



University of Maribor Press

Discussing from Queer Peripheries

(Un)Desiring the Centre
Book of Abstracts

edited by **Peter Kumer, Tilen Kolar,
Suzana Košir & Katja Plemenitaš**





University of Maribor

Faculty of Arts

Discussing from Queer Peripheries

(Un)Desiring the Centre,
Book of Abstracts

Editors

Peter Kumer

Tilen Kolar

Suzana Košir

Katja Plemenitaš

August 2026

Title	Discussing from Queer Peripheries
Subtitle	(Un)Desiring the Centre, Book of Abstracts
Editors	Peter Kumer (University of Maribor, Slovenia) Tilen Kolar (University of Leeds, United Kingdom of Great Britain and Northern Ireland) Suzana Košir (University of Maribor, Slovenia) Katja Plemenitaš (University of Maribor, Slovenia)
Language editing	Katja Plemenitaš (University of Maribor, Slovenia)
Technical editor	Jan Perša (University of Maribor, University of Maribor Press, Slovenia)
Cover designer	Jan Perša (University of Maribor, University of Maribor Press, Slovenia)
Cover graphics	Puzzle pieces, photo: Hans-Peter Gauster, unsplash.com, 2017
Conference	8th European Geographies of Sexualities Conference
Date and location	24 – 26 August 2026, Maribor, Slovenia
Organising Committee	Peter Kumer (University of Maribor, Slovenia), Tilen Kolar (University of Leeds, United Kingdom of Great Britain and Northern Ireland), Suzana Košir (University of Maribor, Slovenia), Katja Plemenitaš (University of Maribor, Slovenia)
International Scientific Committee	Boris Kern (ZRC SAZU, Slovenia; University of Nova Gorica, Slovenia), Joseph Jukes (Tampere University, Finland), Clément Nicolle (University of Artois, France), Michal Pitoňák (Charles University, Czechia), Nick McGlynn (University of Brighton, United Kingdom of Great Britain and Northern Ireland)
Published by <i>Založnik</i>	University of Maribor University of Maribor Press Slomškov trg 15, 2000 Maribor, Slovenia https://press.um.si , zalozba@um.si
Issued by <i>Izdajatelj</i>	University of Maribor Faculty of Arts Koroška cesta 160, 2000 Maribor, Slovenia https://fft.um.si/ , ff@um.si

Publication type E-book

Edition First electronic edition

Available at <http://press.um.si/index.php/ump/catalog/book/1152>

Published at Maribor, Slovenia, August 2026

Since EGSC 2024 in Brighton, this conference has adhered to the PACBI/BDS guidelines (<https://bdsmovement.net/pacbi/academic-boycott-guidelines>), and the participation of Israeli scholars is consistent with these principles. The genocidal actions of the Israeli regime are incompatible with the values upheld by this conference.

The UN Human Rights Council noted in the opinion A/HRC/59/23 from 02 July 2025 that a large number of Israeli academic institutions were found complicit in atrocity crimes in Palestine. The conference organisers note that no cooperation with the institutions in question took place.



© University of Maribor, University of Maribor Press

/Univerza v Mariboru, Univerzitetna založba

Text / Tekst © authors & Kumer, Kolar, Košir, Plemenitaš (editors), 2026

This book is published under a Creative Commons 4.0 International licence (CC BY 4.0). This license lets others remix, tweak, and build upon your work even for commercial purposes, as long as they credit you and license their new creations under the identical terms. This license is often compared to “copyleft” free and open source software licenses.

Any third-party material in this book is published under the book’s Creative Commons licence unless indicated otherwise in the credit line to the material. If you would like to reuse any third-party material not covered by the book’s Creative Commons licence, you will need to obtain permission directly from the copyright holder.

<https://creativecommons.org/licenses/by/4.0/>

Kataložni zapis o publikaciji (CIP) pripravili v Narodni in univerzitetni
knjižnici
COBISS.SI-ID 287402499
ISBN 978-961-299-183-8 (PDF)

ISBN 978-961-299-183-8 (pdf)

DOI <https://doi.org/10.18690/um.ff.8.2026>

Price
Cena Free copy

For publisher Prof. Dr. Dean Korošak,
Odgovorna oseba založnika Rector of University of Maribor

Attribution Kumer, P, Kolar, T., Košir, S., Plemenitaš, K. (Eds.).
Citiranje (2026). *Discussing from Queer Peripheries: (Un)Desiring the Centre, Book of Abstracts*. University of Maribor, University of Maribor Press. doi: 10.18690/um.ff.8.2026

Table of Contents

Discussing from Queer Peripheries: (Un)Desiring the Centre	1
Metropolitan Peripheries and Queer Elsewheres: A Conversation <i>Alison L Bain, Julie Podmore</i>	3
Panel: Housing Sexualities <i>Valerie De Craene and Daniela Dresler</i>	5
Session 1: Housing Sexualities 1 <i>Chair: Valerie De Craene</i>	6
Towards Decent Work for Sex Workers: Lessons from a Sustainable Initiative in Geneva, Switzerland <i>Benjamin Abt</i>	7
Urban Regulation of Sex Work: Precarised Living and Working Conditions in Aachen's Inner City <i>Sophia Laubrock</i>	9
Between Need and Choice: Housing, Intimacy and Sexuality in Shared Living <i>Valerie De Craene</i>	11
Session 2: Housing Sexualities 2 <i>Chair: Ana Daniela Dresler</i>	13
Cruising the Cut: Lesbian Histories and Queer Futures of Mobile Boat-Dwelling on the Urban-Rural Peripheries of the UK's Waterways <i>Georgia Dimdore-Miles</i>	15
Property Porn: Construction of Desired Homes through Intangible Domesticity <i>Veljko Marković</i>	17

The Development of Older LGBT Housing: Between Community Initiatives and Integration Into Local Public Policy	19
Claire Elazzaoui	

LGBTQ+ Housing Security within a Familistic Welfare Regime: A Southern European Perspective	21
Anna Marocco	

Session 3: Housing Sexualities 3	23
Chair: Ana Daniela Dresler	

Trade Unions as Sparring Partners in Relation to Rent Pricing Sex Work	25
Ruth Martini	

Queer Homemaking in Brussels: Intersectionality, Challenges and Participatory Mapping	27
Erinn De Waele	

Housing Exclusion among Male and Trans Sex Workers in Brussels	29
Ana Daniela Dresler	

Asexual Geographies of Home in Ireland	30
Wenmei Bai	

Panel: Who's Afraid of GIS?	31
Nick McGlynn	

Session 1: Who's Afraid of GIS?	32
Chair: Nick McGlynn	

Where the Bears Were	33
Nick McGlynn	

Mapping Grindr with GIS: Data, Method and Gay Spatialities	35
Clément Nicolle	

Menopause in LGBTIQ+ Communities: Mapping Activism, Language, and Networks of Knowledge through GIS	36
Pauliina Lukinmaa	

Panel: Ephemeral, Episodic & Event Spaces for Sexualised Communities	39
Nick McGlynn	

Session 1: Ephemeral, Episodic & Event Spaces for Sexualised Communities 1	40
Chair: Nick McGlynn	

Bodily and Sonic Openings and Closures in Ephemeral Jam Spaces Julia Lurfová	41
The Queer Politics of the Post-Soviet Rave Johan Andersson	42
Queer Failure in Times of Crisis: Temporary Political and Activist Spaces Chen Misgav, Noy Katsman	43
Session 2: Ephemeral, Episodic & Event Spaces for Sexualised Communities 2 Chair: Heini Salminen	45
Temporarily Bearing Space During the 'Golden Age' of Bears Nick McGlynn	47
Politics of the Dancefloor: Recognition and Repertoires of Action in Episodic Queer Nightlife Heini Salminen	49
The Geometry of Safe Spaces: Orthogonality and the Suspension of Social Attribution in Sexualised Event Spaces Oliver Maor	51
Panel: Leaky Bodies, Fragile Borders: The Politics of Queer and Trans Porosity Rieke Schröder and Jay Sinclair	53
Session 1: Leaky Bodies, Fragile Borders Chair: Rieke Schröder, Jay Sinclair	54
From Self-Determination to Sichtkontrolle: Leakiness, Law, and the Governance of Trans Bodies in Germany Rieke Schröder	55
Subjectivity at the Border: Queer Migration, Psychosocial Care and the Institutional Regimes of Intelligibility Gustavo Machado	57
Beyond Hanlan's: Trans Shorelines in Toronto Loren March	59
Leaking (in/as/with) Space: Queer Porosity and Architectures of Erotic Ontologies Samuel Stair	60

The Frogs are Gay and That's Okay Angeliki Balayannis, Tait Mandler	62
---	----

Panel: From the "Periphery" of the Discipline: Central and Eastern European Geographies of Sexualities Between Institutional Marginality and Transdisciplinary Vibrancy Michal Pitoňák	63
--	----

Session 1: From the "Periphery" of the Discipline 1 Chair: Judit Takács	64
---	----

Queer Geographies at the Periphery: Academic Silence and LGBTQ Rural–Urban Migration in Hungary Balázs Attila Szabó	65
---	----

Regionalising Queer Life in the Czech Republic: Beyond Metropolitan Centres Ondřej Šerý	67
---	----

Schools as Queer Infrastructures of (In)visibility: Teachers' Recognition of Sexual and Gender Diversity in Czechia Michal Pitoňák	69
--	----

Session 2: From the "Periphery" of the Discipline 2 Chair: Michal Pitoňák	71
---	----

Queer Sinners in the Countryside – Media Representations of Homosexuality From the Hungarian Peripheries (1910-1939) Judit Takács	73
---	----

The Question of the Rights of LGBTQ Persons: A Geopolitical Clash between Russia and the EU on the Case of Lithuania and Estonia: Theoretical and Methodological Framework for Researching "Queer Borderlands" Kryštof Eckhardt	75
---	----

Gender, Identity and the Semi-Periphery: Knowledge Production in Slovenian Anthropology Andrej Naterer, Suzana Košir	77
--	----

Panel: Between Centre and Periphery: The Europe That Gay Porn Built, 1945–2000 João Florêncio	79
---	----

Session 1: Between Centre and Periphery Chair: João Florêncio	80
---	----

‘Send Us a Photo of Your Boyfriend’: Holiday Photography and the Eroticisation of Geography in the German Gay Erotic Magazine Du&Ich	81
---	-----------

Isabell Dahms

Desirable Bodies and Transnational Desire in Polish and British Gay Erotica, 1970–2000	83
---	-----------

Piotr Maron

Sweden’s Revolt Press (1971–1986): Pornography, Politics, and the Making of Gay Europe	84
---	-----------

João Florêncio

Beyond Visibility Politics: Queer Lives from Peripheral China	85
--	-----------

Xiaohang Chen

Panel: From the Margins: Geographies of Sexuality through Music and Film	87
---	-----------

Katja Plemenitaš

Session 1: From the Margins: Geographies of Sexuality through Music and Film 1	88
---	-----------

Chair: Katja Plemenitaš

The House Down Boot Scootin’ Boogie: Exploring the Performative & Affective Spacemaking of Queer Country Music Counterpublics	89
--	-----------

Andrew Castagna

The Sound, Text and Vision of Bronski Beat’s “Smalltown Boy” (1984) as an Instance of Devalued Representations of Home in British Popular Music	91
--	-----------

Jonatan Horvat

The Joyful Apocalypse: Queer Horror and the Anarchic Utopia of Decay in <i>Flaming Ears</i> (1992)	93
---	-----------

Phevos Kalitsis

Session 2: From the Margins: Geographies of Sexuality through Music and Film 2	95
---	-----------

Chair: Julia Weiss

Embodying Centre–Periphery Relations in Social Partner Dance	97
---	-----------

Maria Lurfova

Cancelled Space: Exploring Queer Negativity From the Cuts of Queer and Feminist Divisions	99
--	-----------

Andrew McCartan

Lives on the Move: Exploring the Movement of Bi+ Bodies Through Socio-Cultural and Spatial Arrangements/Assemblages	101
Julia Weiss	

Panel: Literary Geographies: Queer Spaces and the Production of Subjectivity	103
Katja Plemenitaš	

Session 1: Literary Geographies: Queer Spaces and the Production of Subjectivity	104
Chair: Kath Browne	

Mapping Space, Self, and Sexuality in Alice Munro's story "Passion" and its Slovene Translation	105
Michelle Gadpaille, Tjaša Mohar, Tomaž Onič	

From 'White Grief' to 'My Beauty': Black Transfeminine Poetics and Racialised Exclusion in Queer Nightlife Spaces	106
Silpa Joy	

Disorientation and Queer Futurity in Ocean Vuong's <i>On Earth We're Briefly Gorgeous</i>	108
Katja Plemenitaš	

Landscape and the Queer Periphery: Revisiting Landscape Theory	110
Landi Duo	

Panel: Lifecourse Geographies: Negotiating Identity, Belonging and Marginalisation Across Generations	113
Suzana Košir	

Session 1: Lifecourse Geographies: Negotiating Identity, Belonging, and Marginalisation in Intercultural and Queer Contexts	115
Chair: Suzana Košir	

Adolescence, Emotions and Sexual Selfhood in Intercultural School Contexts From the Global South	115
Karen Ibáñez Riquelme	

Ageing Queer Migrations: Criminalisation, Belonging, and Homemaking Across Non-Linear Life Courses	117
Rachel Keighley	

Resisting the Review: Peripheral Politics, Trans Endurance and Community Beyond the London Urban Centre	118
Enji Thomas	

Panel: Pink and Rainbow Geopolitics: Exploring Intersectional Dynamics of LGBTQ+ Rights, Identity Politics, and Global Power Structures 1	121
Seif Malhas	
Session 1: Pink and Rainbow Geopolitics: Exploring Intersectional Dynamics of LGBTQ+ Rights, Identity Politics, and Global Power Structures	122
Chair: Suzana Košir	
Queer Pakistani Diasporas in Manchester: Navigating Visibility and Belonging from a (Non-)Centre	123
Aqsa Chaudhury	
Leaky Encounters: Digital Porosity, Geopolitical Friction, and Queer Tactics in Amman's Dating App Landscapes	125
Seif Malhas	
Pride Geopolitics and the Remaking Nordic LGBTQIA+ Spaces	127
Derek Ruez	
Against the Grain: Queer Postcolonial Ecologies in Extractive Borderlands of the Thar Dessert	128
Shayan Shokrgozar	
Session 2: Pink and Rainbow Geopolitics: Exploring Intersectional Dynamics of LGBTQ+ Rights, Identity Politics, and Global Power Structures 2	131
Chair: Magdalena Moreno	
Teaching the Geography of Sexualities in the Classroom, in the Context of an Authoritarian Neoliberal Government	133
Magdalena Moreno	
Lesbian Politicians at a Crossroads: Homonationalism and Feminist Resistance in Serbia and Brazil	135
Clara Lhullier	
Orchestrated from the Outside: Transnational Anti-Gender Infrastructure, Electoral Politics, and LGBT+ Solidarity in the Eastern European Periphery	1357
Lusine Saghumyan	
Theorising Sexual and Gendered Polarisation from the Centre-Periphery of Ireland.	139
Kath Browne	

Panel: Not So Squeamish Geographies: The Materiality of Sex and Intimacy	141
Session 1: Not So Squeamish Geographies Chair: Steven Aquilina	142
Queer Naturism as Transformative Third Place: Placemaking, Embodiment, and Belonging in South East Australia Steven Aquilina, Bagas Dwipantara Putra	143
What Is the Difference in Law, if With Consent, an Earlobe or a Foreskin Is Pierced? Sexual Exceptionalism and the Tyranny of Consent Alexandra Fanghanel	145
Towards Ace Utopias: Enacting and Envisioning Worlds Beyond Compulsory Sexuality Rachel Bayer	147
Panel: Phobias, Discomforts and Psychogeographies	149
Session 1: Phobias, Discomforts and Psychogeographies 1 Chair: Gilly Hartal	150
LGBTphobia as an Analytical Tool: Classifications from Rural and Peripheral Space Gilly Hartal	151
Peripheral in the Centre: Hijra Marginality in the Global Centre of Delhi Disha Bansal	153
Queer T(R)Opographies of Warfare: Can the Bunker Be Queer? Konstantinos Argyriou	156
Thinking and Practicing Transformative Justice in Securitized Cities: Collaborative Research with Queer and Transfeminist Urban Communities Annaliliana Arlotta	157
Session 2: Phobias, Discomforts and Psychogeographies 2 Chair: Max Andrucki	159
Move: A Homosexual is Commuting Max Andrucki, Adam Gaubinger	161
Starling Murmurations, the Anthropocene, the Police, Calling and My Peripheries Dipbuk Panchal	162

The City That Walks With Us: Reflections on Gendered Walking Interviews in Budapest Rahel Csizmadia	163
(Un)Desiring the Centre? Queer Peripheries and Platformed Everyday Life on Blued Jing Lu	165
Panel: Zooming In: (Queer) Politics and the Scale of Urban	167
Session 1: Zooming in 1 Chair: Axel Ravier	168
Interlocking Regimes of Queer Visibility in the French Banlieue Axel Ravier, Bastian Neuhauser, Maria Kherbouche	169
Socio-Spatial Peripherality Among Queer Migrants in Colombian Cities Christopher Outlaw	171
Eccentric Liminality: Fugitive Queer Art-Spatial Practices Anna Marocco	172
Panel: Queer Rural Europe Joe Jukes	175
Session 1: Queer Rural Europe 1: Qualitatively Researching LGBTQ+ Lives and Spaces Chair: Joe Jukes	176
Queer Rural Lives Beyond the Centre: Negotiating Belonging, Constraint and Agency in Rural Catalonia Laura Soler Rodríguez	177
Negotiating Peripheralisation at the Margins of Gender and Sexuality: A Diversity of LGBTI Trajectories In, From, and Towards the French Ardennes Milan Bonté	179
Bound by Water and Space: Analysing Queer Insular Experiences Joana Brilhante	181
Beyond Eventfulness: Desiring Infrastructures With Regular Rhythms in the Queer Periphery Tilen Kolar, Peter Kumer	182

Session 2: Queer Rural Europe 2: Queer Rural Spacetimes – Theory, History and the Arts Chair: Prisca Pfammatter	185
Towards a Materialist Genealogy of Queer Lives in the Rural in Germany Jana-Christina Zentgraf	187
Picturing Queer Rurals Through Finnish Photographic Archives Joe Jukes	189
"Queer Worlding and Practices of Co-Creation in Queer and Trans Eco-Communities in Rural Spain and Portugal" Rae Teitelbaum	191
Session 3: Queer Rural Europe 3: Queering Land, Agricultures and Commons Chair: Jana-Christina Zentgraf	193
Agrocuir Real Utopias in Galicia and Portugal António Pedro Fidalgo	195
Abolishing the farmer: Queer Farming and the Undoing of Gender as a Class System Prisca Pfammatter, University Bern, Switzerland Prisca Pfammatter	197
Queer Commoning in French Countryside: Community Work at the Edge of Domestic and Public Space Hugo Soucaze	199
Panel: Between Erasure and Hyperreality – Navigating Queer Lives in Georgia Eka Tsereteli and Tamar Tskhadadze	201
Session 1: Between Erasure and Hyperreality Chair: Eka Tsereteli	202
The (Geo)Politics of Gender: Conditionality, Sovereignty, and Specters of Europe Tamar Tskhadadze, Lia Jalaghania	203
Fragments of Public Pain - Discussing Addiction from a Feminist Perspective Mariam Tchantchaleishvili	205
Transformed Parenthood. Voices of Parents of Queer Persons: Collective Sorrow and Power Giga Karapetiani	207

“Becoming Like a Stone” – Trauma and Resilience in the Queer Community in Georgia, South Caucasus	208
Salome Shiukashvili	

Round Tables & Workshops	211
-------------------------------------	------------

Round Table Book Celebration: LGBTQ+ Centers and Organizations: Spaces of Sexual Politics, Activism, and Social Relations	213
Chen Misgav, Gilly Hartal	
Panellists: Alison Bain, Andrew McCartan, Julie Podmore, Michal Pitoňák, Tilen Kolar	

Round Table: Beyond Paris: Decentring LGBTQI+ Research in France	215
Maria Kherbouche, Axel Ravier, Milan Bonté, Joao Cartry Soune-Seyne, César Taillefer, Joséphine Deneux	

Workshop: Queering Neuroinclusive Pathways to Fieldwork	217
Martin Zebracki, Tilen Kolar	

Workshop: Queer Geographies at the Centre/Periphery of the Classroom	219
Tilen Kolar, Rae Rosenberg, Ale Boussalem	



Discussing from Queer Peripheries: (Un)Desiring the Centre

Critical human geography, queer geography, and other related social sciences and humanities have been experiencing a peripheral turn. However, a plethora of social relations, including those related to sexuality and gender, are still discussed from global metropolitan (queer) centres. Processes such as the gentrification of queer neighbourhoods, queer artistic production, memorialisation, cruising, and queer mobilities are often associated with Toronto, New York, Copenhagen, and other big cities, despite the fact that most of us live, work, love, consume, and produce in ordinary and small cities, towns, and villages. These are queer, too.

Increasingly, queer peripheries are finding their way into edited collections, special issues, and independent journal articles. However, they are still mainly taught and discussed from metropolitan centres, risking the fetishisation of the periphery as a text that can be safely consumed from the centre, maintaining a cognitive, emotional, and sensory distance from the material spaces of the peripheries. Conferences are one such occasion where we can get closer to the materialities of the places that host them. Conferences are spaces of temporary disciplinary centre-making. New papers are discussed, new special issues planned, new contracts formed, and friendships and relationships made.

At the conference in Maribor, we ask what happens when we not only empiricise and theorise, but also discuss and academically do queer periphery from the periphery itself. Are we, by organising this conference in a city (or town?) with fewer than 100,000 people and no official gay or lesbian bar, placing it at the centre of queer geographies? We invite contributions on, from, and about metropolitan centres and peripheries, as well as broader geographies of sexualities, to think broadly about what happens when academic work (which does not have to be about

the periphery) is placed in the materiality of the queer periphery. What kind of potential does the text gain in the spatio-temporalities of the conference?

Metropolitan Peripheries and Queer Elsewheres: A Conversation

ALISON L BAIN, JULIE PODMORE

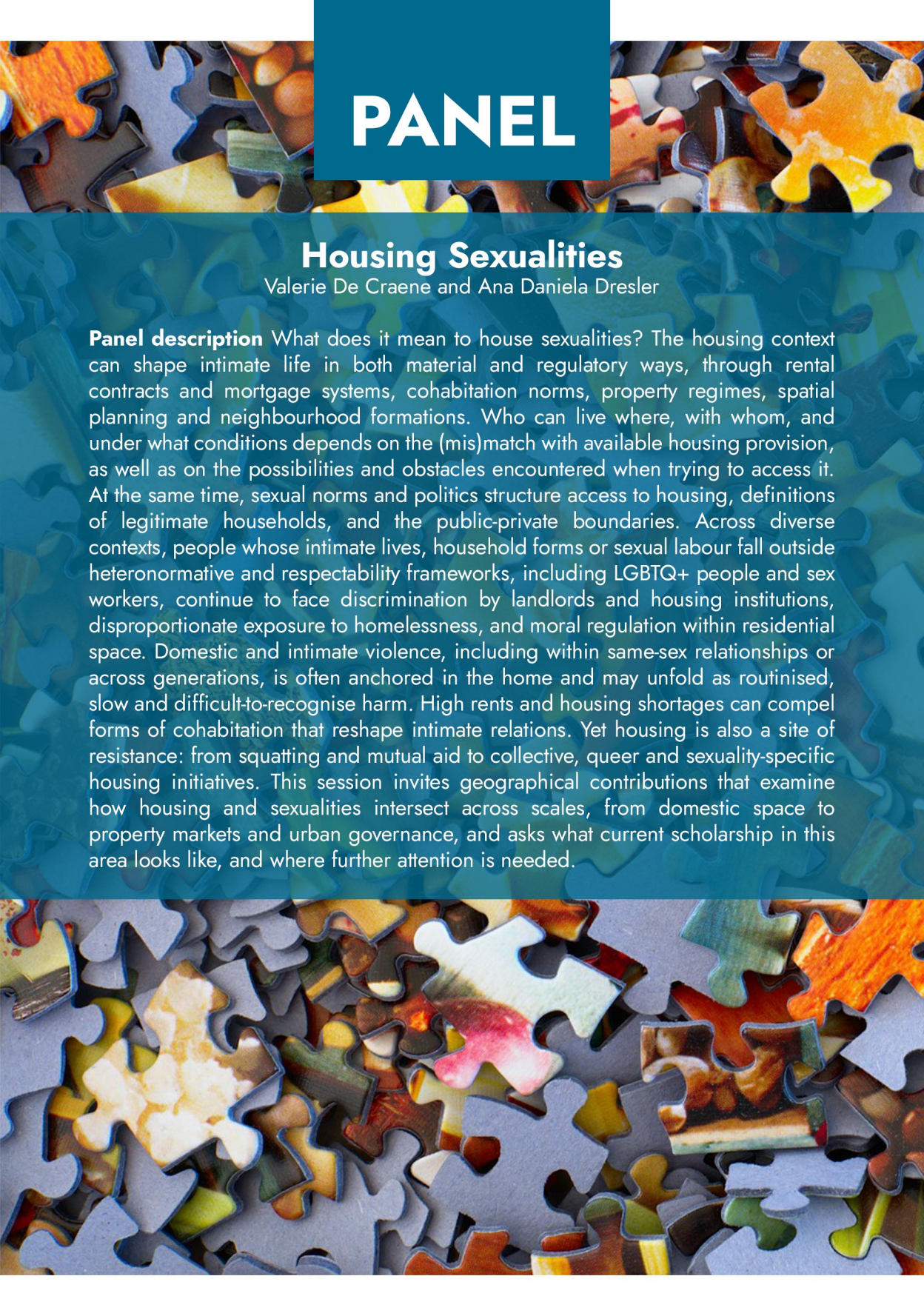
This keynote talk – a conversation between the co-authors of *Queerburbia* (2025) and co-editors of *Queering Metropolitan Peripheries* (forthcoming) – offers a critical appraisal and extension of key debates that have shaped the peripheral turn in queer urban geographies. Inspired by the contemporary urban studies paradigms of cross-regional comparison and provincialization, it challenges neocolonial systems of queer urban knowledge production by reorienting queer spatial theorizing away from global metropolitan centres and towards multiple peripheries that serve as alternate vantage points from which to view queer world-making. To summatively cohere queer peripheral urbanization, the dialogue outlines a fourfold typology of metropolitan peripheries: within-urban margins (interstices); suburbs and informal settlements (fringes); smaller cities and towns (nodes); and rural areas (hinterlands). It then extends the queer geographical imagination to the metropolitan fringes of Canada's three largest cities (Toronto, Montreal, and Vancouver) where the queerburban dwelling practices of Lesbian, Gay, Bisexual, Trans, Queer, and Two-Spirit (LGBTQ2S) people provide an empirical demonstration of how queer lives on the metropolitan fringes are lived "otherwise." Proffering the example of "queerburbia" as metropolitan "elsewhere" and outlining its world-dismantling project of place-making, -unmaking, and -remaking, the conversation challenges existing queer urban theory to reconsider core assumptions about the configuration LGBTQ+ geographies. It concludes by reflecting on the implications of transcending the queer metropolitan, encouraging expanded interest in how queer lives, in all of their complexities and relationalities, are lived "elsewhere" and "otherwise."

Keywords: urban theory, metropolitan peripheries, queerburbia, suburbs, LGBTQ+ geographies

About keynote speakers

Alison L Bain is a Professor of Geography in the Faculty of Environmental and Urban Change and Director of the Graduate Program in Geography at York University in Toronto, Canada. She is an urban social geographer who studies the inequalities of contemporary urban and suburban place-making. Her research examines the spatial, infrastructural, and creative affordances of cities and their peripheries for cultural workers and LGBTQ+ populations. She leverages feminist and queer theories to study urbanism/urbanization and suburbanism/suburbanization through the lenses of identity politics, social justice, artistic labour, and vernacular creative practice, unpacking the power relations shaping urban inequities as manifest through the planning and policy frameworks of urban governance. She has authored *The Creative Margins: Cultural Production in Canadian Suburbs* and co-authored *Queerburbia: LGBTQ2S Suburban Place-Making*. She has co-edited *The Cultural Infrastructure of Cities*, two editions of the textbook *Urbanization in a Global Context*, and *Queer Geographies: Key Debates and Contending Perspectives* and Co-Authoring *Feminist and Queer Geographies: Collaborations, Mentorships, Solidarities, Friendships*.

Julie Podmore is College Professor in Geosciences at John Abbott College and Affiliate Assistant Professor in the Geography, Planning and Environment Department at Concordia University in Montreal, Canada. She is an urban socio-cultural geographer who adopts a feminist, queer historical approach to the study of urban/suburban processes. She is co-author with Alison Bain of *Queerburbia: LGBTQ2S Suburban Place-Making* and co-editor of *Lesbian Feminism: Essays Opposing Global Heteropatriarchies*, *The Cultural Infrastructure of Cities*, and *Queer Geographies: Key Debates and Contending Perspectives*.



PANEL

Housing Sexualities

Valerie De Craene and Ana Daniela Dresler

Panel description What does it mean to house sexualities? The housing context can shape intimate life in both material and regulatory ways, through rental contracts and mortgage systems, cohabitation norms, property regimes, spatial planning and neighbourhood formations. Who can live where, with whom, and under what conditions depends on the (mis)match with available housing provision, as well as on the possibilities and obstacles encountered when trying to access it. At the same time, sexual norms and politics structure access to housing, definitions of legitimate households, and the public-private boundaries. Across diverse contexts, people whose intimate lives, household forms or sexual labour fall outside heteronormative and respectability frameworks, including LGBTQ+ people and sex workers, continue to face discrimination by landlords and housing institutions, disproportionate exposure to homelessness, and moral regulation within residential space. Domestic and intimate violence, including within same-sex relationships or across generations, is often anchored in the home and may unfold as routinised, slow and difficult-to-recognise harm. High rents and housing shortages can compel forms of cohabitation that reshape intimate relations. Yet housing is also a site of resistance: from squatting and mutual aid to collective, queer and sexuality-specific housing initiatives. This session invites geographical contributions that examine how housing and sexualities intersect across scales, from domestic space to property markets and urban governance, and asks what current scholarship in this area looks like, and where further attention is needed.



SESSION 1:

Housing Sexualities 1

Chair: Valerie De Craene



Towards Decent Work for Sex Workers: Lessons from a Sustainable Initiative in Geneva, Switzerland

BENJAMIN ABT

GSPF, Düsseldorf, Germany
benjamin.abt@gmx.ch

The assertion that 'sex work is work', as advocated by the sex workers' rights movement, does not imply that it is a job or profession like any other. Instead, it highlights that sex work is as specific and diverse as any other economic sector. Therefore, it is crucial that any programme aimed at improving working conditions in the sector is tailored to the specific needs of its target group, even though such a programme will only ever reach a limited number of sex workers. A notable example from Switzerland, where prostitution was legalized in 1942, is a non-profit project launched in Geneva in 2021 by the Philénis Foundation, which was specifically established for this purpose. This project aims to sustainably improve the working and housing conditions of street-based sex workers in the traditional inner-city red-light district of Les Pâquis. To date, the foundation has acquired two properties, consisting of small rental flats and hotel rooms, to provide dozens of workers in the prostitutional sex industry with fair rental prices and conditions, thus shielding them from the exploitative rental housing market. Aligned with the International Labour Organization's (ILO) principles, the project fosters workplace security, social protection, better prospects for personal development and social integration, and opportunities for fair income. The study I am currently working on adopts a labour approach to sex work, analyzing the Geneva project as a single case to explore the establishment of decent working conditions within the sector. It evaluates documents and expert interviews with various key actors, including the Philénis

Foundation, funders, sex workers, their allies, regional and local authorities, and police. The primary objective is to elucidate the processes and negotiations required among key actors to establish decent working and housing conditions in the sex work sector. Additionally, the collected experiences are analyzed to identify insights that could inform future projects of this nature, across the country and beyond.

Keywords: sex work (labour approach), housing and working space, decent work, urban regulation, sex workers' rights

Urban Regulation of Sex Work: Precarised Living and Working Conditions in Aachen's Inner City

SOPHIA LAUBROCK

University of Graz, Graz, Austria
sophia.laubrock@icloud.com

In Aachen, Germany, prostitution has long been concentrated in the historic red-light district of Antoniusstraße, while street-based sex work takes place in the nearby area around Kaiserplatz. Both areas are currently under pressure from urban redevelopment, housing interests, and intensified regulatory interventions. These conflicts illustrate how sexuality, housing, and urban governance intersect in the regulation of sex work. Drawing on situational analysis (Clarke) and an intersectional feminist perspective, this study analyses how spatial regulation, institutional practices and moral discourses shape the living and working conditions of sex workers. It combines document and archival research with qualitative interviews and participant observation. The analysis shows that prostitution in Aachen is spatially and institutionally divided between brothel-based and street-based sex work. While brothel prostitution is considered manageable and tolerated within the established urban area, street sex work, often associated with homelessness and drug use, is more strongly policed and problematised. Historically and today, municipal strategies seek to manage prostitution through processes of spatial concentration, displacement and increasing invisibilisation. These governance strategies produce uneven forms of precarity. Policies prioritising urban order, cleanliness, and resident security can undermine the safety and working conditions of sex workers. Thus, housing insecurity, spatial regulation, and moralised discourses intersect in ways that reinforce marginalisation and limit access to urban space. Situating sex work within

debates on housing, urban governance, and visibility politics highlights how spatial regulation contributes to the precarisation of sex work, emphasising the need to recognise sex workers as legitimate stakeholders in socially just urban development processes.

Keywords: urban governance, spatial regulation, power dynamics, invisibilisation, precarisation

Between Need and Choice: Housing, Intimacy and Sexuality in Shared Living

VALERIE DE CRAENE

Virje Universitet Brussel, Brussels, Belgium
Valerie.De.Craene@vub.be

This paper explores questions of housing, intimacy and sexuality in the context of changing housing conditions and the growing prevalence of shared living arrangements in the context of Flanders (Belgium), drawing on insights from housing studies and geographies of sexualities. I develop a set of reflections around the idea of “housing sexualities”, focusing on three related tensions. First, I consider how dominant understandings of the household continue to be shaped by norms around coupledness, family and respectability. Second, I examine how housing precarity can give rise to forms of cohabitation that are not always chosen, and how these conditions shape relationships, intimacy and everyday life. Third, I reflect on the possibilities that shared and collective living arrangements may open up for alternative ways of living together. I draw on ongoing work on shared housing, in particular discussions around living together “out of need” or “out of choice”, to think through how different housing arrangements are negotiated in practice. These discussions serve as a starting point to consider how housing arrangements both structure and are shaped by relationships and sexualities. I close by outlining a number of questions for future research, in particular around how different forms of housing shape, constrain and enable relationships, intimacy and sexual life.

