzaldúa. Obviously, they all represent(ed) phenomena of crisis, protest, novel political and poetic interpretations of ways how to situate fluid, non-binary subjects and how to articulate diverse and multiple femininities within (and beyond) gender relations. Thoroughly they operate as transgressions of boundaries. The political potential of these subject configurations has been widely discussed in feminist theory and has been elaborated further in queer perspectives; e.g., Teresa de Lauretis analyzes them under the heading of “eccentric subjects”, Ian Barnard critically looks at “queer mestizaje”, Tobin Siebers links them to fetish theory, and so on. My reading, though, concentrates on a dimension that often seems to fade into the background when these utopian subjects are discussed, namely the question of bodily practices related to (radical and/or queer feminist) utopian concepts. In what ways are or were fictitious revolutionary feminist subjects embodied? What did they desire? To what extent is it implicitly about trans*bodies – or rather about a thorough trans*phobia? In a trans*studies perspective, I find it particularly noteworthy that many of the feminist utopian/fictional formations operate in the space between social categories, beyond binaries, at breaking points, behind the looking glass of dichotomies (be they male/female, human/machine, center/periphery, or others). Working with examples from Wittig, Anzaldúa and Haraway, I explore the status of transient and fluid subject configurations in their texts and their wider discourse field. They figure as wildcards, watchdogs, way markers... In my analytical approach I adapt the somewhat iridescent term “transgression” when boundaries, boundary crossing and breakthroughs are at stake. To a certain extent, “transgression” (as Foucault and Bakhtin alluded to) operates as a strategy that allows for understanding cultural structures and their subversion. Transgression can be seen as a methodology for identifying meeting points, mutual intersections – and, of course, antagonisms – in the difficult history of trans*politics and feminist movements.

Short Biography: Hanna Hacker, Ph.D., based in Vienna, is a sociologist and historian with research emphasis on cultural and postcolonial studies in a feminist and queer studies perspective. Most recently she was Professor of Social and Cultural Development Studies at the University of Vienna, Department of Development Studies. She held posts as a lecturer and visiting professor at several Austrian universities, in Yaoundé (Cameroon), and at the Department of Gender Studies at CEU, Budapest. She has widely published in the field of gender theory and global inequalities, on social movements in Europe, on sex/gender constructions in modern history, and on the concept of “transgression”. Presently, she teaches in the Gender Studies Program at the University of Vienna. Her current research focuses on bodies and embodiment in transnational encounters. hanna.hacker@univie.ac.at

Lucy Nicholas

Arguments for transcendence of sexual difference

Abstract: Since publishing a manifesto for ‘transcending’ notions of binary gender and the notion of physical dimorphism (i.e. bodily ‘sex’) that they are derived from (Nicholas 2014), I have encountered every critique that such an idea could entail. This paper seeks to engage with the common challenges that a post-gender vision encounters head-on, considering the strength of their arguments, and the extent to which they undermine the vision of a ‘queer post-gender ethics’ (Nicholas 2014). These critiques include: The ‘reality’ of physical dimorphism; The need for politically efficacious identity categories (e.g. women) and the idea that ‘post-gender’ politics undermines these; The fear of the loss of sexual pleasure derived from gender categories; The fear that deconstructing binary sex/gender does not challenge the ‘real’ causes of the problematic aspects of sex/gender (differently conceived, e.g. capital, hierarchy, ‘nature’); The fear that this vision is too ‘far-fetched’ and will not translate outside of subcultural contexts. I will argue against each of these critiques, in particular by drawing on new research I have undertaken with Australian young people who are already transcending these notions, and elaborate on how this vision may be practicable and implementable. This will lead to a discussion of the early stages of my work around fostering mindsets in wider society able to understand self and others beyond dimorphism and binary gender.

