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Plenary Session 1
Trans-led Integrated Hormone and Sexual Health Services in Thailand
Author: Nittaya Phanuphak
Institution: Thai Red Cross AIDS Research Centre
Country: Thailand

Existing health policies that inadequately address gender sensitivity and transgender identity cause health disparities which in turn lead to various serious health issues such as misuse of hormones for gender affirmation and vulnerability to HIV and other sexually transmitted infections. In Thailand, 48% of transgender people have never seen a doctor regarding their transition, which often involved self-prescribed hormone intake, and 47% have had negative experiences with health service providers based on their gender identity. The Thai Red Cross AIDS Research Centre, through transgender community consultation, launched the Tangerine Community Health Center in November 2015 to establish a service delivery model which provides integrated hormone and sexual health services for transgender clients. Hormone services significantly retain more transgender women in the program and enhance repeat/new HIV testing in subsequent visits, as well as pre-exposure prophylaxis (PrEP) uptake as one of the combination HIV prevention packages offered. Rapid data and experience sharing between health care providers and transgender communities in Thailand and the Asia-Pacific region through regular community consultations have accelerated service delivery scale-up. The integrated hormone and sexual health services model has now been expanded to four key provinces in Thailand including Bangkok, Chonburi, Chiang Mai, and Songkhla through the empowerment of transgender community health workers to the level that they can provide assured, high-quality services to members of their communities. Systematic gathering of transgender-specific data is crucial and should be part of the implementation of these programs in order to generate evidence and recommendations to inform national, regional, and global policies.

Reconstructing Gender and Sexuality: The Case of Thailand and Beyond
Author: Amara Pongsapich
Institution: Chulalongkorn University
Country: Thailand

While First Wave Feminism as a social movement demanded legal rights for women as individuals, Second Wave Feminism made women’s oppression a political and public issue. Under Third Wave Feminism, women select specific women’s issues and make them public, creating social and political movements called “New Social Movements.” In this paper, Third Wave Feminism or Post-Feminism in Thailand will be examined starting with concerns about rights to the body and reproductive rights, abortion rights, gay and lesbian rights and LGBTI rights, and violence against women. The gender issue became very political with the abortion law. The first abortion law was passed in 1957. During 1974-1978 there were attempts to amend the law to allow for more flexibility for women to have abortion. However, movements to legalize abortion did not have coherent unified goals. The public remained poorly informed about consequences of unwanted
pregnancy and abortion reform has never been a demand from the public sufficiently to bring about changes. A similar conclusion was reached globally as well. LGBTI rights in Thailand started with lesbian movements. The first lesbian organization was established in 1986, coinciding with global movements. During 1948-1990, the World Health Organization (WHO) defined homosexuality as a mental health disorder and on May 17, 1990, the WHO eliminated homosexuality from the list of psychiatric diseases. Since then, the LGBTI movements expanded and diversified to include not only lesbian and gay, but bisexual, transgender, and intersex people. Later, in 2005, May 17 was declared the first International Day against Homophobia and Transphobia (IDAHOT). The United Nations recognized sexual orientation and gender identity (SOGI) as a human rights issue and adopted many international instruments recommending that laws be promulgated to promote and protect SOGI rights at the national level. The paradigm of gender identity has shifted from a binary male/female dichotomy to a more diverse spectrum of identities which are not fixed but fluid and shifting. The recognition of SOGI rights brings about new forms of family and various relationships among LGBTI family members. Parents cope with how to accept their LGBTI children, recognizing their potentiality and allowing them to choose their sexual orientation and gender identity naturally. Children of LGBTI parents learn that their LGBTI families are one form of many family compositions existing today.

Plenary Session 2
Stuck behind the Door: An Experimental Study of Discrimination in Employment and Hiring against Trans People
Author: Cianán B. Russell
Institution: Asia Pacific Transgender Network

Trans people around the world face extensive discrimination, stigma, and obstacles to full achievement of their human rights. This includes issues with access to education, housing, healthcare, and employment, as well as disproportionate exposure to poverty, HIV/AIDS, and systemic and interpersonal violence. While it is widely accepted that discrimination highly impacts trans people's access to employment, all current data on this issue is based only on self-reporting from trans individuals. The project presented in this paper examines job discrimination based on gender identity, and in particular discrimination in hiring practices as they affect transgender people in Asia. The project employs an audit methodology, enabling far more direct observation of job discrimination than has been possible through survey methods commonly used previously. This project experimentally tests the prior survey findings using a control-treatment quantitative method in three countries: Vietnam, Thailand, and Malaysia. The data show similar trends of broad discrimination against trans applicants in most contexts, with sometimes quite wide differences between trans men and trans women as well as for when those applicants are applying for jobs typically assigned to men or to women. Results indicate that there is statistically significant anti-transgender bias in the hiring and application processes in all three countries, against both trans men and trans women, and across several employment sectors. Results indicate different levels of discrimination by the gender of the applicant within the job sectors, which can illuminate how different societies conceptualise trans women and trans men in distinct ways. These results, along with interpretations and plans for advocacy, will be presented.
LGBTI People's Experiences of the Workplace in Asia: Implications for Policy and Practice
Author: Suen Yiu Tung
Institution: Chinese University of Hong Kong
Country: Hong Kong

Lesbian, gay, bisexual, transgender and intersex (LGBTI) people continue to face stigma and discrimination based on sexual orientation, gender identity or expression or sex characteristics in different domains of life, including education, access to services and employment. This study examines LGBTI people’s experiences of the workplace in Asia where legal protection from discrimination for LGBTI people is largely absent. Quantitative data was collected through online surveys with 1,571 LGBTI respondents in China, the Philippines, and Thailand. The findings revealed that LGBTI people who work in Asia are a diverse group in terms of age, educational level, religion, geographical location and ethnicity. LGBTI people surveyed experienced difficulties right from the beginning of their job search. Around 21%, 30%, and 23% percent of respondents in China, the Philippines, and Thailand, respectively, reported being harassed, bullied, or discriminated against. Those LGBTI people who are more open about their SOGIE or intersex variation, especially transgender people, and those who work in the public sector reported experiencing higher levels of discrimination at work. It was found that many LGBTI people felt the need to hide their SOGIE in the workplace. Those LGBTI people who had been subject to discrimination also reported feeling less satisfied with their job and more likely to consider looking for a new job. There is little recourse to remedy the situation when LGBTI people experience workplace discrimination. Only around 30% of the respondents who experienced workplace harassment, bullying, and discrimination reported the problem. When they did so, an even smaller percentage were satisfied with the result. Very few workplaces in Asia have an LGBTI-inclusive policy in place, but where in place, such policies have a positive impact. A higher number of protective policies correlates strongly with less experience of workplace discrimination and higher levels of reported job satisfaction.

Media as a Tool for Change: Enhancing Positive Media Engagement and Advocacy on Issues Relating to Sexual Orientation, Gender Identity/Expression (SOGIE) and Sex Characteristics
Author: Kangwan Fongkaew
Institution: Burapha University
Country: Thailand
Co-authors: Anoporn Khruataeng, Sumon Unsathit, Matawii Khamphiirathasana, Nisarat Jongwisan, Oranong Arlunaek, Jensen Byrne

Lesbian, gay, bisexual, transgender and intersex (LGBTI) identities are still vastly underrepresented in news media. News reports regarding LGBTIQ issues taken from six Thai media outlets published between July 2014 and June 2015 were analyzed in this study to explore how LGBTIQ people are portrayed in news media narratives. It found that Thai journalists have a lack of knowledge and understanding regarding LGBTIQ people. As a result, this group of people was presented in news media in ways that indicated they were different from other people in society. LGBTIQ identities were often represented inaccurately, stereotypically, harmfully, or without a clear understanding of the diversity of sexual orientations, gender identities/expressions and sex characteristics. (Hetero-) sexist narratives, negative portrayals, harmful stereotypes and discriminatory speech were also widely found, fueling a climate of stigmatization and
discrimination in Thai society. This study suggests that key stakeholders in Thai news media should be sensitized on the basic human rights of LGBTIQ people. A professional Code of Conduct, outlining guidelines on how to uphold professional ethics in reporting news on SOGIE and LGBTIQ issues among journalists, needs to be developed with the participation of representatives of LGBTIQ communities. LGBTIQ individuals and general audiences should also realize that they can be active audiences by empowering themselves.

**Multi Country Legal and Policy Review on Legal Gender Recognition in Asia Pacific in the Context of Human Rights**

Author: Atty Kristie Jazz Tamayo  
Country: Philippines

The United Nations Development Programme (UNDP), as part of its Being LGBTI in Asia programme, conducted a multi-country project regarding legal gender recognition for transgender people in eight countries in the Asia Pacific region, specifically India, Bangladesh, Pakistan, Nepal, China, Malaysia, the Philippines, and Thailand. This report is the output for the Philippines. This material is the cumulative result of a desk review of laws, regulations, and policies regarding legal gender recognition in the Philippines, alongside a search for articles, analysis, news, and information that were pertinent to this research. It likewise included research into how these existing laws, regulations, and policies are implemented and how they impact or will impact on transgender people in the Philippines. With the aim of being able to provide as many varied sources of information as possible, transgender, LGBT, and human rights networks were approached to identify key people to be interviewed (either through phone or face-to-face interviews). For transgender people in the Philippines, the lack of a gender recognition law has led to even more discrimination. In the workplace, gendered policies prevent transgender people from accessing facilities (such as comfort rooms) or wearing a uniform based on their gender identity, rather than their sex assigned at birth. Throughout the years before the Supreme Court’s Silverio ruling, transgender women were able to amend the gender marker on their birth certificates and benefit from the resulting gender recognition. As a result of that ruling, however, things have changed for the worse for transgender people and changing gender markers on birth certificates has become more difficult. In the absence of a gender recognition law, there have been some attempts to address the lack of understanding of gender identity. While still inadequate, some government agencies have gender sensitivity training that includes SOGI components. Many activists consider such training an essential first step in order to achieve gender sensitive policies. The study also identifies the need to build the government’s capacity in this area by providing knowledge and training on SOGI concepts and about the rights of LGBT people.

**Reaching out: Preventing and Addressing SOGIE-related School Violence in Viet Nam**

Author: Bui Thanh Xuan  
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Country: Vietnam  
Co-authors: N.H. Yen, N.T.M. Ha, N.V. Chien, and N.D. Long

Global human rights legislation protects all people against discrimination and violence in education, irrespective of their sex, sexual orientation or gender identity and expression. Viet Nam has committed to a range of global conventions to end school-related gender-based violence (SRGBV). This report sits within
broader efforts by the Government of Viet Nam and in particular the Ministry of Education and Training (MOET) to recognise, and respond to, SRGBV in schools in Viet Nam. This Viet Nam study was undertaken in six provinces and presents detailed findings on awareness of and attitudes toward SOGIE-related violence. Qualitative data were collected from parents, teachers, and students through 48 focus group discussions and 85 in-depth interviews (N=280, N=85, respectively). High level quantitative data were collected from students (aged 11-18; N=2636), teachers (N=606), and parents (N=215) using a self-administered, paper-based survey and among self-identified LGBT students (N=241) using a self-administered, online survey. Incidents of SOGIE-related violence are observed, with negative academic and well-being outcomes ranging from lowered grades and school drop-out, to depression and suicidal ideation. More than half (51.9%) of all students reported having experienced at least one kind of violent

behaviour in the last six months. LGBT students (particularly more “feminine,” same-sex attracted males or gender non-conforming/transgender youth) were at particularly high risk of victimisation and exposure to all kinds of violence. 71% of LGBT students had been physically abused, and 72.2% had been verbally abused. Additionally, male students experienced higher rates of all forms of violence (except for being a target of gossip) than females. Incidents of all forms of SRGBV were more prevalent among lower secondary students than upper secondary students. There are vast differences between school staff’s and students' assessments of SRGBV prevention/response mechanisms in school, with 95.4% of the teachers/school administrators and only 14.6% of students affirming measures in place. Curriculum developers and policymakers need to actively redress the gaps in SRGBV knowledge and process skills of all the different education stakeholders through clear education resources and policy development offering distinct guidelines in several areas. Schools need to address SRGBV directly through innovative education techniques and engagement with related campaigns on SRGBV and LGBT themes to create safe and supportive learning environments.

Plenary Session 3

Sexual Rights of Women in the Arab World: Resilience in the Face of Oppression and Violence
Author: Sara Abu Zaki
Institution: MARSA Sexual Health Center
Country: Lebanon
Co-authors: Diana Abou Abbas, Ayman Assi

With patriarchal values deeply embedded in religion, politics, family and societal life at various extents across the Arab world, women’s autonomy over their own bodies and sexuality is still under question to this day. The various restrictions set on women’s sexual and reproductive rights by the patriarchal culture are accompanied by various forms of gender based violence and oppression that have been detrimental to Arab women’s health and well-being. Violence and oppression towards women in the Arab world take on various forms from brutal female genital cutting practices, to honor killings, domestic violence, sexual harassment, and rape, among others. Arab women have, however, been resiliently exerting extraordinary efforts to stretch and potentially break the boundaries set on their fundamental rights, including their sexual and reproductive rights. Many promising developments are already underway with more women advancing their education and career and thus delaying the age of marriage. Additionally, feminist movements and civil society have been advocating and lobbying for the sexual rights of Arab women for decades. Furthermore,
with the rise of Islamic Feminism, which envisions a feminist interpretation of the religious scripts, and civil society organizations that have been providing accessible sexual health services to women of all classes, there is no doubt that Arab women are on the path to reclaiming their fundamental rights, including the right to sole ownership of their bodies and sexuality.