Keywords: cohabitation, intimacy, housing sexualities





SESSION 2:

Housing Sexualities 2

Chair: Ana Daniela Dresler





Cruising the Cut: Lesbian Histories and Queer Futures of Mobile Boat-Dwelling on the Urban-Rural Peripheries of the UK's Waterways

GEORGIA DIMDORE-MILES

University of London, London, United Kingdom of Great Britain and Northern Ireland
Georgia.Dimdore-Miles.2025@live.rhul.ac.uk

Tracing a lineage of lesbian and queer canal boat-dwelling from today to the late 20th-century, this study looks to an unexplored facet of alternative housing in the UK. Queer historical narratives have given primacy to fixed spaces and districts as sites of LGBTQ+ life; the gay village, the bar, the squat (Sine, 2009; Wall, 2017; Cook and Oram, 2022; Campkin, 2023). There is historical literature on lesbian homemaking, examining the lesbian land projects of the 1970s-80s of Southern Oregon, Australia and Wales, where separatist ideologies and ecofeminism came together in off-grid experimentations in worldbuilding (Valentine 1997; Burmeister, 2013; Jennings, 2021; Sandilands, 2002). Alternatively, what can be learnt by shifting our historical and contemporary focus of queer spaces from the fixed to the fluid? Much like the narrators of this project, this research refuses to settle – cruising the canals of the UK is a lesbian lineage neither rooted in the pumping urban milieu or rural backwaters. Homes have been crafted on the edge, held by the ever-flowing waterways, these houseboats have, and continue to, contain queer worlds of utopian potential, the agency to be mobile, to cruise, to find a home in the flow. Using autoethnographic fieldnotes from my own stays on queer houseboats in East London and initial oral history interviews with boat dykes, a novel perspective of worldbuilding is explored, emphasising freedom, agency, desire, opportunity,

liminality and resistance. This research will also feed into broader discussions of housing precarity and changing urban-rural geographies.

Keywords: Boatdykes, waterways, floating homes, mobility, worldbuilding

Property Porn: Construction of Desired Homes through Intangible Domesticity

VELJKO MARKOVIĆ

TU Berlin, Berlin, Germany
veljko.markovic@tu-berlin.de

Watching other people's homes, their domestic sphere as everyday life is enacted, and the ways someone inhabits their own space have become a constant subject as entertainment content and a growing source of interest on social media and in reality television. The screen depiction of home remodeling, decorating, selling, and buying private properties has evolved into a media spectacle, characterized by addictive patterns of consumption and an immediate thrill of escapism into other realities, becoming known as "property porn." While, within professional spatial planning discourse, the impact of this mass-media popularization is often considered limited to the creation of influential home styles and décor trends, the strengthening of the desire for homeownership, especially among those for whom it remains an unattainable reality, has broader spatial and social implications. This paper is interested in examining the emotional constraints that arise at the core of "property porn" consumption, where audiences' immersion in others' domestic spaces co-creates the possibility of inhabiting a parallel realm of immediate and immersive experiences. The fact that such programs are particularly popular among female and male queer audiences raises the question of what role the representation of homes plays in constructing gender and sexuality in space. Finally, the physical distance between media representation and lived reality offers an opportunity to investigate the impact these programs have on audiences in peripheral contexts, where real-life contact with such lifestyles may be limited. The paper thus proposes to explore

“property porn” as a framework for desirable living shaped by class, gender, sexuality, and peripheral conditions, especially from the perspective of audiences for whom depicted homes are not lived, experiential reality.

Keywords: media-architecture, spatial imaginaries, performativity, queer-interiors, commodification of space

The Development of Older LGBT Housing: Between Community Initiatives and Integration Into Local Public Policy

CLAIRE ELAZZAOUI

Université Paris-Dauphine, Paris, France
claire.elazzaoui@ecomail.fr

For several decades now, in Western Europe, community initiatives have sought to address the specific challenges faced by LGBT people as they age, stemming from the marginalisation they have experienced throughout their lives: isolation from family, discrimination by care staff, social and economic precarity... Among these initiatives, communal housing dedicated to LGBT seniors plays a central role. Drawing on field research conducted in three such schemes (a shared flat in Paris, a shared housing scheme in Lyon and a 'retirement community' in London), this paper will try to show through a comparative lens how these housing projects are shaped by the national, local and institutional contexts in which they operate. Firstly, we will examine how the promoters of these projects emphasize their « openness to the city » in order to overcome the 'universalist' framework of French public policy, which opposes the recognition of needs specific to minority groups'. Conversely, we will highlight the opportunity for British LGBT ageing activists to draw on the longer-standing existence of community housing for other minority groups. We will then demonstrate how the creation of these housing schemes is enabled in both countries by a dual trend of decentralisation in ageing policies and diversification in housing options for older people. Indeed, the support of local public actors is crucial for the three schemes studied; we will therefore seek to identify the effects of this integration within activist and institutional territorial frameworks.

Keywords: community housing, LGBT+ ageing, local housing policy

LGBTQ+ Housing Security within a Familistic Welfare Regime: A Southern European Perspective

ANNA MAROCCO

University of Rome La Sapienza, Rome, Italy
an.marocco@gmail.com

Drawing on my recent PhD research, this contribution critically examines LGBTQ+ housing security in Southern European contexts, focusing on Italy and Portugal as paradigmatic cases of familistic welfare regimes. It argues that housing precarity cannot be understood solely through market dynamics but must be analysed at the intersection of financialisation, welfare restructuring, and heteronormative kinship systems. In these contexts, access to housing is largely mediated through intergenerational property transfers, co-residence, and family-based support, positioning the heterosexual nuclear family as a key infrastructure for housing distribution (Allen et al., 2004). Drawing on feminist and queer geographies, the research reconceptualises housing insecurity as a habitability crisis—a structural condition that extends beyond a lack of affordable units and encompasses the uneven distribution of livable conditions (Butler, 2004). Within this frame, LGBTQ+ youth, older adults, and racialised queer urban communities are often disproportionately affected by broader patterns of urban inhabitation. Systemic discrimination creates significant barriers to accessing and maintaining safe, affordable housing, resulting in higher rates of housing instability and homelessness (Zappino, 2024; European Union Agency for Fundamental Rights, 2020). This structural oppression can leave them isolated and vulnerable, as existing support networks may be insufficient to address the multiple challenges these groups face. As gentrification continues to worsen the shortage of affordable housing and

reshape many urban landscapes, queer people face displacement, with fewer options for belonging and security (Rolnik, 2013). This situation calls for a queer politics of inhabitation, an engaged practice that both exposes and unsettles the heteronormative architectures of housing and welfare, foregrounds embodiment, affect, and relationality, and thereby enables the exploration of non-linear housing trajectories and alternative forms of dwelling.

Keywords: LGBTQ+ housing security, familistic welfare regimes, queer politics of inhabitation



SESSION 3:

Housing Sexualities 3

Chair: Ana Daniela Dresler





Trade Unions as Sparring Partners in Relation to Rent Pricing Sex Work

RUTH MARTINI

University of Bayreuth, Bayreuth, Germany
Ruth.Martini@uni-bayreuth.de

“Anyway, on my first day I had nine clients, so I think I left almost 300 euros for the room rent. And that was the BEST model. Everyone else takes 50-50. And I think that's REALLY outrageous. Really outrageous. But there's nothing you can do about it, because that's what they take.” (Lia, 01:59) Over the past two decades, there have been attempts to organize sex workers in trade unions in Germany. Still, it is a complex and challenging issue, as they are often affected by stigmatization and discrimination and have difficulties representing and protecting their interests. Sex workers cite rent pricing as one of the biggest problems. Officially, sleeping in the work areas is prohibited, but for many sex workers, that is exactly their reality. In my article, I examine the current rent pricing structure in the sex work sector in Germany, a country that is at the center of public debate on prostitution and its regulation due to its current discussions about a possible ban on the purchase of sex. I ask what obstacles and opportunities sex workers see in union representation on this issue and how unions have positioned themselves so far. To this end, I analyze twenty-one problem-centered interviews I conducted with sex workers and experts from trade unions and professional associations, as well as documents published by trade unions on sex work. Methodologically, I rely on qualitative content analysis according to Kuckartz and Rädiker (2024), borrowing from the intersectional multi-level analysis according to Ganz and Hausotter (2020). The results show that sex workers in Germany are affected by a variety of challenges, such as stigmatization, isolation, and segregation. The entanglement of different power relations makes collective organizing more difficult. However, the unionization of sex workers offers a range of opportunities and perspectives in the fight for fair working conditions –

and in the fight against excessive rents. The article shows that the trade union organization of sex workers in Germany can play an essential role in representing the interests of sex workers.

Keywords: sex work, trade unions, rent pricing

Queer Homemaking in Brussels: Intersectionality, Challenges and Participatory Mapping

ERINN DE WAELE

Virje Universitet Brussel, Brussels Belgium
Erinn.De.Waele@vub.be

This paper builds on my master's thesis and my current PhD research on queer homemaking practices in Brussels, Belgium. It examines how intersections within the queer community shape housing and homemaking challenges, and explores coping strategies, alternative homemaking practices, and visual methods that can be used to analyse these issues. In this contribution, I present first findings from ongoing fieldwork. Methodologically, the research employs participatory mapping where participants visualise their ideas on queer homemaking. In individual sessions and workshops, they map past housing trajectories, current homemaking practices and imagined dream homes. This final step deliberately moves beyond the framework of systemic oppression and the dominant single-family home model, opening space to explore alternative forms of homemaking, to trace slow, everyday challenges, and to make non-normative homemaking practices visible while relating them to broader housing policies and markets. The project adopts an interdisciplinary framework that integrates queer studies with feminist, decolonial and architectural perspectives to analyse how the built environment exercises power and produces epistemic and spatial injustices. Responding to the persistent scarcity of visual and spatial data in social research, it advances visual and participatory methodologies as an alternative mode of knowledge production in both queer and architectural research, and foregrounds the spatial agency of queer residents in negotiating and transforming housing norms.

Keywords: queer, homemaking, intersectionality, Brussels, mapping

Housing Exclusion among Male and Trans Sex Workers in Brussels

ANA DANIELA DRESLER

Vrije Universiteit Brussel, Brussels, Belgium
ana.daniela.dresler@ulb.be

In recent years, male sex workers who have sex with men and trans women sex workers have faced increasing difficulties in securing adequate housing in Belgium. Drawing on 18 qualitative interviews conducted in collaboration with Alias, an NGO supporting sex workers in Brussels, this study examines the experiences of participants—most of whom had migrated from Latin America or the Maghreb region—and the specific vulnerabilities that shape their housing trajectories. Their testimonies reveal multiple and often overlooked forms of housing exclusion, many of which fall under the broad and insufficiently defined category of hidden homelessness. The analysis documents a range of precarious housing arrangements, including living with third parties (such as partners, colleagues, or casual sexual acquaintances), relying on short term rentals, and residing in overcrowded or substandard dwellings unfit for habitation. In doing so, the study revisits and critically engages with FEANTSA's housing exclusion typology. The findings highlight how intersecting forms of discrimination shape housing trajectories of queer and migrant sex workers and aggravate precarity. These dynamics have significant consequences for their daily lives, particularly regarding financial autonomy and overall well being. The study also explores the specific housing needs of sex workers, paying special attention to group dynamics, collective practices, and the distinct housing patterns associated with different working modalities.

Keywords: hidden homelessness, unfit housing, migrant & LGBT+ sex work

Asexual Geographies of Home in Ireland

WENMEI BAI

Dublin, Ireland

wenmei.bai@gmail.com

Asexuality is a growing field of study with increasingly diverse interdisciplinary approaches, but has been largely left unexplored within the field of geography, especially through the home. This project draws from people who identify on the asexual spectrum (aspec) and their perspectives and experiences of home. Asexual geographies of home concern how and where ace people feel at home and how ace people affect and interact with domestic spaces. Domestic spaces in Ireland, long understood as religiously and socially conservative sites of hetero/allonormativity, are reexamined through the lens of aspec individuals in time, space, and place. Semi-structured interviews were conducted with six young adults living in Ireland, which were then transcribed and thematically coded. Through this inaugural project on asexual geographies of home, the home-as-haven paradigm is mostly upheld as participants experienced belonging, comfort, and safety within their homes. As a private space, the home embodies ambiguity, both being a bulwark for allonormative reproduction and a refuge from the pressures of sexusociety. Asexual geographies of home, then, obfuscates the home as a sexualized space and opens domestic spaces up to radical reimaginings of intimacy and kinship configurations, ultimately contributing to queer nonsexual geographies as well as queer utopic futurities.

Keywords: asexual geographies, domesticities, home, Ireland



PANEL

Who's Afraid of GIS?

Nick McGlynn

Panel description This panel is for scholars of sexualities who are: a. first-time or novice users of digital mapping tools and GIS (Geographic Information Systems); b. former users who feel they have lost their confidence, skill and knowledge; c. reading this now and thinking 'Maybe I could give it a go...?'. With exceptions such as Gieseke (2017) and Brown and Knopp (2006), GIS and digital mapping tools are uncommonly used amongst scholars of sexualities, including geographers. Our focus has often been on subjective and embodied experience, and the consequent use of interpretative qualitative approaches. Many may be cautious of tools and methodologies often associated with uncritical positivisms. Opportunities for formal training are limited and expensive, and scholars' increasingly limited time and capacity inhibits the learning of new technical skills. The topical focus of training can also make it challenging for sexualities scholars to imagine how our own research could be engaged. This panel aims to provide a reason to experiment with these tools; to create a friendly and supportive space to present our experimentation; to boost our confidence; and to consider some possibilities of using these tools in future research. Absolutely no expertise is expected - simple, rudimentary use of these tools is very warmly welcomed. The session will operate as a casual 'show and tell'. Participants will firstly introduce their research project, and secondly show some use of digital cartography or GIS tools to visualise, explore, or experiment with it. Such use might include: mapping key sites, communities or populations; visualising policy variations; geolocating events or narratives from qualitative datasets; heatmapping social media posts; tracing mobilities, migrations and border crossings.



SESSION 1:

Who's Afraid of GIS?

Chair: Nick McGlynn



Where the Bears Were

NICK MCGLYNN

University of Brighton, Brighton, United Kingdom of Great Britain and Northern Ireland
N.Mcglynn2@brighton.ac.uk

From 2025-2026 I'm investigating an unexplored historical archive of the gay/bisexual/queer men's bear culture, together with the archive's inceptor and a community oral history project. Our research interrogates current intra-community tensions amongst bears (esp. surrounding bodily materialities of gender, fatness, and muscularity), by exploring these tensions' presence in bear's supposed 'Golden Age' (80s-00s). The archived materials are exceptionally varied and numerous including magazines, event programmes, meeting minutes, personal photography, clothing, flags, advertisements and more. One of the most striking discoveries in the archive has been the existence of a very large number of US-based bear community and social groups from the 80s to 00s. Evidenced through newsletters, adverts and organisational documents, many of these appear to have been located outside of large US metropoli. Using either ArcGIS or QGIS I intend to map the locations of these groups, and their apparent period of operation. If feasible this will also include sites and operational periods of bear spaces (including bars, clubs etc, as well as temporary events).

Keywords: bear culture, bear spaces, intra-community tension

Mapping Grindr with GIS: Data, Method and Gay Spatialities

CLÉMENT NICOLLE

Université d'Artois, Arras, France

clement.nicolle@parisgeo.cnrs.fr

This presentation reflects on a methodological trajectory centred on data visualisation and processing. In my research, I focused on the use of Grindr, the main dating application for men seeking men, and on the effects of these new media on gay spatialities in the metropolitan contexts of Paris and Athens (Nicolle, 2024). In its free version, the app permanently displays around one hundred profiles, organised on the interface according to their distance from the user. In this sense, Grindr functions as a digital gaydar, making queer presence visible in real time in any given place (Blackwell et al., 2015; Miller, 2015; Miles, 2018; Nicolle, 2024), but also its density. In the most densely populated metropolitan areas, moving a few hundred metres is enough to completely renew the profiles displayed. In less densely populated spaces, profile renewal is much more limited. Starting from this observation, my work was structured around two main questions. Where do people meet when they use this type of app, and how can these sociabilities be represented cartographically? More specifically, how can the app interface itself be used to produce data that makes queer presence, and its variations, visible? I will present three types of data developed from this perspective: mental maps drawn by users and then digitised and processed in a GIS environment; a dataset on the density of Grindr users in the 260 largest French municipalities, compiled directly from the app interface; and finally, a geographical dataset on the restrictions imposed by Grindr on its users in some countries around the world for security reasons. I will then explain how I used GIS tools (QGIS, MAGRIT) to analyse these datasets and to produce maps showing the effects of geolocated apps on gay spatialities. The aim of

this presentation is therefore to reflect on the methodological approach adopted, as well as on the processes behind the maps produced, in the context of an interest in mixed methods, but also of my own technical hesitations in working with GIS tools.

Keywords: Grindr, gay spatiality, mental maps

Menopause in LGBTIQ+ Communities: Mapping Activism, Language, and Networks of Knowledge through GIS

PAULIINA LUKINMAA

University of Eastern Finland, Kouvola, Finland
pauliina.lukinmaa@uef.fi

While menopause affects approximately half of the global population, it remains a marginalized and strongly gendered phenomenon in the liberal global West, where biomedical and ageist framings continue to dominate public discourse. Meanwhile, feminist and queer scholarship has shown how ageing and menopause can reposition subjects from socially privileged to marginalized locations (Gullette 1997; Lulle 2023; Ojala 2024). This paper approaches menopause as an embodied, relational, and situated process produced through material–discursive intra actions among bodies, cultures, technologies, and institutions (Barad 2007). This research forms part of the project *Menopausal: Exploring Diversity, Awareness, and Activism* and focuses on the emergence of menopause activism among gender diverse and non heterosexual communities. It examines how queer, trans, and all gender menopause groups generate alternative knowledges and develop new terminologies—such as queer menopause, all gender menopause, and the emic term *menopausal*—to challenge patriarchal and medicalized understandings of menopause. Attention is paid to hybrid online–offline spaces where these communities form, interact, and mobilize across national boundaries. Methodologically, the paper trials the use of Geographic Information Systems (GIS) as an exploratory tool for analyzing the spatial dimensions of emerging transnational queer menopause activism. Using publicly available Instagram discussion groups, influencers’ pages, hashtags, and event

advertisements, I experiment with geolocating references to cities, meeting points, and gatherings, as well as producing heat maps that trace the circulation of key terms and discussions over time. While the data remains largely anglophone and partial, GIS enables a novel way of visualizing how ideas travel, cluster, and become anchored in place. The analysis pays particular attention to how these discussions reach and are re articulated within Nordic countries (Finland, Sweden, Norway, and Denmark), demonstrating the potential of GIS for feminist and queer analyses of digital activism, knowledge circulation, and ageing.

Keywords: queer menopause, all-gender menopause, menopauseing



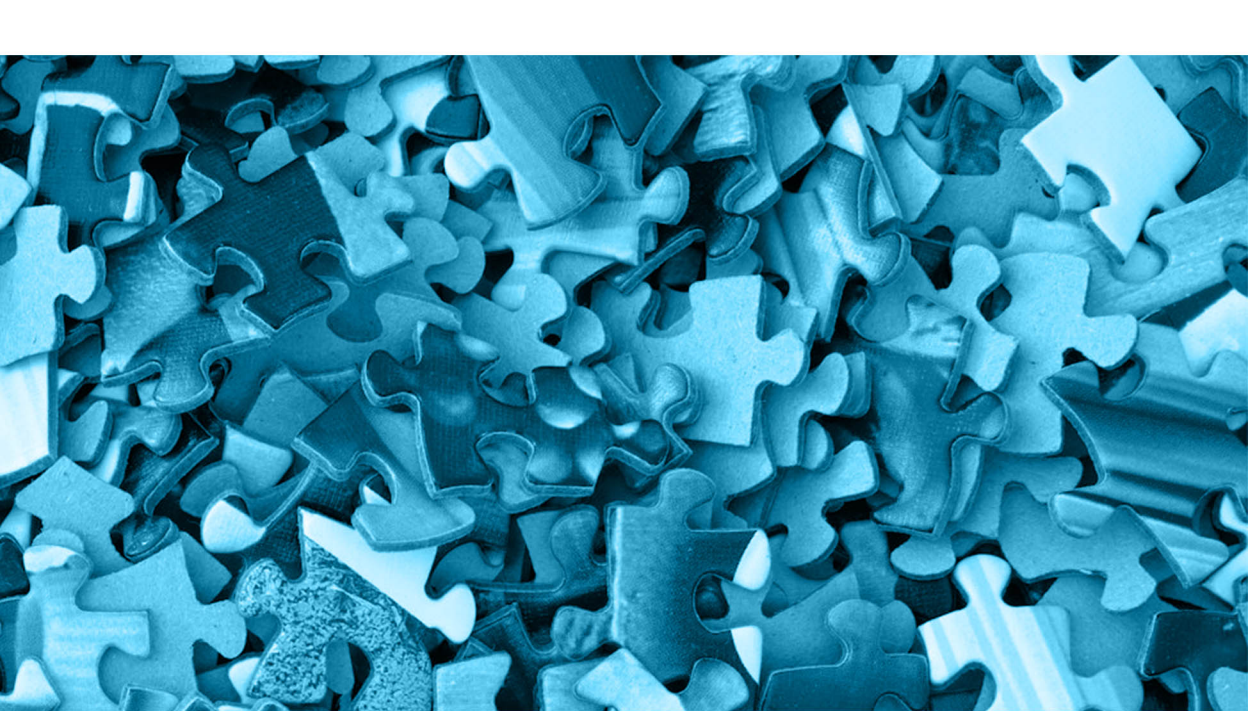


PANEL

Ephemeral, Episodic & Event Spaces for Sexualised Communities

Nick McGlynn

Panel description The global decline in 'durable' (Mattson, 2022) LGBTQ+ spaces has been linked with the rise of time-limited, ephemeral and episodic spaces – theorised as both cause and consequence. But sexualised communities have always created and used temporary spaces. Even dedicated physical sites have always been much less durable and permanent than is often imagined, have always been temporary and precarious, and have always existed in states of ongoing relational re/production. For many smaller and more marginalised sexualised communities, maintaining dedicated physical sites has never been a feasible or even a desirable option. This session invites scholars and researchers to discuss the temporary, ephemeral, episodic, and event-based spaces created and used by sexualised communities and groupings of all kinds. These need not be LGBTQ+ communities or groups but also cisgender heterosexuals, kink communities, sexual subcultures, as well as asexual / nonsexual groups. Submissions may address one or more (or none) of the following topics: 'Parties with politics' (and politics with parties); Economic and political pressures on spaces for sexualised communities; The production of safe/r spaces at time-limited events; Changing legacies of use of the same fixed space; Challenges and achievements in producing hyperspecific intersectional or niche spaces; House parties, street parties, raves and 'unofficial' spaces; Affective and aesthetic place-making practices at time-limited events; 'Behind the scenes' infrastructural and administrative aspects; Focused in-depth accounts of specific events; Temporary spaces' peripheries and fluid boundaries. Presentations different from standard academic papers are welcomed, as are presentations in non-English languages. All presenters are expected to provide clear visual aids, to support engagement from an audience of different backgrounds and languages.



SESSION 1:

Ephemeral, Episodic & Event Spaces for Sexualised Communities 1

Chair: Nick McGlynn



Bodily and Sonic Openings and Closures in Ephemeral Jam Spaces

JULIA LURFOVÁ

Birmingham City University, Birmingham, United Kingdom of Great Britain and Northern Ireland
Julia.Lurfova@mail.bcu.ac.uk

Spaces of collectively improvised musicking, which I loosely call “jams,” are ephemeral sites that leave long-lasting impressions. During jams, bodies, instruments, and other more-than-human agents come together as intimate “queer nonsexual geographies” (Jukes, 2024). They temporarily transform places like living rooms, bedrooms, music venues, or parks into affective sonic atmospheres. On paper, any sound goes during jamming. Collective musical improvising promises an immersive exploration of endless possibilities of turning sound into music. But music, bodies, instruments, places, and things are imbued with long histories that can foreclose (sonic) possibilities of inhabiting space (Ahmed, 2006). Habitual orientations, such as those (re)produced by Western musical norms and white supremacist capitalist cis-hetero-patriarchy more broadly, affect what sounds and which sounding bodies are deemed un/desirable. In this paper, I home in on the tension between bodily and sonic openings and closures; between fluidity and rigidity in transient jam spaces, which are the subject of my ethnographic PhD situated in Glasgow, Scotland. I evoke joyous, tense, resonant, dissonant, and uncomfortable moments of “bodies at home” as well as “bodies out of place” that took place during my fieldwork on collective improvised musicking. By evoking peripheral experiences of queer, racialised, gendered, disabled, and otherwise Othered bodies, I aim to challenge somatic norms that easily recede into the background of spaces that have already taken their shape, even if only temporarily.

Keywords: jam spaces, sounding bodies, musical norms

The Queer Politics of the Post-Soviet Rave

JOHAN ANDERSSON

King's College London, London, United Kingdom of Great Britain and Northern Ireland
johan.andersson@kcl.ac.uk

In the global backlash against sexual minorities, a key frontline has opened across the post-Soviet space in countries strategically torn between Russia and what used to be called the West. Not only has Putin repeatedly framed the invasion of Ukraine as a civilizational battle to protect ‘traditional values’ against western ‘gender ideology’, but a string of discriminatory Russian laws (the ban on gender reassignment, so called ‘foreign agent’ and ‘gay propaganda’ laws, and the designation of the LGBTQ movement as ‘extremist’) have inspired similar laws in other post-Soviet countries including the recent criminalisation of ‘gay propaganda’ in Kyrgyzstan in 2023, Georgia in 2024, and Kazakhstan in 2025. At the same time, a rave culture understood as queer-friendly has developed in many of the same countries. Unlike identitarian gay and lesbian clubs that publicly affiliate with sexual minorities, these dance parties are more ambiguously coded, but despite operating in repressive contexts, often exhibit overt messaging about inclusivity and non-discrimination. Drawing from ethnographic research at such rave parties in Kyiv, Tbilisi, Almaty, Bishkek, Yerevan, and Chisinau, this paper discusses the political potential of raves in countries ranging from hybrid regimes to authoritarian states.

Keywords: Post-Soviet rave, sexual minorities, queer politics

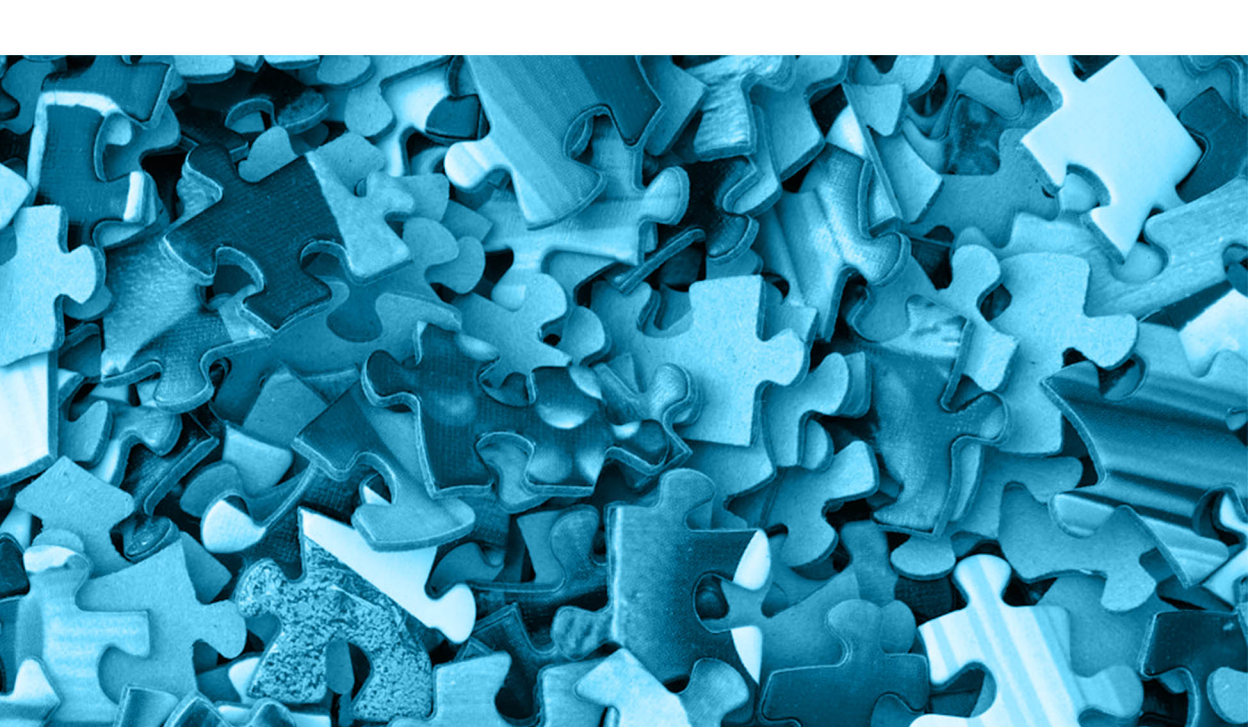
Queer Failure in Times of Crisis: Temporary Political and Activist Spaces

CHEN MISGAV, NOY KATSMAN

Haifa University, Haifa, Israel
chenmisg@tauex.tau.ac.il

This paper aims to explore the national context behind the failure of a feminist-trans-queer temporary space in Israel/Palestine during a time of crisis. The space was created by a group called “Mitkansot” (meaning "gathering together" in Hebrew), a queer-trans-feminine self-organized community with a radical, utopian vision and activism. The group regularly creates a temporary outdoor space every few months to celebrate body positivity, spirituality, sexuality, and art, while also advocating for a radical political vision. However, as the research shows, the radical politics of the space faced challenges, especially after October 7th, when national tensions increased and were felt within the space. This led some Arab-Palestinian participants to leave, along with some Jewish-Israeli participants moving out of the country. Based on participant observations and interviews with activists, Israelis, and Palestinians in Israel/Palestine and Berlin, the research highlights the unique difficulties faced by Israel/Palestine queer activism, particularly in bi-national shared spaces. We propose interpreting the gap between the utopian vision and the actual reality as a "queer failure" (Halberstam, 2011), emphasizing the strength of local social and national structures that make it impossible to ignore the national context. By doing so, we are analyzing the concrete spatial politics of the trans-queer-feminist group on the one hand, and suggesting to enlarge the concept of queer failure, on the other hand.

Keywords: spatial politics, queer failure, queer utopia, radical inclusivity, Israel/Palestine



SESSION 2:

Ephemeral, Episodic & Event Spaces for Sexualised Communities 2

Chair: Heini Salminen





Temporarily Bearing Space During the 'Golden Age' of Bears

NICK MCGLYNN

University of Brighton, Brighton, United Kingdom of Great Britain and Northern Ireland
N.Mcglynn2@brighton.ac.uk

'Bear' is a loose categorical label used to describe, organise, and produce the lives of mostly gay/bi/queer (GBQ) men, usually but not exclusively applied to those who are bigger, hairier, and more masculine-aligned than GBQ men are traditionally envisaged as being. Fixed physical spaces for bears (e.g. self-described or community-recognised bear bars, pubs, clubs etc) have always been relatively rare, and currently ephemeral spaces and events (from small social gatherings to week-long festivals) dominate bear's spatialised culture. Just as geographers and others have explored the temporary or longer-term 'queering' of space and place, so too can space – including queered space - be 'beared' (McGlynn, 2024). The 'bearing' of space can involve challenges not just to heteronormativity but also to queer cultural normativities (e.g. surrounding body shape and size, food and eating, age and aging, sexual and erotic desire, and performances of gender). This presented paper discusses how spaces were beared during the supposed 'Golden Age' of bear culture, from the late 1980s to early 2000s. Evidence from an archive of bear cultural materials (the Les K. Wright Papers & Bear History Project – Cornell University, USA) is used to explore the processes and practices through which spaces were temporarily beared. These include the use of iconographies and the congregation of particular bodies, but also more mundane bureaucratic and administrative elements such as minuted meetings, planning documents and budgets. While avoiding supposedly generalisable claims about the bear phenomenon, the paper aims to advance knowledge about how the bear phenomenon produces and is produced by space, and to productively complicate the concept of queering space.

Keywords: bear spaces, queer cultural normativities, 'Golden Age'

Politics of the Dancefloor: Recognition and Repertoires of Action in Episodic Queer Nightlife

HEINI SALMINEN

University of Helsinki, Helsinki, Finland

heini.salminen@helsinki.fi

This presentation explores the politics and epistemologies of the queer dancefloor. Drawing on sociological and ethnographic research in grassroots queer spaces and communities in Helsinki, especially those that are temporary and DIY, it challenges both the misrecognition of (queer) nightlife as apolitical and the dismissal of the dancefloor as a site of knowledge. The paper asks: what repertoires of political action emerge from and within ephemeral queer nightlife, and how, what, and why can we learn through the dancefloor? / Politics and the dancefloor are often imagined as separate spheres: one formal, institutional, and rational, the other intimate, embodied, and oriented toward pleasure. Yet queer nightlife frequently unsettles and bridges this divide. The dancefloor becomes a space for imagining otherwise: negotiating self, practices, community, politics, and belonging anew. Nightlife can thus operate as a highly political arena. Still, these scenes—and scholarly work on them, particularly within sociology, while to some degree “having a moment”—remain frequently dismissed as frivolous or simply “fun,” obscuring both the politics and labor involved in nightlife, as well as the methodological complexity of studying it. / In this presentation, I first discuss the repertoires of political action and claim-making emerging from episodic dancefloors. Second, and in dialogue with the conference theme, I reflect on queer nightlife research and its peripherality within sociology as a discipline. Building on previous observations of how sociology often pushes work that “queers” the field—its subjects, methods, and epistemologies—to

the margins, I consider both the possibilities and obstacles of this peripherality and invite collective reflection on what might be learned from the now-vibrant field of queer geographies.