Short Biography: Dr Lucy Nicholas is a lecturer in Sociology (Swinburne University, Melbourne, Australia), specialising in gender and sexual diversities with interests in social and political theory, queer theory and feminisms. Ze is well published in per field and per first book, *Queer Post-Gender Ethics*, was published in 2014 by Palgrave MacMillan. Per second book, *The Persistence of Global Masculinisms*, co-authored with Dr Agius from Politics, is coming out in 2016. Ze is director of the Melbourne Queer, Feminist and Gender Studies Network. Per PhD was awarded at University of Edinburgh where ze worked before moving to University of Portsmouth and then to Australia. **Email:** lnicholas@swin.edu.au

Emma Vickers

Dry Your Eyes Princess: exploring the experiences of trans veterans of the British Armed Forces*

Abstract: This paper outlines the project, *Dry Yours Eyes Princess*, which examines the experiences of trans* veterans who served in the British Armed Forces after 1950. Before 2009, the Armed Forces did not have a codified policy on trans* personnel across the three services. Despite the optimism of one senior official remarking on the case of Major Joanne Rushton in 1998 that, ‘the Army does not have a policy on transsexuals as such because we are an equal opportunities employer’, possessing a trans* identity was frequently conflated with same-sex desire and could result in discharge under the charge of indecency, the catch-all term for same-sex activity. The purpose of this paper is to explore some of the early findings of the research on institutional responses to trans* personnel and highlight the experiences of those who served. In doing so, the paper will also outline the methodological challenges of using oral testimony as a means of historicising trans* lives.

Short Biography: Emma is a senior lecturer in History at Liverpool John Moores University in the UK. Her first monograph, *Queen and Country: Same Sex Desire in the British Armed Forces, 1939-1945* (MUP 2013) explores the complex intersection between same-sex desire and service in the British Armed Forces during the Second World War. Emma has also published articles in the *Lesbian Studies Journal* (2009) and *Feminist Review* (2010). She is currently working on the international project ‘Gender citizenship and sexual rights in Europe: Transgender lives from a transnational perspective’ alongside her ongoing work with trans* veterans of the British Armed Forces. In 2015, and following an award from the Arts Council, Emma worked with the photographer Stephen King on a series of photographs of her interviewees. These were exhibited as part of Homotopia in Liverpool and Outburst in Belfast. Twitter: @DrEmmaVickers

Mijke van der Drift

From the Myth of Rights to Forming Lives

Abstract: Since the Enlightenment the discourse on rights has been one of liberation and growing inclusion (Raz 1994, Jamieson 2002). Presently it’s the turn of the identity category “Trans” to get rights (Puar, 2015, Spade 2011). I will argue through the example of recent Danish legislation and the removal of Homosexuality from the DSM (Kitzinger, 1987), that rights do not serve to protect, but to ‘normalize’ people. (Drift, 2015) I will argue that this has been from the beginning of the rights discourse the case, as rights have been a bourgeois project of ownership from its conception. Current politics allow for the proliferation of inclusion of ‘identities’, while simultaneously demanding allegiance to the dominant regime. As counter proposal I will argue that it is not rights that need to be advocated, but the emergence of new forms of life. In contrast to the Enlightenment myth that knowledge destroys prejudice, I will argue that changes in forms of life are needed to destroy harmful normativities. These changes can be seen to be the inverse of the Enlightenment idea, and follow the formula ‘reflection destroys knowledge’. (Williams, 1986) I will argue that this new forms of life can therefore only emerge through a ‘revolutionary ethics’, which I will conceptualise as part of Radical Transfeminism. I will propose Radical Transfeminism as consisting in the development of new forms of life that push the limits of our ethical insights. Offering a heretic reading of Aristotle’s *De Anima* and *Nicomachean Ethics*, I will flesh out the proposal that forms of life emerge through bodily practices. In contrast to an ethics of virtue, I will propose through a reading of Anzaldúa’s *new Mestiza* (1987) and Lugones (2003) politics of coalition that ethics needs to be a generative, emergent praxis that aims at destroying the world through the formation of new forms of life.

Short Biography: Mijke van der Drift has studied Dance at the School for New Dance Development. Then studied Philosophy, plus Science and Technology Studies, at the Universities of Amsterdam and Maastricht, and is currently enrolled as PhD. student at the Centre of Cultural Studies at Goldsmiths, University of London. Together with Nat Raha and Chryssy Hunter, Mijke has organized the Stream on Radical Transfeminism in London 2015. Mijke teaches workshops on Trans studies in the Academy and in activist spaces. Next to philosophy is Mijke active in queer and trans film projects, both as organizer (TranScreen, Amsterdam, Queer Caff, South London) and as filmmaker and

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performer. Mijke's latest papers include: *Radical romanticism, violent cuteness and the destruction of the World* (Love's archive, Bournemouth & Feminist Forum, Goldsmiths)

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