Current Status of the Marginalized and Hidden LGBTI Community in the MENA Region
Author: Georges Azzi
Institution: Arab Foundation for Freedoms and Equality
Country: Lebanon

The objective of this presentation is to assess the current status of the marginalized and hidden LGBTI community in the MENA region on different levels which include political, legislative, socio-economic, and religious trends as well as an overview of the history of the LGBT movement and activism in the region and the alignment with other relevant regional and international programs. The presentation will include a contextual analysis of the status and situation of the marginalized LGBTI community in the MENA region as a whole with a more in-depth overview among countries with a history of active movements for the various rights of the aforementioned community.
CONFERENCE ABSTRACTS SORTED BY CONFERENCE SUB-THEME

There follow all abstracts accepted for panel and individual presentations to be presented at the XI IASSCS Conference. Abstracts are listed by conference theme (as identified by the authors). Their order may differ from that in the final conference program.

BOUNDARIES IN GLOBAL RESEARCH

Queer Afrikan Reading of Parliamentary Debates about Transgender Refugees in South Africa
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On the 26th of November 2012 the South African trans rights organisation Gender DynamiX, along with Lawyers for Human Rights and the Consortium for Refugees and Migrants, met with the Committee for Home Affairs to discuss issues regarding access to ID documents, statelessness, and the closure of Refugee Reception Offices. Though the organisations involved play a critical role in relation to understandings of “transgender” and of “migrants” in South Africa respectively, not one organisation mentioned transgender refugees. Given that the policies and discussions of the meeting continue to have long lasting impact on the lives of transgender refugees in South Africa, the silence and lack of intersectional analysis on the part of organisations in attendance was curious. Drawing on the meeting as an entry point, this paper seeks to understand the machinery that reinforces the silence or absence of transgender refugees in these kinds of conversations and spaces more broadly. This paper argues that it is not simply that transgender refugees are trans, but that they are trans and migrants. It is this alignment with the migrant body that trans organisations perceive as threatening to the already precarious nature of trans rights, while the inverse is also true for refugee organisations. Indeed, the transgender refugee represents a zone of precarious politics for organisations dealing with competing marginalities, the peculiar outcome of which has not only been the failure to build a politics of solidarity but more disturbingly the failure on the part of organisations to recognise this silence – a failure that suggests a complicit relationship with the deeply problematic politics of the South African state. This silence – and indeed the anxiety regarding migrants – is not unique to South Africa. As migrant flows continue to increase globally, the absence of discussion regarding the existence and needs of trans refugees as a particular migrant population is a pressing concern.
Western Sexy? The West, the Rest and Sexualised Media
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In academic and popular debates about sexualisation, the “mainstreaming of sex in the West” is a common catch-phrase. As noted by postcolonial and critical race scholars, categories such as “the West” remain powerful discursive ideas shaping how both researchers and researched border and construct race, difference, and sexuality. However, there is very little research that employs a postcolonial analysis of young people’s negotiations of sexualised media, most particularly studies that elucidate how the oppositional frameworks of colonial discourse set up normative and “othered” subjectivities. In order to address this gap, I turn to Stuart Hall’s classic paper “The West and the Rest” to reflect on a project undertaken in South Australia with young people from a broad range of cultural backgrounds. In a fascinating set of reflections, the young people present a powerful set of challenges to the binary of the West and the Rest through their narratives on sexualised media. Taken together, these complex and sometimes contradictory narratives remind us of the problems associated with talking in generalised and universalizing ways about “sexualisation in the West.”

The Problem of Pride: Resistance Across Borders
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Borders are not only geographical markers of state boundaries. They also allow states to project certain ideological narratives about themselves, as if they are homogenous groups contained within a neutrally demarcated physical space. Beyond narratives of exceptionalism that states may generate about themselves, they can also project those narratives outward, often in colonizing gestures. Recent theoretical work in queer theory suggests that some projects of “rights” articulated through a neoliberal frame become mechanisms through which this colonizing gesture extends itself. The work I present here is an examination that moves beyond national boundaries and raises serious questions about transnational marginalizations that happen to countries, within countries, or between countries. Drawing from my ethnographic work examining LGBTIQ organizing in the American South and in South Africa, I attempt to challenge the limitations of national boundaries on our thinking about what liberation for LGBTIQ people means. These cross-border analyses reveal the global processes within which local LGBTIQ work is situated. This paper considers two specific, separate rejections of pride located in Cape Town, South Africa and New Orleans, Louisiana, USA, to facilitate an analysis that is not confined to national boundaries. Resistance to whiteness, capital, and colonizing histories in the form of protests, disruptions, or refusals to participate in Pride celebrations demonstrate the marginalizations and exclusions that fracture LGBTIQ communities. Such resistance situates the local as a site of power for confronting globalized hegemonies.
Too Young, Too Old, Too Difficult: The Boundaries of Research on Childhood Sexuality  
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Many researchers would agree that children are sexual beings starting the day they are born. Yet, children’s and youths’ sexual development appears to be under-researched and under-theorized in most countries. This presentation will discuss the current methodological, legal, emotional, moral, religious, and ethical barriers to such research and touch upon their historical and cultural background. Lack of funding and disapproval of research proposals by institutional review boards are understood to be a consequence of mentioned barriers, besides scientists’ general avoidance of young research subjects in favor of older, more convenient samples. The author argues that the scarcity of research on childhood sexuality perpetuates the existing boundaries in a circular fashion and also yields a negative impact on the sexual health, rights, education, and agency of minors. Under an intersectional lens, these negative consequences seem to be especially magnified for underprivileged and stigmatized groups such as children of color, children with non-normative genders or sexualities, or children with disabilities or low socioeconomic status. Among the proposed next steps to overcome research boundaries are advocating for policies that will enable scientific studies with minors, leveraging new technologies to collect data, and arguing for new models and theories about child sexual development that do not focus on harm but adopt sex-positive paradigms.

Being Shafada (One who Likes to Talk about Sex)? At the Intersection of Community Based Research and Theories of Sexuality  
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This paper explores the theme of cross-border knowledge in the context of migration flows, specifically in anthropological approaches to better understanding African youth migrants and HIV risk. In Canada, while the epidemiological risks for HIV transmission are high for immigrant and refugee youth from HIV-endemic countries, little is known about how youth from such risk categories see themselves as at risk of HIV transmission through sexual contact. Winnipeg, a mid-size Canadian city, has seen an increase significant immigration from African countries in the past decade, including youth in their sexually formative years. Yet, targeted public sexual health education and HIV messaging has been lacking, and is also a challenge to implement due to the racialization of HIV discourses more broadly and socio-political issues of governmentality in the management of visible minority migrants’ sexuality. We used community-based ethnographic methods to research the question of how HIV awareness fits into the self-understandings of African newcomer youths’ sexual health and sexual subjectivity. We present recent findings from interviews with male and female heterosexual young people between the ages of 16 and 25 years old who have settled
in Canada less than 8 years and are from sub-Saharan African countries, including Kenya, Ethiopia, Somalia, Sudan, Uganda and Congo. A main finding relates to two main contradictions. One is the high epi rates for African youth and the youths' association of HIV risk with white Canadian society. A second contradiction is the youths' sense of the visibility of HIV messaging in Africa and invisibility in Canada. We conclude with a discussion of how knowledge of migration trajectories, or biographies, is central to critical understandings of the reception and take-up of HIV messaging.

Qualitative Research on Gender-equitable Men's Masculinities in Contemporary Urban China - Based on Life Course Theory
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The study of masculinities is becoming a significant issue in the world, with the purpose to rethink the stereotypes of masculinity caused by patriarchy; to understand the discrimination and harm for both men and women caused by that; and to challenge traditional gender norms. During the late 1980s and early 1990s in western countries, this subject received increased attention. In comparison to western countries, however, the study of masculinities is a completely new discipline in China. This research gap is even greater in the research of gender-equitable men in China. Previous studies on Chinese masculinities are very limited – relatively few studies, and usually concerned with literary criticism rather than empirical studies. Within the limited empirical studies, there is a lack of qualitative research about Chinese men and masculinities. Recognizing that in any setting there are multiple masculinities, it is crucial to conduct a qualitative study to understand the specific social, cultural, and political conditions in which some men in society show more gender-equitable masculinities. This qualitative study looks in depth at individual gender-equitable men's life histories to understand how they may have impacted their gender practice today. It aims to understand the trajectory of counter-hegemonic practices and expressions of masculinity across and throughout men’s lives. The research contrasts the practices and lives of four groups of men: (1) men who are doing gender-related work, (2) men who are engaged in professional care work, (3) male sexual minorities, and (4) men who are willing to share more housework and child care work. Each group contains four respondents (16 in total). Based on research findings, this work aims to provide recommendations for further studies, programs, and practice for boys and men, and to offer policy recommendations for parental teaching, school education, and education policies for boys’ and men’s healthy development.
Despair and Optimism: My Experience of Researching and Publishing Sexuality in Ethiopia

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Sexuality is a sensitive and sometimes taboo issue to discuss, practice, research and disseminate openly in many societies. Irvine’s (2014) article shows that sex research remains socially problematic even in the western world, let alone in relatively conservative societies like Ethiopia. I have been engaged in researching and publishing on the subjects of sexuality and HIV/AIDS since the 1990s. I have undertaken a number of studies, both published and not, related to sexuality in Ethiopia. Some of these studies were perceived as incriminating, exceedingly intimate, or “discrediting” to the researcher and the researched. Researching such topics not only poses difficulty in accessing informants but also raises wider issues regarding the ethics and politics of research, and collecting, analyzing, and publishing the data without jeopardizing the well-being of the researcher and informants. This paper uses self-reflective accounts such as personal recollections and correspondence as primary sources of data to explore the intricacies and challenges of researching and publishing topics of sexuality by a male Ethiopian academic. Overall, researching and publishing about sexuality topics in Ethiopia continues to pose considerable challenges and controversies, which may hamper serious scientific investigations as well as create extreme frustration for potential investigators and authors. We should, therefore, do more to identify, discuss, and implement strategies for conducting and publishing research on this sensitive topic. Such studies on uncharted territories, however, seem to have given insight and courage to other researchers and the public at large, and it is encouraging to see a few other studies emerging on sensitive and hitherto taboo topics. The significance of such studies cannot be overstated in prompting future researchers to dare engage with these sensitive topics and equipping them to better navigate the inevitable challenges associated with them.

Transcending Boundaries in Sexuality Research: A Brief Note on Researcher’s Subjectivity vs. Research on Subjectivities in Bangladesh

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This article deals with the issue of ethnographer’s role in conducting research on sexuality in a Muslim majority country like Bangladesh. When a native ethnographer works in her/his own society, her/his major challenge remains to overcome the boundaries set by the larger societal rules, regulations, and discourses. Transcending such boundaries is a must to ensure the ‘objectivity’ of the research. Based on an in-depth ethnographic work on masculinity, sexuality, and HIV/AIDS among young men in Bangladesh, this article describes a researcher’s attempt to provide a “thick” description of all of his strategies to undermine the societal boundaries that might affect the reliability of his data. Therefore, the article provides a framework as an alternative to the “objectivity” of positivist research methodology and sheds light on how a researcher can ensure the reliability of her/his study while ensuring “reflexivity” as a researcher. The discussion is
divided into two sections: in the first section, I introduce the research methodology, while the second section gives a “thick description” of my “reflexivity,” focusing on my subjective experience of the fieldwork.

The Challenge of Investigating the Global Impact of Sexually Explicit Materials
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It is estimated that 1/3 of Internet content is sexually explicit material (SEM), and one in four Internet searches relate to SEM. At any given moment, 1.7 million users world-wide are streaming it. More than any other media content, SEM is consumed on a global scale, regardless of cultural context and even inhibition. How do we assess SEM’s global impact? How do we account for the different content that people are able to access? How do we account for cultural differences in terms of preference of content and modifiers for potential impact? Research communities in the U.S., the Scandinavian countries, and the Netherlands are leading the research on SEM, while research in other parts of the world is sporadic or even non-existent. Further, studies conducted using different methodologies and time-periods pose further challenges to our understanding of similarities and differences. I thus created an online survey that helps to examine (1) users’ consumption patterns, such as frequency (how often), purposes (for masturbation or not), and situation (with partners or not); (2) users’ sexual desires or engagement in certain sexual behaviors; (3) users’ interest in watching certain SEM content; and (4) users’ tendency to sexualize strangers in public spaces (such as imagining strangers naked or engaging in sexual activities). Since 2011, 800 people from 9 countries have taken part in the survey. So far, research has shown that although the subjects may consume different types of SEM, a cross-cultural pattern has emerged in which exposure to SEM is positively correlated with the desire to engage in sexual acts that are common to SEM (such as anal sex and ejaculation on a woman's face). The relationship also holds between SEM exposure and the sexualizing of strangers. Cultural differences may also account for diverse correlations between SEM exposure and sexual insecurity, SEM use in relationships, and reliance on SEM to achieve sexual pleasure.

Where are People with Disabilities in Global Health Research?
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People with disabilities are usually treated as ungendered and asexual by society. The research community has done little to demystify this. With the support of my empirical work in South Africa and literature review, this paper shows how the research community has contributed negatively to global research on sexual and reproductive health among people with disabilities. The paper explores ways in which people with disabilities have been named and understood, and tracks politics, policies, and sociocultural expressions relating to the sexuality of people with disabilities in the context of health and HIV. For example, in many countries, research laws that are put in place to protect people with disabilities have led to few health researches both with and on people with disabilities. Again, it is surprising that people with disabilities are
outside the boundaries of the “key populations.” As such, I recommend revisiting the way researchers construct some health concepts and the interpretation of research ethics.