Keywords: queer nightlife, dancefloor, queer geographies

The Geometry of Safe Spaces: Orthogonality and the Suspension of Social Attribution in Sexualised Event Spaces

OLIVER MAOR

FernUniversität in Hagen, Hagen, Germany
oliver@maor.de

Discussions of safe spaces in sexualised communities typically focus on protection from harm, discrimination, or exclusion. This paper proposes a different mechanism: safety emerges from the suspension of cross-dimensional social attribution. In everyday life, social dimensions such as status, gender, morality, and economic position are tightly coupled. Actions in one domain generate consequences in others, stabilising identities through continuous feedback. This paper conceptualises these linkages as social coupling. The paper develops a theoretical model of safe spaces as environments in which such couplings are systematically disrupted. It conceptualises this condition as orthogonality: key social dimensions are structurally decoupled, preventing actions from producing stable attributions beyond the immediate situation. Actions retain situational meaning but do not translate into enduring judgments about identity, status, or value outside the event. The argument is grounded in a systematic analysis of 137 organised sexual events (2025), covering over 24,000 registered and admitted participants, and further informed by an additional set of 80 events used for triangulation. This empirical basis makes it possible to identify stable patterns of non-correlation across dimensions such as price structures, gender ratios, and participant composition. The paper further identifies administrative and infrastructural mechanisms—such as pre-

registration systems, travel requirements, dress codes, and thematic framing—that stabilise this temporary decoupling. By formalising safe spaces as environments of reduced cross-dimensional correlation, the paper offers a structural account of how ephemeral sexualised event spaces enable forms of agency that would carry significant social consequences in everyday contexts.

Keywords: safe spaces, sexualised event spaces, social coupling



PANEL

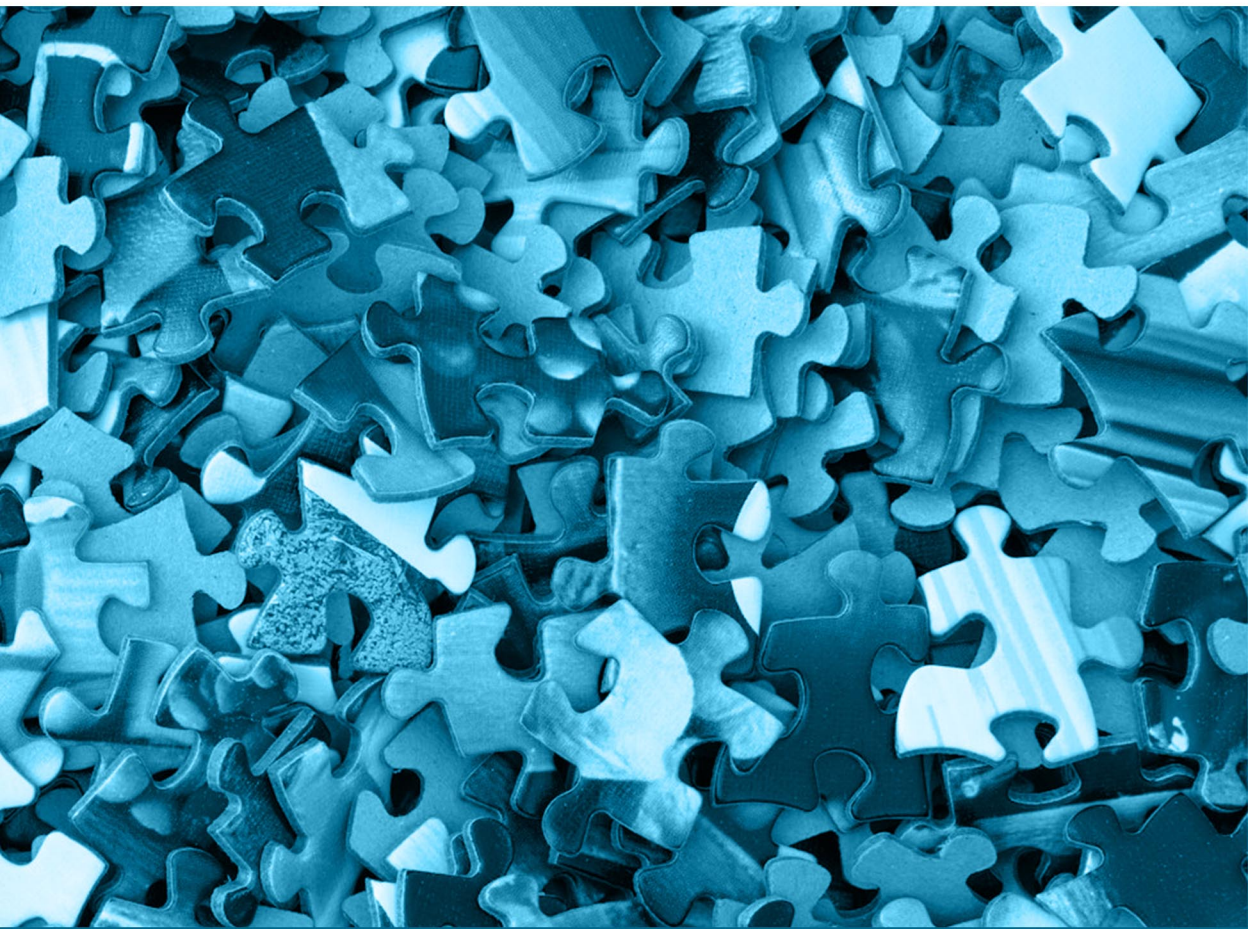
Leaky Bodies, Fragile Borders: The Politics of Queer and Trans Porosity

Rieke Schröder and Jay Sinclair

Panel description This panel invites contributions that explore how the inherent porosity and leakiness of bodies shape the regulation of queer and trans sexualities while also opening possibilities for resistance and alternative futures. In the contemporary political context, longstanding attempts to regulate and subjugate queer and trans bodies and sexualities are being reconfigured and intensified. Historically, these efforts relied on marginalisation through enclosure, using spatial segregation, criminalisation, and medical pathologisation to confine sexual and gendered difference to particular spaces and institutions. In this context, institutions of governance and social reproduction functioned as mechanisms of containment by regulating, stabilising, and sorting bodies, assigning sexual and gendered difference to designated locations, roles, and domains of legitimacy.

However, in the current political moment, governing non-normativity through exclusion has become ineffective as increasing legal recognition, digital media, and cultural diffusion have expanded the visibility and circulation of queer lives across schools, families, healthcare systems, and other community environments. This has prompted a shift in anti-LGBTQ+ politics, which now treats the very idea that bodies could be porous and open to relational flows as ontologically problematic, as it threatens broader projects of boundary-making that structure the sociospatial order. Because queer and trans bodies make this porosity especially visible by blurring boundaries between sexualities and genders, they become particular targets of these hostile politics, with queerness increasingly framed as leaky, contagious, excessive, or destabilising, thereby posing anxieties that children, communities, and institutions must be protected from.

This panel explores how queer and trans bodies and sexualities, in their specific forms of leakiness and porosity, become sites of political regulation in the contemporary moment, and how these concepts can be mobilised to analyse, respond to, and subvert these dynamics. We are particularly interested in how this regulation is often enacted through leaky, porous spaces, such as saunas, riversides, homes, digital platforms, and other sites of public intimacy, which become intensified sites of governance, contestation, and embodied negotiation precisely because institutional and social apparatuses rely on spaces to stabilise, sort, and regulate bodies. Drawing on queer and trans theories and critical geography, we welcome theoretical, empirical, methodological, and creative contributions that engage with the leakiness and porosity of queer bodies and sexualities, exploring how these qualities enable alternative imaginaries of care, safety, and co-presence, and support resistance to regulatory regimes through satire, counter-discourse, embodied refusal, or collective world-making.



SESSION:

Leaky Bodies, Fragile Borders

Chair: Rieke Schröder and Jay Sinclair



From Self-Determination to Sichtkontrolle: Leakiness, Law, and the Governance of Trans Bodies in Germany

RIEKE SCHRÖDER

University of Münster, Münster, Germany
rieke.schroeder@uni-muenster.de

This paper examines discourses of bodily boundaries and inspection circulating around Germany's 2024 Self-Determination Law, and how they govern the legibility, mobility, and rights of trans people in fluid public spaces such as saunas. Through analysis of the Deutscher Sauna-Bund's guidance on Sichtkontrolle (visual control) and its rapid uptake in mainstream media, I show how vocabularies of "primary sex characteristics", safety, and propriety reproduce containment practices that reassert binary gender norms at the very moment legal frameworks shift toward self-definition. Drawing on hydrofeminism and the concept of leakiness, the chapter demonstrates how trans bodies are framed as potentially overflowing, contaminating, or destabilising gendered spaces. A Foucauldian discourse analysis traces both the institutional production of these regulatory imaginaries and the counter-discourses emerging from queer organisations and online communities, which resist them through satire and alternative visions of shared embodiment. The chapter argues that leakiness opens conceptual room for more democratic, relational understandings of space, safety, and bodily autonomy. In doing so, the chapter contributes to emerging work on wet and fluid geographies by showing how spaces of intimacy become sites of intensified governance when bodies are framed as leaky.

Keywords: trans bodies, hydrofeminism, gendered spaces

Subjectivity at the Border: Queer Migration, Psychosocial Care and the Institutional Regimes of Intelligibility

GUSTAVO MACHADO

University of Essex, Colchester, United Kingdom of Great Britain and Northern Ireland
gustavo.machado@essex.ac.uk

Contemporary asylum regimes in the UK rely on fixed narratives of identity to make refugee claims intelligible within legal and bureaucratic frameworks. Applicants are often required to present coherent life stories, stable sexual identities, and linear accounts of persecution that can be evaluated through institutional categories of credibility and recognition. However, queer experiences frequently exceed these classificatory systems. Sexuality, trauma, memory, and displacement rarely conform to fixed identities or rigid narrative forms. Instead, they often manifest through fragmented accounts, ambivalent identifications, and shifting temporalities that challenge institutional expectations of legibility. Drawing on research into psychosocial care practices and artistic productions created by queer refugees in the UK, this paper introduces the concept of “leaky subjectivity” to describe how queer refugee identities appear within asylum regimes as porous and unstable. Rather than viewing this porosity as a failure of testimony or credibility, I argue that it exposes the limitations of institutional mechanisms that aim to stabilise sexual identity and lived experience within rigid epistemological frameworks. By integrating perspectives from psychoanalysis, migration studies, and queer theory, the paper examines how psychosocial listening practices, situated across clinical, community, and artistic settings, can learn from artistic archives and create alternative spaces for recognising the complexity of queer refugee lives. These spaces, emerging within and alongside asylum interviews, support organisations, and exhibition contexts, do

not exist in isolation but interact by translating, contesting, and reworking institutional demands for legibility. In doing so, they enable experiences of displacement, sexuality, and trauma to be acknowledged without being immediately reduced to institutional categories, while challenging dominant regimes of intelligibility and encouraging a reconsideration of how care, listening, and knowledge production might engage more ethically with the porous, relational experience of queer refugee subjectivities.

Keywords: queer migration, psychosocial care, institutional regime

Beyond Hanlan's: Trans Shorelines in Toronto

LOREN MARCH

Independent Researcher, Ontario, Canada
lorenmackenziemarch@gmail.com

This paper examines trans practices and rituals of submergence along the shorelines of Lake Ontario in Toronto, Canada. In it, I talk about swimming while trans, and the spatial politics of visibility and invisibility in ecological margins. While Hanlan's Point Beach is a formalized and widely recognized 'queer space' in Toronto, it is not an uncomplicated refuge for trans bathers: we do not always fit. This paper discusses marginal shoreline sites, which are often post-industrial and ecologically damaged, as secret places sought by trans people hoping to access the water. Their undesirable character renders them desirable for people with nowhere else to go. Drawing on ethnographic place-based research, this paper situates trans practices of bathing on the shores, as well as care and ecological stewardship, within longer genealogies of bodily governance, surveillance, and policing in Toronto. These histories include gendered restrictions on public bathing and the policing of exposure, which continue to shape who can safely appear at the water's edge. Building on the work of Wölflé Hazard (2024) on 'the trans bath,' I argue that submergence operates as an important trans ecological practice, suspending regimes that fix the gendered body, and further, that water becomes a non-human trans ally, offering both escape and more-than-human connection.

Keywords: queer and trans ecologies, queer death studies, water, more-than-human geographies

Leaking (in/as/with) Space: Queer Porosity and Architectures of Erotic Ontologies

SAMUEL STAIR

GCAS College Dublin, Dublin, Ireland

samuel.stair@gcas.ie

Contemporary biopolitical readings, particularly in psychosexual, pharmacological and antiretroviral contexts, frequently frame queer bodies as porous, transgressive, or ethically dynamic. This contribution approaches 'leakiness' from the perspective of spatial studies, proposing bodies and architectures as always metabolically entangled and co-produced. Upon this posthuman foundation, across which the erotic is a unifying, ontological fundament, architecture itself is understood not as a formal container, but as a porous and relational system blurring the boundaries between bodies, spaces, buildings, and cities. Queer spaces are noted as privileged illustrations of this erotic fundament within a queer, posthuman ontological reading. Darkrooms intensify and make perceptible these underlying ontological dynamics, as darkness, proximity, and anonymity allow bodies, touch, breath, and fluid to circulate through space in ways that destabilise formalist definitions of architecture and its interactions with inhabitants. At another scale, urban cruising practices and infrastructures such as sewers similarly materialise the metabolic and social exchanges through which bodies and cities are linked via flows and definitions of waste, matter, privacy and desire. Building upon the author's recent performance-'salon' text 'Fist Ethics, Sewer Sluts and Posthuman Architectures of Cummunal Exchange', this work suggests that such a posthuman, erotic reading of queer sexual-spatial practices and metabolic urban phenomena, reveals that queerness does not

merely inhabit architecture but exemplifies porous and relational conditions through which bodies and architecture are continuously, messily and erotically co-produced.

Keywords: queer bodies, porosity, queer sexual-spatial practices

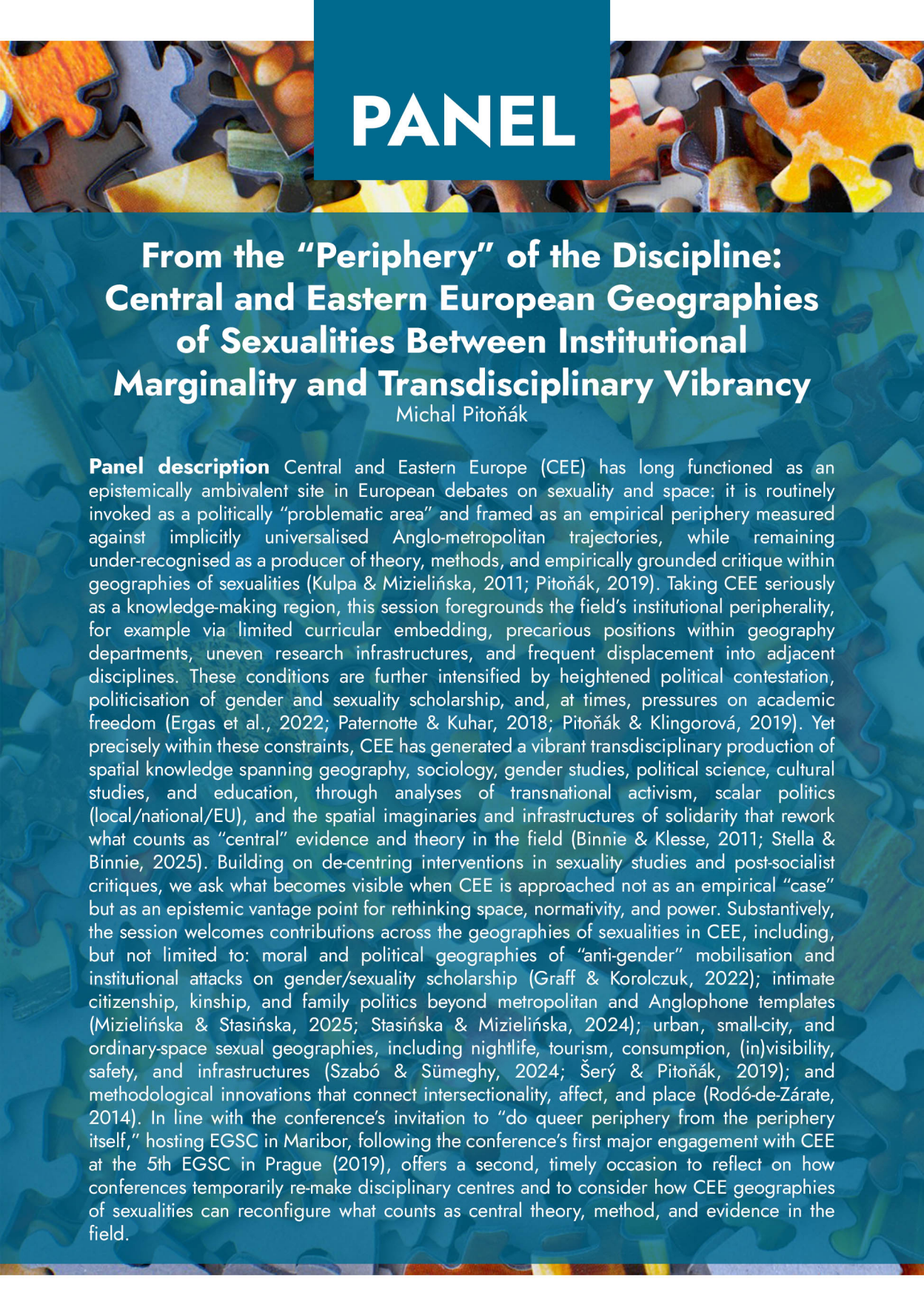
The Frogs are Gay and That's Okay

ANGELIKI BALAYANNIS, TAIT MANDLER

Wageningen University, Amsterdam, the Netherlands
angeliki.balayannis@wur.nl, tait.mendler@wur.nl

Endocrine disrupting chemicals (EDCs) and other industrially-produced compounds are widely considered contaminants harmful to environmental and bodily health. One genre of scientific evidence generated about the impacts of EDCs on nonhumans focuses on the (non-consensual) transformation of sexual organs, characteristics, and behaviors. In popular science communication this is then presented as a ecomoral panic about, for example, EDCs making frogs gay (Boast 2022). In this way, panic about allegedly chemically-induced trans- and homosexuality is mobilized as an impetus for a particular kind of environmentalist consciousness and practice (Ah-King and Hayward 2013). Meanwhile, over the past 20 years mainstream LGBTIQ+ politics has increasingly explicitly promoted a “born this way” discourse of gender and sexuality. This has translated in the interdisciplinary field of queer biology as a search for queerness in nonhuman nature to prove the naturalness of human queerness (Mortimer-Sandilands and Erickson 2010). In this way, the naturalness of human gender and sexual diversity is mobilized as an impetus for a particular form of gay politics that, for example, emphasizes entrance into institutions such as the military and marriage while discouraging practices such as conversion therapy. In this paper we look at the different environment-body porosities figured in these two ecomoral discourses – chemically gay frogs and inherently gay humans – and the forms of politics they enable and foreclose. We work across these to develop our own somewhat blasphemous formulation of liberatory ecoqueer politics rooted in porosity: chemicals are making the frogs gay, and that's okay!

Keywords: frogs, endocrine disrupting chemicals, ecomoral panic

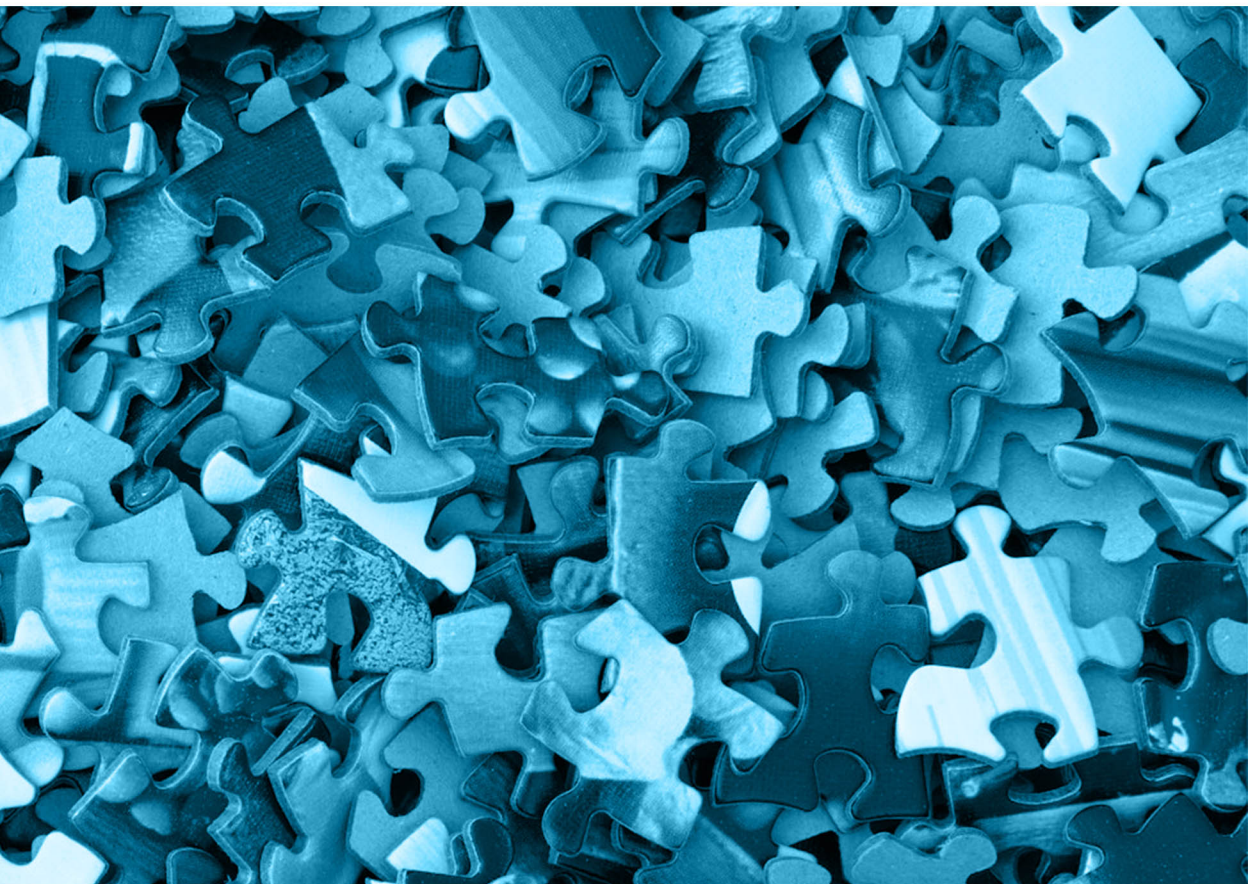


PANEL

From the “Periphery” of the Discipline: Central and Eastern European Geographies of Sexualities Between Institutional Marginality and Transdisciplinary Vibrancy

Michal Pitoňák

Panel description Central and Eastern Europe (CEE) has long functioned as an epistemically ambivalent site in European debates on sexuality and space: it is routinely invoked as a politically “problematic area” and framed as an empirical periphery measured against implicitly universalised Anglo-metropolitan trajectories, while remaining under-recognised as a producer of theory, methods, and empirically grounded critique within geographies of sexualities (Kulpa & Mizielińska, 2011; Pitoňák, 2019). Taking CEE seriously as a knowledge-making region, this session foregrounds the field’s institutional peripherality, for example via limited curricular embedding, precarious positions within geography departments, uneven research infrastructures, and frequent displacement into adjacent disciplines. These conditions are further intensified by heightened political contestation, politicisation of gender and sexuality scholarship, and, at times, pressures on academic freedom (Ergas et al., 2022; Paternotte & Kuhar, 2018; Pitoňák & Klingorová, 2019). Yet precisely within these constraints, CEE has generated a vibrant transdisciplinary production of spatial knowledge spanning geography, sociology, gender studies, political science, cultural studies, and education, through analyses of transnational activism, scalar politics (local/national/EU), and the spatial imaginaries and infrastructures of solidarity that rework what counts as “central” evidence and theory in the field (Binnie & Klesse, 2011; Stella & Binnie, 2025). Building on de-centring interventions in sexuality studies and post-socialist critiques, we ask what becomes visible when CEE is approached not as an empirical “case” but as an epistemic vantage point for rethinking space, normativity, and power. Substantively, the session welcomes contributions across the geographies of sexualities in CEE, including, but not limited to: moral and political geographies of “anti-gender” mobilisation and institutional attacks on gender/sexuality scholarship (Graff & Korolczuk, 2022); intimate citizenship, kinship, and family politics beyond metropolitan and Anglophone templates (Mizielińska & Stasińska, 2025; Stasińska & Mizielińska, 2024); urban, small-city, and ordinary-space sexual geographies, including nightlife, tourism, consumption, (in)visibility, safety, and infrastructures (Szabó & Sümeghy, 2024; Šerý & Pitoňák, 2019); and methodological innovations that connect intersectionality, affect, and place (Rodó-de-Zárate, 2014). In line with the conference’s invitation to “do queer periphery from the periphery itself,” hosting EGSC in Maribor, following the conference’s first major engagement with CEE at the 5th EGSC in Prague (2019), offers a second, timely occasion to reflect on how conferences temporarily re-make disciplinary centres and to consider how CEE geographies of sexualities can reconfigure what counts as central theory, method, and evidence in the field.



SESSION 1:

From the “Periphery” of the Discipline 1

Chair: Judit Takács



Queer Geographies at the Periphery: Academic Silence and LGBTQ Rural–Urban Migration in Hungary

BALÁZS ATTILA SZABÓ
University of Warsaw, Warsaw, Poland
szabo0228@gmail.com

Conducting research on LGBTQ tourism and migration in Hungary as a human geographer meant entering a field that has long been considered marginal – if not invisible – within domestic geographical scholarship. I chose this topic intentionally, aiming to address the near absence of LGBTQ perspectives in Hungarian human geography and tourism studies and to explore how sexual minorities navigate spatial inequalities in a post-socialist context. The research was grounded in a questionnaire survey of nearly 1,400 respondents, primarily gay men and lesbian women. The findings reveal a strong rural–urban migration tendency toward Budapest among LGBTQ individuals in Hungary. Relocation to the capital is predominantly driven by labor market and economic motivations; however, in the case of international migration, the search for a more inclusive and LGBTQ-friendly social environment emerges as equally important. These patterns point to the continued relevance of core–periphery dynamics not only in economic terms, but also in relation to social acceptance and everyday safety. Yet conducting this research also exposed the structural and historical conditions that have contributed to the academic marginality of queer topics in Hungary. The legacy of the socialist past and the scientific culture inherited from the former Eastern Bloc have shaped a disciplinary environment in which sexuality remains peripheral. This is reinforced by limited institutional support, a small research community, publication barriers, prudish attitudes toward sexuality, and the broader LGBTQ-hostile political climate that permeates higher

education structures. Thus, the research not only maps the spatial strategies of LGBTQ individuals navigating rural–urban and international migration, but also reflects the institutional vulnerability of conducting queer geographical research in a semi-peripheral academic context. While the project has produced empirical knowledge and professional experience, it simultaneously highlights the precarious positionality of scholars working on LGBTQ issues within Hungary’s higher education system. Overall, the presentation connects empirical findings on LGBTQ migration with a critical reflection on the structural silences of Hungarian geography, situating both within broader post-socialist core periphery dynamics.

Keywords: Hungary, LGBTQ migration, academic marginality

Regionalising Queer Life in the Czech Republic: Beyond Metropolitan Centres

ONDŘEJ ŠERÝ

Masaryk University, Faculty of Science, Department of Geography, Brno, Czechia
ondrej.sery@mail.muni.cz

This contribution examines the ongoing regionalisation of queer life in the Czech Republic, focusing on the growing visibility of queer spaces and practices beyond the country's metropolitan centres. While the capital city has long functioned as the symbolic, cultural, and institutional centre of Czech queer life, recent years have seen the emergence of queer venues, events, and community activities in smaller cities and towns. These include local Pride festivals, queer-friendly bars and cafés, film screenings, public lectures, and grassroots cultural initiatives that challenge the assumed centrality of queer visibility in the largest cities. Drawing on qualitative observations and the mapping of queer infrastructures, this contribution explores how queer life is negotiated, performed, and sustained in non-metropolitan contexts. It highlights both the opportunities and constraints associated with queer existence in smaller urban settings, where increased visibility often coexists with limited anonymity, stronger social surveillance, and closer ties between activists, organisers, and local communities. The analysis situates these developments within broader debates on queer geographies, centre-periphery relations, and the uneven spatial distribution of sexual citizenship. By foregrounding queer practices outside dominant urban centres, it challenges centre-focused narratives of queer modernity and progress. It argues that queer peripheries should not be understood merely as delayed or deficient versions of metropolitan queer life, but as sites where distinct forms of belonging, activism, and desire are produced. In doing so, the paper

contributes to ongoing discussions on how queer life is reconfigured across space, scale, and regional context in Central Europe.

Keywords: Czech Republic, queer life, regionalisation

Schools as Queer Infrastructures of (In)visibility: Teachers' Recognition of Sexual and Gender Diversity in Czechia

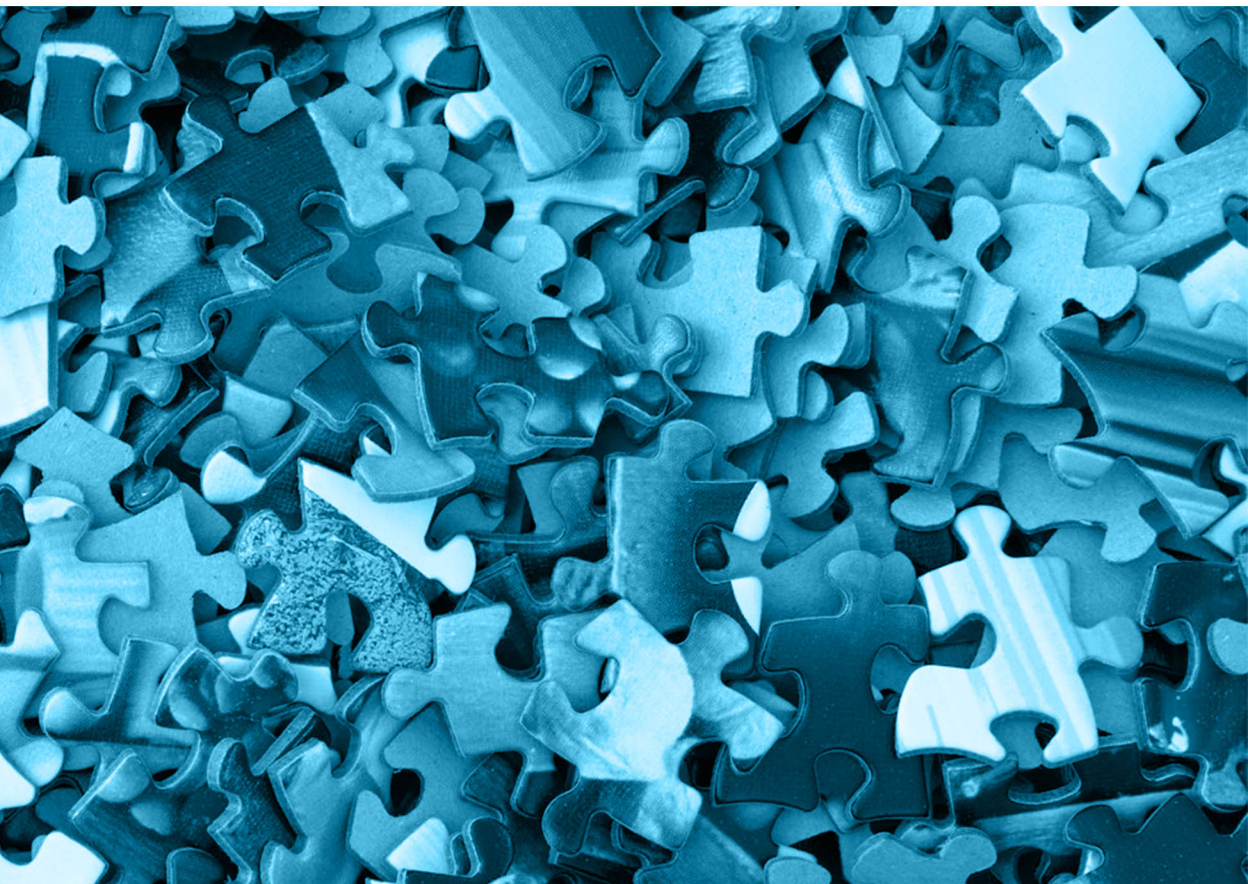
MICHAL PITOŇÁK

Charles University, Faculty of Humanities & Queer Geography, Prague, Czechia
michal.pitonak@fh.s.cuni.cz

This paper approaches Czech schools as “ordinary” yet politically charged infrastructures through which the recognisability of sexual and gender diversity is unevenly produced across space. Speaking from a Central and Eastern European (CEE) location that is often positioned as the discipline’s empirical periphery, the contribution also demonstrates the transdisciplinary vibrancy through which sexuality–space questions are frequently pursued in the region—here, at the intersection of geography and education research. Using survey data from 701 class teachers across Czech regions, paper examines how educators perceive multiple student differences (from language and disability to minority sexual orientation and gender identity) and, crucially, how teachers’ uncertainty functions as a spatially patterned condition of (in)visibility. Rather than treating diversity as a countable demographic fact, the analysis conceptualizes it as deeply relational and contextual: what becomes “present” in a classroom depends on local climates of (in)acceptance, stigma and concealability, available institutional scripts, and the risks and incentives that shape disclosure. Empirically, teachers report the highest uncertainty for minority sexual orientation and gender diversity (alongside religion and low socioeconomic status), underscoring how concealability and taboo render some differences difficult to recognize without supportive conditions. Urbanicity is

associated with both higher perceived LGBT diversity and lower uncertainty, especially in Prague, partially aligning with, yet not reducible to, cosmopolitan theses. At the same time, perceived institutional support for managing diversity does not vary systematically by municipality size, suggesting that leadership and training infrastructures may matter more than demography alone. By reframing uncertainty as an institutional–spatial mechanism, the paper argues that CEE “peripheries” are not merely sites where queer lives are less visible, but sites where the terms of recognisability and support are differently organized, and therefore analytically generative for geographies of sexualities.

Keywords: Czech schools, LGBT diversity, teacher perceptions



SESSION 2:

From the “Periphery” of the Discipline 2

Chair: Michal Pitoňák





Queer Sinners in the Countryside – Media Representations of Homosexuality From the Hungarian Peripheries (1910-1939)

JUDIT TAKACS

ELTE Centre for Social Sciences, Hungarian Academy of Sciences Centre of Excellence, Budapest, Hungary
Takacs.Judit@tk.hu

This presentation examines how homosexuality was represented in Hungary's most widely circulated early twentieth-century daily newspaper, *Az Est* ["The Evening"] (1910–1939), with a particular focus on queer stories from rural and small-town settings. Drawing on a thematic analysis of 164 articles addressing same-sex intimacies across all thirty volumes of the paper, we explore how peripheral spaces figured in Hungarian media constructions of queer life, crime, desire and scandal beyond the capital. The articles deploy a rich and unstable vocabulary – from “sickness” and “degeneration” to “unnatural friendship” – to frame predominantly male homosexuality as both a legal transgression and a moral aberration. This vocabulary was promiscuous in its application: “homosexual” could be attached as an adjective to a person or a sin, an instinct or a passion, a nature or a transgression, suggesting that the category itself remained conceptually unsettled. Within this framework, the countryside emerges as a recurring and ambivalent setting: a pimp procuring young men near Lake Balaton, an estate steward entertaining village boys in his afternoon parties, a runaway catechist in a provincial grammar school, a cross-dressing farmhand accused of murder. These rural cases trouble any straightforward urban/peripheral binary, suggesting that same-sex practices were neither invisible nor unimaginable in Hungary's peripheries throughout the period. The presentation

reflects on what it means to recover queer peripheral histories from within a queer periphery. Reading Az Est's countryside stories from the edges of dominant queer geographies opens questions about how marginal spaces can produce, contain and occasionally shelter queer lives.

Keywords: Hungarian countryside, homosexuality, newspaper media construction

The Question of the Rights of LGBTQ Persons: A Geopolitical Clash between Russia and the EU on the Case of Lithuania and Estonia. Theoretical and Methodological Framework for Researching "Queer Borderlands"

KRYŠTOF ECKHARDT
Charles University, Prague, Czechia
krystof.eckhardt@natur.cuni.cz

This contribution is based on the proposal for the theoretical-methodological discussion (TMR) of the eponymous doctoral thesis. The research design focuses on the local level and the "geography of everydayness", conceptualizing the Baltic region, Lithuania and Estonia, as a locality of imperial difference (Tlostanova, 2014). Through the author's concept of the Baltics as "queer borderlands" (Belury, 2025), the region is analyzed as a dynamic field where Russian colonial heritage clashes with EU normative pressure. Theoretically, the work links the concepts of morality politics and ontological security. It examines how the regulation of identities becomes a strategic tool of governmentality in a region where sexuality is instrumentalized as a geopolitical battlefield for national survival. At its core is a critique of metronormativity (Neuhauser, 2025), redirecting attention to post-Soviet peripheries such as Narva and Visaginas. In these locations, the paper analyzes the

tension between homocapitalism (Cockayne, 2024) in neoliberal centers and the process of organized abandonment (Bhagat, 2023), which forces queer subjects on the periphery to form informal networks of care (Binnie & Klesse, 2025). The methodology relies on a triangulation of Critical Discourse Analysis (CDA) (Wodak & Meyer, 2001), digital ethnography of space "hacking" (Bain & Sharp, 2025), and narrative interviews (Riessman, 2008).

Keywords: queer borderlands, morality politics, organized abandonment, critique of metronormativity, Baltics

Gender, Identity and the Semi-Periphery: Knowledge Production in Slovenian Anthropology

ANDREJ NATERER, SUZANA KOŠIR

University of Maribor, Maribor, Slovenia
andrej.naterer@um.si, suzana.kosir1@um.si

This paper examines how semi-peripheral academic environments shape the production of gender-, identity-, and body-related knowledge within Slovenian anthropology. Drawing on an expanded longitudinal database of anthropological publications produced between 2000 and 2025, the paper investigates the thematic position, structural integration, internationalisation, and epistemic orientation of research related to gender, sexuality, identity and embodiment. While themes associated with gender, identity, and the body have become among the most visible and productive areas within Slovenian anthropology, our analysis suggests that their institutional and epistemological position remains paradoxical. On the one hand, these themes exhibit comparatively high levels of visibility, internationalisation and theoretical alignment with dominant global academic discourses. On the other hand, they remain structurally fragmented and weakly integrated into the broader disciplinary field. Rather than functioning as transformative epistemological interventions, gender- and identity-related topics frequently emerge as specialised and partially isolated subfields within a fragmented semi-peripheral academic structure. Using content analysis, thematic clustering, co-occurrence analysis and longitudinal mapping of publication metadata, our paper analyses how academic knowledge about gender and identity circulates from and within a peripheral academic environment. Particular attention is given to the relationship between local institutional conditions, dependence on metropolitan theory, uneven

internationalisation, and the spatial organisation of disciplinary legitimacy. Our paper argues that queer and gender knowledge produced in semi-peripheral contexts should not be understood merely as a delayed or incomplete version of metropolitan queer theory. Instead, semi-peripheral academic environments produce distinct configurations of knowledge shaped by fragmented institutional infrastructures, unequal access to international academic circuits, and asymmetrical relations between local research contexts and global theoretical centres.

Keywords: Slovenian anthropology, gender and sexuality, semi-periphery

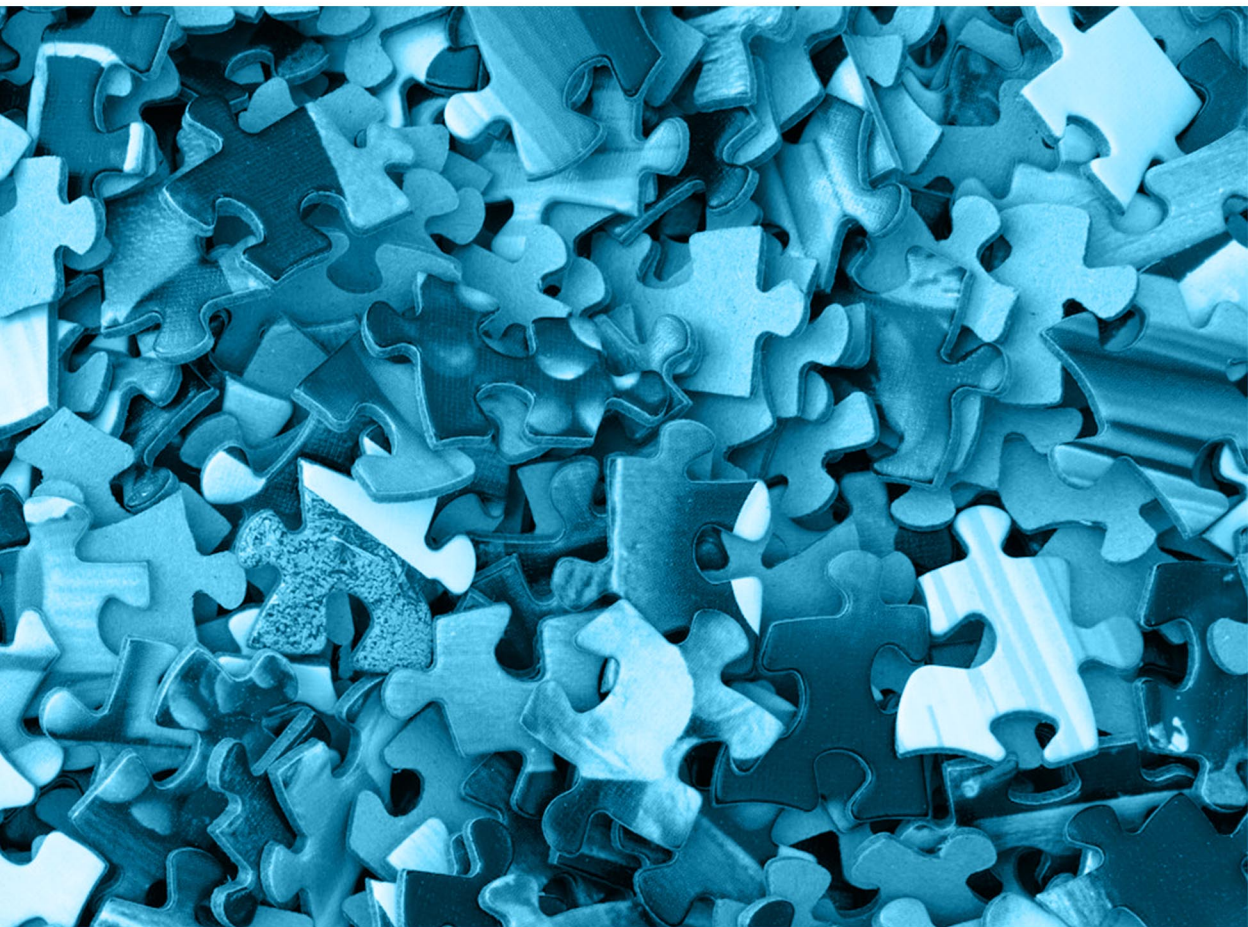


PANEL

Between Centre and Periphery: The Europe That Gay Porn Built, 1945–2000

João Florêncio

Panel description How did the growing transnational circulation of gay erotica and porn magazines in postwar Europe contribute to the development of a shared identity and sense of belonging among European gay men? How did this form of erotic citizenship echo or complicate narratives of cosmopolitanism, human rights, equality, social justice and pluralism that were being deployed in the parallel project of European political integration and citizenship? What were the geographies of desire that sustained postwar “gay Europe” and how did centre and peripheries co-constitute themselves through homosexual desire? This panel will present preliminary results from the international research project “The Europe that Gay Porn Built, 1945–2000,” a collaboration between Linköping University (Sweden), Birmingham City University (UK) and the University of Exeter (UK), funded by the UK’s Arts and Humanities Research Council. With presentations focusing both on national homosexual imaginaries and transnational networks, the panel will explore how the homosexual imaginaries created and sustained by gay print porn media catalysed new and, at times, conflicting ways in which gay men across Europe imagined both one another and their non-European others, calling into question the coherence and limits of “Europe” itself. At a time when nationalisms and euro-scepticism have both gained political momentum across the continent, the panel will offer important vantage points from where to think “Europe” in new ways through unveiling how it was imagined and erotically iterated by a minoritized population that would eventually be embraced by European institutions themselves as a sign of “Europe” exceptionality vis-à-vis its others.



SESSION 1:

Between Centre and Periphery

Chair: João Florêncio



‘Send Us a Photo of Your Boyfriend’: Holiday Photography and the Eroticisation of Geography in the German Gay Erotic Magazine Du&Ich

ISABELL DAHMS

University of Exeter, Exeter, United Kingdom of Great Britain and Northern Ireland
I.Dahms@exeter.ac.uk

This paper draws on two case studies to analyse how geography, climate and public infrastructure are eroticised in the German gay lifestyle magazine Du&Ich (1969-2014). First, the paper analyses travel reports about the Canary Islands within the magazine. It examines how ideas of Europe and Europeanness are integrated into erotic fantasies, particularly through representations of the Canary Islands as belonging to but geographically distant from mainland Europe. The article argues that the magazine ties Europe to urbanisation, modernity, and economic mobility, all of which have sexual and erotic implications. Second, the paper examines amateur photographs, in particular holiday photos, that were submitted by readers and printed in Du&Ich. While reader letters in queer magazines have received more attention than visual submissions, the latter raise important questions about how readers adopted and subverted a magazine's aesthetic and content to represent their own lives. In the case of holiday photographs, it raises further questions about readers' relationships to travel writing, as well as the relation between travel literature and everyday lives. The paper raises questions of consent and racialised eroticism in relation to these photographs. Through these two examples, the paper discusses the

visual and textual strategies within gay male magazines that produce geography (landscape, climate, urban infrastructure) as sites of eroticism.

Keywords: travel writing, amateur photography, geography, eroticism, colonialism

Desirable Bodies and Transnational Desire in Polish and British Gay Erotica, 1970–2000

PIOTR MARON

University of Exeter, Exeter, United Kingdom of Great Britain and Northern Ireland
P.Maron@exeter.ac.uk

This paper examines how the desirable male body became a geographical imaginary in Polish and British gay erotic print media during the Cold War era. Drawing on *Him*, *Zipper*, *Filo*, *Men*, and *New Men* magazines, I argue that the muscular, lean, and healthy physique presented in these publications was not merely an aesthetic preference but a lively object enacting transnational geographies of desire, health, and belonging. The ideal male body—ripped, lean, and muscular—functioned as a transgression of the East/West divide. Imported from Californian fitness culture, Tom of Finland drawings, and Western pornography, this physique materialised the "West" as a tangible space of modernity. Yet its Polish reception was never a simple imitation or blind replication. In the shadow of the AIDS crisis, muscularity became a public health response to the ravaging disease, entangling the body with health, belonging, and citizenship. This paper therefore traces how gay print mapped desire onto muscles, projecting fantasies of European integration onto shredded torsos and big biceps.—

Keywords: male body, aids crisis, desire, gay erotica

Sweden's Revolt Press (1971–1986): Pornography, Politics, and the Making of Gay Europe

JOÃO FLORÊNCIO

Linköping University, Linköping, Sweden
joao.florencio@liu.se

In September 1979, three years before the Swedish general election of September 1982, Social Democrat Olof Palme, ex-Prime Minister and then leader of the parliamentary opposition, wrote a letter to a magazine laying out his views on the struggle of homosexuals. The letter would be published right after a steamy lesbian poem and immediately followed by news from the Catalan Gay Liberation Front, surrounded by ads for a gay sauna, gay parties, and a gay shop illustrated by the unmistakable bulge of a Tom of Finland figure. Indeed, there were many steamy nude pictures and erections on the pages that followed Palme's letter, published in issue 9 of what was Revolt magazine, a magazine that Swedish gay men bought for the dick pics but which also shaped their consciousness as a political class. In this talk I attend to the history of Revolt and of its publishing house Revolt Press, founded in 1971 by Michael Holm and Geurt Staal. In so doing, I draw attention to the ways in which often dismissed sources like porn have played a fundamental role in the creation of homosexuals not only as a "community" but also as a transnational political constituency at a time when the transnational project of European political integration was also taking place. It was thanks to gay porn magazines—of which Revolt was a pioneer—that gay men came together as a people united not by country of birth, citizenship or language, but by a shared homosexual desire.

Keywords: Homosexuality, pornography, transnationalism, print cultures, Sweden

Beyond Visibility Politics: Queer Lives from Peripheral China

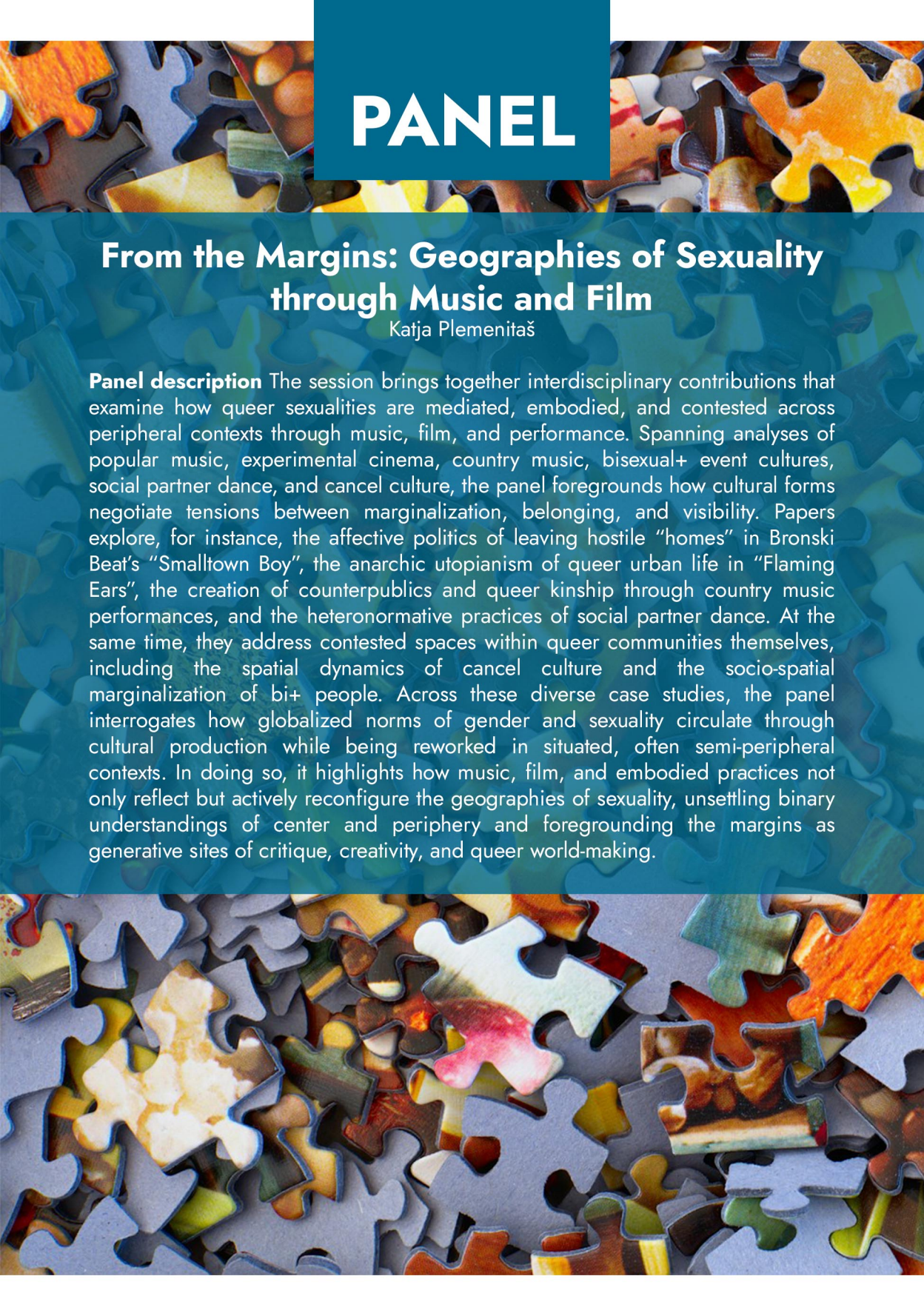
XIAOHANG CHEN

University of York, York, United Kingdom of Great Britain and Northern Ireland
xiaohang.chen@york.ac.uk

This paper examines the analytical significance of queer lives emerging from peripheral locations through an ethnographic study in Fujian Province, China. While research on queer lives in China has largely focused on metropolises, peripheral regions remain understudied. Drawing on twelve months of ethnographic fieldwork among queer men in Fujian, the paper argues that peripheral contexts offer not only empirical cases but methodological and conceptual insights for queer studies. In Fujian, the limited presence of formal queer organisations and the heightened surveillance of LGBTQ NGOs produce queer sociality distinct from that in metropolitans. Rather than being organised around visible activism or identity politics, queer community-building frequently emerges through informal gatherings, low-threshold events, and enduring networks grounded in everyday solidarity. These practices sustain queer lives without relying on visibility-oriented models of activism. While such low-key sociality might appear as a peripheral compromise to local constraints, the paper suggests it also holds broader analytical relevance. In an era of increasing surveillance and tightening regulation of activist work across many contexts, visibility-centred models of queer community-building may themselves be more precarious. Peripheral experiences therefore illuminate alternative ways of sustaining queer lives beyond the paradigm of visibility politics. At the same time, generational differences reveal uneven access to these spaces of sociality, cautioning against romanticising the periphery and highlighting persistent inequalities in queer livability. By theorising queer sociality from the periphery, the paper proposes that

marginal locations can function as critical vantage points for rethinking the conditions under which queer lives and communities become sustainable.

Keywords: China, periphery, ethnographic fieldwork

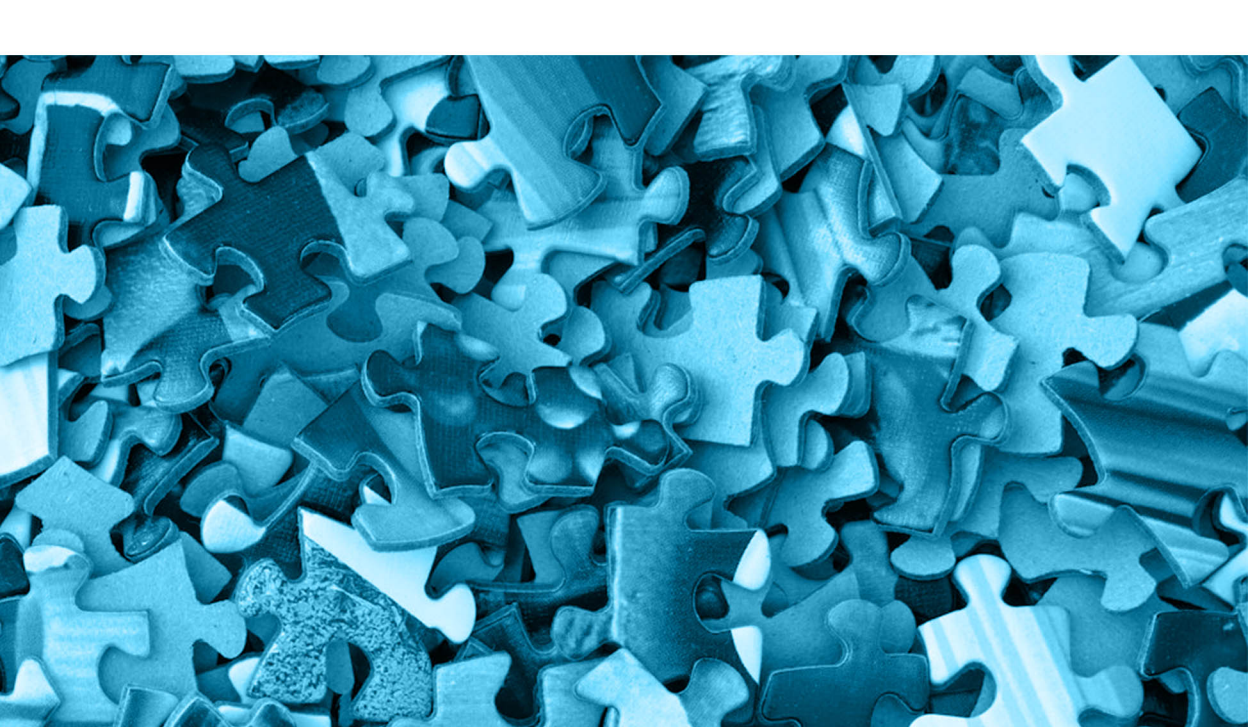


PANEL

From the Margins: Geographies of Sexuality through Music and Film

Katja Plemenitaš

Panel description The session brings together interdisciplinary contributions that examine how queer sexualities are mediated, embodied, and contested across peripheral contexts through music, film, and performance. Spanning analyses of popular music, experimental cinema, country music, bisexual+ event cultures, social partner dance, and cancel culture, the panel foregrounds how cultural forms negotiate tensions between marginalization, belonging, and visibility. Papers explore, for instance, the affective politics of leaving hostile “homes” in Bronski Beat’s “Smalltown Boy”, the anarchic utopianism of queer urban life in “Flaming Ears”, the creation of counterpublics and queer kinship through country music performances, and the heteronormative practices of social partner dance. At the same time, they address contested spaces within queer communities themselves, including the spatial dynamics of cancel culture and the socio-spatial marginalization of bi+ people. Across these diverse case studies, the panel interrogates how globalized norms of gender and sexuality circulate through cultural production while being reworked in situated, often semi-peripheral contexts. In doing so, it highlights how music, film, and embodied practices not only reflect but actively reconfigure the geographies of sexuality, unsettling binary understandings of center and periphery and foregrounding the margins as generative sites of critique, creativity, and queer world-making.



SESSION 1:

From the Margins: Geographies of Sexuality through Music and Film 1

Chair: Katja Plemenitaš



The House Down Boot Scootin' Boogie: Exploring the Performative & Affective Spacemaking of Queer Country Music Counterpublics

ANDREW CASTAGNA
University of Cork, Cork, Ireland
andrea.castagna@ucdconnect.ie

Whether one admits to being an avowed listener of country music or not, there's something undeniably captivating about Orville Peck. Since the premiere of his self-produced debut album in 2019, Peck has collaborated with numerous country music legends as well as queer icon, drag queen, and country folk singer-songwriter Trixie Mattel. In doing so, he's worked to further bridge the menacing divide often perceived to exist between queer culture and country music. All the while, Peck has swiftly garnered an impressive cross-genre following. Using Peck as a point of reference, this presentation draws on qualitative research undertaken at several concerts of Peck's 2022 promotional tour of his second studio album as well as the author's own autoethnographic reflections as someone who has inhabited spaces organized around or simultaneously with country music for much of their life in order to understand and contextualize perceptions of the convergences and divergences of queerness and country music and the implications these perceptions have in the production of queer-affirming spaces organized around country music. This presentation suggests that rather than seeking to assimilate into or fully reject mainstream country music, the spaces co-generated by Peck and his concert audiences constitute a disidentificatory counterpublic (Muñoz 1999) that spatially manifest to become an affective site of queer kinship, healing, and renewal that

enable one to carry on with life even in the face of the seeming insurmountability of heteronormativity from which Peck's concerts provide a fleeting yet vitalizing escape. Peck's performance can also be understood as a "no-longer-conscious" (Muñoz, 2009, p. 28) model of progressively minded country music and showmanship that fans might draw upon in future moments when recalling the utopian sentiments associated with particular songs and their concert experience in general in order to aspire towards a revitalized politics of cross-marginal solidarity narrated and capacitated through country music.

Keywords: performativity, affect, counterpublics, country music

The Sound, Text and Vision of Bronski Beat's "Smalltown Boy" (1984) as an Instance of Devalued Representations of Home in British Popular Music

JONATAN HORVAT
University of Graz, Graz, Austria
jonatan.horvat@uni-graz.at

Until a recent publication on the nostalgic aspects of the subject matter, the representation of home in popular music was a neglected field of research in academia. The following essay attempts to expand the spectrum of these representations by offering an exploration of a different, devalued domestic context. For this reason, Bronski Beat's hit song "Smalltown Boy" (1984) about the gay individuals' sentiments regarding their hometown will be analyzed by investigating its three central elements, its music, lyrics and the music video in order to understand the atmosphere of the individuals' 1980s hometown situation and the reasons for leaving home. While the music, with its application of a persistent chord structure and its tonal center of C minor, demonstrates the sinister atmosphere of the song, the appearance of a melody in its relative major defines its dual character in the song. The musical interpretation of the song relies on Lawrence Kramer's and Barry Shank's evocative and hermeneutic views of music as carrying meaning beyond its formal features. A similar duality can be discerned in the comprehension of the respective functions of the song's verses and the chorus. While the former describe the reasons for leaving home, the latter offers a solution to the individuals' emotional

distress and domestic entrapment. The music video vividly represents and stresses the thematic material, immersing the viewer into the domestic reality of the small town.

Keywords: homosexuality, oppression, solution

The Joyful Apocalypse: Queer Horror and the Anarchic Utopia of Decay in *Flaming Ears* (1992)

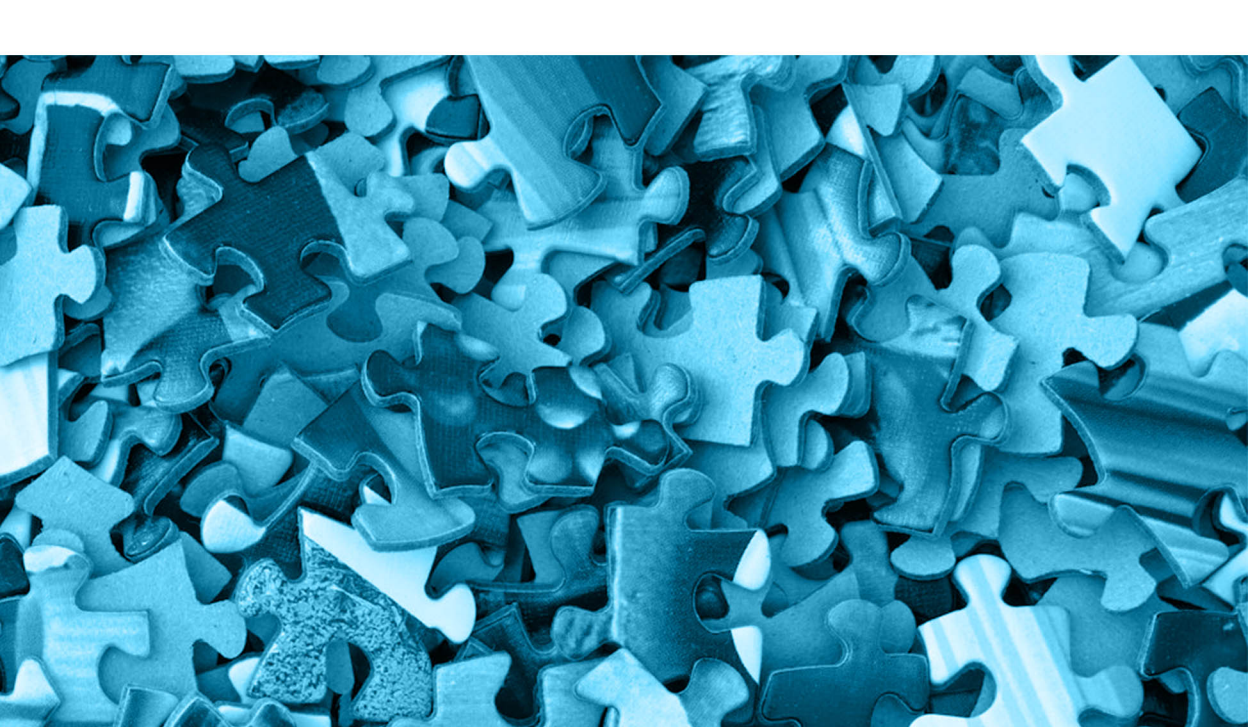
PHEVOS KALITSIS

University of Roehampton, London, United Kingdom
phevos.kalitsis@roehampton.ac.uk

The paper reads *Flaming Ears* (Scheirl, Schipek and Pürren, 1992) through the construction of Asche, a fictional city of 2700, from actual locations in Vienna, Hamburg and New York, stitched together through Super-8 footage and hand-built architectural models. This cinematic urban collage is situated within the deindustrialised urban landscapes of the early 1990s, drawing on a framework of post-Fordist urban transformation to map the spatial conditions the film imagines: dissolved zoning, pervasive precarity, absent gentrification. This geography is studied through the wandering bodies of the film's characters. These queer urban figurations, the flâneuse, the performer-goddess, the working-class truck driver, enact a distinct spatial practice through movement, appropriation and care. Halberstam's (2005) framework of queer time and place and Giesecking's (2020) concept of queer spatial constellations structure this analysis, foregrounding how queer subjectivities produce urban space in divergence from heteronormative rhythms and how dispersed locations held together by memory, movement and attachment offer a further lens for reading Asche's fragmented geography. Asche is a queer *ustopia* (Atwood, 2011): a damaged urban environment that, precisely because it has not been regenerated, continues to sustain queer collective life. The film's DIY miniatures materialise the argument that queer world-making operates at whatever scale and with whatever materials are available; a spatial politics with direct relevance

to contemporary debates in cultural geography on marginalised urbanism and the production of queer space.

Keywords: cinematic geography, kinship, world making, science-fiction, queer speculations



SESSION 2:

From the Margins: Geographies of Sexuality through Music and Film 2

Chair: Julia Weiss





Embodying Centre–Periphery Relations in Social Partner Dance

MARIA LURFOVA
Charles University, Prague, Czechia
maria.lurfova@gmail.com

This presentation examines social partner dances, specifically salsa, bachata, and kizomba, as cultural practices through which hetero- and cisnormative narratives of gender and sexuality are reproduced, negotiated, and contested. This study focuses on the enactment of these globally circulating dance forms within the Czech Republic and across Central and Eastern European dance communities. Drawing on my dual positionality as both researcher and dance instructor embedded in these scenes, I approach social dance as an embodied site where centre and periphery relations are not only spatial but also inscribed on and negotiated through the body. Dance pedagogy, promotional materials, and social media representations frequently frame leader and follower roles through heteronormative imagery, most notably the masculine, guiding leader and the feminine, receptive follower. As these conventions travel from global dance centres into smaller or less centralised contexts, they become embodied practices that both reproduce and destabilise local normative gender scripts. Based on semi-structured interviews with dancers engaged in these scenes for at least one year, the study explores participants' motivations, expectations of social and romantic interaction, and their reflections on embodied gender norms. Particular attention is paid to practices that disrupt normative frameworks and are therefore marginalised within the dance scene, including role-switching, queer participation, and community-led interventions. By situating the dancing body as a site where “central” norms are materialised and reworked, the presentation argues that so-called peripheral dance communities are not merely sites of cultural reception but active spaces of negotiation. Attending to these dynamics from the periphery

makes visible tensions that are less legible in metropolitan contexts, highlighting how globally circulating norms are selectively reproduced, resisted, and reconfigured in situated, embodied practice.

Keywords: social partner dance, cultural circulation, heteronormative performance.

Cancelled Space: Exploring Queer Negativity From the Cuts of Queer and Feminist Divisions

ANDREW MCCARTAN

University College Cork, Cork, Ireland
AMccartan@ucc.ie

Within the increasingly polarised and politically turbulent contemporary period in which queer and feminist lives and equalities remain hotly debated in many places, cultures of cancellation have intensified within social justice movements that call out and act against problematic behaviours and practices. These cancellations are necessarily spatial, as resistances to heteroactivist, gender critical and anti-gender mobilisations often take the shape of ‘no-platforming’ strategies and actions that seek to stop events taking place or to exclude certain actors from participating in the public arena through tactics of silencing and shame. However, public discourses and pushback around cancel culture suggest adverse impacts for marginalised communities when cancellation fails to produce accountability and instead is weaponised to reaffirm oppressive power relations. This paper seeks to explore the spatialities of cancel culture through its impacts on the lived realities of those on all sides of polarised debates around queer and trans equalities. It will do so by examining a case study of the 2023 cancellation of Irish musician Róisín Murphy, a then ‘gay icon’ who was cut off by her queer fanbase in response to anti-trans social media posts. By analysing the subsequent statements and posts from the cancelled artist and theorising this cancellation controversy through readings of queer negativity, the paper will consider what the void of the cancelled space opens for queer world (un)building and relationality across division. In doing so, it spatialises cancel culture and begins discussion on the queer value of cancelled space.