**Migration from Worker to Victim: Anti-trafficking Measures, Sex Work and Foreign Hostesses in Palau**

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In the Pacific, as in the rest of the world, sex worker access to crucial resources such as condoms and sexual health services, community mobilization, and empowerment cannot be effectively secured in the absence of labour and other legal and human rights. This paper presents the case of female migrant workers in Palau, and illustrates the way in which international definitions and protocols on trafficking in persons act to conflate migrant sex work with human trafficking and, as a result, deny those basic rights to the people who the protocols purport to protect. The paper is grounded in qualitative interview and ethnographic data on the working conditions and experiences of migrant hostess and sex workers in Palau, collected between 2014 and 2016. This data evidences the processes by which those involved in sex work are defined as victims of sex trafficking, and the pressures on workers themselves to identify as such following police raids and other justice system and immigration department actions. Status as a female migrant labourer, the category of migrant sex work, issues of labour exploitation and drivers of sex work are all effectively obliterated by this insistence on a victim/trafficker binary. Consequently, sex workers’ access to legal protection, labour rights, and sexual health services are the collateral damage in actions that are supposed to protect their human rights. At the same time, in a tourist island economy that is heavily dependent on both cheap migrant labour and US funding, other political and economic interests are being served.

**Am I a Crime to Somebody? “Gender Refugees” and the Imagined South Africa**

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Borders – both bodily and otherwise – discern a body’s ability to identify as a citizen, a member of an imagined community, or a stranger. South Africa is the only country on the African continent that not only recognises but constitutionally protects and ostensibly offers asylum to transgender-identified individuals or gender refugees – those who can make claims to refugee status, fleeing their countries of origin based on the persecution of their gender identity. Gender refugees are different from sexual refugees in that their issues pertain to a perceived incongruity between their gender identity and birth-assigned sex. Being transgender and an asylum seeker is a relatively recent and under-researched facet of both transgender identity and refugee experience. Furthermore, understanding is limited regarding the lived experience of transgender-identified individuals in countries of origin that might force them into situations that would lead to seeking refuge. Drawing on research and life story interviews carried out between 2012 and 2015 with
gender refugees living in South Africa, this paper explores how, when, and under what circumstances transgender-identified individuals from countries in Africa are forced to cross borders and seek refuge, not just elsewhere but in South Africa specifically, and what role transgender plays in relation to this. This paper also considers what forced cross border migration – becoming a gender refugee – might reveal about the complexity of transgender in this context and, moreover, what it might offer to current “Western” dominant conceptualisations of transgender in relation to both the literal and metaphorical notions of home, migration, borders, and borderlands. Given the relative uniqueness of this topic, the paper will also highlight some of the emergent issues and useful strategies with regards to working with gender refugees.

**Troubling the Visibility and Invisibility of Gender and Sexuality Diversity in South Africa**

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Drawing on classroom observations and interviews with 33 teachers in South African schools on the teaching of gender and sexuality diversity, I show how teachers in South African schools position LGBT learners into “visible” and “invisible” groupings. On the one hand, the construction of LGBT youth as “invisible” negates the learners’ existence in their schools, and on the other hand, the position of “supra-visibility” of sexual minorities in schools emerges because of their experiences of being victims of bullying and harassment. Both the positions of “visibility” and “invisibility” spur on the dominance of heterosexuality and heteronormativity and simultaneously downplay the need for educational reform. I conclude with implications for the need for the teaching of gender and sexuality diversity in South African schools.

**Teaching about Sexuality Diversity and Heteronormativity in Sex Education in Austria**

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Sexuality Education is one of ten Teaching Principles for Austrian schools – principles that apply to all school subjects and all grades. The national paper on sex education in schools (bmbf 2015 [1970]) refers to the equalization of a diversity of sexual orientations and gender identities as a guideline in sexuality education, and is mentioned in many international policy papers. Referring to this guideline, my paper examines teacher trainings on sex education, and focuses on how heteronormativity and the diversity of sexual desires and practices are dealt with in these trainings. The paper refers to data from ethnographic research conducted in various teacher education courses in Austria. The analysis of the data shows that homosexuality is mentioned in all courses in one way or another, while a critique of heteronormativity in society as well as in schools is rarely formulated. The paper examines how teacher trainers do (or do not) include sexuality diversity and critiques their recommendations about how to speak with learners about sex(uality) diversity. It elaborates that teacher trainers’ strategies range from ignoring diversity over dutiful appeals for respect to a systematic inclusion of sexual diversity that challenges compulsory heterosexuality and heteronormativity.
“To Correct, Punish and Praise”: LRC Leaders’ Experiences and Expressions of Non-Heterosexuality in Namibian Schools

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Learner Representative Councils (LRC) have been constituted to foster democratic participation and citizenry in Namibian schools. Drawing on a larger UNESCO project that focused on gender and sexuality diversity and schooling, I report on focus group interviews with LRC members in schools in Windhoek. Working with how heterosexuality and heteronormativity are normalized and constituted as the dominant sexuality in schools, I explore how LRCs in Namibian schools respond to and confront non-heterosexuality. The findings show broader societal heterosexism and heteronormativity reflected in the attitudes and responses of the LRC leaders who draw on heteronormative discourses to regulate, silence, and rehabilitate non-heterosexuality. The paper provides insights for how the role of the LRC can be broadened to create socially just and inclusive schooling for LGBT youth.

Rethinking Current Approaches to Challenging Heteronormativity, Heterosexism and Homophobia in South African Schools

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There has been a growing body of scholarship and related advocacy and programmes directed at young people’s sexual practices in South Africa over the last two decades. This has been largely directed by the imperative to respond to the HIV epidemic but also by a focus on sexual justice as part of the human rights agenda of the new democracy. Intersectional gender power relations have been shown to be key in shaping normative sexualities and genders that are implicated in unsafe, coercive sexual intimacy, gender-based violence, and homophobia and heteronormativity. Sexuality education in schools has been viewed as a key terrain for addressing reproductive health issues, unequal gender relations, and the stigmatization of non-heterosexual practices. However, a growing body of literature illustrates how this educational forum may be serving a regulatory function, directed at controlling and disciplining young people’s sexualities and desires to fit with dominant moralities and gender norms, rather than providing critical resources for young people’s agency. This paper draws on some qualitative data from studies with young people in schools to illustrate the way in which the educational space of life orientation, arguably a privileged space for challenging dominant discourses and stigma, may rather be reproducing and reinstating heteronormativity, heterosexism, and homophobia. I argue for the importance of rethinking current approaches to young people more broadly and the role of critical and participatory methodologies in the classroom in particular.
Troubling Normativities? Constructing Sexual and Gender Diversity in the Educational Work of Finnish LGBTI Human Rights Association Seta
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Many LGBTI associations do educational outreach work in order to advance knowledge on sexual and gender diversity. This is necessary because educational institutions and professionals often lack the information and the tools to engage with such diversity, both in Finland and in other Nordic countries. Nordic countries are often seen as front-runners in the fields of equality and justice and yet there is still much to be done in challenging heteronormative education practices. LGBTI human rights associations are criticizing, and perhaps troubling, the heteronormative education system with their educational outreach work. I focus on how gender and sexuality are constructed within the educational outreach work of Seta, a Finnish national LGBTI human rights association for 24 member associations. I understand Seta to trouble the current heteronormative education system by offering knowledge on sexual and gender diversity to school students, but in the presentation I reveal how also Seta’s own educational outreach work needs troubling.

Sexuality Research and Sex Politics in 21st Century of Mainland China: Changes, Trends and Tensions
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With observation of the changing social-political context in recent decades and following up on a previous study on sexual discourses in China from 1980 to 2006, this paper aims to document sexuality research as an important part of changing sexualities and social transformation and capture the key trends and tensions, changes and continuities of sex politics in 21st century mainland China. Sexuality research is understood as one type of sexual storytelling, referring not only to publications, but also the social process of producing sexual knowledge in both academia and activism. Sex politics is examined through 1) knowledge schema; 2) intersections between sexuality research and its political and economic forces (e.g., censorship, anti-prostitution and porn campaigns, cautiousness of Western ideology, new regulations on international funding, and consumerism); and 3) the interactions and tensions between the local and global. Based on observations, a literature review, and my experience of initiating and organizing sexuality workshops, conferences, and publications from 2007 to 2016, this paper identifies three key emerging trends: increasing gay and lesbian studies and voices on LGBT issues; a new wave of sexuality education movements and new forms of governance over youth sexuality (e.g. discourses on sexual bullying on campus, HIV risks among “MSM”); and the emerging young feminist activism and their controversial sexual harassment storytelling. A sex positive stance is facing more challenges, with tensions arising from various sexual discourses (e.g., sexology, victim discourse, identity politics, provoking civilized emotions to protect children), emerging conservative social groups known as anti-sex aunties with strong moral claims, and the government’s political agenda to re-emphasize family values. Moreover, international forces are more
Homosexuality movements and relevant policy issues have been discussed and implemented in urban China. However, few research projects address homosexuality issues in rural China. Furthermore, the gender imbalance in rural China, which indicates there are more males than females, will complicate homosexuality issues in rural areas. Compared to other countries, Chinese rural residents probably are less accepting of homosexual relationships due to the sex imbalance. The current study offers a framework for analyzing the acceptance of homosexual relationships among rural residents in the circumstance of the sex imbalance in China. The data used in the study is collected by a questionnaire survey. 1338 samples from four typical provinces with a sex imbalance situation were collected. The methodology includes description and regression analysis. The results show that, first, there is an obviously wrong perception of homosexual relationships among rural residents in China. They are more likely to attribute sex imbalance, in which more males are coming into the marriage market than females, to the appearance of homosexuality. Second, due to less medical information about HIV/AIDS, rural residents are convinced that being gay is the main cause of increasing HIV/AIDS in China. It makes gay populations stigmatized as a high risk group to sexual majorities and the current situation of rural communities is not favorable for gay males. Third, the current acceptance of homosexuality in rural China is the same as that in western countries 20 years ago. Rural residents are more likely to have positive and accepting attitudes if their friends or relatives have homosexual relationships. However, most of them will have significant negative and unaccepting attitudes if their children have homosexual relationships. The policy discussion and social movements for sexuality rights should be aware of the challenging situation in rural China.

Ratings Systems vs. Fan Reception: (Mis)reading Sexuality in Popular Culture
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Comic books have been an intense site of surveillance and anxiety since the 1954 publication of Wertham’s Seduction of the Innocent: The Influence of Comic Books on Today’s Youth. Wertham’s text set off fierce debates in the United States, and in Australia raised concern over the deleterious impact that American culture was thought to be having on Australia’s youth. In recent years a new panic has emerged in the media, this time focused on pop culture materials originating in Japan. However the terms of this debate
are somewhat different, focusing not so much on the negative effects that Japanese manga and anime are supposedly having on young readers but on the illegality of the sexualised depictions of young people that appear in these media. An increasing number of manga and anime titles are being banned as “child abuse publications,” and fans given fines and in some instances prison sentences for possessing this material. This paper looks at the banning of one such title in New Zealand as a “child abuse publication” – a title which happens to be freely available in Australia with just an MA 15+ rating – and discusses failed fan attempts to have the New Zealand ruling overturned. In doing so I point to potentially fatal flaws in a classificatory system that insists on reading a text against the “interpretive community” for which it was intended.

Slash Renders: Video Game Fan Art beyond Bodily Limits
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“Slash renders” are homoerotic computer-generated (CG) renderings of male characters from video games. Such CG renderings constitute a form of “slash remix,” whereby games’ fans incorporate elements from video games with those from gay pornography so as to create realistic queer versions of the video game universe. This paper begins the project of theorising slash renders as a genre of “slash” unique to video games, exploring how these works inhabit the game world which they reference while also subverting this world. Textual analysis of works inspired by Capcom’s survival horror series Resident Evil and rendered by popular artist Killy Stein form my case study (with the artist’s own views on his work also considered). My textual analysis is influenced by Barthes’s (1977) use of image semiotics and confined to depictions of Leon S. Kennedy, Chris Redfield, Jake Muller, and Piers Nivans. Confining my analysis to this series allows an in-depth consideration of the particulars of these renderings, which depict the male characters in homosexual “horror” situations, including with various “creatures” of the series. As death is often resultant from these living dead pairings, in which the men are violently penetrated by rabid creatures from the Resident Evil universe, I therefore also consider certain metaphors that emerge in these works, such as of homosexual intercourse as biohazard. My analysis is supported throughout by engagement with games scholarship on the survival horror genre (Perron) and Resident Evil specifically (Krzywinska 2002; Ferguson 2010), zombies as metaphor (Bishop 2009), and other productive scholarship, such as the body and pleasure (Deleuze and Guattari 1987), monstrosity and monstrous sexuality (MacCormack 2004), and the parallels between renders and related artistic fan forms, such as slash manips (Brennan 2013, 2014).

Artistic and Legal Boundaries of Boys Love Conventions in Australia, Japan, and the Philippines
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Recent legal cases of individuals and their access to “obscene” artworks have generated concern within the global fan community. The attention these cases received has made fans anxious over the kinds of texts they consume and produce, especially when some of these works may be perceived as “obscene” by the
unknowing eye. Boys Love (BL), a Japanese media genre that features romantic and sexual male-male relationships, has been one of many texts that may be seen as “obscene” by law. Various literary tropes used in both original and fan-produced boys love texts stretch the boundaries of women’s artistic sexual expression to the point that it is perceived as “harmful” to youths. Some BL works even potentially criminalise BL creators and fans, many of whom are young women. As such, organisers of various BL fan conventions have taken measures to gatekeep the BL media available in their events. Their challenge is to negotiate the boundary between the law and their BL participants’ interests, ensuring that BL fans can continue to produce and consume “obscene” texts without breaking the law. This paper examines the cases of three BL fan conventions — Room 801 in Australia, Studio You events in Japan, and Lights Out/BLush Convention in the Philippines — and their efforts in policing BL works in their conventions. Fans’ understandings and interpretations of censorship laws have led to some gatekeeping measures within the fan community, often affecting the artistic expression of BL creators. This paper analyses the informal censorship implemented by the organisers of these BL fan conventions and the ways artists and fans are circumventing these regulations. In this study, fans have shown creative resilience amidst these artistic and legal boundaries, often finding ways to pursue their fannish desires within the confines of the law.