Keywords: divisions, resistance, nothingness

Lives on the Move: Exploring the Movement of Bi+ Bodies Through Socio-Cultural and Spatial Arrangements/Assemblages

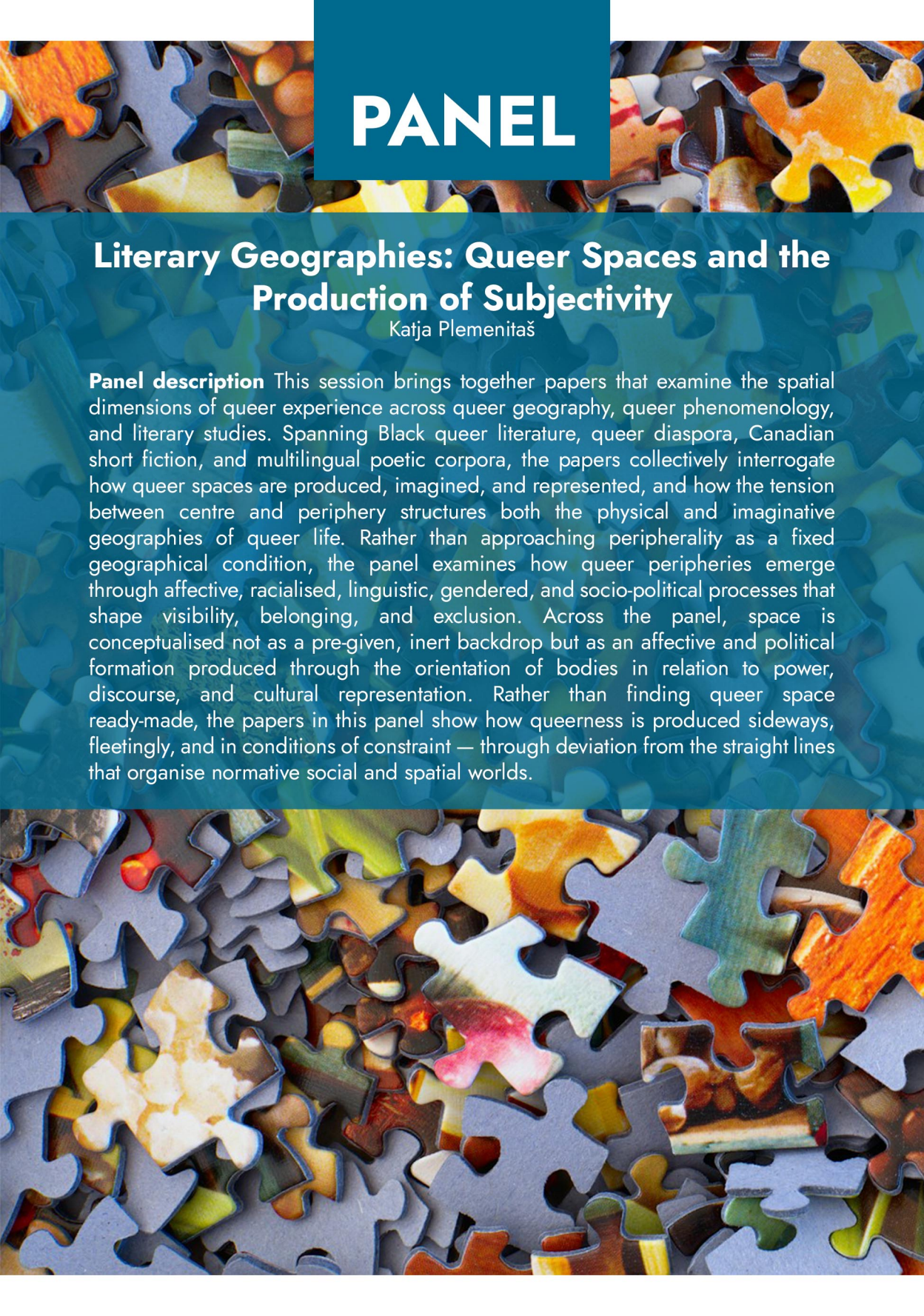
JULIA WEISS

Bournemouth University, Poole, United Kingdom
United Kingdom of Great Britain and Northern Ireland

Bisexual+ people are not only socially marginalised but also often spatially excluded, leading to feelings of unbelonging and decreased well-being. Although bi+ people experience social and spatial exclusion, there is only limited interdisciplinary research, that explores the socio-spatial marginalisation of bi+ people, predominantly in urban areas, such as major cities. As part of my PhD, this body of work aims to explore diverse spaces in which bi+ (social) lives unfold, situating bi+ bodies within broader queer spatial politics and socio-cultural practices. This involves (auto)ethnographic investigations and fieldwork in places of desire, joy as well as exclusion, where affective realities co-exist. Accompanied by iterative group discussion circles and reflective sessions for co-creation. Analytical inspiration is thought from queer new materialist perspectives and interpretations of Deleuze and Guattari's (1980/2004) assemblage philosophy, to explore relational dynamics as part of flows of human and non-human bodies. In addition, this project takes on a cross-cultural perspective by exploring bi+ social realities in the South West regions of England and Germany. To contribute to spatial, (sub)cultural and (bi)sexuality+ knowledge this work draws on critical and interdisciplinary approaches to further carve out spaces for bisexual+ subjectivities in geographies of sexualities studies.

Keywords: bisexuality, social lives, affective assemblages



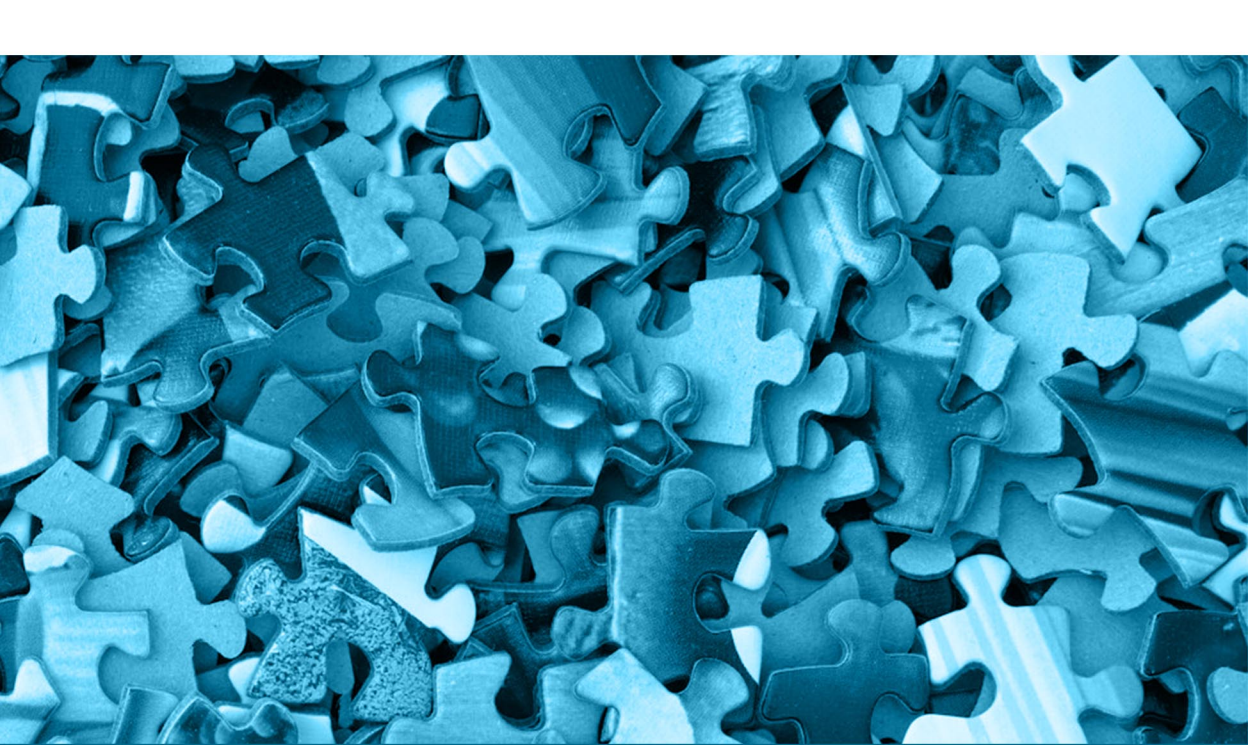


PANEL

Literary Geographies: Queer Spaces and the Production of Subjectivity

Katja Plemenitaš

Panel description This session brings together papers that examine the spatial dimensions of queer experience across queer geography, queer phenomenology, and literary studies. Spanning Black queer literature, queer diaspora, Canadian short fiction, and multilingual poetic corpora, the papers collectively interrogate how queer spaces are produced, imagined, and represented, and how the tension between centre and periphery structures both the physical and imaginative geographies of queer life. Rather than approaching peripherality as a fixed geographical condition, the panel examines how queer peripheries emerge through affective, racialised, linguistic, gendered, and socio-political processes that shape visibility, belonging, and exclusion. Across the panel, space is conceptualised not as a pre-given, inert backdrop but as an affective and political formation produced through the orientation of bodies in relation to power, discourse, and cultural representation. Rather than finding queer space ready-made, the papers in this panel show how queerness is produced sideways, fleetingly, and in conditions of constraint — through deviation from the straight lines that organise normative social and spatial worlds.



SESSION 1:

Literary Geographies: Queer Spaces and the Production of Subjectivity

Chair: Kath Browne



Mapping Space, Self, and Sexuality in Alice Munro's story "Passion" and its Slovene Translation

MICHELLE GADPAILLE, TJAŠA MOHAR, TOMAŽ ONIČ

University of Maribor, Maribor, Slovenia

michelle.gadpaille@um.si, tjas.mohar@um.si, tomaz.onic@um.si

In Alice Munro's short story "Passion" (2004), the young protagonist Grace, on the cusp of settling down to adulthood and a conventional engagement and marriage, is seduced into a wild, drunken ride that changes her life. Is it passion, as suggested by the story's title? Or can the landscape traversed in Neil's car be read as mindscape, even bodyscape? Filtered through the fallible memory of the adult Grace, the story offers a geographical map and a psychological map, neither of which fills the gaps in the narrative. We propose a boring stylistic reading (of a text that is the very opposite of boring) to explore Munro's creation of a palimpsest of landscape, and memory-scape and to interpret Grace's reconstructed identity narrative. We deal with key narrative and semantic gaps in the story that confer on Grace the freedom to envision herself beyond the socially sanctioned space and sexuality traditionally allowed to women. Our paper also looks at the Slovene translation of the story to explore the challenges for the translator in replicating the layered ambiguity of Munro's characteristic narrative gaps.

Keywords: Alice Munro, spatial stylistics, translation

From ‘White Grief’ to ‘My Beauty’: Black Transfeminine Poetics and Racialised Exclusion in Queer Nightlife Spaces

SILPA JOY

St. Joseph's College, Devagiri, Ireland
shilpajoyvayalil@gmail.com

Black transfeminine poetics offers a critical lens through which to read the uneven architectures of visibility, desire, and belonging within queer social worlds. Through close readings of Justice Ameer's “Night Divine” and “My Beauty,” the paper interrogates how racialized and gendered exclusions persist within ostensibly inclusive queer urban spaces. While metropolitan queer spaces are often imagined as sites of queer liberation, Ameer's work reveals them as internally stratified terrains where Black transfeminine subjects are simultaneously hypervisible and structurally marginalised. In “Night Divine,” the queer nightclub emerges as a contested site shaped by the dominance of white grief and white desire, where Black transfeminine embodiment is rendered spectacle rather than subjectivity. The poem exposes how even in spaces of collective mourning, racial hierarchies dictate whose grief is legible and whose remains peripheral. Similarly, “My Beauty” turns inward to trace how these external regimes of racialized visibility infiltrate psychic life, revealing the intimate costs of navigating a queer world structured by transmisogynoir and anti-Blackness. By placing these poetic texts in dialogue with queer geography, the paper challenges the field's continued investment in metropolitan centrality. It proposes that Black transfeminine poetics offers a critical methodology for rethinking space itself, not as a neutral backdrop, but as an affective and political formation shaped

by exclusion, desire, and power. Ultimately, the paper contends that the periphery is not outside the centre but is constitutively embedded within it, produced through the very logics that sustain queer urban imaginaries.

Keywords: black transfeminine poetics; Justice Ameer; racialised gendering

Disorientation and Queer Futurity in Ocean Vuong's *On Earth We're Briefly Gorgeous*

KATJA PLEMENTITAŠ

University of Maribor, Maribor, Slovenia

katja.plemenitas@um.si

The paper analyzes Ocean Vuong's novel *On Earth We're Briefly Gorgeous* at the intersection of queer geography, queer phenomenology, and literary spatial analysis. Drawing on Sara Ahmed's phenomenology of queer orientation (Ahmed 2006) and José Esteban Muñoz's concept of queer futurity (Muñoz 2009), the paper argues that Vuong produces queer space not through the conventional geography of gay urban liberation but through a phenomenology of disorientation and fleeting moments of queer futurity that locates queerness in rural labour landscapes, immigrant domestic interiors, and the body itself as a bordered geography. The text moves through several distinct spatial sites that are shaped not by queerness alone but by the intersection of queerness and Vietnamese-American identity – an intersection that shapes how bodies inhabit space: for the racially marked queer body, space itself is encountered as resistant, structured around a normative whiteness against which queer body is constituted as deviant. The tobacco fields of Connecticut, the immigrant apartment, and the body of the beloved are not queer spaces in any conventional sense, but the text makes them queer through its precise attention to how space feels on and against the body. This is Vuong's spatial phenomenology: queer space is not found but made – sideways, fleetingly, in conditions of constraint. The form of the novel itself becomes a queer space – a letter addressed to a mother who cannot read it and to a beloved already lost, the text reaches toward a queer readership yet to come. This is Muñoz's queer futurity enacted at the level of form:

a spatial and temporal reach toward a horizon that grief, precarity, and loss cannot finally foreclose.

Keywords: Ocean Vuong, queer phenomenology, queer futurity

Landscape and the Queer Periphery: Revisiting Landscape Theory

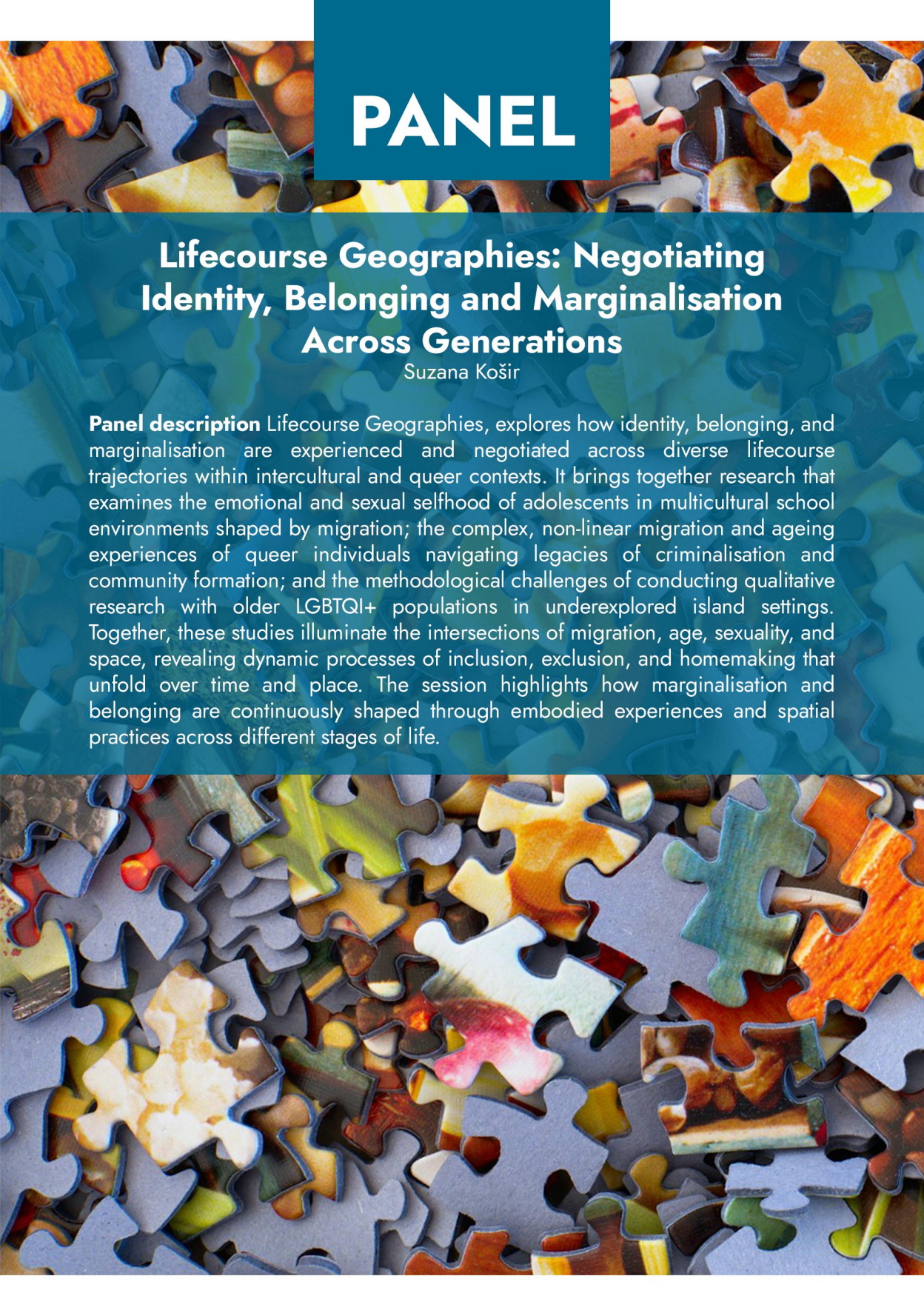
LANDI DUO

Uppsala University, Uppsala, Sweden
landi.duo@kultgeog.uu.se

This paper responds to the call to ground geographical knowledge production within the queer periphery, offering a queer theoretical intervention into some classic conceptual frameworks in geography. Specifically, it proposes a critical reexamination of foundational landscape literature, for instance, the works of Kenneth Olwig, Denis Cosgrove, and Don Mitchell. The paper argues that queer scholarship shares some epistemologies with the historical and materialist strand of landscape literature, which views history as actively written and mobilized to marginalize or erase the existence of disempowered actors. Yet, while this foundational strand of landscape scholarship conceptualizes landscape as substantive, communal, and deeply political, placing historical and labor processes at the heart, and feminist scholars like Gillian Rose have long dismantled the masculine gaze inherent in the formation of landscape, engagements between queer theory and the concept of landscape remain insufficient. Once again, the queer stays in the periphery. This paper argues that a queer perspective is vital for advancing landscape theory, particularly through the lens of temporality. Since an ideality of the future rooted in the past and present is embedded in the landscape, we must question what landscapes are desired, by whom, and what ecological or material consequences the desires entail. Drawing on the works of queer theorists such as Elizabeth Freeman, Jack Halberstam, José Esteban Muñoz, and Lee Edelman, the paper will indicate how queer temporality can reframe our understanding of the production of landscape and ecological desires.

Keywords: landscape, landscape geography, queer temporality, queer ecology, history, future



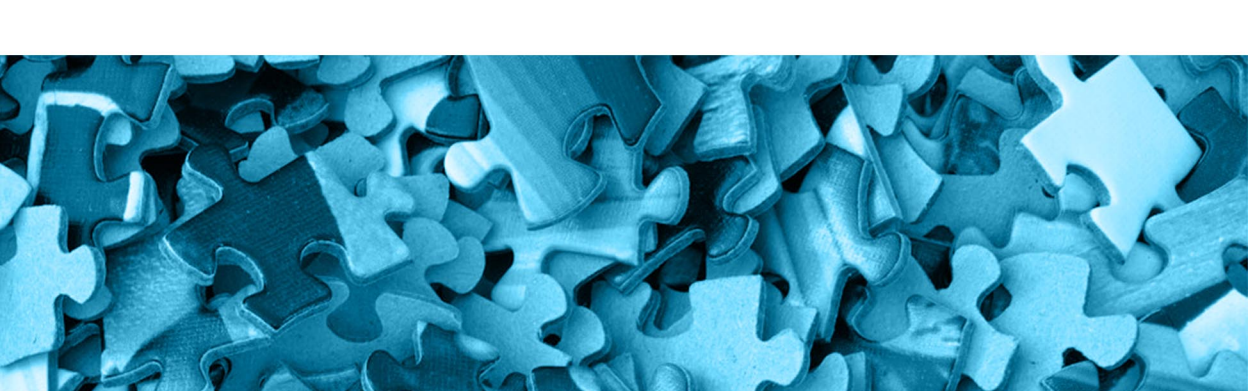


PANEL

Lifecourse Geographies: Negotiating Identity, Belonging and Marginalisation Across Generations

Suzana Košir

Panel description Lifecourse Geographies, explores how identity, belonging, and marginalisation are experienced and negotiated across diverse lifecourse trajectories within intercultural and queer contexts. It brings together research that examines the emotional and sexual selfhood of adolescents in multicultural school environments shaped by migration; the complex, non-linear migration and ageing experiences of queer individuals navigating legacies of criminalisation and community formation; and the methodological challenges of conducting qualitative research with older LGBTQI+ populations in underexplored island settings. Together, these studies illuminate the intersections of migration, age, sexuality, and space, revealing dynamic processes of inclusion, exclusion, and homemaking that unfold over time and place. The session highlights how marginalisation and belonging are continuously shaped through embodied experiences and spatial practices across different stages of life.



SESSION 1:

Lifecourse Geographies: Negotiating Identity, Belonging, and Marginalisation in Intercultural and Queer Contexts

Chair: Suzana Košir



Adolescence, Emotions and Sexual Selfhood in Intercultural School Contexts From the Global South

KAREN IBÁÑEZ RIQUELME

University of Southampton, Southampton, United Kingdom of Great Britain and Northern Ireland
Karen.IbanezRiquelme@soton.ac.uk

This paper presents findings from a 7 month ethnography in two Chilean schools. Drawing on diaries completed by students and ethnographic fieldnotes, I examine how adolescents from different social and cultural backgrounds navigate emotions, love, intimacy and sexual selfhood in school settings shaped by migration. In the context of a recent rise in migration, Chilean schools have become key spaces where difference is negotiated through gendered, sexualised and racialised stereotypes. Perceptions of migrant adolescents as more “romantic”, “provocative”, or “sexually expressive” than their local peers reproduce hierarchies that shape affective norms and intimate expectations within the classroom. Adolescence, as a period of identity exploration, becomes especially complex as young people navigate their emotional and sexual lives across uneven social and cultural environments. I show how students negotiate normativity and experiment with relational and embodied ways of being, understanding love, heartbreak and emotions as central elements in their personal journeys. These processes unfold amid school contradictions, where attempts at inclusivity coexist with persistent hierarchies, stereotypes and broader social polarisation. This research highlights how inequality is felt, embodied and negotiated in everyday school life, while centring South–South migration experiences.

Keywords: sexual selfhood, intercultural schooling, adolescence

Ageing Queer Migrations: Criminalisation, Belonging, and Homemaking Across Non-Linear Life Courses

RACHEL KEIGHLEY

University of Leicester, Skipton, United Kingdom of Great Britain and Northern Ireland
rachel.keighley@leicester.ac.uk

Scholarship on queer migration has largely centred metropolitan spaces as sites of queer visibility, safety, and political belonging. Cities such as London, Bologna, Berlin, and New York frequently feature as destinations in narratives of queer mobility, reinforcing imaginaries of migration as a linear journey from repression to liberation. Building on geographical scholarship that challenges these narratives, this paper explores how queer migration and ageing unfold through complex, non-linear trajectories across the life course. Drawing on life course interviews from *Ageing LGBTQ Lives in the UK and Italy: Criminalisations and Migrations* (Leverhulme Trust, 2025–2027), we examine the experiences of LGBTQ+ people aged 60+ who have migrated—nationally or internationally—over their lifetimes. The study considers how legacies of criminalisation and surveillance of same-sex intimacy and gender nonconformity continue to shape migration, ageing and community formation across diverse spatial contexts. Participants’ narratives reveal trajectories defined not by a single move toward metropolitan queer centres, but by multiple relocations, returns and reorientations over time. These movements intersect with changing legal regimes, shifting social norms and evolving personal relationships. Rather than a one-directional process, migration emerges as an ongoing negotiation of belonging and safety through everyday homemaking practices. By foregrounding ageing life

histories, the paper shows how legacies of criminalisation and marginalisation inflect the spatial politics of queer life across time and place, illuminating homemaking as a creative strategy through which LGBTQ+ migrants navigate intertwined and fractal patterns of migration and ageing. Bios: Dr Calo Giametta, Principal Investigator, School of Criminology, Sociology and Social Policy, University of Leicester Dr Rachel Keighley, Research Associate, School of Criminology, Sociology and Social Policy, University of Leicester Dr Goffredo Polizzi, Research Associate, School of Criminology, Sociology and Social Policy, University of Leicester

Keywords: queer migrations, ageing, homemaking

Resisting the Review: Peripheral Politics, Trans Endurance and Community Beyond the London Urban Centre

ENJI THOMAS

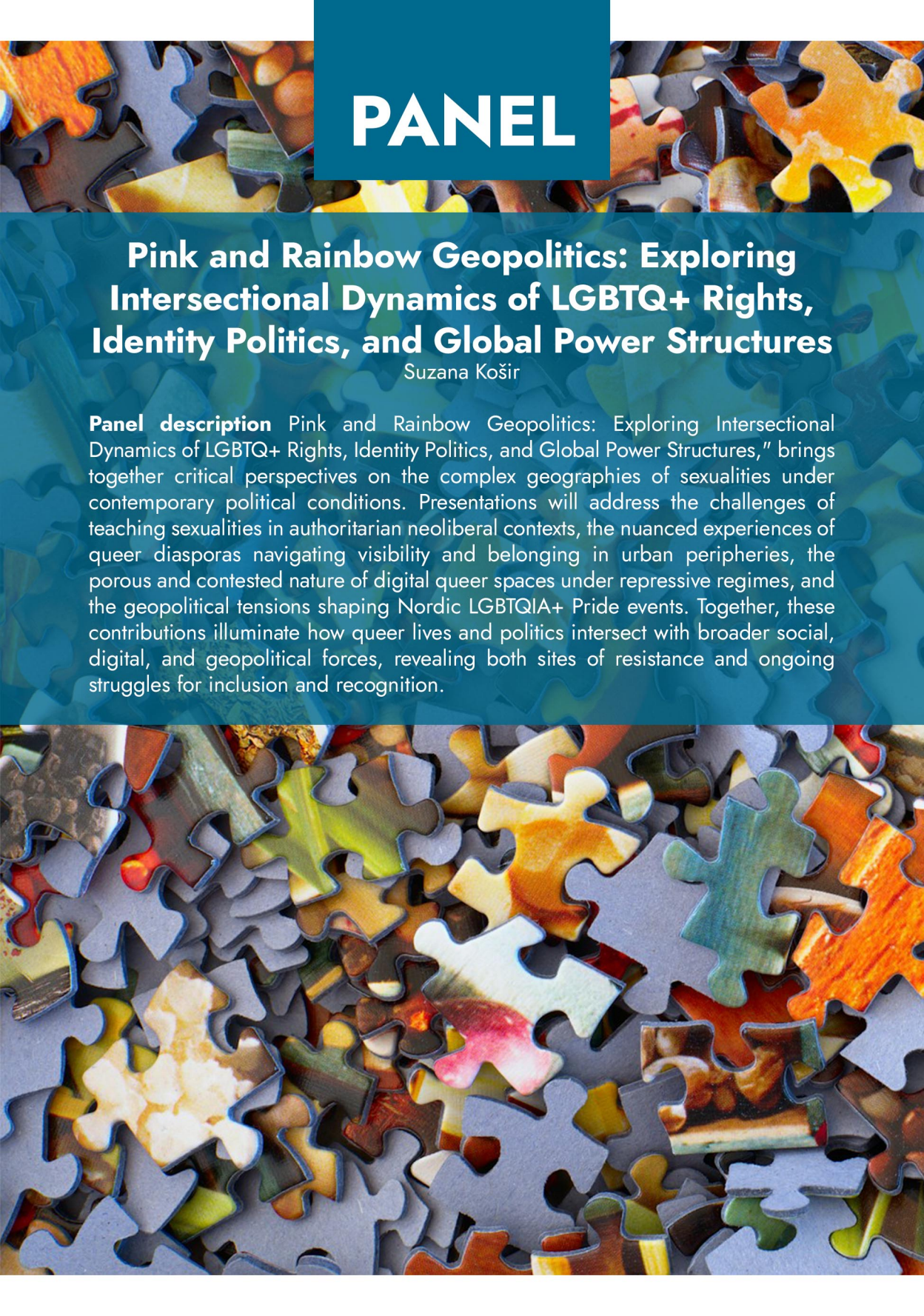
University of Cambridge, Cambridge, United Kingdom of Great Britain and Northern Ireland
bt444@cam.ac.uk

The UK state is increasingly hostile to the rights and agencies of trans people (Hines 2025; Todd and Callard 2026). The Cass Review, published in 2024, has stabilised much of the language used to discuss trans lives and their rights. In its stabilisation of a notion of biological sex (Grijseels, 2026), it promises a false simplicity that ignores work on the construction of sex, and the realities of bodily malleability in transition. In its attempt to ascertain the causes of a trans pathology, it dismisses work that recentres agency in transition, dampening desire into destiny. In equating the anti-gender movement and trans liberation movements, it reinforces the idea that only the Review itself can be independent, objective and evidence based and valorises such notions. This is despite its exclusion of trans voices and inclusion of trans denialists in its Assurance Group (Xian, Dietz and Fabi 2025). The language of the debates over gender and the rights of trans people in the UK are now influenced greatly by the Review. Such debates cloud the lives of trans people in the UK; operating at the political peripheries, trans people endure violence within a hostile political and media context. Community offers a salve, though such communities are often challenging to find outside large urban centres. In conversations with young trans adults across the UK, primarily beyond the London urban centre, I explore the necessity of a trans community that ‘gets it’ and the

complexity in finding one in more peripheral areas. I also unsettle the idea that the urban is inherently the space of transness and point towards the resistances and joys found and felt in these peripheries when carving out space for trans lives to exist and flourish.

Keywords: review, violence, community, transgender





PANEL

Pink and Rainbow Geopolitics: Exploring Intersectional Dynamics of LGBTQ+ Rights, Identity Politics, and Global Power Structures

Suzana Košir

Panel description Pink and Rainbow Geopolitics: Exploring Intersectional Dynamics of LGBTQ+ Rights, Identity Politics, and Global Power Structures," brings together critical perspectives on the complex geographies of sexualities under contemporary political conditions. Presentations will address the challenges of teaching sexualities in authoritarian neoliberal contexts, the nuanced experiences of queer diasporas navigating visibility and belonging in urban peripheries, the porous and contested nature of digital queer spaces under repressive regimes, and the geopolitical tensions shaping Nordic LGBTQIA+ Pride events. Together, these contributions illuminate how queer lives and politics intersect with broader social, digital, and geopolitical forces, revealing both sites of resistance and ongoing struggles for inclusion and recognition.



SESSION 1:

Pink and Rainbow Geopolitics: Exploring Intersectional Dynamics of LGBTQ+ Rights, Identity Politics, and Global Power Structures 1

Chair: Seif Malhas



Queer Pakistani Diasporas in Manchester: Navigating Visibility and Belonging from a (Non-)Centre

AQSA CHAUDHURY

University of York, York, United Kingdom of Great Britain and Northern Ireland
aqsa.chaudhury@york.ac.uk

This paper explores the politics of queer visibility and belonging among members of the Pakistani diaspora in Manchester, interrogating how racialised queer individuals navigate spaces that are simultaneously central and peripheral. While Manchester occupies a recognised position within British LGBTQ+ imaginaries, its queer geographies remain dominated by white, Western expressions of queerness rendering Pakistani queer lives invisible even within spaces ostensibly designed for them. Drawing on feminist queer standpoint theory, this paper foregrounds situated knowledge and embodied experience as epistemological starting points, asking: what does it mean to inhabit a queer periphery within a city celebrated as a queer centre? The research employs qualitative, creative, and participatory methods including participatory place-drawing, semi-structured interviews and walking interviews through queer and public spaces, to examine how participants conceptualise visibility and articulate belonging in relation to Manchester's urban landscape. These methods enact a politics of presence, centring the standpoints of bodies and voices that dominant queer narratives routinely marginalise. Racialised queer communities within cities like Manchester occupy an ambiguous position: neither fully centred nor legibly peripheral. Their experiences of partial inclusion, conditional acceptance, and spatial negotiation challenge us to think beyond a simple centre-periphery binary and to ask whose knowledge, and whose bodies, are allowed to constitute the centre.

Keywords: queer diaspora, visibility, belonging

Leaky Encounters: Digital Porosity, Geopolitical Friction, and Queer Tactics in Amman's Dating App Landscapes

SEIF MALHAS

University of Waterloo, Waterloo, Canada
smalhas@uwaterloo.ca

In 2023, Jordan's repressive Cybercrime Law and targeted crackdown on LGBTQ+ activists and dating apps intensified the regulation of queer sexualities by attempting to contain their digital circulation. Yet queerness in Amman remains liminal—neither fully criminalised nor socially accepted—producing bodies and desires that are inherently porous, leaking across physical, digital, and national boundaries. While Grindr was banned after entering heterosexual awareness, lesser-known apps persist through strategic obscurity, illustrating how visibility triggers governance while discretion enables safer flows. This paper examines dating apps as leaky, porous spaces where queer bodies and intimacies resist containment. Apps facilitate coded meetups and temporary “bubbles” of safety, allowing discreet intimacies that blur public/private and local/foreign divides. Israeli GPS manipulations during regional conflicts displace users to Beirut, generating unintended cross-Levantine matches mistaken for local connections due to shared place names. Conversely, Jordanian grids leak matches from occupied Jerusalem (only 30 km away), entangling queer desire with occupation and geopolitical friction. These porous encounters expose bodies to new vulnerabilities—surveillance, blackmail, outing—while simultaneously enabling resistance through strategic ambiguity and hybrid intimacies. Drawing on autoethnographic app use, participant narratives, and comparative insights from

Cairo and Istanbul, the analysis shows that digital platforms do not replace physical space but render it leakier. Queer tactics of discretion and “hidden in plain sight” navigation challenge attempts to stabilise and sort non-normative bodies. In doing so, they mobilise porosity as a resource for alternative imaginaries of care, co-presence, and belonging under repressive regimes. By theorising “hybrid intimacies” as embodied practices of leakage and refusal, this paper contributes to queer and trans theory and critical geography. It demonstrates how, in the Global South, the very leakiness that provokes regulation also becomes a site of subversive world-making against contemporary anti-queer boundary-making projects.

Keywords: The Levant, digital geographies, dating apps, geopolitics, glitch, virtual intimacies

Pride Geopolitics and the Remaking Nordic LGBTQIA+ Spaces

DEREK RUEZ

Tampere University, Tampere, Finland
derek.ruez@tuni.fi

Drawing on recent research conducted at Pride events in Helsinki and Copenhagen (2022-2026), this paper examines geopolitical claims and critiques articulated at these events, and it explores how these claims and critiques reveal a contested and contradictory set of geopolitical alignments and normativities within Nordic LGBTQIA+ communities. Drawing on interviews and participant observation at mainstream and critical Pride events in both cities, as well as visual and textual materials associated with the events, the paper examines Nordic queer/trans relationships to the invasion of Ukraine, the genocide in Gaza, and constructions of 'European' projects, peripheries, and vulnerabilities. Speaking across conversations around homonationalism, the sexual and gender politics of Europeanization, and the (de)politicization of Pride, the paper articulates an ambivalent approach to the (geo)politics of Pride in the current moment that seeks to join those challenging imagined geographies of Nordic queer progress, while complicating critical 'common sense' about the depoliticization of Pride and finding resources for thinking beyond the confining 'here and now' of the violent cis-heteronormative racial-colonial present.

Keywords: queer geopolitics, Nordic LGBTQIA+ spaces, Pride events

Against the Grain: Queer Postcolonial Ecologies in Extractive Borderlands of the Thar Desert

SHAYAN SHOKRGOZAR

Norwegian University of Life Sciences, Ås, Norway
shayan.shokrgozar@nmbu.no

Across much of the world, energy and extractive industries are reconfiguring how land is inhabited, valued, and governed. In the Majority World, beyond developmental ambitions, climate change mitigation and adaptation, alongside growing concerns for energy and national security, have become an impetus for these transformations. While often framed as pathways toward sustainability, these transitions intensify socioecological inequalities, polarizing destinies between actors who benefit from new “green” economies and communities who experience dispossession and livelihood insecurity. These dynamics are especially prominent in Indigenous and pastoral contexts, where people hold onto-epistemologically distinct relations to land and the more-than-human; relations that do not neatly conform to the heteronormative, economic, and futurist imaginaries of green extractivism. My paper examines these tensions through an ethnographic study of large-scale infrastructural expansion in the Thar Desert, borderlands of Pakistan and India. Drawing on feminist, queer, and postcolonial political ecology, I analyze how land takeover reshapes agrarian livelihoods, everyday socialities, and moral economies of land, revealing alternative modes of relation, care, and co-presence that exceed developmentalist categories. I focus in particular on community-conserved sacred groves (orans), which function as landscapes of subsistence, care, and more-than-human intimacy; queer spaces that unsettle state-led assumptions about what kinds of relations, practices, and futures should inhabit “productive” terrain.

Keywords: Queer Postcolonial Ecologies, green extractivism, new “green” economies





SESSION 2:

Pink and Rainbow Geopolitics: Exploring Intersectional Dynamics of LGBTQ+ Rights, Identity Politics, and Global Power Structures 2

Chair: Magdalena Moreno





Teaching the Geography of Sexualities in the Classroom, in the Context of an Authoritarian Neoliberal Government

MAGDALENA MORENO

National University of Tres de Febrero, Buenos Aires, Argentina
magdalenamorenoivan@gmail.com

The period since the start of Trump's second term in the United States has highlighted the relevance of the concept of 'authoritarian neoliberalism' (Bruff, 2014) and the centrality of so called 'anti-gender'/'anti-woke' discourse and practices (Kováts 2018; Paternotte and Kuhar 2018). The sexual politics of authoritarian neoliberalism follows right-wing nationalist movements opposing gender and LGBTQ+ equalities and calling for conservative, essentialized gender and sexual norms, often in combination with assertions of racial, ethnic, or religious majoritarianism (Graff and Korolczuk, 2022). Latin America has been a long-standing laboratory for authoritarian neoliberalism (Petras and Veltmeyer, 2020), but the violence of the current Milei administration in Argentina makes the study of authoritarian neoliberalism and its sexual politics extremely urgent. The presentation outlines the situation since Milei took power in Argentina, focusing in particular on the attack on comprehensive sexuality education (CSE). Having reviewed the authoritarian neoliberal policies against the CSE, I will examine examples of queer and feminist organising to defend education based on sexualities. Furthermore, we will focus on the resistance movements emerging from the Geographies of Sexualities in Argentina, through educational initiatives, the establishment of research groups, the creation of Latin American networks, and lines of study within

academic events. To conclude the presentation, we will examine the current challenges surrounding CSE and, specifically, the teaching of the Geography of sexualities.

Keywords: comprehensive sexual education, authoritarian neoliberalism, teaching

Lesbian Politicians at a Crossroads: Homonationalism and Feminist Resistance in Serbia and Brazil

CLARA LHULLIER

University of Ljubljana, Ljubljana, Slovenia
clara.lhullier@gmail.com

Despite the rise in queer public visibility across the Western world in recent decades, lesbian representation in politics remains marginalized in social science scholarship and is often associated with second-wave feminist struggles. Lesbian politicians are therefore generally expected to lean left, engage in feminist contention, advocate for LGBT rights, and stand in solidarity with other queer people. My doctoral research addresses this gap through two case studies of lesbian politicians from semi-peripheral spaces: Ana Brnabić, first appointed prime minister and later president of the National Assembly in Serbia, and Marielle Franco, an activist from the favelas elected to a seat on Rio de Janeiro's City Council in Brazil. I complicate the assumption that a growing queer presence in mainstream politics inherently advances sexual emancipation by showcasing these politicians' contrasting political alignments and attitudes toward the feminist cause. Drawing on in-depth semi-structured interviews with lesbian activists in Brazil and Serbia, alongside documentary analysis, I analyze how they interpret these two public figures' political engagement. I argue that the current homonationalist and homonormative moment has enabled some lesbian women not only to distance themselves from the broader feminist movement but also to be actively instrumentalized in support of right-wing and anti-gender agendas. I therefore suggest that publicly visible queerness is not inherently associated with any political position, and whether it leads to polarization or emancipation depends on its interaction with major operators of power. While

Brnabić's middle-class whiteness depoliticized her sexuality – granting her public recognition as an openly lesbian Prime Minister without corresponding political agency – Franco's working-class Blackness reinvigorated her lesbian identity as a basis for feminist resistance within institutional politics and street-level activism until her assassination in 2018.

Keywords: Brazil, Serbia, homonationalism, lesbian, activists, rights

Orchestrated from the Outside: Transnational Anti-Gender Infrastructure, Electoral Politics, and LGBT+ Solidarity in the Eastern European Periphery

LUSINE SAGHUMYAN

Eastern European Coalition for LGBT+ Equality, Chisinau, Moldova
lsaghumyan@eeclgbt.org

This paper examines the geopolitical orchestration of anti-gender movements across four Eastern European states – Ukraine, Georgia, Armenia, and Moldova – through the lens of the Eastern European Coalition for LGBT+ Equality, a transnational advocacy network whose member organisations operate at the intersection of civil society practice and spatial knowledge production. Drawing on the Coalition's comparative research, activist interviews, and discourse and media analysis, the paper argues that anti-gender mobilisation in these countries cannot be adequately understood as domestically generated: it constitutes, rather, an externally imposed ideological infrastructure whose messaging, framing devices, and tactical repertoires are strikingly convergent across national contexts, pointing to coordinated transnational – and, in significant part, Russian-linked – networks of diffusion and support (Graff & Korolczuk, 2022; Paternotte & Kuhar, 2018). The paper develops the concept of periphery-on-periphery control: a scalar dynamic in which states already positioned at the margins of European sexual politics become sites of ideological projection by external geopolitical actors, instrumentalising sexuality as a terrain for eroding democratic norms, EU-oriented civil society, and minority rights.

This dynamic becomes acutely visible during electoral conjunctures – analysed here through the 2024 Moldovan presidential elections and the forthcoming Armenian electoral cycle – when anti-gender campaigns intensify, coordinate across platforms, and explicitly target pro-European political trajectories. Methodologically, the paper bridges scholarly and advocacy registers, treating the Coalition's comparative monitoring as itself a form of spatially grounded knowledge production from the periphery. In doing so, it responds to the session's invitation to approach CEE not as an empirical case explained by theory produced elsewhere, but as an epistemic vantage point for rethinking how transnational power, normativity, and spatial imaginaries of Europe are reproduced and contested (Kulpa & Mizieleńska, 2011; Binnie & Klesse, 2011). The paper closes by reflecting on what this geopolitical framing demands of geographies of sexualities as a field – particularly its methodological openness to advocacy-embedded knowledge and its theorisation of scale, sovereignty, and solidarity infrastructure.

Keywords: Ukraine, Georgia, Moldova, Armenia, anti-genderism, political geography

Theorising Sexual and Gendered Polarisation from the Centre-Periphery of Ireland

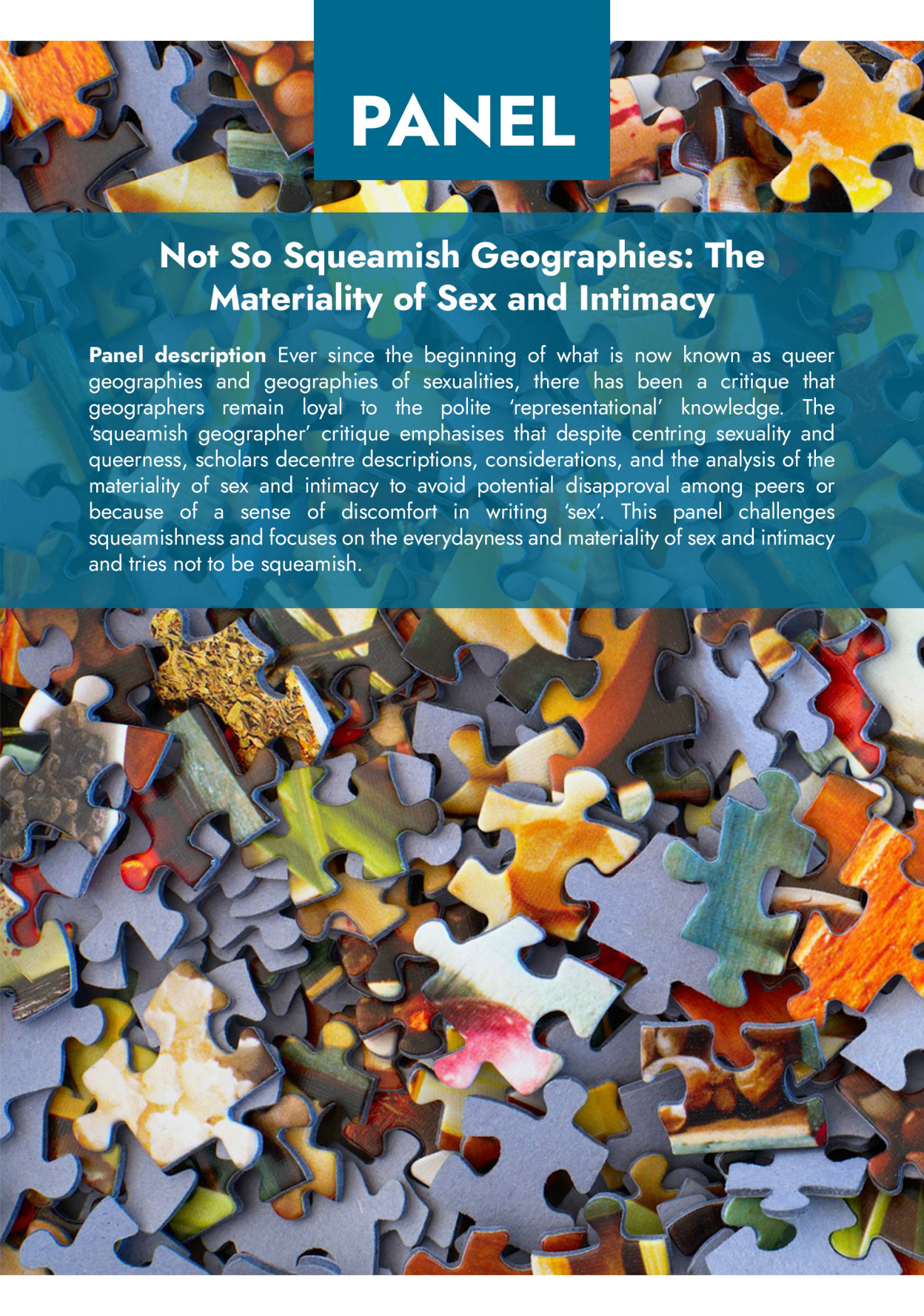
KATH BROWNE

University College Dublin, Dublin, Ireland
kath.browne@ucd.ie

Divisions around gender and sexualities drive political agendas and affect people's lives. This paper explores the effects and implications of these divisions in the centre-periphery of Ireland. Ireland is both centre in terms of the EU, and yet is peripheral within it. It is a post-colonial context with a history of gender/sexualised oppression and repression, now seemingly 'liberated'. Writing theory from this centre-periphery enables an engagement with oppositional binaries that are (at times necessarily) (re)formed. I will draw on data from two seemingly incompatible studies, RESIST which explores anti-gender mobilisations and feminist/queer resistances to these, and Beyond Opposition which considers social polarisations including through the everyday spatialities of those who are opposed to, or have concerns about, socio legal changes including same sex marriage, gender recognition and abortion. Both consider the implications of what is extensively studied through social movements, (inter-)state actions and the media, through a spatial lens. The paper will use the Irish data to examine the geotemporal politics of a centre-periphery that are lived through spaces of home/work/public, and how these spaces might be created/occupied differently.

Keywords: Polarisations, 'anti-gender', resistances

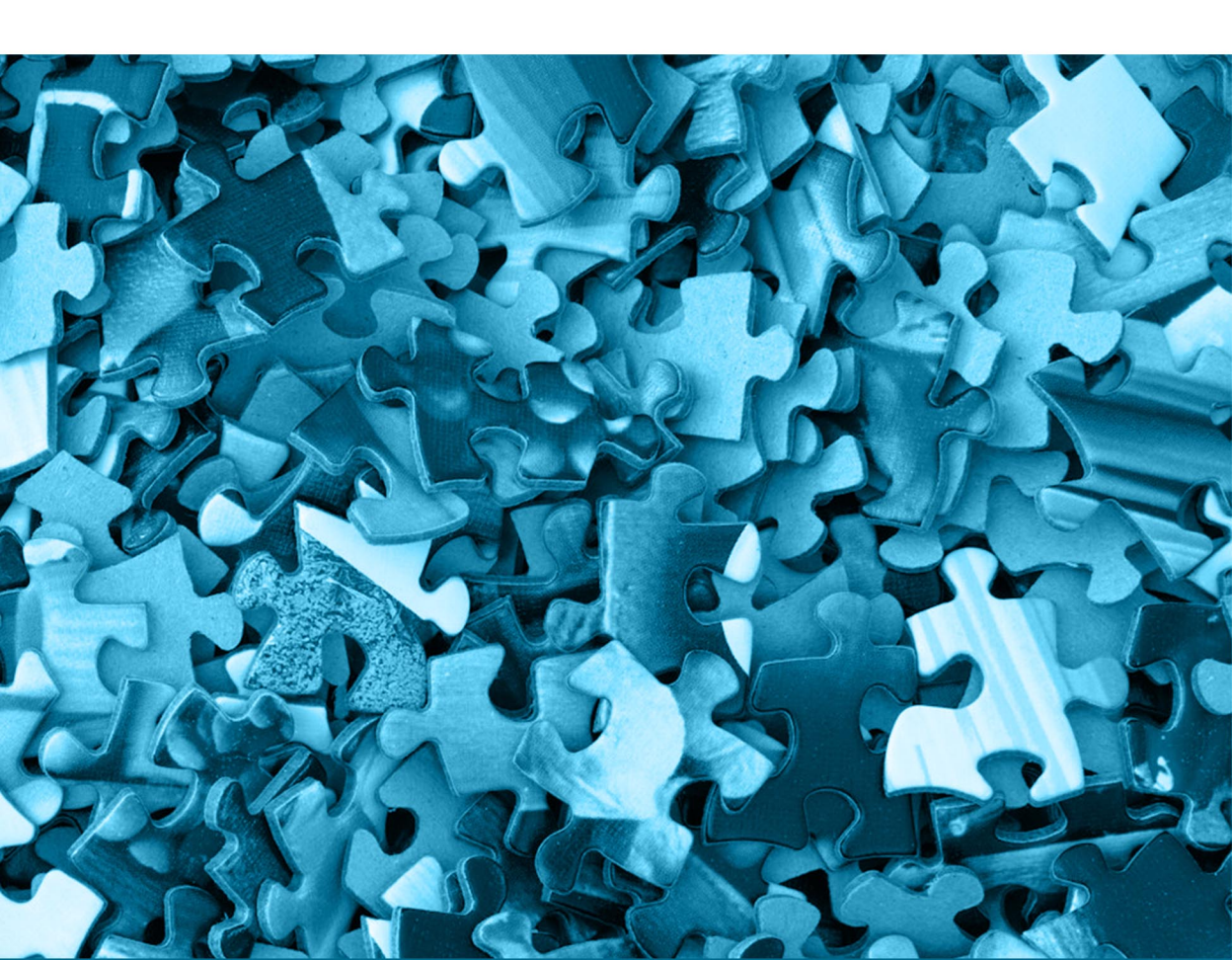




PANEL

Not So Squeamish Geographies: The Materiality of Sex and Intimacy

Panel description Ever since the beginning of what is now known as queer geographies and geographies of sexualities, there has been a critique that geographers remain loyal to the polite 'representational' knowledge. The 'squeamish geographer' critique emphasises that despite centring sexuality and queerness, scholars decentre descriptions, considerations, and the analysis of the materiality of sex and intimacy to avoid potential disapproval among peers or because of a sense of discomfort in writing 'sex'. This panel challenges squeamishness and focuses on the everydayness and materiality of sex and intimacy and tries not to be squeamish.



SESSION 1:

Not So Squeamish Geographies

Chair: Steven Aquilina



Queer Naturism as Transformative Third Place: Placemaking, Embodiment, and Belonging in South East Australia

STEVEN AQUILINA,¹ BAGAS DWIPANTARA PUTRA²

¹ Southbank, Australia

steven.aquilina@gmail.com

² Institut Teknologi Bandung, Bandung, Indonesia

bagasputra@itb.ac.id

Public social naturism offers pleasurable, countercultural experiences that challenge dominant constructions of nudity as inherently sexual or deviant. By decoupling nakedness from sexual intent, non-sexual communal nudity promotes body positivity, egalitarian interaction, and embodied authenticity. This presentation examines queer naturism as a transformative “third place” where marginalised individuals engage in queer placemaking to negotiate identity, cultivate belonging, and build meaningful social connections. Drawing on queer geographies and embodied sociology, we focus on South East Australian contexts, including clothing-optional beach bathing, nude camping, naturist bushwalking, and community-based practices such as massage exchange. Amid rising moral panic surrounding sexuality, gender diversity, and bodies, these spaces function through careful boundary-work and explicit consent practices that prioritise autonomy and safety. Participants describe experiences of “somatic unmasking” – inhabiting the body without shame or performative constraint – without implying sexual availability. Interactions range from platonic touch to consensual intimacy within clearly negotiated norms. Key themes include mitigating minority stress, strengthening embodied resilience, and deepening interpersonal bonds through

shared vulnerability. Through the intentional management of sexual and non-sexual boundaries, queer naturist spaces emerge as radical sites of belonging, collective care, and wellbeing in the face of discrimination and exclusion. Keywords: social naturism transformative third places queer place making community belonging

Keywords: social naturism, transformative third places, community belonging

What Is the Difference in Law, if With Consent, an Earlobe or a Foreskin Is Pierced?’ Sexual Exceptionalism and the Tyranny of Consent

ALEXANDRA FANGHANEL

University of Greenwich, London, United Kingdom of Great Britain and Northern Ireland
a.n.d.fanghanel@gre.ac.uk

This paper draws on empirical and archival research to examine how sexual exceptionalism is spatially organised through law, the body and territory, shaping understandings of autonomy, desire and sexual citizenship. Taking *R v Brown* (1994) as a starting point, it explores how consensual BDSM practices were constructed as criminal, even when enacted in private and grounded in explicit agreement. The case provides a lens through which to analyse how certain intimacies are rendered “out of place” within national legal imaginaries. Across many jurisdictions in the Global North, BDSM remains criminalised despite its central commitment to consent. This paradox is not only legal but spatial: some bodily practices are authorised and accommodated, while others are marked as deviant, excessive or dangerous. The paper interrogates the work that consent is asked to perform within these regulatory geographies, questioning its adequacy as a boundary for sexual citizenship and human flourishing. I argue that consent operates as a spatial technology that maps which desires are intelligible and which are excluded. It can be weaponised to excuse perpetrators in contexts of gendered violence; it can be mobilised to pathologise those whose desires disrupt normative scripts; and it can be withheld by the state to

deny recognition to certain sexual subjects. Consent therefore does not simply distinguish harm from autonomy; it helps organise the terrain on which desire becomes legally and culturally inhabitable. The paper concludes by asking: what is it permissible to want, and in which spaces? When does wanting become impossible because it is rendered unintelligible or unlawful? And how do we account for the uneven governance of body parts – why is an earlobe differently regulated from a foreskin?

Keywords: BDSM, consent, legal geographies

Towards Ace Utopias: Enacting and Envisioning Worlds Beyond Compulsory Sexuality

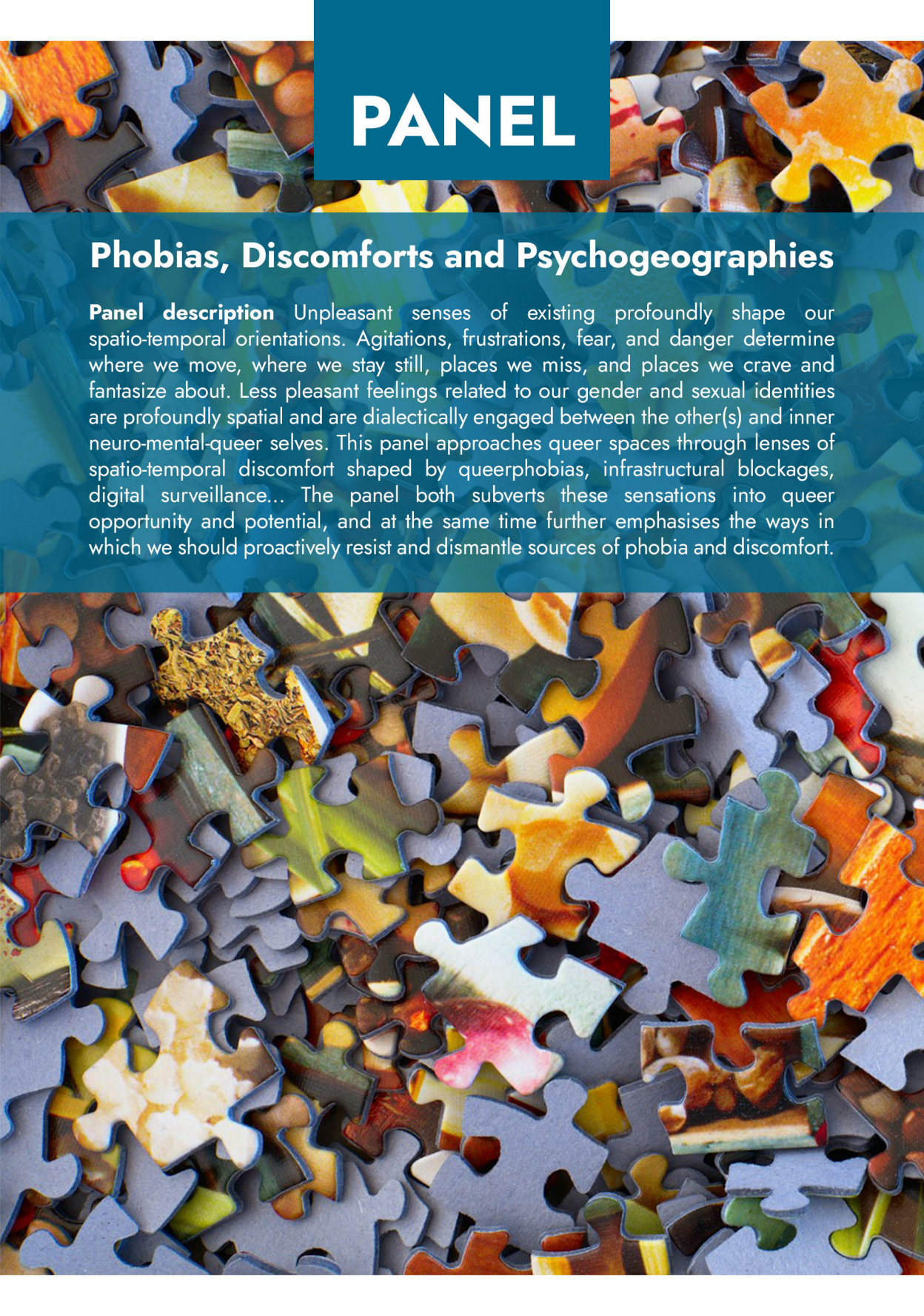
RACHEL BAYER

UCD School of Geography, Dublin, Ireland
rachel.bayer@ucdconnect.ie

Compulsory sexuality positions sexuality as a universal and essential human experience, and is upheld by allonormative worldviews and structures that reinscribe allosexuality as normal, ‘natural,’ and privileged. These logics are co-constructed through time and space, and in ways that are spatio-temporally contingent – (re)creating dynamic *landscapes of allonormativity* that orient us around allosexuality, while rendering asexuality invisible, illegible, and impossible. In reconstructing compulsory sexuality as ‘common sense,’ allonormative landscapes in turn impact and often constrain the lives of asexual people (and others) in multiple intersecting ways. However, these landscapes are not static nor do they simply ‘naturally exist,’ and their (re)creation can also be disrupted and unsettled. Drawing from semi-structured interviews with 27 asexual (ace) participants living across Ireland, I contribute to the emerging sub-field of *asexual geographies* by examining how ace people’s practices, relationalities, and desires can create fissures in landscapes of allonormativity – generating possibilities for spaces between and potentialities for worlds beyond them. I argue that ace space-making in the present, alongside ace people’s visions for more liveable futures, illuminate pathways in the direction of *ace utopias* – pointing towards more just, liberated worlds for not only ace people, but for us all.

Keywords: asexuality, compulsory sexuality, utopias

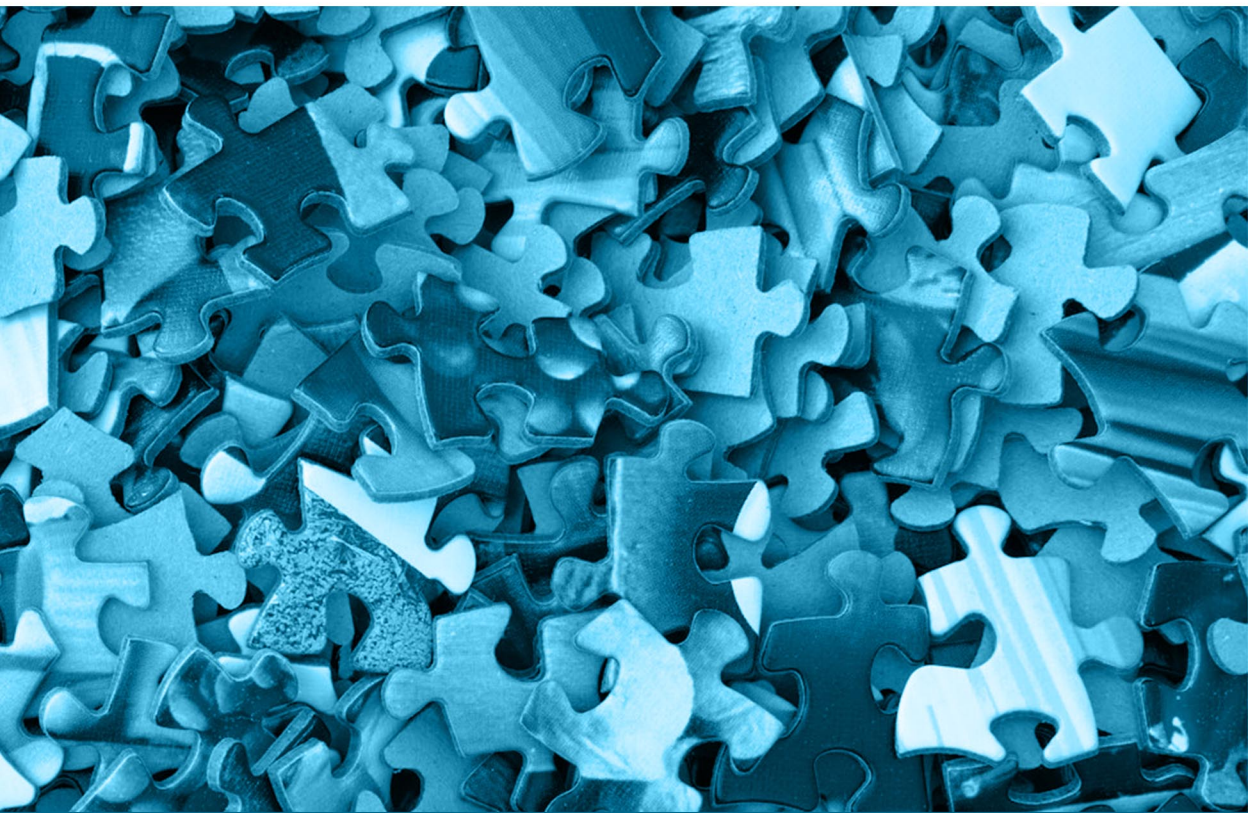




PANEL

Phobias, Discomforts and Psychogeographies

Panel description Unpleasant senses of existing profoundly shape our spatio-temporal orientations. Agitations, frustrations, fear, and danger determine where we move, where we stay still, places we miss, and places we crave and fantasize about. Less pleasant feelings related to our gender and sexual identities are profoundly spatial and are dialectically engaged between the other(s) and inner neuro-mental-queer selves. This panel approaches queer spaces through lenses of spatio-temporal discomfort shaped by queerphobias, infrastructural blockages, digital surveillance... The panel both subverts these sensations into queer opportunity and potential, and at the same time further emphasises the ways in which we should proactively resist and dismantle sources of phobia and discomfort.



SESSION 1:

Phobias, Discomforts and Psychogeogra- phies 1

Chair: Gilly Hartal



LGBTphobia as an Analytical Tool: Classifications from Rural and Peripheral Space

GILLY HARTAL

Bar-Ilan University, Tel Aviv, Israel

Gilly.Hartal@biu.ac.il

This presentation conceptualizes LGBTphobia as a multifaceted and spatially embedded phenomenon, challenging assumptions that liberalization and homonormative progress have diminished its presence, particularly in peripheral and rural contexts. Drawing on 61 in depth interviews with lesbian, bisexual, and transgender (LBT) women living in rural and peripheral regions of Israel, I develop a typology of five distinct forms of LGBTphobia that shape women's embodied experiences. These include: (1) whispering, giggling, gossiping, and scrutinizing gazes; (2) insults targeting sexual or gender identity; (3) discriminatory and exclusionary practices; (4) sexualization, invasiveness, and eroticization; and (5) condescension, patronizing attitudes, and boundary setting that reinforce heterosexual ownership of space. The proposed typology offers a conceptual tool for understanding how heteronormativity is reproduced through everyday interactions and how LBT women navigate, resist, and internalize these spatialized forms of violence. Rather than disappearing, LGBTphobia becomes subtle, coded, and often disavowed, producing shame, insecurity, and a constant state of vigilance among LBT women. The findings further demonstrate how fear of LGBTphobia is internalized, leading to self censorship, strategic concealment, and negotiations over visibility, even among women who are ostensibly "out." These dynamics highlight the embodied nature of LGBTphobia and its capacity to shape women's mobility, sense of belonging, and participation in community life. By situating these

experiences within broader processes of neoliberal progress, rural liberalization, and socio spatial structures, I will argue that LGBTphobia is not a residual or exceptional phenomenon but a persistent and adaptive mechanism that regulates queer presence in rural space. The presentation concludes by highlighting the analytical usefulness of the term LGBTphobia for understanding peripheral spaces.

Keywords: LGBTphobia, lesbian, bisexual and transgender (LBT) women, rural space

Peripheral in the Centre: Hijra Marginality in the Global Centre of Delhi

DISHA BANSAL

University of Leeds, Leeds, United Kingdom of Great Britain and Northern Ireland
ss23db@leeds.ac.uk

The city spaces cannot exist in a vacuum; they are continuously shaped by the processes of caste, class, sexuality, religion, ethnicity and economic status, etc. This paper examines how the hijra community accesses public spaces in the Global Metropolitan Centre- Delhi. Drawing from my fieldwork, the research highlights how Hijras are hyper visible at traffic signals, auspicious ceremonies (like marriages and childbirth), yet remain excluded from most of the other public spaces. Their reliance on begging, ceremonial labour, and informal sex work underscores how livelihood and spatial access are mutually shaped. Their distinct cultural identity, visible gender expression, and bold presence often place them at the peripheries of urban queer peripheries itself. Despite this, they remain severely underrepresented in queer scholarship. Engaging with their everyday negotiations of public space made me aware of the urgent need to foreground localised queer subjectivities that do not fit western or metropolitan queer frameworks. My interest in queer scholarship is sustained because of Hijra community's public experiences reveal forms of queerness that remain overlooked in global LGBTQ narratives. By foregrounding their embodied experiences, the paper attempts to decentre the urban 'global gay' and recentre Hijra experiences as critical to theorising/empiricising queer peripheries. **Hijras is a term used in South Asia, they are a culturally specific community who live outside the gender binary but typically present in feminine ways, often wearing saris or similar local attire. The community includes intersex

people and those assigned male at birth who later identify as Hijra, but it rarely includes individuals assigned female at birth.