Assessing the Problem of Sexual Desire for Underage Cartoon Characters
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The discourse of lolicon, or the Japanese “Lolita complex” conjures up images of men obsessed with young girls. Evidence mobilized to demonstrate the problem is most often examples of Japanese media, especially comics, cartoons and computer/console games. Although child pornography is illegal in Japan, it has not followed nations such as Canada, Australia, and the United Kingdom to erase legal distinctions between virtual and actual forms. This raises serious questions: Are cartoon images child pornography that represent sexual desire for children, and should an interest in these cartoons be classed as pedophilia? According to the Diagnostic and Statistical Manual of Mental Disorders, pedophilia is sustained sexual desire for children (pre-pubescent, under 13). Given the indicated ages of characters, referring to most Japanese comics, cartoons, and computer/console games associated with lolicon in terms of pedophilia is incorrect. Even if one grants overlap with pedophilia, should a distinction be made between “sexually arousing fantasies” and “behaviors”? In Japan, where sexualized images of cartoon characters indicated to be under the age of 18 are abundant and readily available, social scientists have noted a comparatively low rate of sexual crime involving youth. Further, in Japan, it is claimed that it is sexual desire for cartoon characters, not youth, which has been normalized. Rather than a “mental disorder” or “problem,” this is, as one Japanese psychiatrist puts it, an “orientation of desire,” which comes from growing up in an environment saturated by comics, cartoons, and computer/console games. Drawing on fieldwork conducted among men attracted to cartoon characters, this paper questions the assumptions made in western media, and suggests ways in which the increasingly common conflation of actual and cartoon images in child pornography legislation around the world is problematic.
Abortion Myths and Perceptions: Findings from an Online Survey

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Abortion myths are unscientific and deceptive misinformation which deter provision of and access to safe and legal abortion services. This survey aimed to gauge the presence of some common abortion myths among netizens and their perceptions about abortion. An online questionnaire with ten abortion myth statements was created using Google forms. The link of the survey was promoted through the Asia Safe Abortion Partnership (ASAP) webpage, ASAP’s social media profiles, and in personal networks of its members. Hence, the participants self-selected themselves. Weighted scoring of “2,” “1,” and “0” was done for “false,” “don’t know,” and “true” responses, respectively, to each of the myth statements and a total score was calculated for each respondent. Responses to the open-ended question on “thoughts on abortion” were analysed and categorized into three overarching stances: “supportive,” “conditional,” “opposing.” The survey yielded 257 responses, predominantly females (77.8%), and 77.8% were Indians. The mean score of females (15.02) was higher than that of males (11.65) and that of atheists (16.9) was higher than those with any religion (13.23). The mean score increased with an increase in educational level. The myths of “mandatory parental consent in case of teenage abortion” and “contraception eliminates the need of abortion” were the most prevalent, while “abortion is only done due to gender biased sex selection to eliminate the unwanted female foetus” was the least prevalent. Only 8.5% of the respondents could identify all the statements as myths. Abortion was believed to be illegal by 22% of the Indian respondents. A majority (65.4%) of participants were “supportive” and had the highest mean score (16.57). The survey reiterated the pervasiveness of abortion related myths. Though many had a positive attitude, myths still prevailed substantially. Thus, there is a pressing need to spread evidence-based abortion-related awareness to thwart the perpetuating myths.

BOUNDARIES OF SEXUAL RIGHTS STRUGGLES

Bodies without Borders

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In the summer of 2016 the US Supreme Court struck down a Texas statute that would have forced a majority of that state’s reproductive health clinics to close. Under the guise of protecting women’s health, the law would have had precisely the opposite effect by denying the women of Texas access to health care. Like many similar statutes passed in recent years, this result was achieved by regulating doctors and clinics. A few weeks later, at the height of the presidential campaign, the American public was bombarded with newly released video showing president-elect Trump speaking in crude language about sexually assaulting women. In the aftermath of the election state legislatures in Ohio and Texas hurried to impose even greater restrictions on women’s rights and other states rushed to follow their lead. This paper analyzes the text and
implementation of these new, draconian laws and policies and argues that although the earlier laws targeted women via the regulation of doctors and clinics, and through sonogram technology and heart auscultation, these new emerging statutes take direct aim at women’s bodies. “Grab ‘em by the pussy” is no longer simply the sexist locker room banter of the American president-elect, it is quickly becoming official state policy towards women as activists and legislatures press to overturn constitutional protections for reproductive choice.

Homoparenting and Reproductive Rights in Italy: The Case of Gay Fathers through Surrogacy
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The recent act 76/2016 introduced civil unions for same-sex couples in Italy. During the discussion in the Senate, the provision on stepchild adoption was eliminated from the bill, as a consequence of a political and public debate in which the provision was accused of being a way to legitimize and encourage gay men to look for surrogacy abroad. The Catholic Church and Catholic, right-wing, and conservative politicians strongly attacked the bill, and found an ally in a part of the feminist movements. The debate, indeed, split feminist and LGBTQ movements in Italy, as it happened in other countries. In Italy, single people and same-sex couples do not have access to reproductive rights. Therefore, lesbian couples resort to ART abroad and, to a lesser extent, gay couples resort to surrogacy abroad. This obviously implies an important economic investment, in particular regarding surrogacy, which is totally banned by the Italian law. In my presentation, I take into consideration how issues of homoparenting and reproductive rights were used in multifaceted and complex ways in the debate on surrogacy, going from the homophobic repudiation of homoparenting, defending the “natural” family, to concerns with the rights of surrogates and reflections on what can be defined as a right. In my analysis I use original fieldwork material gathered in Rome during the spring of 2016 through semi-structured interviews conducted with activists, politicians, and professionals, as well as in-depth biographical interviews with gay fathers who had their children through surrogacy. This research is part of a larger European project called INTIMATE, funded by the ERC and based at the Centre for Social Studies (Coimbra, Portugal). INTIMATE’s main aim is to investigate how axes of reciprocal influence coming from private and public dimensions’ impact upon the micropolitics of partnering, parenting, and friendship in Italy, Portugal, and Spain.

Behind the Great Wall: Transgender and/or Gender Non-conforming Community Organizing in Mainland China
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Many scholars observing the lives of LGBTQ+ people in China have noticed that the past two years have seen a strong uprising of transgender activism and advocacy in Mainland China. There have been more transgender and/or gender non-conforming individuals willing to be publicly visible as well as more efforts within the larger LGB community to support the articulation of transgender and/or gender non-conforming
rights advocacy. Unfortunately, the rapidly growing transgender and/or gender diverse communities have found themselves in an unfavorable atmosphere of rigid state resistance against the efforts of community organizing. LGBT content in mainstream media was officially banned in the year 2016, and this year starts with the initiation of NGO governance regulations that will pose strict control on both registered and non-registered non-governmental organizations. The unfavorable state climate has posed a need for greater newly-built community flexibility and adaptability in terms of advocacy and activism. A mixed methods approach to gain a better understanding into the needs of the transgender and/or gender non-conforming community was applied. There was a community-informed national research summit held in a coastal city of China that gathered twenty different transgender and/or gender non-conforming organization members from different places in China together. Five in-depth interviews were held to further understand the frequently emerging topics in terms of community activism and advocacy. A transformative paradigm was applied to address the cultural complexity of findings as well as the role of the researcher. The lessons learned suggest strong feelings of uncertainty among the participants. In the background of rigid state control, transgender and/or gender non-conforming groups and organizations have a pressing need to redefine activism and advocacy as well as ensure the sustainability of their own groups.

**Struggling to Survive: Constraint Getting SRHR Services for Young Gay Boys in Bangladesh**

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Nowadays, social, legal, and religious values create high risk for young gay boys who take sexual and reproductive health and rights (SRHR) services. According to Bangladesh Penal Code-377, gay sex is a criminal act. About 400 young and adolescent gay boys are provided services through youth-friendly programs, but they have no opportunity to get services from governmental health services and other stakeholders are not sensitized enough to provide gay friendly youth services because of the existing threat. In particular, gay boys from university live to hide their sexuality, are afraid to seek health services, and are living with different sexual transmitted diseases including HIV/AIDS. Due to different barriers to coming out for gay young boys, the researcher had to follow a strategic method to document stories of struggle. Participants were invited to tell their life experiences based on the “Telling Story” method. The result was 12 youth stories documented from urban and rural locations, which covered different classes, religions, schools, and universities, which were also documented in portraits with the support of a professional photographer. The gay boys accessed the current services network through professional counselors. The stories covered the barriers to seek SRHR services for young gay boys in Bangladesh and those who are not interested in coming to utilize services. After analyzing the stories, the researcher learned that the young boys required online counseling and safer sex kits. They also need psycho-social support, social-personal education, and health services though community-based organizations. After conducting that short research, I find that Bangladesh badly needs comprehensive sexual and mental health services for young and adolescent gay boys.
Sexual Violence, Academic Performance and Maladjusted Behavior among Selected Female Adolescents in Southern States, Nigeria

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Sexual violence – any sexual activity without consent, where someone is forced to engage in sexual activity against his/her interest – is an act of compelling a person to involuntarily engage in sexual acts using threats, violence, or other forms of force, which may typically involve the infliction of physical and psychological harm. Recently, reported cases of sexual violence among adolescents have increased considerably, with more concerns about its consequences on the sexual and reproductive status of the female gender. The study investigated sexual violence among female adolescents in Nigeria with specific focus on the Influence of sexual violence on academic performance and maladjusted behavior of the students of adolescents’ age. The descriptive design of the survey type was employed for the study. The population consisted of all adolescents in Nigeria. The sample consisted of 1,500 adolescents who were victims of sexual violence in one way or the other in the recent time, selected from five states drawn from the South West using purposive, simple random, and stratified random sampling techniques. A questionnaire titled Sexual Violence (SVQ) was used. T-test and analysis of variance were used to test the hypotheses generated while Schefe Post-Hoc Analysis identified where the differences existed. It was evident that sexual violence experienced by adolescents has significant influence on their education. Data also show a significant relationship between sexual violence experienced and maladjusted behaviours and that the age at which adolescents experience sexual violence has significant influence on their sexual behavior, among others. Adolescents are cautioned in dealings with the opposite sex, the type of friendship, and their dressing pattern. Effective implementation of laws on sexual violence and establishing well-equipped counseling centres staffed by professional counsellors on sexually-accepted-behaviours would enhance behavioural change.

Breaking (Out of) Boundaries and Breaking (Down) Boundaries: A Contemporary Perspective from Rural Indonesia

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This paper arises from research that set out to explore the narratives of twenty-one waria and men living in rural communities in Indonesia who acknowledged that they have sex with men. It takes up the theme of the conference to explore these men’s queer intersections across multiple boundaries and focuses, in an ethnographic sense, on another overlooked boundary –the rural/urban divide. Too much social science research has an urban focus that quietly and explicitly ignores the non-metropolitan. It is very rare that we hear the voices of men who live in rural areas and have sex with men, especially in Asia. Too often, their voices are silent and silenced for many reasons, especially in Indonesia in recent times. The paper highlights the resilience and agency these marginalized men employ to live fulfilled and productive lives of their own.
choosing. It cites a largely unreported aptitude and adeptness by these queer men and waria to live largely contented lives in areas away from a cosmopolitan urban milieu. This paper proposes that the rural/urban divide is not so much an impenetrable boundary but more a boundary breakage between one environment and another. It takes issue with the customary academic view that rural societies are sites where social change is negligible and social attitudes traditionally depict a conservative sexuality. It argues that social customs at both family and village levels in rural Indonesia may be more accepting than usually acknowledged. The paper also posits the view that the usual academic opinion concerning the social attitudes within rural societies is a boundary to a fuller understanding of same-sex sexuality and sexual practice outside the city. Such ideas have rarely been explored by researchers in an Indonesian setting and this paper is an attempt to contribute to an emerging dialogue on the breaking of boundaries concerning contemporary perspectives on sexualities.

The Kothis (MSMs) in Society: An Anthropological Exploration

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Much of the world has been suffering from homophobia. This is probably due to the lack of clear understanding regarding the variegated nature of human sexual identity. The Kothi, the sexually receptive male in a male homosexual relationship, makes up a significant number and has a decided impact in the altered triad of gender roles. The present paper is, in itself, an attempt to unveil socio-demographic characteristics of the Kothi in Chandigarh, study their sexuality and social networking, and explore the factors that make them vulnerable to HIV/AIDS. In India, unfortunately, the men having sex with men (MSM) / Kothi community has come into significant focus mostly because of HIV/AIDS. Health providers have increased due to the huge amount of funding that is available to them, and MSM communities have used this to react and increase in number in the best traditions of Parkinson’s Law of Social Work, which states that social work increases to occupy all the social workers available in any given area. How this affects the MSM community itself and the society in general is another area the paper will delve into. By providing a picture of a lifestyle of a behavioural group among the MSM, especially the Kothis, we hope to recreate the subculture within which they live and the relation of this subculture with the rest of society. A look into this aspect can help in understanding the underlying sexuality and the sexual behaviour of some MSM. This in turn can give us an insight into how the matter can be dealt with in a much more humanitarian way and also to encourage such men to enter back into the society with respect. However, to complete this process a thorough public awareness of the general public also needs to be undertaken. Only then can a better and safer sexual practice among the Kothis and the MSMs be achieved.
‘I don’t like to be Categorized’: Contesting or Embracing the ‘Gay International’ Label/s among Same Sex Loving People in Harare, Zimbabwe

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As queerness has increasingly become a global phenomenon, the global South has also witnessed queer mobilization and sexual identity politics, prompting practitioners and academics to postulate about the “gay international.” Through both funding arrangements of LGBTQ movements in the global South by organisations predominantly based in the global North and the effects of technoscapes and mediascapes, “western” hegemonic sexual categories and identities have been popularised and adopted in Africa. This dominant gay international discourse, despite its acknowledged western origins and development, is hailed as the panacea for the oppression of LGBTQ groups globally. Drawing on ethnographic sociology, this paper contributes to the discussion of global LGBTQ politics by exploring the limitations of uncritically applying western queer paradigms to understand Zimbabwe’s lesbian and gay identities and associated identity politics. The paper explores what characterizes gay and lesbian identities in Zimbabwe in an attempt to interrogate how they reinforce, modify, and challenge dominant social categories informed by the “global gay” culture. The study findings demonstrate that emergent identities variously both mimic and challenge characterization of gay and lesbian identities dominating contemporary global identity politics. Notwithstanding the considerable influence of western queer frameworks, there is a need to acknowledge the multicultural dimension of sexuality in Africa, challenging the global queer identity which consequently has implications for the organisation and development of gay identity politics. Thus, despite a relatively long period of gay activism compared to other regions in Africa, same-sex loving people have constructed their strategic choices contesting and engaging dominant western models in expressing their identities in light of contextual realities. Therefore, the study calls for epistemic justice in knowledge production by undertaking a nuanced analysis of sexual identities.

Homoglobalism: Global Gay Governance

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The paper identifies and analyses an emerging phenomenon described as “global gay governance.” Gay Governance is described as the forms in which LGBT advocacy and ideas get incorporated into power and the paper focuses on gay governance at the level of global institutions. Developments at the International Financial Institutions and the UN are, it is argued, part of an emerging “homoglobalism.” Consider the appointment of an Independent Expert on Sexual Orientation and Gender Identity within the UN human rights system as well as the appointment of an advisor on these issues at the World Bank and US State Department. Gay conditionality is also part of this development - maybe its most contentious aspect. The paper argues that in assessing global gay governance there is a need to carry out a cost-benefit analysis that assesses the promise of advancing LGBT rights at the global level against the risk of co-option by
global institutions for their own purposes. Through a study of legal and political developments at the global level of LGBT advocacy, interpretation, and analysis, the research points to the growing place of LGBT rights advocacy in international institutions and to the promises and risks in this development. It concludes that current changes like political changes in the US, personnel changes at the UN, and more point to the fragility of global gay governance and the need to follow where things will turn in the next few years.

Creation of “Community Squad” to Address Violence against FSWs
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Violence against women is very high in Bangladesh. A recent government survey revealed that 80% of married women faced violence by any means (Bangladesh Bureau of Statistics, 2015). One can easily understand how female sex workers (FSWs) – a population of 102,206 – (Mapping Size Estimation, 2015) face more violence. They are highly stigmatized and subjected to many forms of discrimination in society and government facilities. Police and administrative entities also harass them. To reduce their vulnerability, an HIV prevention program addresses violence against FSWs under the Global Fund grant. Save the Children provides essential services to 26000 FSWs in 26 districts through the Light House (LH) Consortium and maintains 43 drop-in centers for them. To address the violence against this population with an approach of “community for the community,” in July 2015, LH created a central “Community Squad” with senior FSWs & their leaders and members of community based organizations (CBOs). This team is available for 24 hours to respond to any harassment cases. A dedicated hotline number has been assigned. Lawyers, journalists, relevant NGOs, and service providers are accessed by the community squad to resolve the cases for FSWs. During July-December 2016, the community squad got huge responses from the FSWs community under the coverage. 211 cases of different merits have been addressed by them. Analyzing the addressed cases, 122 have been marked as violence and 89 cases were considered as evidence of discrimination. Victims were referred for treatment at public health facilities and linked to legal aid support. Different measures for gender sensitization and empowerment have been communicated by the Squad and the case studies have been documented for future references. The Community Squad for FSWs has been proved as a sustainable service to address violence against FSWs.

Deliberately Creating Boundaries - A Recent Perspective from Rural Australia
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This paper considers place and space from the perspective of Australian rural gay men. This conceptualization of place and space has been all but unexplored in Australia. For the men in this study, rural place was the centre of their life despite it being generally regarded as peripheral and marginal to gay
life and queer identity. These men were able to use the physical characteristics of place and space to complement and enhance their own lives. They were able to use the so-called disadvantages of distance, isolation, and aloneness of rural life to put a boundary of self-preservation around themselves. This paper cites a largely unreported aptitude and adeptness by gay men in rural Australian men to live contented lives in rural areas. Their place and the space they created for themselves in the bush was where these men’s experience of life occurred and was, therefore, the site that gave worth and emotional significance to their lives. They were aware of their lack of place in the community and instead, by creating a boundary between themselves and the rural community in which they lived, they developed an empathy with the physical place in a far more tangible and accepting way than previous studies have reported. Not all gay men flee from the bush and perhaps it was their affinity with and sense of belonging to place that made rural living possible. Place was the key to why they stayed and did not leave. They queered the bush precisely because they stayed, boundaryed themselves, and took control over their own lives and over the place where they lived.

The Difficulty of Being LGBT in the Strongly Heteronormative Environment in Indonesia
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Attitudes towards LGBT people are diverse, reflecting varied world views among Indonesians. A substantial number of Indonesians in general still look at non-normative sexuality and being LGBT as sexual deviation. The purpose of this study is to identify the extent and forms of discrimination faced by LGBT people and investigate both challenges and good practices to combat discrimination. The study was carried out in Kupang (NTT Province), Pontianak (West Kalimantan Province), and Yogyakarta in Indonesia using in-depth interviews and focus group discussions (FGD). The situation analysis of LGBT people in Indonesia illustrates that due to their deviation from the accepted norms that govern sexuality and gender, LGBT people have difficulty accessing their needs, including the need to obtain gainful employment. Religious beliefs remain instrumental in shaping people’s attitude towards alternative SOGI. These beliefs affirm heteronormativity, both at the personal as well as the structural level. Since everybody is exposed to a similar religious culture, even people who are not personally religious are intolerant to homosexuality. LGBT people experience different stigma and discrimination. The stigma often comes from people who are closest to them, namely their parents and other family members. The attitudes of family members towards LGBT people stem from their interpretation of religious teachings which leads to embarrassment that one of their own possesses an alternative SOGI. The inability to resolve conflict with family members often leads LGBT people to either run away from the family or be kicked out by their family. Family is also still strongly influenced by heterosexual marriage and a strong sense of filial piety. Some LGBT people internalize this heteronormativity, leading them to believe that marriage can “cure” them and return them to the fold of the heterosexual world. LGBT people in Indonesia are still marginalized, so they have to face stigma and discrimination as a result of their alternative SOGI.
Sexual Rights Experiences of Chinese Young Adults Affected by Autistic Spectrum Disorders

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In Hong Kong, the number of individuals diagnosed with autism spectrum disorder (ASD) has increased twofold within the last five years. Most of the sex education perspectives adopted by school educators were focused on a medical and moral model. International studies have started to understand sexuality of ASD individuals from integrated perspectives, such as social and human rights perspectives. This presentation is informed by the social-relational model of disability and human rights sex education model. Common shared qualitative themes were identified from data collected from community agencies serving high-functioning ASD young adults. In-depth interviews and focus group interviews with seven individuals affected by ASD and three sexuality educators were used to understand the sexuality educational needs and sexual rights experiences of informants. Data analysis was carried out through Nvivo to identify common themes. Issues of trustworthiness in qualitative study were addressed based on the phenomenological approach within the qualitative research paradigm. The following themes were identified: 1) institutional barriers of educators and parents in understanding sexual rights, 2) sexual rights within sexuality education in family context, 3) sexuality needs perceived as moral and behavioral problems within the school context, 4) needs for intimacy and sexual expression within the work context, 5) suggestions on sexuality education contents, and 6) suggestions on strategies of sexuality education. The findings address the research gap in sexuality and disability studies. They inform sexuality educators and policy makers on how to support individuals with ASD, with recommendations suggested for future studies.

Wish List: Exploring Client Interactions with Male Sex Workers' Social Media Profiles

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This paper draws from qualitative interviews with South American male sex workers in Dublin, exploring how their use of the gym and new social media has created alternative spaces for the conduct of commercial sex. The research took place at a time of increased debate surrounding the future direction of prostitution policy. The Criminal Law (Sexual Offences Act) 1993 is the principal legal framework governing prostitution in Ireland which criminalizes the soliciting, loitering, and importuning of sex, though not the exchange of money for sex itself (Ward 2010). The paper is based on interviews with 18 self-identified gay men from Brazil and Venezuela, aged between 19 and 27, who had engaged in some form of commercial sexual activity. These men, bar one, all entered Ireland on a student visa and as such demonstrated access to €3000 prior to arrival, and were studying either at college or university or were attending a recognized English-language school. The respondents were recruited through the gay dating site PlanetRomeo and
through subsequent snowball referrals from existing contacts. Results The interviews reveal how sex workers alternatively use escort specific sites in conjunction with mainstream dating apps like Grindr, offering greater flexibility and control over how they are self-defined within the sex industry. Social media, like Instagram, offered the men in this study a further platform to share part of a choreographed online world with thousands of followers presenting new economic opportunities. The men trade access to their bodies and to their taste in designer commodities and lifestyle to interact with followers who can financially contribute to dictate the format of the photos available for private or public consumption. This paper focuses on the relationship between the workers and their clients exploring the emotional context of these commercial interactions.

Social Media for Sexual Health Promotion in Indigenous Communities
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Sexual health organizations are embracing social media to engage communities in a more interactive style and with the aim of improving outcomes. However, such technology is still in its early stages and evidence of its efficiency is limited. Our paper provides an overview of the peer-reviewed evidence surrounding social media to inform consumers, with a particular focus on the Pacific context and on sexual health promotion targeted toward an Indigenous audience. Our research questions were: (1) What is the evidence of benefit for social media campaigns used in sexual health promotion? and (2) What social media campaigns have been used in Indigenous-focused sexual health promotion in the Pacific and what is the evidence of their effectiveness and benefit? We conducted a scoping study of peer-reviewed evidence for the effectiveness of social media in sexual health promotion with respect to sexual health. The review identified 17 intervention studies and seven systematic reviews that met inclusion criteria, which showed limited evidence of benefit from these interventions. We also found five Pacific projects with significant social media health components targeting the Indigenous Pacific population for health promotion purposes, and four mobile software apps that met inclusion criteria. No evidence of benefit was found for these projects. Although social media technologies have the unique capacity to reach Indigenous Pacific Islanders as well as other underserved populations because of their wide and instant disseminability, evidence of their capacity to do so is limited. Current initiatives are neither evidence-based nor widely adopted. Sexual health promotion organizations need to gain a more thorough understanding of their technologies, who engages with them, why they engage with them, and how, in order to be able to create successful social media projects that cater specifically to indigenous communities.
This paper focuses on queer politics within South Asia with a case study of Nepal and its legal recognition of a “third gender” category (2007) and constitutional protection of rights for “gender and sexual minorities” (2015). The understanding of third gender – drawn from Hindu/Muslim religious/cultural histories of hijras in South Asia – complicates a largely Western understanding of the gender binary by including a wide range of identifications and experiences of transgression that might go beyond the ambit of gender and sexuality. However, within the context of intensifying global interconnectedness and stratification, the category continues to resist as well as embrace what might be understood as global framings of gender identities and sexual orientations at different points in time, space, and place. Using in-depth interviews with activists working on LGBTI rights in Nepal, this paper highlights boundaries in sexual rights movements and the resultant contestations by showing how geopolitical/ideological boundaries, regional governance structures, transnational advocacy networks and North-South funding streams have shaped the Nepali LGBT movement. This will be contextualised within the globalisation of contemporary understandings of “queer” and the negotiation of transnational processes within local contexts. The movement in Nepal emerged from a turbulent decade in the 1990s when the country had its first democratic revolution, followed by the growth of a civil society and mushrooming of Western donor-funded NGOs as agents of the project of development, a steady stream of HIV/AIDS funding, and growing international attention on human rights violations during a Maoist insurgency which turned increasingly violent post-9/11. The paper situates the movement within this context of multiple transitions to show how it has negotiated its position and with what consequences, and how it might continue to do so given the challenges and opportunities posed by regional and global queer politics.