Keywords: Hijra community, everyday lived experiences and public spaces

Queer T(R)Opographies of Warfare: Can the Bunker Be Queer?

KONSTANTINOS ARGYRIOU

Universidad Autónoma de Madrid, Madrid, Spain
konstantinos.argyriou@urjc.es

Increasing rumination in Europe, regarding rearmament, higher defence expenses, and enrolment in the army, reignites a fantasy of “a real ‘return’ to war” (Gros, 2026). This phantasmatic speculation frequently involves state-level geopolitics, rarely interrogating the spatial and embodied internalisation of such contingencies. In early 2022, the Russian invasion of Ukraine triggered paranoia and panic attacks in me. The recurring threats to peace that followed and bring us to the present multi-angled warmongering repeatedly posed the same concerns in me, both as a migrant and as a scholar, leading me to the creation of a symbolic precarious queer bunker, with inadequate supplies unlikely to sustain me. In this paper, I aim to explore the relationship between the imagined bunker shaped by paranoia and queerness as a spectral existence or a ghostly presence. Specifically, I reappropriated my self-infused paranoia to revise space in terms of community, materiality, and interdependence. Through autoethnography, I mitigate the tension of what it means to live a queer life in the present geopolitical situation. I draw from affect theory’s insights on spatiality and biopolitics (Ahmed, 2006, Berlant, 2007; Calvillo, 2023; Puar, 2017) to approximate this precarious queer bunker, to fill it with objects and affects and discuss its phantasmatic implications. To the question of whether the bunker, materialising the personalised (as in not collectively shared), commercialised, military-industry complex infused protective space, can be queer, my stake is only partial, situated, and highly contingent: queer survival exceeds the conventional individual/communal and the precariousness/security binaries. Safety is

understood, thus, as a normative invention that reinforces conventional geopolitics and citizenship standards.

Keywords: biopolitics; geopolitics; affect theory; phantasm; autoethnography.

Thinking and Practicing Transformative Justice in Securitized Cities: Collaborative Research with Queer and Transfeminist Urban Communities

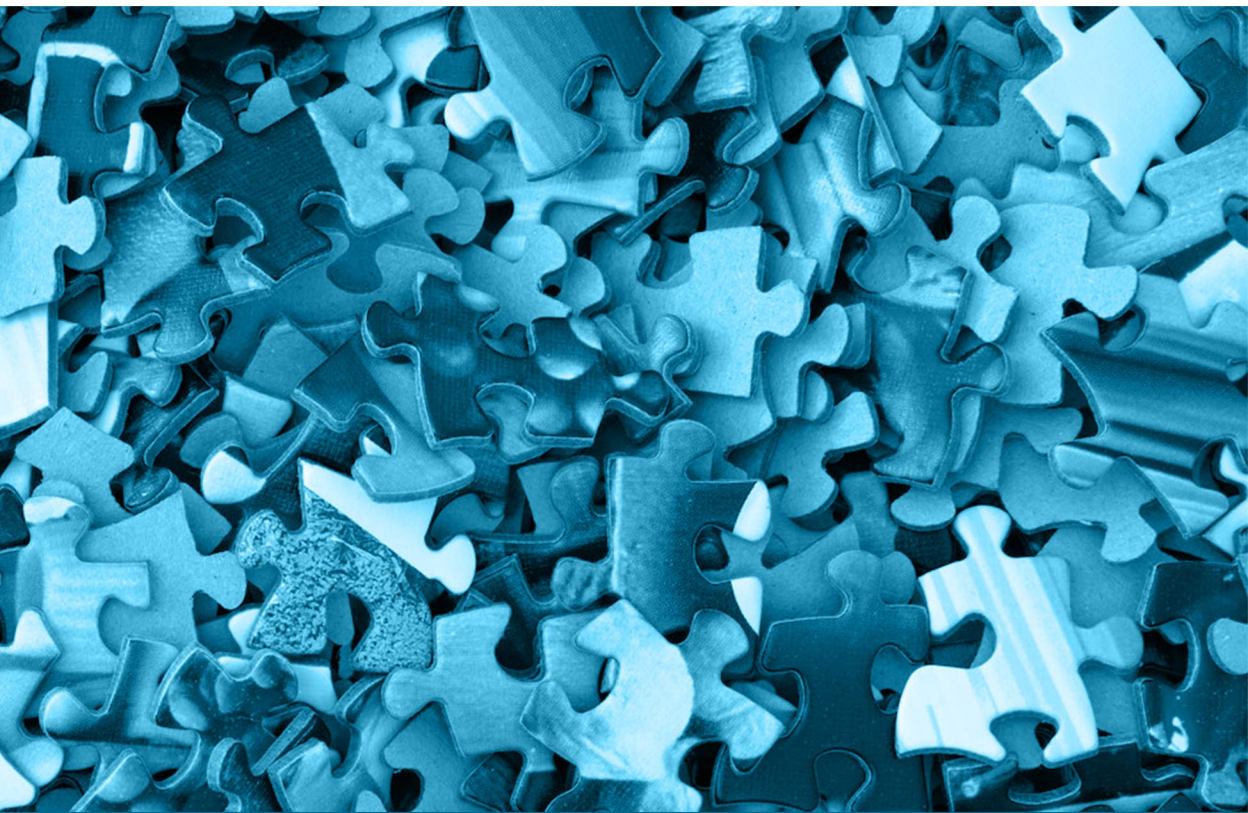
ANNALILIANA ARLOTTA

Università di Milano Bicocca, Milano, Italy
annaliliana.arlotta@unimib.it

This paper examines how transformative justice is imagined and discussed within queer and transfeminist communities in Turin, and how these imaginaries are impacted by a broader urban context marked by securitarian and punitive logics. Drawing on doctoral research in urban sociology, the paper asks what it means to think justice, conflict and responsibility beyond punishment while living in cities where security is increasingly framed through control, exclusion and public order. The research is based on semi-structured interviews, participant observation and creative-collective methods with queer and transfeminist participants. Rather than treating transformative justice as a stable model or a set of already consolidated practices, the paper approaches it as a contested political and relational horizon. Participants engage with it through questions of harm, accountability, community, care and conflict, often reflecting on the difficulty of refusing punitive responses without denying the need for protection, responsibility and repair. Turin provides the situated terrain of this inquiry. The city is marked by histories of grassroots, feminist and queer organising, but also by urban policies and public discourses that translate social conflict, vulnerability and difference into problems of decorum, risk

and security. The paper therefore places community-level reflections on transformative justice in relation to the wider securitisation of urban life. I argue that transformative justice, in this context, becomes a way to question both institutional punitive systems and the internal punitive reflexes that can appear within political and affective communities.

Keywords: transformative justice, securitized cities, collaborative research



SESSION 2:

Phobias, Discomforts and Psychogeogra- phies 2

Chair: Max Andrucki





Move: A Homosexual is Commuting

MAX ANDRUCK¹ ADAM GAUBINGER²

¹ Temple University, Philadelphia, Pennsylvania, United States of America
max@smittens.com

² New York, United States of America

Based on the autoethnographic vignette data compiled during regular train commutes between New York City and Philadelphia in this chapter we draw on Berlant's (2022) notion of the friction inherent in living in a world and its objects, as well as psychoanalytic theory and mobility studies, to think about how our petty gay frustrations at others' bodies and behaviors, while waiting at termini and while enclosed on trains, may be a means of processing our overall anger at continuously frustrated interurban mobility due to the neoliberalized state of American infrastructure. We return to debates about queer negativity and posit particularly gay "bitchiness" as a set of camp affects that structure compressed dramas located within train cars, and we think through the dialectic of blockage and flow as a key concept for theorizing gay urban subjectivity within and between bodies and infrastructures.

Keywords: trains/transport, mobility, blockages

Starling Murmurations, the Anthropocene, the Police, Calling and My Peripheries

DIPBUK PANCHAL

University of Warwick, Coventry, United Kingdom of Great Britain and Northern Ireland
dipak.panchal@warwick.ac.uk

This paper investigates the affective implications of conducting interviews in which personal trauma, identity, and institutional power intersect. However, this paper also considers the contexts of human interaction. I situate these interactions within the physical geographical space, exploring how the physical environment palpates and constricts gender and sexualities. Drawing from nearly 30 interviews from my PhD fieldwork, I identify varied and unexpected sensations and interactions as emerging themes. Simultaneously, I reflect on how, 25 years after I last wore the uniform, I now negotiate my queerness inside my brown skin. I still have nightmares of my time in the police. I wake up, and despite reality, I still see my nightmare. This paper argues that the sensitised emic-etic interview research process navigates tensions between embodied experiences and metamorphosis. Murmurations, in which starlings collectively gather and move, serve as a potent metaphor in this reflective piece. I use their call to join and their relationship to the Anthropocene to examine how relationships and identity intertwine among my participants, our association with the police, and my navigation of sexuality. This metaphor inspires and guides my research throughout.

Keywords: metaphor, murmuration, queer-brown

The City That Walks With Us: Reflections on Gendered Walking Interviews in Budapest

RAHEL CSIZMADIA

University of Pécs, Pécs, Hungary

rahel.csizmadia@gmail.com

Eötvös Loránd University, Budapest, Hungary

rahel.csizmadia@gmail.com

Walking interviews foreground the situated and embodied dimensions of experience. In the walks presented here, I invited binary trans and non-binary people in Budapest to guide me on their “gender journey” through a joint walk. These encounters unfolded through two intertwined relations: between participants and the city and between participants and the researcher walking alongside them. The city thus appears not merely as the background but as an active environment prompting and restructuring memories, associations and reflections. The paper draws interviews conducted between autumn 2025 and spring 2026, combining Interpretative Phenomenological Analysis (IPA) of transcripts with reconstructions of the routes taken. Reflexive field notes also form part of the analytic process: the field notes of a researcher with a psychoanalytic background; of someone who knows Budapest, though differently from the participants; and of someone who is queer, though not in the same way as those walking beside them. Rather than focusing solely on participants’ spatial narratives, the paper examines how the interview situation shapes their unfolding. Certain moments - particular streets or buildings, a pedestrian crossing, the absence of a pedestrian crossing, the river, a bridge over the river, the atmosphere of a certain district or elements tied to the researcher’s presence – prompt reflections, intertwining personal stories with the environment. Drawing on psychoanalytic and eco-psychological perspectives on

association and relationality, the paper asks how gendered experiences of space are articulated in relation to a city like Budapest and the particular researcher walking alongside, while also considering how such encounters might differ elsewhere: in another town without a river or a different companion, perhaps a gardener.

Keywords: walking interviews, trans/gender journeys, relationality

(Un)Desiring the Centre? Queer Peripheries and Platformed Everyday Life on Blued

JING LU

University of Leeds, Leeds, United Kingdom of Great Britain and Northern Ireland
gyjlu@leeds.ac.uk

This paper examines how questions of centre and periphery are negotiated through the everyday use of Blued, a location-based social and dating application widely adopted by gay and bisexual men in China. Taking the conference theme as its point of departure, it suggests that centre and periphery cannot be understood only through metropolitan location or through the contrast between major cities and marginal places. They are also formed through mediated relations of visibility, proximity, and social interaction. Drawing on online ethnography and interview-based fieldwork, this study examines a set of routine app practices through which users navigate contact, visibility, and interaction across diverse contexts. These practices extend beyond merely facilitating meetings; they shape the conditions under which proximity is interpreted, social possibilities are assessed, and queer presence is negotiated in everyday life. Approached in this way, Blued is not simply a tool for connection, but part of the spatial organisation of everyday queer sociality. The paper, therefore, asks whether “the centre” remains the most adequate frame for understanding queer experience, particularly where visibility may enable recognition and contact while also carrying caution, pressure, and uncertainty. By bringing platform mediation into conversation with debates on queer peripheries, it contributes to discussions in queer geographies about how peripheral positions are lived, understood, and made meaningful.

Keywords: queer digital visibility, platformed desirability, peripheral recognition



PANEL

Zooming In: (Queer) Politics and the Scale of Urban

Panel description Queer politics and organising is not abstracted to the representational dimension in policy documents and recommendations; it happens across several different scales. To ground queer politics and organising, this panel zooms into smaller scales and maps solidarity networks, informal political ‘hackings’ and resistances. The panel brings together mainly (queer) urban geographers who examine cities and their peripheries across the globe.



SESSION 1:

Zooming in 1

Chair: Axel Ravier



Interlocking Regimes of Queer Visibility in the French Banlieue

AXEL RAVIER,¹ BASTIAN NEUHAUSER,² MARIA KHERBOUCHE³

¹ University of Lausanne, Lausanne, Switzerland
axel.ravier@unil.ch

² Utrecht University, Utrecht, the Netherlands
b.neuhauser@uu.nl

³ University of Geneva/EHESS - Paris, Paris, France
maria.kherbouche@unige.ch

LGBTIAQ+ minorities are centrally concerned with producing and managing their visibilities, yet the spatial grammar of this process has often remained of secondary concern, relegated to a metronormative 'logic of the closet' and normalized representations of queerness. We argue that peripheral spaces demand new perspectives on what it means to become 'seen'. Drawing on fieldwork conducted in the northeastern banlieues of Paris, this presentation originates from three doctoral research projects and explores the complex grammars of queer visibility in the urban fringes across three distinct analytical levels. We aim at uncovering the connections and incongruences between regimes of visibility of institutions, social movements and individuals as well as the ways in which they reproduce and transcend binary notions of queer representation. Firstly, we retrace the ways peripheral municipal governments approach, render visible and normalise queer identities through public policy and communication. Second, we interrogate grassroots political mobilisation and their respective problematisations of queer visibility in the banlieues by two civil society organisations in the field. We then retrace individual relationships and approaches towards becoming 'visible' in the banlieue by centering the lived experiences of its LGBTIAQ+ inhabitants. We conclude that, while municipal governance and activist organisations tend to operate through clearly identifiable target audiences in order to design policies or mobilise collectively, some activist groups have increasingly drawn on a 'politics of ambiguity'

to unsettle hegemonic representations of queerness. Gay and queer inhabitants of social housing estates may explicitly recognise themselves as gay or LGBTQ+ and accept such an identity marker, yet contest the specific ways in which these identities are made visible, politicised and represented.

Keywords: LGBTIAQ+, *banlieue*, visibility, local governance, civil society, activism, politicisation

Socio-Spatial Peripherality Among Queer Migrants in Colombian Cities

CHRISTOPHER OUTLAW

University of Sheffield, Sheffield, United Kingdom of Great Britain and Northern Ireland
coutlaw1@sheffield.ac.uk

The urban spatial experiences of LGBTQ+ minorities and their ability to access urban spaces and opportunities are mediated by their orientations and identities, impacting queer people's sense of individual and collective belonging. Such dynamics are particularly pronounced among queer migrants. In this talk, I will present some findings from my recent PhD fieldwork from my project on the socio-spatial dynamics of queerness and migration in Colombian cities. In keeping with the conference theme, I will consider how peripherality relates to my work geographically, spatially, and socially. Migration is a queer issue in Colombia, a country peripheral to global queer hegemonies where diverse queer migration patterns - forced and voluntary, internal and international - converge in the capital and largest city, Bogotá, as well as in the smaller city of Cali. In both cities, queerness, migration, and urban space shape each other, and queer migrants - influenced by their multilocal relationships to their original territories - engage in material, embodied, discursive, and affective urban placemaking. Drawing on concepts such as right to the city, spatial legitimacy, and *ch'ixi* (interwoven difference), I will outline how queer migrants in two socio-spatially peripheral neighbourhoods - Santa Fe in Bogotá and Agua Blanca in Cali, characterised by sex work and internal displacement, respectively - use, experience, imagine, and feel about their cities and the urban challenges and opportunities which shape their lives.

Keywords: queer migration, urban placemaking, multilocal relationships

Eccentric Liminality: Fugitive Queer Art-Spatial Practices

ANNA MAROCCO

University of Rome La Sapienza, Rome, Italy
an.marocco@gmail.com

This paper develops the concept of eccentric liminality to theorise fugitive queer art-spatial practices in urban peripheries. Drawing on Antonin Artaud's rejection of centred, rationalised subjectivity and theatrical order (Artaud, 1938), eccentricity is understood as an off-centre mode of being and sensing that destabilises dominant spatial, aesthetic, and epistemic regimes. Combined with liminality, it enables a reading of queer urban practices as threshold-based, unstable, and generative formations that resist both incorporation and fixity. Building on the notion of fugitivity as articulated by Moten and Harney (2013), and informed by queer critiques of futurity and failure (Halberstam, 2011), the paper examines how queer artistic collectives produce transient, coded, and affective spatialities in peripheral urban contexts. It focuses on two case studies: the RNE project by DOM-collective in Rome (2019-2022), which engages in situated interventions within marginal public spaces through collaborative artistic occupation; and the Qravo collective in Lisbon, which activates body-based protest practices and ephemeral spatial configurations within the urban fabric. Across both contexts, queer spatial practices emerge not as stable sites of recognition or visibility, but as eccentric-liminal formations: temporary displacements of the urban centre that rework peripheral spaces through improvisation, opacity, and embodied experimentation. These practices reject the logics of urban branding and institutional capture, instead producing minor, relational geographies of care and encounter. The paper argues for a rethinking of queer place-making practices as productive zones of spatial disorientation, where

alternative forms of collective life and artistic world-making are continually rehearsed.

Keywords: modernity, cruising, politics, futurity



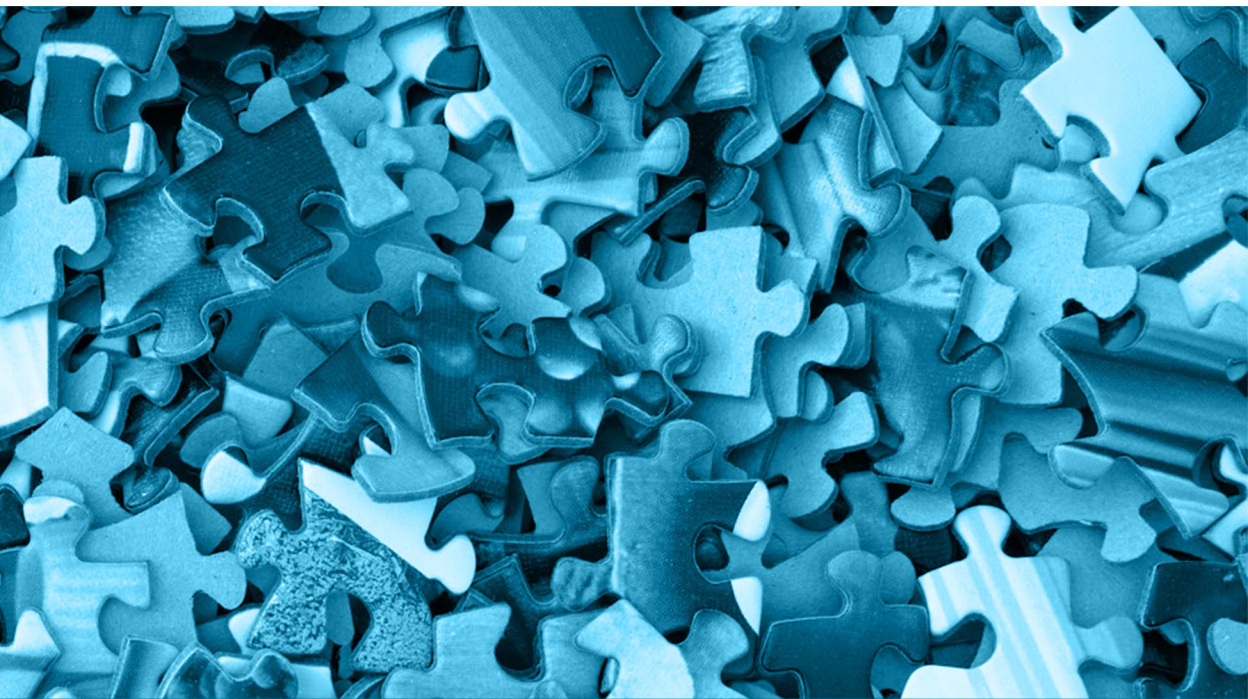


PANEL

Queer Rural Europe

Joe Jukes

Panel description Where are the rural queers these days? The field of rural gender and sexuality studies - albeit with some exceptions - has been relatively inactive for the past 10 years (Gray, Johnston and Gilley, 2016). Additionally, rural queer/trans/LGBTQ+ lives have been overwhelmingly documented in North American contexts and to a lesser extent Australian ones. Alongside calls for greater attention to be paid to LGBTQ+ communities living in 'ordinary' contexts, as well as in the Global South, it unfortunately remains the case that the geographies of rural gender and sexuality across the whole of Europe have been chronically overlooked. This panel connects sexualities-, queer-, and trans geographers working in disparate rural areas across the continent of Europe. It also hosts historians, sociologists and anthropologists concerned with the intersections of sexuality and space in rural Europe to participate. In doing so, it asks: How are LGBTQ+ experiences of rural life shaped by location, and what difference does geographically-attuned research make to understanding these? What can be learnt about the complementarity and contradiction of 'queer' and 'rural' when multiple queer rurals are brought into conversation? Consequently, in what ways are rural LGBTQ+, queer and trans people navigating and responding to the current political conjuncture in Europe? On the one hand, we seek to 'fill the void' that has been left behind in geographies of gender and sexuality, as once prominent rural-queer scholars have moved to different fields over the past 25 years (e.g. Gray, 2009; Little, 2002; Bell, Shuttleton and Watt, 2000). On the other, we recognise that the contemporary moment presents rural areas, incompletely, as increasingly accessible to queer and trans people, for example through a proliferation of Pride organisations at the level of the province. We seek to bring into discussion the many ways in which LGBTQ+ people endure, embrace or agitate rural life. The cultural and linguistic diversity of Europe is in turn overlooked by the dominant, Anglophone works in our shared field of enquiry. It is therefore urgent that a return to rural-and-queer geographies here in Europe consolidates its diversity of spatial forms and social worlds, whether Scandinavian or Iberian, Baltic or Balkan, island or highland... In this rich geography, queerness thrives.



SESSION 1:

Queer Rural Europe 1: Qualitatively Re- searching LGBTQ+ Lives and Spaces

Chair: Joe Jukes



Queer Rural Lives Beyond the Centre: Negotiating Belonging, Constraint and Agency in Rural Catalonia

LAURA SOLER RODRÍGUEZ

Universitat Autònoma Barcelona, Barcelona, Spain
laura.soler@uab.cat

Research on LGBTQ+ lives has largely focused on metropolitan contexts, while rural Europe remains comparatively underexplored within geographies of sexuality. This paper contributes to emerging queer rural scholarship by examining how young sexual and gender dissident people navigate everyday life in rural and semi-rural contexts in Catalonia (Spain), a region often positioned ambiguously between periphery and centre within European imaginaries. Drawing on qualitative research based on in-depth interviews and life trajectories, the paper explores how participants experience, negotiate and rework rural space in relation to sexuality, gender and belonging. Rather than framing rurality solely as a site of exclusion or constraint, the analysis highlights a more ambivalent and relational picture: rural spaces appear simultaneously as places of limitation, attachment, care and possibility. Participants develop situated strategies of mobility, discretion, relational networking and everyday resistance that allow them to remain, return to, or reimagine rural life on their own terms. Conceptually, the paper brings together queer geography, rural studies and an intersectional perspective to argue for an understanding of queer rurality as a dynamic spatial process rather than a fixed condition. By foregrounding experiences from a Southern European rural context, the paper challenges dominant Anglo-centric and metropolitan narratives in queer scholarship and contributes to

consolidating a more plural, geographically situated field of queer rural studies in Europe. In doing so, it speaks directly to questions of how queer and rural identities intersect, contradict and co-produce one another, and how queer rural subjects navigate contemporary political and social conjunctures across European peripheries.

Keywords: belonging, LGBTQ+ youth, rural Catalonia, queer rurality, interviews

Negotiating Peripheralisation at the Margins of Gender and Sexuality: A Diversity of LGBTI Trajectories In, From, and Towards the French Ardennes

MILAN BONTÉ

University of Lille, Lille, France
milan.bonte@univ-lille.fr

This research examines the intersection of social marginalisation related to gender and sexuality with spatial marginalisation arising from processes of peripheralisation in a rural European context. While the geographers of sexualities have recently focused on rural settings, they have given little to no attention to the socio-economic characteristics of the rural contexts they are studying, thus contributing to the homogenisation of LGBTI lives in rural spaces. To address these issues, this research took place in the French Ardennes, a region characterised by a process of peripheralisation – demographic decline, economic stagnation and limited access to community resources. The aim is to understand how processes of territorial peripheralisation intersect – or fail to intersect – with social marginalisation in the spatial practices of LGBTI individuals in the Ardennes, adopting a biographical approach to their mobilities. Building on a qualitative investigation conducted in 2023–2024, integrating solo and collective in-depth interviews and GIS-based biographical mapping of the living space of the participants, this research situates rural LGBTI spatial practices within broader socio-economic and spatial trajectories of marginalised territories. Results reveal that rural LGBTI experiences in the

Ardennes cannot be reduced to simplistic narratives of homogeneous isolation or blocked emancipation. Instead, individuals negotiate peripheralisation in ways that are contingent on their gender trajectories, class positions and access to social and economic resources. The relative scarcity of structured LGBTI spaces intersects with demographic decline to shape specific challenges in networking, mobility and resource access. Some participants articulate aspirations to leave, while others find modes of belonging and activism within the rural context, thus challenging dominant urban-centric paradigms in the geography of sexualities. Overall, this research underscores the importance of integrating socio-economic diversity of rural territories into geographical analyses of gender and sexual minorities.

Keywords: rural areas, peripheralisation, qualitative GIS, LGBTI, French Ardennes

Bound by Water and Space: Analysing Queer Insular Experiences

JOANA BRILHANTE

University of Coimbra, Coimbra, Portugal
jbrilhante.o@gmail.com

The challenges of considering geographical space as intertwined with gender and sexual orientation have historically been entangled with urban and mainly metropolitan spaces. Although a growing body of investigation has been effectively registering the experiences of queer people in rural and peripheral spaces, LGBTQ research made on insular -especially small insular- spaces is still underrepresented in academic research. Stemming from a multi-method qualitative study conducted among LGBTQ Portuguese islanders in the Archipelago of the Azores, this investigation explores how the reading of an “insular sense of place” can be used to critically interpret the invisibility of LGBTQ identities in small and ultra-peripheral geographical contexts. Intersecting theoretical frames coming from Cultural Geography and Anthropology, the concept of “sense of place” invites us to consider the hypothesis of “insularity” as happening in the sphere of emotions, at the node between culture and space. Addressing the ways in which the lived experiences of queer people can be shaped by small, sparsely populated, and insular spaces, this work offers an interpretation of the geographical condition of insularity as being more than just a geographical characteristic of space; it advances that insularity can represent a cognitive and emotional resource of empirical validity that shapes the experiences of queer islanders.

Keywords: islands, ultra-peripherality, Azores, sense of place, ethnography

Beyond Eventfulness: Desiring Infrastructures With Regular Rhythms in the Queer Periphery

TILEN KOLAR,¹ PETER KUMER²

¹ University of Leeds, Leeds, United Kingdom of Great Britain and Northern Ireland

T.Kolar@leeds.ac.uk

² University of Maribor, Maribor, Slovenia

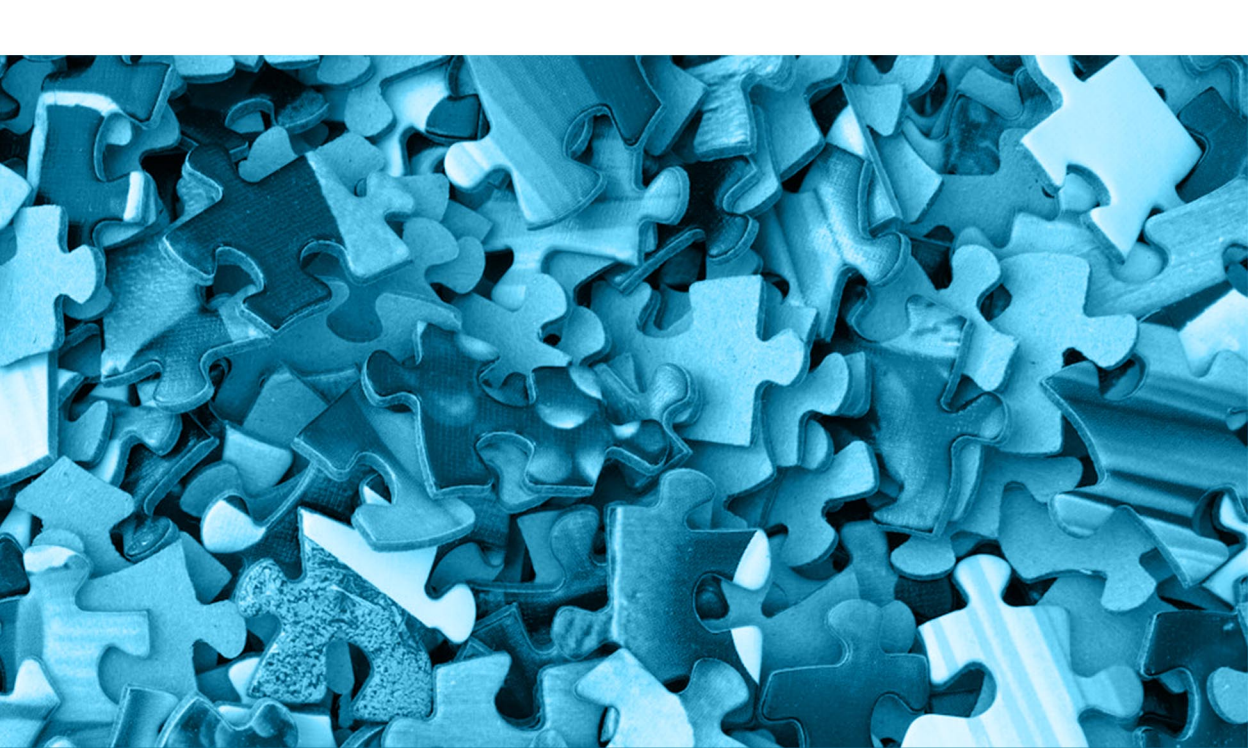
peter.kumer@um.si

This paper maps existing formal and informal queer infrastructure in Maribor, a peripheral city with less than 100,000 inhabitants, and in the surrounding rural hinterlands; and discusses the potential for installing new. Without an official gay, lesbian, or queer bar, which is usually a minimum threshold indicator of queer infrastructural provisioning, the NGO sector is filling the gap through youth centres and other more formal, 'eventful' initiatives supported by EU and national funds that potentially afford queer wellbeing in the city and the surrounding smaller towns. By drawing on year-long ethnographic material and by analysing a creative hybrid workshop where participants were asked to collectively map queer spaces in Maribor and the region, and imagine the installation of new queer sites, we propose that existing infrastructure does not afford the required rhythmicity of queer spaces that would produce stable spaces of wellbeing. According to some participants, this is because the existing activities are too formalised, structured and eventful. To address this infrastructural deficiency, participants imagine the installation of new spaces of hospitality, such as a queer cafe bar that would transgress the eventfulness of queer spatiality and move towards regular rhythms of queer connectivity through convivial atmospheres of consumption. Moreover, we discuss the ways in which our research method - hybrid creative mapping, and year-long ethnographic research project, are

queer infrastructure in itself, affording new connections to be formed in what is a somewhat disconnected queer periphery.

Keywords: regular rhythms, queer periphery, creative mapping





SESSION 3:

Queer Rural Europe 3: Queering Land, Agricultures and Commons

Chair: Jana-Christina Zentgraf





Towards a Materialist Genealogy of Queer Lives in the Rural in Germany

JANA-CHRISTINA ZENTGRAF

Fulda Graduate Centre of Social Sciences, University of Applied Sciences, Fulda, Germany
jana-christina.zentgraf@sk.hs-fulda.de

Research on queer and trans* life in rural Europe remains fragmented and often overshadowed by North American scholarship (Bacchetta et al. 2015; Bryant & Pini 2011; Raj 2024). Dominant narratives continue to reproduce what Jack Halberstam (2005) has termed metronormativity: the assumption that queerness properly belongs to the city, while rural queer lives appear as belated, impossible, or always on the verge of leaving. In my contribution, I examine how such narratives have shaped the German context and how they materialize in the lived realities of queer people in rural areas today. While my work is situated within the interdisciplinary field of queer studies, my analytical lens is shaped by my scholarly formation in sociology, which foregrounds questions of social practice, materiality, and power. Drawing on a materialist genealogy (vgl. Laufenberg & Trott 2023) of queer ruralities in the Federal Republic of Germany, as well as on narrative-biographical interviews with queer people living in rural regions and ethnographic fieldnotes, the presentation traces how the historically sedimented „Uneigentlichkeit (inauthenticity)“ (Adorno) of queer rural life has been produced through legal regimes, cultural imaginaries, and scientific observation practices. Rather than treating “the rural” as a fixed spatial category, the analysis approaches it as a relational formation shaped by „Provinzialität (provinciality)“ (Adorno 1969/2003; Belina 2022) and by normative orders that regulate which subjects can appear as intelligible or legitimate. In conclusion, I identify several recurring topoi of queer rurality—ambivalent attachments, strategic invisibility, and situated forms of resistance—that complicate metronormative assumptions and highlight the

multiplicity of queer rural experiences in Germany. By foregrounding these lived realities, the presentation demonstrates how geographically attuned research can illuminate the ways queer and trans people endure, negotiate, and transform rural life in Europe's current political conjuncture, thereby contributing to the consolidation of a European field of queer rural studies attentive to linguistic, cultural, and spatial diversity

Keywords: materialist genealogy, rural Germany, metronormativity, critique

Picturing Queer Rurals Through Finnish Photographic Archives

JOE JUKES

Tampere University, Unit of Social Research, Tampere, Finland
joseph.jukes@tuni.fi

Despite a contemporary proliferation of LGBTQ+ organising across rural Europe, queer space in the countryside remains predominantly invisible. When it comes to queer rural pasts, this invisibility is even more pronounced. Overlooking the historical presence of queer and trans people in rural Europe carries with it two key risks: 1) the newlygained ‘visibility’ of contemporary LGBTQ+ activism in rural communities can be framed as an import from urban centres or further afield; 2) contemporary LGBTQ+ presence in rural areas can become simplistically understood only through the lenses of identity and visibility. This presentation combines historical geography with queer geographies to trace how rural space appears in queer photographic collections in Finland. This tracing reveals how rural queers of the past viewed, used and contested the rural environments in which they lived and worked. It also considers, spatially and aesthetically, what a queer(ed) rural looks like and what it offers queer and trans lives. I present visual data pulled from the personal and artistic archives of three Finnish people who allegedly lived queer lives. I show how for Lauri Nautela, a gay farmer and archaeologist, the rural environment and its treasures offered a ‘displacement’ for his queer desires. For lesbian photographer Auli Kaartinen, a rural anarchist commune offered a ‘marginal space’ for queer women to labour towards political liberation. And for Veijo Rönkkönen, a ‘DIY’ yard-artist, a deeply emplaced sense of connection to local natures offered him a mode of expression that encouraged a queer ecoerotics to emerge in his understanding of self. These three glimpses of historic queer rurals

evidence how queer and trans people not only desire and utilise rural space, but how rurality can in turn transform us and our collective futures.