As globalization and immigration move on, many foreigners come to Japan, and some of them are queer individuals. Meanwhile, the queer community seems to get more attention in mainstream media as some progress has been gradually made in terms of visibility of queer people and marriage equality. Likewise, in Japan, people’s acceptance toward queer people is increasing over the years (PEW Global Research 2007, 2013). However, does this indicate that life of queer individuals is getting better and easier? A number of studies examine queer people's life in Japan from various aspects: male homosexuality in Japan (McLelland 2000), bullying of Japanese LGBTQ+ youth at school (Life Respect Ribbon Campaign 2014; UNESCO 2015; Human Rights Watch 2016), life stories of sexual minorities in Japan (McLelland, Suganuma & Welker 2007).
However, all of these studies focus on Japanese queer individuals. Less is known about the life of non-Japanese queer people as only few studies have tackled this issue. In a recent study, Baudinette (2016) argues that masculine portrayals of white (American) men and feminine portrayal of Asian men in gay magazines contributes to racism and xenophobia occurring in the gay dating scene in Shinjuku Ni-chôme, which sheds some light on issues of non-Japanese queer individuals/community. Following his step, by illustrating life stories of queer foreigners in Japan, I aim to unveil the intersections of gender, age, sexuality, and race in the lives of queer immigrants, as well as the issues and problems they have with Japanese and non-Japanese queer communities. On a side note, the paper will also explore how involvements of queer foreigners affect and influence the LGBTQ+ movement in Japan.

Using a Rapid Assessment Apparatus (Rap App) to Examine and Analyse the Range of Technical and Organizational Capacity Boundaries of Community Based Organisations and their Advocacy Movements in Asia and the Pacific
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Across the Asia-Pacific Region, there is a need to scale up human rights movements for MSM and TG communities. Many community-based organizations (CBOs) are mobilizing to respond to this issue. However, technical and organizational capacities are key boundaries for effective engagement and advocacy among MSM and TG organisations. APCOM, in partnership with the Australian Federation of AIDS Organisations (AFAO), developed a Rapid Assessment Apparatus targeting CBOs of MSM and TG. The RapApp covers key areas of organizational function, including governance, membership, partnerships, resource mobilization, advocacy, communication, strategic information, and program management. APCOM and AFAO engaged eight organizations over a three-month period through interviews. The tool enabled partners to discuss key strengths and weaknesses in a structured and open manner. For many, this was the first instance using a tool and process, which is significant as it demonstrates MSM and TG networks and organisations may not be receiving systematic assistance to strengthen their advocacy. The tool highlighted the complex interplay of organizational strengths and weaknesses and their impact on organizational performance and links between technical, advocacy and organisational areas. The tool showed common strengths among MSM and TG networks and organization in linkage to members and development of partnerships with stakeholders, while common areas needing strengthening were governance, program management, and resource mobilization. The paper concludes that an organization’s technical and advocacy capacity are part of effective advocacy movement. Organizational assessment is an essential part of building strong community-based human rights responses. The role of community networks to mentor and build technical capacity among other organisations is seen to work well. Strong governance, staffing, and resource mobilization are fundamental to the survival and development of these organizations and networks.

Boundaries, Acronyms, and Articulating Nuances: Insights from the South African LGBTI NGO Context
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This paper deals with issues of how different configurations of sexuality, relating to same-sex practices and sexual orientation, are bounded and unbounded through new and existing articulations. The acronym-dense world of activism, whether in cooperation with or in spite of the realm of academia, is at the forefront of this creative and complex production. Drawing on examples from the South African LGBTI NGO context, I discuss the pitfalls and potentials of these developments. In South Africa, the slow but steady proliferation of the acronym-cum-term “WSW” (women who have sex with women) is one long-awaited answer to the call for greater nuance when discussing, addressing, and representing the lives of female individuals who engage in same-sex practices. In observing the unbounding of sexual practice from identity in this way, it is learned that practice can become bounded exclusively to the physical, and thus can lose nuance while attempting to gain it. In addition, as much as this development signals progress toward decolonizing sexuality, it can, by default rather than by design, bolster heteronormativity. “Lesbian” as a category, an identity, a word, and an idea, loses salience. All the while, same-sex intimacy remains difficult to capture, particularly in an organizational context that privileges public health above all else. The boundaries of what sexuality is and is not are drawn by these difficulties and priorities, which as a further step, leads to the question of whether or not it is useful to attempt to capture and quantify such complex constellations of intimacies and identities at all. At the same time, without categories of desire and the organizations which fight for their right to be expressed, sexual and gender minorities would, in one sense, not exist. Articulating the nuances of sexuality, like the struggle to live free from violence both literal and epistemic, thus presents an ongoing challenge that must be addressed in future research.

**LGBT Rights in Nigeria: The Implications of Terminology**

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In 2014, Nigeria’s Federal Government signed into law the Same Sex Marriage Prohibition Act of 2013, curtailing the fundamental and constitutional freedoms that LGBT Nigerians enjoy as provided by the 1999 Constitution. In the run-up to the law being passed, media houses in Nigeria refused to publish objective articles on the implications of the law in Nigeria on grounds of breaching legal provisions and morality. LGBT advocates in the country have long argued about the grounds on which to approach LGBT rights. Whilst some argue for a LGBT-centered agenda, others prefer to approach LGBT rights from the broader consensus of sexual rights. What are the implications of each of these approaches in the promotion and protection of human rights based on sexual orientation and gender identity? This paper highlights the importance of a structured LGBT rights agenda under the broader platform of sexual rights, first as a means for alliance strengthening and movement building, secondly as a calculated attempt to shift the label of LGBT rights as “western,” and thirdly to open doors and spaces for constructive dialogues regarding sexuality, sexual diversity, and gender. The paper reviews literature around LGBT rights and sexual rights thematically and what approaches and terminologies have worked in climates similar to Nigeria and facilitated conversations with LGBT advocates on their respective stands, looking at the merits and demerits of each approach. In conclusion, sexual rights are proposed both as terminology and as an advocacy
strategy and banner to ensure that LGBT rights are not framed as a new set of rights in a highly conservative society, isolated from other human rights issues. The intersectionality of rights is also more easily approached through the lens of sexual rights compared to LGBT rights, which is laced in identity and labels which some people refuse. The paper concludes with interventions that can contribute to reshaping the discourses of LGBT rights in Nigeria.

Sexual Orientation, Political Identification and Collective Action Participation in Hong Kong
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Research in the US has examined the influences of a range of sociodemographic factors on an individual’s political preference and party affiliation. It has been consistently found in the US that lesbian, gay and bisexual (LGB)-identified Americans are more likely to identify as Democratic than non-LGB identified Americans. However, very little is known about LGB-identified individuals’ political preference and party affiliation in other parts of the world. This paper breaks ground by using Hong Kong as a case study, where LGB issues are increasingly on the political agenda and more politicians and political parties have taken a stance on sexual-orientation-based rights issues. This paper analyzes an online survey of 1,026 LGB-identified individuals in Hong Kong. First, the paper analyzes the political stance of LGB people in Hong Kong. It is found that among LGB-identified individuals in Hong Kong, there is an overwhelming identification with anti-establishment stances. Second, the paper examines their patterns of participation in LGB- and non-LGB-related collective action. The results show that close to half of the respondents have participated in the Pride Parade and/or Pink Dot in Hong Kong over the past two years. They were also actively engaged in the pro-democracy movement in Hong Kong. Third, the paper tests whether collective action participation would be associated with: (1) their age profile, (2) their political stance, (3) their identification with LGB identity, (4) their interest in LGB policies, and (5) their perceived level of injustice experienced by the LGB community. The findings indicate that LGB individuals in Hong Kong are politically and civically active. While the identification with LGB identity and the perception of LGB injustice explain their involvement in collective action for LGB rights, political identification is a significant determinant that influences their propensity to participate in a wide range of collective action.

Transgenders in Vietnam: A Painful Pilgrimage Crossing Boundaries
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In the past decade, Thailand has grown in popularity among Vietnamese people as a transgender “heaven.” Every two days there is one Vietnamese who travels across the border to have gender reassignment surgery. They not only cross the geographical boundary but also legal and social limits in order to achieve the dream of becoming a woman. In this paper, I will study the narratives of the experiences of those MtF transgender people before, during, and after their journey to Thailand represented in the two autobiographies Transgender (Nguyen 2013), I Draw My Own Portrait (Huong Giang Idol 2014), and the documentary film
Finding Phong (Tran and Swann 2015). How have transgender persons negotiated gendered expectations? What is the relationship between mobility, sexual rights, and sexual citizenship in Vietnam during the past decade? How have other legal systems influenced the legal environment in Vietnam? To provide context, I will also discuss the new provisions regarding sex change and gender markers in the new Vietnam Civil Code of 2015 (which will become effective in 2017), removing certain legal barriers to the recognition of surgical modified bodies.

Women's Rights are Not Gay Rights: Exploring the Boundaries in the Work of Women's Organizations around Sexual Rights in Zimbabwe
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This paper explores the apparent boundaries created by women’s organisations working on sexual rights in Zimbabwe in relation to gay and lesbian rights. Lesbian, gay, bisexual, transgender, queer and intersex (LGBTQI) rights are thus separated from women’s struggle for sexual emancipation in most organisations in Zimbabwe. The paper utilizes interviews, informal discussions, online observations, and desk research to highlight how women’s organisations in Zimbabwe marginalize, de-emphasize, delegitimize and outright refuse to engage with LGBTQI issues. In my theoretical discussion, I argue that the structural impediments (namely patriarchy, culture, and religion) that suppress women’s sexual rights also impede LGBTQI rights. In Zimbabwe, women’s organisations have largely separated themselves from gay rights debates for a variety of reasons. The research showed that these include: 1) a belief by most women that gay rights are not women’s issues; 2) fear of state reprisal, which may affect the work and focus of the organisations; 3) a belief that homosexuality is either immoral, unAfrican, or both, and 4) viewing homosexual rights as a western agenda which local organisations only agree with to access funding. The paper thus argues that there is a boundary around sexuality when focusing on the fight for sexual rights in Zimbabwe. The homophobic statements against gay rights by President Mugabe seem to have a level of resonance amongst some women’s organisations. There are, however, a few women’s organisations that have spearheaded the fight for the sexual rights of women and LGBTQI people. Such organisations view these rights as intertwined and inseparable yet they remain in the minority. The paper concludes that in Zimbabwe there is a distinct boundary between women’s sexual rights and the rights of other minority groups, especially LGBTQI people.

BOUNDARIES IN REPRODUCTIVE HEALTH AND WELL BEING, AUTONOMY OF WOMEN AND GIRLS OVER THEIR BODIES, DESIRE AND REPRODUCTION

Men Don’t Have It All - Discourses on Surrogacy in Portugal
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The year of 2016 was marked by the end of legal discrimination against lesbian women in Portugal. The parliament approved a legislative bill that guarantees medically assisted procreation to all women,
regardless of sexual orientation and marital status. At the same time, it approved a bill on surrogacy that guarantees reproductive rights to women who due to medical conditions cannot conceive a child. In the public sphere, because of the nature of this reproductive method (surrogacy), there is no consensus on whether this is an ethical method or not, when considering it either as reproductive work or as an altruistic act. In this presentation, I show how the surrogacy debate took place in Portugal, how the media approached the theme, who was given air time on television, who were the subjects of the narratives, and what feminists and LGBTQ associations have to say about it. Semi-structured interviews conducted in Portugal during 2016 with experts from several backgrounds are considered. It is noted that the discourses of the Portuguese media are marked by the absence of men, resulting in increased invisibility to gay men who acquire now a status of vulnerability which previously belonged to lesbian women. On the other hand, the discourses dissociated maternity from conjugal relationships, contributing to the dismantlement of the (hetero)conjugality-fecundity-parenting compulsory fate, but still committing to the idea of reproduction linked to cisgender femininity (although a pathologic one). Single and lesbian women broke the boundaries of reproductive citizenship, but there is still a long way to go regarding those who have been away from priorities – men, especially gay men – in a context where there are types of reproduction more valuable than others (Riggs & Due: 2013).

What’s Sexuality Got to Do with It? Queer Motherhood in Times of Compulsory Reproduction
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In the aftermath of the sexual revolution of the 1960s, sexuality and reproduction seemed to be, finally, two separate worlds. The democratized access to contraceptives, most especially the pill, parallel to the right to safe abortions upon request, granted many women the power to choose when and if they would become mothers. However, when the topic is same-sex parenting, the link between sexuality and reproduction becomes more visible and seems to acquire greater cultural significance. Drawing on original empirical material gathered in Lisbon in 2016 within the ERC funded research INTIMATE, in this paper I challenge the assumption that sexuality and reproduction are culturally disentangled. The recent history of medically assisted reproduction in Portugal offers a striking example of how sexuality and reproduction remain bounded in Southern Europe. This paper is divided into three main sections. First, I revisit the cultural framework in which (queer) motherhood, understood as both reproduction and parenting, is embedded in Portugal. This first section dialogues with the legal framework that removed most obstacles to same-sex parenting in December 2016. Then, I look into biographic narrative interviews conducted with lesbian and bisexual mothers in Lisbon between April and July 2016, with a particular focus on elements that entangle sexuality and reproduction. Finally, I suggest a reading of queer that can be used in future reproductive studies. In a context in which reproduction and parenting are constrained by a set of rules around gender and sexuality, challenging the grounds through which one reproduces and/or parents on a daily basis can be interpreted as a queer stance. As such, failing to be a mother or failing to be a particular kind of (heteronormative, cisnormative, mononormative) mother becomes as queer as failing to fulfil other dominant cultural expectations.
“I Used to Think That the “Pure” Lesbian Couldn’t Have Children”: Breaking the Boundaries of Heteronormative Reproductive Health in Italy

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After thirty years of discussion on different bills that never passed, in May 2016 Italy recognized civil unions for homosexual couples. What was left outside, though, was the recognition of same-sex parenting: this legislative examination generated a homophobic debate that saw many right-wing Catholic politicians and essentialist feminists united by the fear that the bill would encourage gay couples to seek to have children through surrogacy abroad, since such practice is illegal in Italy. At the same time, even lesbian mothers have to go abroad in order to get pregnant, since law 40/2004 permits access to ARTs only to married couples with certified sterility problems. Within this legal and social framework, I present the results of the study on lesbian assisted reproduction developed within the five-year-long European research project “INTIMATE: Citizenship, Care and Choice: The Micropolitics of Intimacy in Southern Europe.” INTIMATE’s main aim is to comparatively explore LGBT experiences of partnering, parenting, and friendship in Italy, Portugal, and Spain. Presented case studies will take into consideration results from the Italian fieldwork, conducted in spring 2016 through narrative interviews with mothers who self-identify as non-heterosexual and who accessed ARTs abroad. This paper aims to show how lesbian mothers went beyond these heteronormative boundaries concerning their reproductive health, notwithstanding Italian institutionalized homophobia. Reproductive exile, same-sex parents’ associations’ support, and health professionals who broke Italian strict rules are some examples that will be highlighted. Moreover, the paper presents how interviewees coped with the total absence of institutional recognition of the social mother and of her bond with the newborn, not only during pregnancy, but also after birth.

Theatre as Transnational Labor for Social Change: Teatro Travieso and the Performance of Femicide and Queer Memory

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This paper discusses the work of Teatro Travieso (Troublemaker Theatre), a US-based theatre company that I founded in 2012. It operates on the premise that theatre can create positive change in the world by telling untold stories, creating witnesses, and fighting for those who seek justice in our society. To date the company has produced three plays, which have been seen by more than 10,000 people in six countries. This paper focuses on two performances that speak to issues of gender violence and sexual justice work: Women of Ciudad Juárez (2014) and Joto!: Confessions of a Mexican Outcast (2016). Juárez uses the theatre as a space to examine, reflect on, and speak about the femicides taking place in Juárez, Mexico, where since 1993 hundreds of women and girls have been raped, tortured, and murdered. The play offers a voice and a space for the countless female victims whose murders have been reduced to contested numbers and a gross display of injustice. Joto! explores what it means to be a queer, undocumented Latino living in the US. It touches upon the often “invisible” difficulties of living on the margins of multiple
communities and examines the impact of religion, law, and social stigma in the areas of education, family, love, and the arts. It is also the first play to take on the intersections of mixed-status (undocumented/citizen) gay relationships in the wake of the Supreme Court ruling on marriage equality. These two productions were designed to tour as a form of transnational artistic activism and through performance give primacy to feminist/queer stories and pain. As such, the company seeks to keep female and minoritarian memory alive, honor those lost, and offer a voice to those silenced and erased through a dominant culture of oppression and exclusion. For the spectators, watching these plays becomes an act of resistance and intervention against national and international forms of gender violence and homophobia.

How Self-Compassion and Sensory Processing Sensitivity Moderate the Effect of Minority Stress on Psychological Well-Being
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The negative effect of discrimination on psychopathology symptoms among sexual minority women is well established (Institute of Medicine, 2011). However, little is known about modern, or subtle prejudice, and its impact on positive mental health (i.e., well-being and effective functioning). This paper not only addresses this gap in the minority-stress framework, but also suggests that two evidence-based moderators, self-compassion and sensory processing sensitivity, mitigate the sting of minority stress on psychological well-being in an online sample of lesbian and bisexual women. Self-compassion is a promising protective factor that has been under examined in LGBQ populations. It differs from self-esteem by focusing on how individuals respond to pain and failure, cognitively understand their predicament, and pay attention to suffering (Neff, 2015). Because self-esteem is thought to represent an evaluation of superiority/inferiority, it has been associated with mixed or negative health outcomes in LBTQ samples. Sensory processing sensitivity (SPS) refers to the processing of sensory data. Thus, sensory processing sensitivity differs from the term “sensitive” in the colloquial sense. However, to date, researchers have not examined the role of SPS among sexual minorities. Therefore, is unclear how highly sensitive sexual minorities are affected by and process sexual prejudice, including subtle discrimination like sexual orientation microaggressions. This paper presents new data supporting the hypothesis that self-compassion provides a buffering effect from minority stress; women with greater self-compassion have greater psychological well-being. In contrast, women with higher levels of processing sensitivity are more likely to be affected by subtle prejudice and have decreased mental health. Clinical implications and future directions will be discussed.

Academic Borders and Public Horizons: Stories of Grief and Hope from LGBTQ Families Facing Reproductive Loss
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The subject of reproductive loss – miscarriage and failed adoptions – is a difficult one for all families. Yet for lesbian, gay, bisexual, transgender, and queer parents, who often expand families through adoption (formal
and informal) and reproductive technologies, reproductive loss is often a silent burden because of homophobia and heterosexism in healthcare facilities, adoption agencies, and among social networks, such as family and co-workers. Based on interviews with over 50 LGBTQ (intended) parents, from the United States, Canada, Belgium, Israel, Italy, Jamaica, New Zealand and Scotland, this paper explores the possibilities for public scholarship – aimed at parents and professionals – that can emerge from academic inquiry. Few LGBTQ-oriented guides to conception or adoption even mention loss, and most self-help material on reproductive loss is geared toward heterosexual, married (often white, middle class, and Christian) couples. There is an acute need for resources aimed toward LGBTQ families and the adoption, healthcare, and social work professionals who serve them. Although a few studies have been conducted by social workers and midwives, most involve very small samples and none address nationally- or racially-diverse experiences. Data collected from qualitative, interview-based studies also provide important insights into the financial precarious of losses during assisted reproduction and adoption, attention to the under-examined experiences of non-gestational or “social” parents, and the international (and sometimes countrywide) variation among reproductive and sexual rights that impact LGBTQ experiences with reproduction and loss. This paper will also explore opportunities for collaborative research with healthcare practitioners, psychologists, and religious leaders toward making academic research more accessible and available.

Enhancing Reproductive Autonomy: Addressing Barriers to Reproductive Choice among Sexually Active University Students

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Reproductive autonomy is the ability to make decisions on contraceptive use, pregnancy, and childbearing, and is necessary for a person’s overall wellbeing. One’s partner, and the health of that relationship, may have a significant impact on achieving reproductive autonomy. The current study investigates the presence and impact of different types of controlling behaviors in a relationship and how they are associated with a woman’s achievement of reproductive autonomy. The Revised Controlling Behaviors Scale and the Reproductive Autonomy Scale were administered to a university sample (IRB #15-0238). Three multiple regressions identified predictors from each of the models on a woman’s ability to attain reproductive autonomy. 462 participants (304 female and 157 male) reported experiencing reproductive autonomy on all three subscales (communication 85%, decision making 38%, and freedom from coercion 21%) as well as the presence of controlling behavior victimization (isolation 31%, psychological 30%, economic 28%, intimidation 24%, and threats 15%). Nearly 21% of participants reported no contraceptive use, 19% used condoms, 17% used oral birth control, and 18% used condoms and oral birth control. Significant predictors of barriers to reproductive autonomy were experiencing intimidation, experiencing isolation, receiving threats, and currently wanting to conceive a child when their partner did not. Practitioners should include screening tools targeting these barriers to reproductive autonomy, such as the presence of intimidation, isolation, and threats. Sex education programs should strengthen conflict resolution skill-building and awareness to break down these barriers within an intimate relationship in order to increase reproductive autonomy.
Contesting Artificial Boundaries between Sexual and Reproductive Health: The Case of HPV and Cervical-cancer in Indonesia

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Cervical cancer involves the intersection of a sexually transmissible infection (STI) – the human papilloma virus (HPV) – with the development of a reproductive cancer, making it an ideal condition for critiquing the artificial boundaries between reproductive and sexual health. This paper focuses on HPV and cervical cancer in Indonesia, where survival rates for cervical cancer are among the lowest in the world, and universal HPV vaccination has yet to be introduced. The paper is informed by research in Indonesia that commenced in 2015, including qualitative research into community understandings of HPV and cervical cancer and women’s access to health care; an epidemiological study on the prevalence of HPV; and analysis of health system responses to HPV and cervical cancer. I argue that the neglect of Indonesian women’s vulnerability to HPV and cervical cancer is grounded in dominant gender ideals that acknowledge women’s reproductive roles as legitimate, whilst denying their sexual citizenship. The preoccupation with women as the “reproducers of society” has resulted in an extremely narrow definition of women’s sexual and reproductive health that is focused on maternal health between the ages of 15 to 45, and subsequently neglects women’s health in middle and old age. Women’s vulnerability to STIs and cervical cancer is also perpetuated by gender inequality and dominant sexual scripts that constrain their sexual agency, and their ability to protect themselves from STIs. The “over-moralization” of sexual health also translates into inadequate sexual health communication in the context of health care, further compounding the neglect of women’s health. The artificial disconnection of sexual and reproductive health has grave consequences for Indonesian women, and requires multi-sectoral change in policy, health systems orientation and societal attitudes towards sexuality, and women’s rights and roles in society.

Reviewing the Sexual & Reproductive Health & Rights Program amongst Adolescent Girls in the Light of Michel Foucault’s Concept of Bio-power and Bio-politics

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In this paper I explore the nuances of the sexual and reproductive health and rights (SRHR) project amongst adolescents of rural Bengal in light of Foucault’s concept of bio-power. Bio-power implies a discursive process of addressing the population by addressing their health needs. This in turn gives rise to the discourse of bio-politics, which aims at increasing the chances of getting a “physically fit” workforce for the state by decreasing the chances of “physically unfit” human existence that will not be able to cater to the state’s needs. This is a process of disciplining the body through an inclusive, engulfing disciplining and cleansing objective in the name of life and death. Referring to Paul Rabinow and Nikolas Rose, “it characteristically entails a relation between ‘letting die’ and ‘making live’ – that is to say strategies for the governing of life.” The RCH program formally launched on 15th October 1997 also envisioned an adolescent
program under its big umbrella. The components thought of were education for young girls about sexuality, menstrual hygiene, contraception, safe sex, pregnancies and sexually transmitted infections. This approach distinctively took shape as the SRHR program and was launched in the year 2009. This paper undertakes a qualitative analysis of documents and interviews with the evaluation team and some officials connected with the project to understand the project through a gender lens – to understand how the project facilitates the State’s positioning of adolescent girls within its discourse of health and gender and ask how this project could really help in the emancipation of adolescent girls.

**Does the Maternal Health Care Services Utilization Represent a Missed Opportunity for Increasing Modern Contraceptive Method Usage? A Multi-Country Study on South-East Asian Countries**

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In recent decades, maternal health care services (MHCS) utilization has increased in most developing countries. Although the family planning program (FPP) was initiated in the early 1960s in South-East Asian countries, many of those are lagging behind in achieving the replacement level of fertility; this suggests a need to examine whether there is any significant association between the use of skilled MHCS and the use of modern contraceptive methods. The study presented in this paper used data from Bangladesh, India, Nepal and Pakistan’s most recent Demographic and Health Surveys. Both bivariate and multivariate logistic regression analyses were employed. Residential, wealth quintile and educational differences in the relationship were also explored and population-attributable risk was estimated. The sample consisted of ever-married women aged 15-49 who had given at least one live birth in the three years preceding the survey date. The prevalence of receiving antenatal care (ANC) and seeking assistance from skilled delivery assistants (SBA) was found to be highest in India and Pakistan. The modern contraceptive prevalence rate was highest in Bangladesh and lowest in Pakistan. Findings reveal that, except Bangladesh, the adjusted odds of use of modern contraceptive method were significantly elevated by the increased receiving of ANC among women of other countries. Further, except Nepal, the likelihood of use of modern contraceptive methods increased when the women of other countries sought assistance from SBA. The urban, higher educated and wealthier women were more tended to use modern FP methods. The ANC and SBA represent an enormous opportunity to promote the adoption of modern contraceptive methods in South-Asian countries. The FPP should provide high-quality family planning counseling to women during their ANC visits and child delivery for substantial increases in contraceptive use in South-East Asian countries.

**Effect of Gender Equitable Program to Shift Attitude towards Early Marriage and Gender Based Violence among Adolescents: Results from an Impact Evaluation Study in India**

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Early marriage confines young generations’ opportunities and compromises their education and rights, yet in India many were married before age 18. This intervention study conducted from 2014-2016 aimed to
reduce the prevalence of child marriage and gender-based violence in rural India, through awareness and sensitizing young boys and girls on gender equitable norms to address issues of child marriage and support. A quasi-experimental research design survey was adopted for a target population aged 10–20 years (control = 820, intervention = 1468). ANOVA-one sides test for group means, Pearson-χ², and logit model were used to assess changes associated with evaluation-study. A quantified scale of perception on gender norms (GEMS-scale) towards equity perceived by adolescents increased their knowledge and found a shift in attitude to address consequences of child marriage and inflicted violence. Youngsters in the intervention area had an elevated likelihood of having positive choices on marriage belonging at a higher value on GEMS-scale. Knowledge about negative effects of early marriages and early pregnancy were more often explained by youth in the intervention area, who achieved higher perception (GEMS-scale) compared to the control. The population that perceived a greater gender-equitable score (OR=4.34, SE=1.218) and were exposed to the program were more likely to have knowledge of legal-marital age (OR=5.62, SE=0.963) and were more aware of the risk of immature pregnancy and child birth due to child marriage (OR=1.92, SE=0.415) than those in the control area, when controlled for other factors. Male adolescents belonging to the intervention area who attained greater gender-equitable attitudes were significantly (p<0.05) less violent towards women than males belonging to the control area. The study suggests that the implemented program improved knowledge on legal age and rights in marriage, and that promoting gender equity can delay the earliest marriages and reduce inflicted violence.