Keywords: queer rurals, rural space, visual geography, photography, Finland

Queer Worlding and Practices of Co-Creation in Queer and Trans Eco-Communities in Rural Spain and Portugal

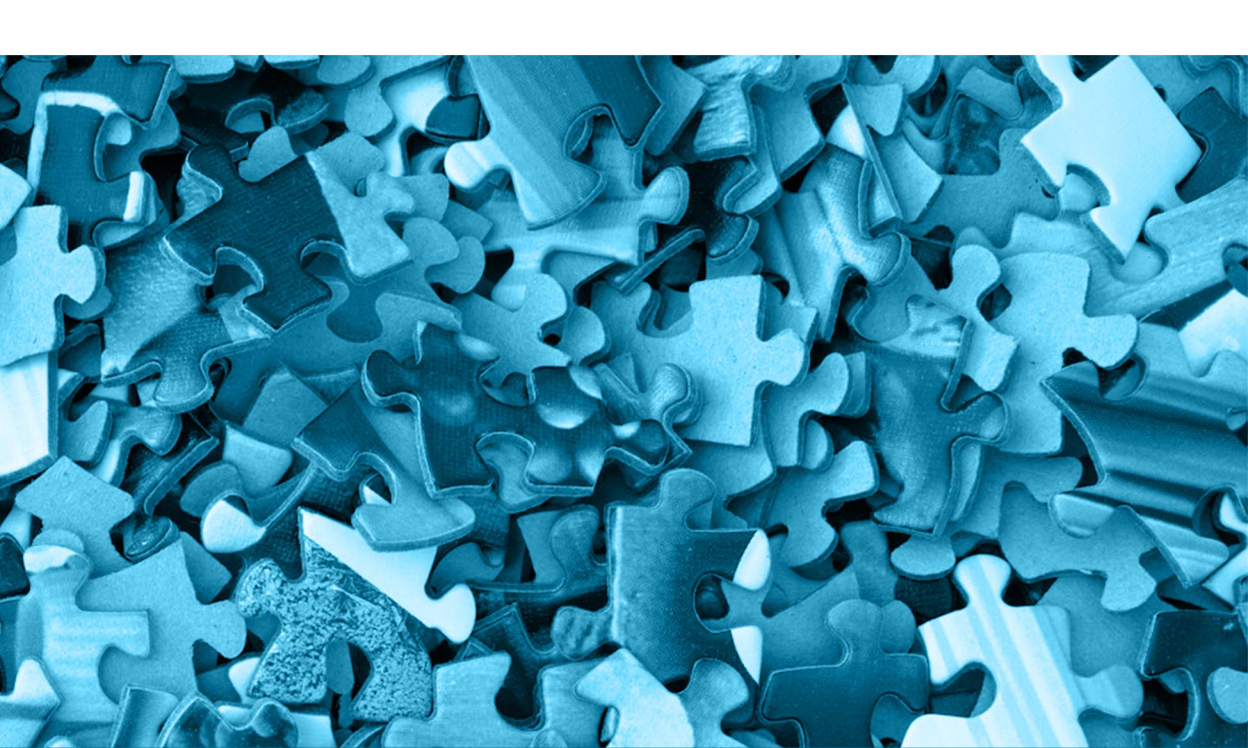
RAE TEITELBAUM

Goldsmith's University of London, School of Global Change, London, United Kingdom of Great Britain and Northern Ireland
rae.teitelbaum.work@gmail.com

There is an expanding network of queer and trans rural eco-communities in Europe, many of which are located in Spain and Portugal, which have been largely undocumented. Based on my fieldwork and research with several of these projects, I position these rural queer and trans eco-communities as experiments in living, which are vital sites for social and cultural research, as they provide a “format or protocol for exploring and testing forms of life” (Marres, 2012, p. 87). I identify queer worlding (Haraway, 2016) as a range of co-created social, ecological, spiritual, economic, kinship, and artistic practices, present in these communities, which contributes to the generation of innovative imaginaries of safer and more liveable worlds, particularly for marginalized humans and more-than-humans. I have been working with embodied, multimodal, and collaborative methods in an attempt to tease out and document some of the complexities of these imaginaries, practices, and knowledges within these communities, (in particular two communities, one in Galicia and another in central Portugal) as well as the tensions and dialogues surrounding the geo-political, economic, and climatic realities of these areas and projects. This research positions the realm of the neo-rural within the Iberian Peninsula, as both laden with issues regarding access to land, gentrification, belonging, and social, material, and economic resources, all of which tie together

questions of power, domination, race, gender, sexuality, and class, and as a critical and active site for resistance, queer and trans community-making, and transformation. I argue that these experiments in living are essential both in their resistance to the current dominant cis/hetero-patriarchy and late capitalist system, which feed the climate crisis and advocate for progress, as well as their development of concrete alternatives for more collaborative, sustainable, and multispecies-oriented futures that prioritize degrowth and the safety and flourishing of marginalized beings and more-than-human worlds.

Keywords: eco-communities, Spain, Portugal, neo-rural, fieldwork



SESSION 3:

Queer Rural Europe 3: Queering Land, Agricultures and Commons

Chair: Jana-Christina Zentgraf





Agrocuir Real Utopias in Galicia and Portugal

ANTÓNIO PEDRO FIDALGO

University of Coimbra, Centre for Social Studies, Coimbra, Portugal
pedrofidalgo@ces.uc.pt

This presentation examines Agrocuir, a rural Galician collective and cultural festival, as an example of a queer real utopia. Emerging in 2014 in Monterroso (Galicia, Spain), Agrocuir articulates queer activism with agroecology, rural regeneration, and ecofeminist praxis. I have defended elsewhere (Fidalgo, 2022), drawing on Erik Olin Wright's concept of "real utopias" and José Esteban Muñoz's theorization of queer futurity, that queer real utopias are existing initiatives, practices, and/or institutions that embody emancipatory queer principles in the present while prefiguring more just and non-heterocisnormative futures. This paper understands rural queer lives beyond the metronormative framing – the still often taken-for-granted narrative of the "fleeing rural queer", who migrates or moves from rural or small-town spaces to the "big city" (Weston, 1995) as the only possible way of surviving and thriving as a queer or trans subject (Halberstam, 2005). To move beyond the "fleeing rural queer" narrative is not to deny that migration to urban centres has been, for many, a strategy of survival and possibility (Kuhar and Švab, 2014). Rather, it is to embrace the complexity and plurality of rural queer lives. This means recognising that queer relations to rurality are not homogeneous, nor reducible to narratives of escape. Rural queer lives are shaped by different material conditions, attachments to place, family histories, economic realities, and political engagements. They include those who leave, those who return, and those who remain – as well as those who actively fight for and thrive within rural and small-town contexts. In Galicia, this last profile of rural queer people is particularly visible and the Agrocuir framework – which is also beginning to resonate in Portugal – proposes an innovative way of framing the

relationship between queerness and rural space: not as marginal, but as constitutive, pre-figurative and generative of different (queer) possibilities. Based on qualitative research - including document analysis, participant observation, and interviews - this paper argues that the Agrocuir movement operates as an intervention that reclaims the rural as a site of queer world-making. In contrast to dominant narratives that frame queer life as inherently urban, Agrocuir produces safer spaces, collective forms of organization and governance, and alternative socio-ecological imaginaries within depopulated rural contexts. By linking queer visibility with environmental sustainability and community-based cultural production, this initiative destabilizes both heterocisnormative rurality and metropolitan homonormativity. This paper contributes to debates on queer geographies, (queer) rural studies, and transformative politics by foregrounding the rural as a strategic terrain for queer real utopian experimentation.

Keywords: Agrocuir, queer real utopia, socio-ecological imaginaries, Spain

Abolishing the farmer: Queer Farming and the Undoing of Gender as a Class System

Prisca Pfammatter,
University Bern, Switzerland

PRISCA PFAMMATTER

University of Bern, Geography Institute, Critical Sustainability Unit, Bern, Switzerland
prisca.pfammatter@unibe.ch

"We're not immune to it either. [...] When there are cis men around, many people tend to push themselves harder. Just to reach that level and get recognition." (OG; 00:33:36). The family farm is more than an agricultural production unit; it is a political regime that (re)produces gender as a hierarchical class system. This regime has created the "farmer" as the normative political subject, while the "farmwife (or the "farming woman") is constituted as its subordinate. Following Monique Wittig's abolitionist perspective on gender, we argue that these are not neutral occupational categories, but class positions produced through relations of domination. Abolishing oppression thus requires abolishing these categories themselves. Bringing Wittig into conversation with Queer of Color Critiques, we ask if queer farms constitute sites for unmaking the farmer and, in doing so, the white cisheteropatriarchal order that structures agriculture. Based on ethnographic fieldwork with queer farmers in Switzerland, we disentangle where and how queer farmers disrupt the cisheterosexual organization of agricultural production and what possibilities these disruptions open. We show that the figure of the farmer remains a key mechanism through which white cisheteropatriarchy is reproduced. While queer separatist farming creates necessary spaces for experimentation, it does not offer a pure outside. Rather than escaping the gender-class system, queer farmers encounter its

continual reproduction. Following Lugones, we argue that there is no pure separation, only curdling. Queer farming thus emerges as an ongoing practice of disidentification that unsettles (the intelligibility of) the farmer while cultivating alternative ways of relating, working, and belonging.

Keywords: gender abolition, queer farmers, Switzerland, ethnography

Queer Commoning in French Countryside: Community Work at the Edge of Domestic and Public Space

HUGO SOUCAZE

École des Hautes Études en Sciences Sociales (EHESS), Paris, France

hugo.soucaze@uclouvain.be

UCLouvain, Ottignies-Louvain-la-Neuve, Belgium

hugo.soucaze@uclouvain.be

Although queer politics and LGBTI+ movements have mostly been studied through the city, the streets, the public spaces (Bell & Binnie, 2000), this communication aims to focus on “queer ruralities”, as spaces where political and community work take more place in domestic spaces, which are publicized, and in doing so are favoring new forms of alliances and intercommunity care work, or like what has been called “queer commons” (Brown, 2009). The analysis is based on a month-long ethnographic study in a rural area of France. The fieldwork took place in several collective spaces, such as an anarchist-feminist tavern and library in a private home, a travelling queer bookshop, a “queer social housing” project, and an “LGBT café” in an associative “family planning centre”. All these spaces produce activist and care work in the everyday life but in a broader perspective than communitarian self-help only addressed to people identifying as LGBT. All this economy based on self-governance, free work and free price, at the edge of domestic and public space, constitutes the place for “quiet struggles” from which “frontal struggles” (Pruvost, 2024) may arise. These queer-rural micropolitics involve moving beyond the historical strategies of urban queer activism, based on visibility, confrontation, occupation of public and commercial spaces, to invent forms of alliances and struggles through proximity and complicity that, instead of playing on identity affirmation and fragmentation, focus on the collision between different subjective

experiences and different struggles, even with those that appear to be the most politically opposed.

Keywords: queer commoning, French countryside, queer social housing, fieldwork

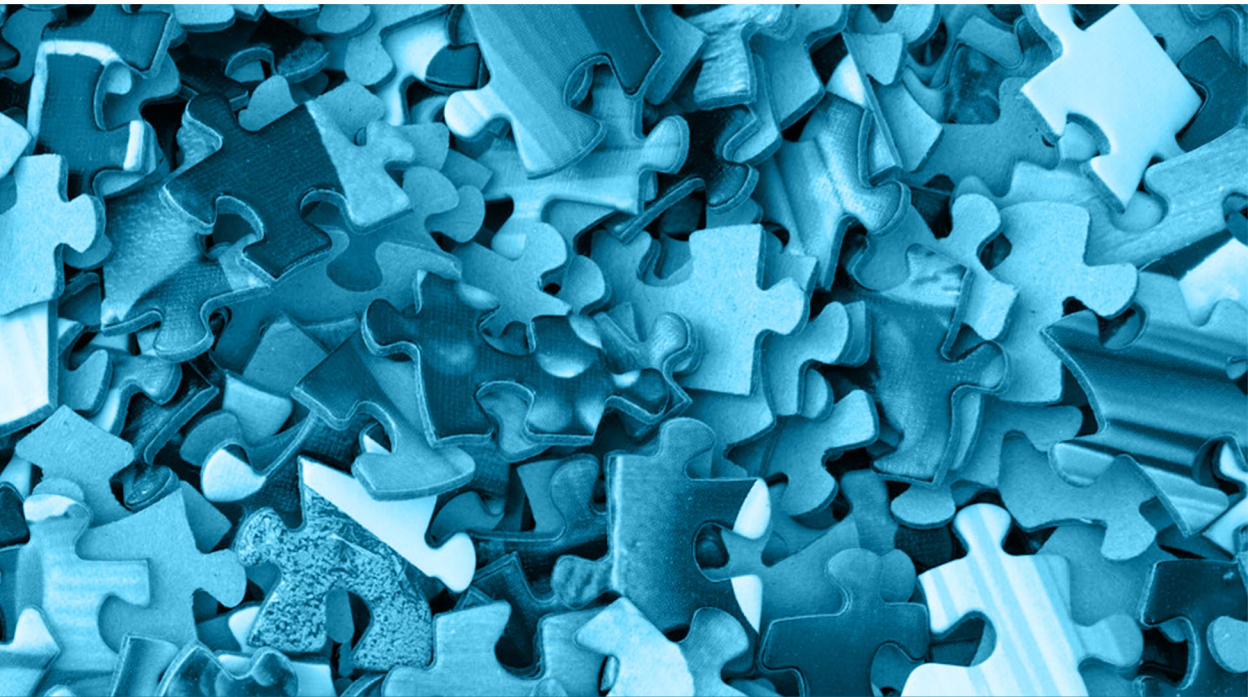


PANEL

Between Erasure and Hyperreality – Navigating Queer Lives in Georgia

Eka Tsereteli and Tamar Tskhadadze

Panel description In many transitional democracies—until recently including Georgia—state policies toward marginalized groups have rarely been grounded in genuine political will for inclusion or re-humanization. Combined with persistent negative public attitudes toward LGBTQI communities, this has created fertile ground for rapid democratic backsliding and anti-gender mobilization. Georgia is currently facing one of the most critical moments in its 35 years of independence. For the first time, the country's declared path toward modernization, democratization, and Western integration appears openly suspended—or even reversed. The recognition of queer existence, struggles for LGBTQI rights, and the production of knowledge about queer lived realities have long been embedded within this broader political trajectory – often framed as 'modernization' and now increasingly called into question. For this very reason, queer existence has long been, and is now more than ever, a subject of political instrumentalization and manipulation shaping queer existence with hypervisibility or even hyperreality. Yet this hyperreality is simply the other side of the same coin whose reverse denies queer reality altogether. In this context, any attempts to engage in sincere and critical dialogue with queer realities becomes particularly fragile and simultaneously all the more valuable. The proposed session brings together several research projects that explore different aspects of queer existence and queer politics in Georgia. Framing the session around a shared geographic focus is not merely an attempt to holistically examine a specific regional context; it also enables reflection on the ways various dimensions of queer existence interact with and shape one another



SESSION 1:

Between Erasure and Hyperreality

Chair: Jana-Eka Tsereteli



The (Geo)Politics of Gender: Conditionality, Sovereignty, and Specters of Europe

TAMAR TSKHADADZE, LIA JALAGHANIA

Ilia State University, Tbilisi, Georgia

tamar.tskhadadze1@iliauni.edu.ge, lia.jalaghania.1@iliauni.edu.ge

European Union's "political conditionality" has played an important role in the politicization of LGBTQ issues across democratization projects of post-Soviet countries, including Georgia, resulting, on the one hand, in tangible outcomes through the adoption of a juridico-institutional basis for the protection of queer communities, and, on the other, in cementing the imagination of the political inseparability of LGBTQ rights from Georgia's EU aspirations. Under the reversed climate of de-democratization and withdrawal from Euro-integration commitments, however, this knot (between LGBTQ issues and Euro-integration) has paved the way for the aggressive use of anti-gender propaganda and state-sponsored homophobia by the ruling party to foster anti-Western and anti-EU sentiments. The politics of conditionality continues to reappear in the ruling party's narrative on sovereignty and national self-determination as well as in the clash surrounding it. We argue that this instrumentalization produces a specific and undertheorized form of political dispossession for LGBTQ communities and their allies. It operates not only through direct prohibition but also through the generation of an irresolvable dilemma in which they find themselves structurally positioned between two equally costly political choices of hypervisibility and erasure. In this climate, hypervisibility becomes a threat to Georgia's EU association, while erasure produces conditions for the disappearance of their political and bodily subjectivities. At the same time, the state-sponsored anti-gender propaganda also oscillates between producing the

hyperreality and the erasure of queer existence. The paper examines the implications of this dilemma for queer politics as well as some actual effects of the choices already made.

Keywords: Georgia, geopolitics, post-Soviet countries

Fragments of Public Pain - Discussing Addiction from a Feminist Perspective

MARIAM TCHANTCHALEISHVILI

Tbilisi State University, Tbilisi, Georgia

Mariam.tchan@proton.me

The study explores the psychosocial characteristics of the LBT community in Georgia and their relationship to substance use and gambling. Moving beyond traditional medicalized and punitive frameworks, this research uses a queer-feminist theoretical lens to analyze addiction within its broader social, political and economic contexts. Central to this approach is a critique of ableism, which devalues bodies and minds that do not conform to dominant standards of self-sufficiency. The research argues that addiction and chronic mental distress are not individual anomalies or personal failures, but rather reflections of a systemic environment marked by hostility, polarization and structural violence. A key theoretical pillar of this work is Anne Cvetkovich's conceptualization of "public feelings". By framing addiction and depression as social and cultural phenomena - through the lens of "political depression" - the study explores conditions where traditional resistance or medical treatment alone fails to provide relief. This perspective allows the research to move beyond the ableist narrative of "cure", which often serves to reintegrate individuals into capitalist labor cycles rather than addressing holistic well-being. Instead, the study creates space for transformative feelings, including the recognition of exhaustion, the acceptance of failure and the capacity to dream of alternative, care-centered futures. Through the voices of LBT participants, the research documents how experiences of rejection and shaming manifest as collective trauma. Ultimately, this study advocates for a shift toward "health justice" proposing that healing

requires a recognition of collective responsibility. It aims to foster a public conversation that replaces shaming with a transformative understanding of care, queer love and collective survival.

Keywords: queer-feminist theory, ableism, health justice

Transformed Parenthood. Voices of Parents of Queer Persons: Collective Sorrow and Power

GIGA KARAPETIANI

Iliia State University, Tbilisi, Georgia
giga.karapetiani@gmail.com

This study explores how parents of queer individuals in Georgia navigate sexuality, family expectations and social stigma, situating their experiences within broader socio-cultural contexts. Using a qualitative approach the research examines how parents navigate their children's identities through ongoing, non-linear processes shaped by love, fear and care. Based on in-depth interviews, the study shows how parents manage emotional labor in response to social pressure, internalized prejudice and concerns for safety. It also identifies moments of transformation enabled by exposure to alternative narratives and support networks. The study rethinks the family as a dynamic site of negotiation and potential change; emphasizing care, dialogue and shared vulnerability as key elements in shifting social understandings of queerness in Georgia.

Keywords: queerness, Georgia, alternative narratives

“Becoming Like a Stone” – Trauma and Resilience in the Queer Community in Georgia, South Caucasus

SALOME SHIUKASHVILI

Tbilisi, Georgia

salomeshiukashvili@gmail.com

This study examines traumatic stress among queer individuals in Georgia, focusing on how chronic exposure to heteronormative hostility shapes everyday life, gender expression, and resilience. It also explores the collective impact of the violent events of May 17, 2013, and July 5, 2021, when Pride-related gatherings were attacked. These incidents are analyzed as key moments that intensified fear, altered visibility, and reshaped spatial practices and community dynamics. Objective: To analyze traumatic stress responses among queer individuals in Georgia and their effects on everyday practices, coping strategies, and identity-related processes, including coming out. The study further investigates how visibility politics and public violence collectively shape queer embodiment, spatial navigation, and social belonging. Method: Sixteen semi-structured, in-depth interviews with queer, transgender, and nonbinary individuals were conducted and analyzed using qualitative thematic analysis. Results: The study revealed several interconnected patterns in trauma-related experiences. Trauma functions as a mediator between body and space, shaping spatial adaptation, including avoidance of certain areas and conditional belonging within the city. Resilience emerged as a flexible transformation of self-expression in response to context, manifesting as micro-adaptation rather than heroic resistance. Pessimism appeared as a cognitive strategy that coexists with

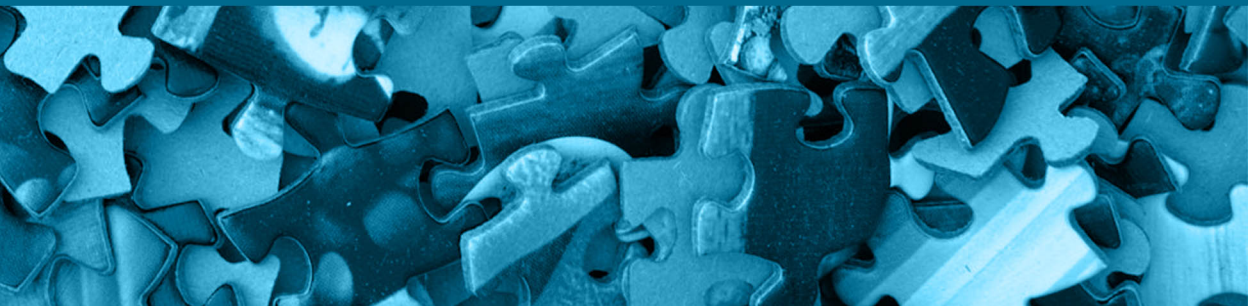
continued functionality and active engagement in everyday life. Visibility events were perceived as trauma-producing and cyclical sources of fear and retraumatization. Conclusion: These findings suggest that queer trauma in Georgia operates as a chronic, structurally embedded condition that reorganizes everyday life rather than remaining confined to discrete violent events. Resilience emerges not as full recovery but as ongoing adaptation, involving spatial regulation, selective visibility, and relational negotiation. While community solidarity provides partial protection, the absence of broader societal recognition limits collective healing. Under these conditions, pessimism functions as a pragmatic cognitive strategy that enables continued functioning despite structural precarity.

Keywords: Queer trauma; chronic trauma; spatial adaptation; resilience; visibility politics; urban space; collective trauma; Queer community in Georgia.





Round Tables & Workshops





Round Table Book Celebration: LGBTQ+ Centers and Organizations: Spaces of Sexual Politics, Activism, and Social Relations

CHEN MISGAV,¹ GILLY HARTAL²

¹ Haifa University, Haifa, Israel
chenmisg@tauex.tau.ac.il

² Bar-Ilan University, Tel Aviv, Israel
Gilly.Hartal@biu.ac.il

ALISON BAIN, ANDREW MCCARTAN, JULIE PODMORE, MICHAL PITONÁK,

TILEN KOLAR

Panellists

Round table description

LGBTQ+ Centers and Organizations: Spaces of Sexual Politics, Activism, and Social Relations offers the first comprehensive spatial analysis of LGBTQ+ centers and organizations as crucial sites of contemporary queer life, activism, and politics with a focus on the Israeli case study. Drawing on two decades of research in Tel Aviv, Jerusalem and emerging peripheral centers, the book examines how different types of LGBTQ+ centers and organizations shape urban belonging, community formation, and political possibility. By foregrounding issues of planning, spatial justice, homonationalism, intergenerational dynamics, and affective politics, the book positions LGBTQ+ centers and organizations as dynamic infrastructures through which queer communities negotiate safety, visibility, inequality, and hope, together with the demand for urban space. This round table brings together leading scholars in the European geographies of sexualities meeting to reflect on the book's

intellectual and political contributions. Their responses will open a conversation about how LGBTQ+ centers and organizations operate as laboratories of social change, how spatial activism emerges through tensions between institutions and communities, and how local Israeli trajectories complicate Global North understandings of sexuality, citizenship and space. The event not only celebrates the publication of this collaborative work by Chen Misgav and Gilly Hartal, but also invites broader reflection on future directions of geographies of sexualities and on the role LGBTQ+ centers and organizations play amid shifting global climates of neo conservatism, rising LGBTQ+ hostility, and renewed forms of queer resilience.

Speakers

Alison Bain

York University, Faculty of Environmental & Urban Change, Toronto, Canada
abain@yorku.ca

Andrew McCartan

UCC Department of Geography, Ireland
amccartan@ucc.ie

Julie Podmore

John Abbott College, Concordia University, Canada
jpodmore@johnabbott.qc.ca

Michal Pitoňák

Charles University, Faculty of Humanities, Department of Applied Social Sciences, Czechia
michal.pitonak@fhs.cuni.cz

Tilen Kolar

University of Leeds, School of Geography, United Kingdom of Great Britain and Northern Ireland
T.Kolar@leeds.ac.uk

Round Table: Beyond Paris: Decentring LGBTQI+ Research in France

MARIA KHERBOUCHE,¹ AXEL RAVIER,² MILAN BONTÉ,³
JOAO CARTRY SOUNE-SEYNE,⁴ CÉSAR TAILLEFER,⁵ JOSÉPHINE DENEUX⁶

¹ University of Geneva/EHESS - Paris, Paris, France
maria.kherbouche@unige.ch

² University of Lausanne, Lausanne, Switzerland
axel.ravier@unil.ch

³ University of Lille, Lille, France
milan.bonte@univ-lille.fr

⁴ EHESS, Aubervilliers, France
joao.cartry@sciencespo.fr

⁵ Gustave Eiffel University, Paris, France
cesar.taillefer@univ-eiffel.fr

⁶ University of Rennes, Rennes, France
josephine.deneux53@gmail.com

Round table description

This roundtable is organised in connection with the forthcoming special issue “Being LGBTQI+ outside urban centres”, to be published in June 2026 in the French journal *Genre, sexualité & société*. Its aim is to bring together six scholars who contributed to the dossier (or to closely related publications) to discuss a simple but still under-explored question in France: what does it mean to study LGBTQI+ lives when we start from places other than major city centres? For a long time, French research has largely taken metropolitan centralities as the main sites where LGBTQI+ experiences become visible, collective and politically meaningful. By contrast, rural areas and peripheral spaces have often been approached through a deficit lens, associated with isolation, silence, or hostility. While a few pioneering studies began to open up this question in the early 2010s, the field has expanded

much more noticeably over the past decade, driven in particular by a new generation of researchers who take seriously the diversity of places, trajectories and social positions shaping sexual and gender minority lives. Rather than treating “the centre” as the natural horizon of LGBTQI+ life, this roundtable draws on new (post)doctoral empirical research to ask what becomes visible when we shift our gaze towards banlieues and working-class neighbourhoods, rural settings, peri-urban areas, and overseas French territories (including the French Antilles). Across these contexts, participants will examine how LGBTQI+ people make room for themselves in everyday life—without presuming that the city-centre is the only horizon of belonging, resources, or political possibility—through discreet arrangements and local ties, strategic mobilities towards urban centres, and forms of resistance, collective organising, and political mobilisation that take shape from (and with) these places. The presentations will draw, among other materials, on case studies of queer mobilisations in Brittany, the Parisian banlieues and the Ardennes (a large département in eastern France), as well as on research into gay mobilities from La Réunion. The discussion will also provide a space to compare methods and fieldwork challenges: how to capture everyday forms of discretion and visibility, how to document mobility patterns between places, and how to avoid letting metropolitan assumptions silently organise our research questions. In this context, the roundtable challenges any tendency to treat “France” as a uniform national setting. It aims to highlight territorial contrasts that shape LGBTQI+ lives in distinct ways and to clarify what decentralising LGBTQI+ studies brings to our understanding of intimacy, community, and activism.

Workshop: Queering Neuroinclusive Pathways to Fieldwork

MARTIN ZEBRACKI, TIEN KOLAR

University of Leeds, School of Geography, United Kingdom of Great Britain and Northern Ireland
M.M.Zebracki@leeds.ac.uk, T.Kolar@leeds.ac.uk

Workshop description

The rights and wellbeing of minoritarian populations face mounting challenges that bear directly on the realities of researchers conducting fieldwork. Building on our collaborative projects on LGBTQ+ inclusive fieldwork as part of the Leeds Inclusive Fieldwork Hub (inclusivefieldwork.leeds.ac.uk), supported by funding from Research England Enhancing Research Culture, we turn our attention to exploring the emerging topic of neurodiversity and its intersection with LGBTQ+ fieldwork. We will discuss key gaps in scholarship and practice, including in existing institutional guidance, regarding addressing neurodivergence in fieldwork planning and execution and its implications for LGBTQ+ safety and inclusivity. We invite workshop participants to share their understanding or experiences regarding the compounded challenges and risks of what doing LGBTQ+ fieldwork looks like from neurodivergent as well as neurotypical expectations, from institutions as well as subjects in the field. The discussion may include aspects such as access needs, communication styles, and navigating sensory environments, and what joint neuro- and LGBTQ+ inclusive care and solidarity may look like in fieldwork. We will seek consent from the audience to use their perspectives from this activity to shape priorities for future steps for our work strand. No preparation is required and

everyone is welcome. We strongly encourage LGBTQ+ and neurodivergent allies to come along.

Workshop: Queer Geographies at the Centre/Periphery of the Classroom

TILEN KOLAR,¹ RAE ROSENBERG,² ALE BOUSSALEM³

¹ University of Leeds, School of Geography, United Kingdom of Great Britain and Northern Ireland
T.Kolar@leeds.ac.uk

² University of Edinburgh, School of GeoSciences, Edinburgh, United Kingdom of Great Britain and Northern Ireland
rae.rosenberg@ed.ac.uk

³ University of St. Andrews, School of Geography and Sustainable Development, St Andrews, United Kingdom of Great Britain and Northern Ireland
ab563@st-andrews.ac.uk

Workshop description

This workshop invites conversations about the tensions surrounding the teaching of queer geographies within volatile socio-political contexts. In this workshop we consider the impacts of increasingly hostile state positions on queer and trans knowledge production, pedagogical cultures and experiences within the discipline of geography. What queer and trans normativities may be (re)centered or (re)peripheralised within geographical education, particularly as higher education institutions succumb to, or challenge, pressure from queer/transphobic politics? What is at risk as we face increased institutional constraints that disproportionately impact our ability to teach about queer and trans subjects? Equally, what is at risk in attempts to re-centre LGBTQ+ subjects within institutions, schools, departments, and disciplines more broadly? What additional racialised, colonial, ableist, nationalist and/or misogynist discourses may be incorporated into attempts or initiatives to re-centre queer and trans scholarship as a form of resistance against measures of austerity and queer/transphobia within higher education institutions?

In this workshop, we will first present some insights from our research project on the state of queer and trans geography in the UK, and will then facilitate a conversation among participants about the challenges of teaching queer/trans geographies across different contexts, and the strategies to overcome these. This workshop seeks participants from those who are interested in speaking to: - The centrality and/or peripherality of queer knowledge to disciplinary understandings of geography and geographical education across different contexts; - Authoritarian intrusions in higher education and their impacts on the teaching and learning of queer geographies; - Queer pedagogies and their application in geography programmes/courses; - Activities and initiatives to address homo/bi/queer/transphobia in higher education institutions and disciplinary communities; - Challenges faced by LGBTQ+ students and staff in and across geography departments and programmes; - Communities of resistance and solidarity created by LGBTQ+ staff and students in higher education institutions, and solidarities with other groups whose knowledges are marginalised in higher education. The link to register for attending the workshop will circulate closer to the conference.

DISCUSSING FROM QUEER PERIPHERIES: (UN)DESIRING THE CENTRE, BOOK OF ABSTRACTS

PETER KUMER ET AL. (ED.)

University of Maribor, Maribor, Slovenia
peter.kumer@un.si

A plethora of social relations, including those related to sexuality and gender, are still discussed from global metropolitan (queer) centres. Processes such as the gentrification of queer neighbourhoods, cruising, and queer mobilities are often associated with New York, Copenhagen, and other big cities, despite the fact that most of us live, work, love, consume, and produce in ordinary and small places. These are queer, too. The periphery is discussed from the centre, creating distance from its material spaces. Conferences are spaces of temporary disciplinary centre-making. At the conference in Maribor, we ask what happens when we not only empiricise and theorise, but also discuss and academically do queer periphery from the periphery itself. Are we, by organising this conference in a city (or town?) with fewer than 100,000 people and no official gay or lesbian bar, placing it at the centre of queer geographies? We invite contributions on, from, and about metropolitan centres and peripheries, as well as broader geographies of sexualities, to think broadly about what happens when academic work (which does not have to be about the periphery) is placed in the materiality of the queer periphery. What kind of potential does the text gain in the spatio-temporalities of the conference?

DOI
[https://doi.org/
10.18690/um.ff.8.2026](https://doi.org/10.18690/um.ff.8.2026)

ISBN
978-961-299-183-8

Keywords:
queer peripheries,
queer geography,
metropolitan centres,
geographies of sexualities,
materiality of space



University of Maribor Press



University of Maribor

Faculty of Arts