Sexuality, Adolescents and the Law
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The child, early, and forced marriage (CEFM) discourse globally is fixated on age at marriage, maternal health, and the use of punitive law to postpone marriage and reproduction. This discourse erases context-specific concerns, which in India increasingly relate to early and not child marriage, with many being choice or elopement marriages. This presentation, based on field work and case law research by Partners for Law in Development, explores the contextual realities, social norms, and law as reflected in the lives of adolescent girls in romantic relationships. The study of judgments relating to the Protection of Children from Sexual Offences (POCSO) Act of 2012 and the Prohibition of Child Marriage Act (PCMA) of 2006 as well as interviews with adolescent girls in romantic relationships and service providers mandated to intervene in such cases bring out the concerns arising from policies that enforce “sexual purity,” paying little attention to developing autonomy and bodily integrity of adolescents and children. The POCSO criminalizes all consensual sexual contact amongst children (including older adolescents until 18 years), and imposes a legal obligation to report sexual activity between adolescents. In a context of norms about sexual purity, enforced specially across caste and religious divides, this law has become a tool of retribution against young couples. The preliminary findings raise concerns that cut across boundaries of sexuality, public health, child marriage, and child protection to reject the collapsing of all under 18 years of age as children. Instead of age, the findings suggest that key drivers such as patriarchal sexual control and compulsory marriage be central concerns for policy and programme interventions. Therefore, engagement with sexuality, caste, as well as political economies that deny quality education, social security, and livelihoods to exacerbate patriarchal drivers of early marriage must be central concerns of CEFM.
Sexual and Reproductive Health Practices of Dhaka-based Female Sex Workers Bangladesh

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The objective of this study was to document sexual and reproductive health (SRH) practices among female sex workers (FSWs) including abortion, pregnancy, use of maternal healthcare services, and sexually transmitted infections (STIs) with the aim of developing recommendations for action. A total of 731 FSWs aged between 15 and 49 years were surveyed using a stratified sampling in Dhaka, Bangladesh. A workshop with 23 participants consisting of policy makers, researchers, and program implementers was conducted to formulate recommendations. About 61.3% of 731 FSWs reported SRH-related experiences in the past year, including abortion (15.5%), ongoing pregnancy (9.0%), childbirth (8.3%), or any symptoms of STIs (41.6%). Among FSWs who had an abortion (n=113), the most common methods included menstrual regulation through manual vacuum aspiration (47.8%), followed by Dilation and Curettage procedure (31%) and oral medicine from pharmacies (35.4%). About 57.5% of 113 cases reported post-abortion complications. Among FSWs with delivery in the past year (n=61), 27.7% attended the recommended four or more antenatal care visits and more than half did not have any postnatal visit. Adopting sustainable and effective strategies to provide accessible and adequate SRH services for FSWs was prioritized by workshop participants. There was substantial unmet need for SRH care among FSWs in urban areas in Dhaka, Bangladesh. Therefore, it is important to integrate SRH services for FSWs in the formal healthcare system or integrate abortion and maternal healthcare services within existing HIV prevention services.

Disputes over Abortion during the Argentinian Constitutional Reform (1994). Emerging Juridical Matrix

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In 1994, shortly before the Argentinian Constitutional Reform, President Carlos Menem proposed to incorporate into the National Constitution a clause to protect life from the moment of conception. After this proposal, abortion entered the political agenda and became one of the points of debate during the Constitutional Convention. Some non-governmental organizations, such as the ultra-Catholic organization Tradition, Family and Property, articulated with the Catholic hierarchy in order to influence the debates of the Convention in favor of the proposal while the Self-Convened Assembly of Women to Decide in Freedom (MADEL) – formed by civil society organizations and supported by women involved in the reform as Conventionalists – resisted it. Public debates on abortion occupied a space in the media and directly impacted the debates at the sessions of the Convention – for example, the statements of the minister of the Catholic Church Antonio Quarracino. This paper explores disputes over abortion during the Argentinian Constitutional Reform of 1994, assuming that juridical discourses are an institutionalized site of political struggle through which a juridical matrix on abortion is configured. More precisely, it analyses how a juridical matrix on abortion was discursively configured in the Constitutional Reform. The method used to analyze
this is discourse analysis of the documents produced during the sessions from 30 May to 22 August 1994. The paper finds that during the Constitutional Reform, a juridical matrix on abortion emerged which, with displacements immediately related to the following international events, had material effects on juridical conflicts over abortion regulation that are situated in the courts after the 2000s.

Implementation of Women’s Reproductive Rights in Nigeria: Religious, Cultural and other Constraints
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Women’s health plays a key role in the development of society, and in recognition of this fact, the issue of women’s reproductive health has been on the agenda of international organizations in recent times. The crucial fact that women should have autonomy in making decisions concerning their reproductive abilities has resulted in international declarations and treaties targeted at guaranteeing reproductive health rights of women. Despite this, however, the realization of women’s reproductive rights remains largely un-attained in most developing countries. This paper highlights treaties and declarations which relate to women’s reproductive rights and women's autonomy in making decisions about their reproductive health and rights, including the Convention on the Elimination of All Forms of Discrimination against Women, the African Union’s Protocol on the Rights of Women in Africa, and notable national policies on maternal health. The paper discusses the undeniable link and inter-relatedness of the right to life and the right to health. Some notable cultural, religious, and legal constraints on implementation of these treaties under domestic laws is discussed extensively. Cultural and religious beliefs and practices which impede and negatively influence women’s reproductive health and reproductive choices are also discussed. These inherent constraints make it imperative to recommend the need for practical measures to improve women’s health, including awareness programmes on the existence of women’s reproductive rights and programmes targeted at re-orienting individuals who have been subjugated by archaic cultural and religious beliefs. It is believed this will help give life to the provisions of the treaties on women’s reproductive rights and strengthen women's autonomy in making decisions on issues relating to their reproductive abilities.

Gender Ascriptions and Budding Maternal Mortality in Nigeria
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While instances of sexually transmitted diseases (STDs) could be affirmed as a proof of virility among men in Nigeria, the womenfolk are needlessly stigmatized for such. As a consequence, related prejudices, which are often offshoots of prevalent patriarchy, do create impediments to community health since the female gender, in most cases, is not even expected to speak out, even in matters that have direct impacts on their lives. In this regard, the deleterious morbid effects and ill-health often associated with child birth and upbringing, especially in rural and semi-urban communities, have always engendered increased maternal mortality in Nigeria. Indeed, the non-attainment of the fifth target of the Millennium Development Goals (MDGs) – “improved maternal health” – in Nigeria has been largely as a result of subsisting ascriptive
tendencies within the cultural space and, of course, dysfunctional policy coordination on the part of relevant governmental agencies in mitigating such unhealthy tendencies. This research focuses on grasping the underpinnings of prevalent ascriptive roles across various gender categories and their implications for maternal health in Nigeria using a mixed-method design. Essentially, the study offers useful recommendations to concerned policy agencies vis-à-vis the improvement of the state of maternal health in Nigeria; for instance, it buttresses the need to embark on rigorous sensitization and awareness campaigns, most significantly in rural communities, in relation to prioritizing maternal health concerns at the level of socio-cultural relations.

**Feminist Disputes over Abortion Regulation in Argentina: The Supreme Court Decision on F., A.L.**

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During the 2000s, women and feminist organizations’ struggles over abortion regulation in Argentina juridified and displaced from the politicization of sexuality to legal discourses and state juridical institutions. Legal discourses, and particularly courts, became sites of power struggle for women and feminist organizations, but also for conservative actors. Since 2005, women and feminist organizations and feminist lawyers increasingly assisted, accompanied, and collaborated in the defense of non-punishable abortion judicial cases. Most of the struggles over non-punishable abortion in the courts, up until 2012, involved sexually abused pregnant women’s abortion practices that were delayed, impeded, denied, or criminalized. The Supreme Court of the country decided one of these cases on March 13th, 2012: the case F., A.L. s/ medida autosatisfactiva. In this decision, the Supreme Court pronounced on recurrent matters disputed in previous struggles over non-punishable abortion in the courts. This paper analyses the Supreme Court decision on non-punishable abortion regulation boundaries, medical and judicial practices, sexual abuse and medical control, state responsibility in providing access to non-punishable abortion practice in the public healthcare system, and the conditions for accessing the practice. This paper also analyses the material effects of the Supreme Court decision, particularly the local courts’ judicial backlash. The research strategy of inquiry for this paper is the case study, and the sources of information are legal documents presented at court, provincial court decisions, the Supreme Court decision, and in-depth interviews with social actors involved in the case.

**The IVE (Voluntary Interruption of Pregnancy) Act and its Shortcomings**

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In 2012, Uruguay passed a bill allowing women to interrupt their pregnancy up to its 12th week. The IVE Act was preceded by more than 20 years of political discussions and bills that didn’t pass. The current IVE Act has diminished women’s autonomy in relation to the previous bills discussed in the Parliament. Once it passed, the most conservative sectors of society behind Catholic and Evangelical churches begun a process of a referendum to repeal the law, which ended up with a dramatic failure. Besides, an important
percentage of gynecologists made moral objections against abortion. Research following anthropological methodology was carried on for over ten years in five medical centers and in the Women’s Hospital, as well as within the gynecologists’ society, in different fieldwork stages. It included participant observation, in-depth interviews with women and with health professionals, focus groups, and documentary analysis. As a result, the paper examines the implementation of the Act and its shortcomings. The process for a woman who intends to have an abortion is to see a doctor who will make an appointment for her to have an interview with an interdisciplinary team (in reproductive health, mental health and social work) to talk about her decision. This has to be followed by five days for the woman to think over her decision. Finally, if she continues with the idea of interrupting her pregnancy, she goes back to the medical center in order to get misoprostol to have an abortion at home. Clearly, this process allows abortion but it is not woman-friendly. Therefore, we could ask if human rights are guaranteed. The paper also examines the gynecologists’ discourses about moral objection against abortion and discusses their outreach. As a conclusion, the paper discusses women’s reproductive rights’ fragility even if there is a law that allows them to interrupt their pregnancies.

The Broken Vases
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Despite government efforts to reduce teen pregnancy, the rural women of Michoacán, Mexico continue to become pregnant at a very early age – between 15 and 19 years old – putting their high school and university studies at stake, whereas urban women are more likely to postpone motherhood (Palomar, 2010). This phenomenon serves as evidence to show that boundaries between rural and urban communities still exist in terms of women’s access to autonomy over their bodies. Why is this still happening? This paper will address a feminist analysis (Irigaray, 1977) of the “broken vase” ritual to argue that the taboo of virginity is an obstacle for rural young women when accessing their contraceptive rights and, simultaneously, fulfilling alternative desires beyond motherhood andwifehood. This traditional ritual dating back to the 1950s involves the usage of ceramic vases to prove marriageable women’s virginity. If the woman is a virgin, her father will hang a ceramic vase full of red flowers on the front door to symbolise the blood of defilement and, therefore, his daughter’s purity. If instead the marriageable woman is discovered to have lost her virginity prior to marriage (given the lack of blood on the nuptial sheet), a broken ceramic vase will be placed outside the door to expose her indecency. Relying on a survey involving 400 women students of Cuitzeo, a rural county of Michoacán, 80% of this population attending high school have reduced their agency (Giddens, 1998) to solely being wives and mothers, since social acknowledgement of a “valuable” woman in those communities still depends on a woman’s virginity. Moreover, relying on semi-structured interviews to ten of those students, this paper concludes that the “broken vase” tradition is a system of patriarchal ideas to control and regulate women’s sexual behaviour. In that sense, the latter impacts women’s own understanding of their sexuality and female desires, reducing these to motherhood and wifehood.
Gendered Boundaries, Recognition, and Desire: A Pilot Sexuality Intervention with South African High School Learners
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Sexuality education can be effective in reducing sexual health risks, but may also be disconnected from the lived realities of learners’ lives and reinforce gendered stereotypes. In order to move beyond traditional didactic and curriculum-based programmes, and in line with the trend towards “empowerment” sexuality education, we implemented a pilot dialogical sexuality intervention with Grade 10 participants, following a rigorous consultation process in their school. Nine weekly group dialogues were held with eleven participants, with two follow-up sessions the next year. Freirian principles of critical consciousness and dialogical pedagogy, infused with discursive psychological understandings, were used to foreground, critique, and soften the normative gendered and sexual boundaries that operated in the participants’ contexts. Furthermore, these methods were used to provide recognition for participants in a variety of gendered and sexual subject positions, thereby promoting their sexual well-being. Sessions were recorded, the facilitator kept a diary, and participants were asked to evaluate the intervention. The dialogical format of the group generated curiosity and engagement, and a partial normalisation of some ‘hidden’ aspects of sex was enabled, particularly in the area of female sexual desire and female same-sex. Critical consciousness around some gendered inequities was promoted, and some participants took up a ‘responsible’ sexual subject position in a reflexive manner. We argue, firstly, that it is not so much sexuality education that young people need, but sexuality dialogues, and secondly, that a discursive psychology framework provides a nuanced and fruitful dimension to Freirian inspired ‘empowerment’ sexuality interventions.

Sexual Diversities of Male Thai Secondary School Students in 2016: Implications for Sexual Health
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Sexuality changes with the context of time. The objective of this study was to describe diverse sexualities of male Thai secondary school students and their implications on sexual health, as well as to analyze the basis of their thoughts, beliefs, and sexual behaviors. Qualitative data were obtained by convening 30 focus group discussions (with five participants per group, for a total of 150 participants) of 13-18 year-old students in general and vocational secondary schools in six regions of Thailand and 30 in-depth interviews selected from focus group participants. Data were content analyzed using NVIVO 10. The findings indicate that sexualities of male students are diverse and depend on their community. Many have their sexual debut during lower secondary school (age 13-15 years). Condoms are rarely used, mostly out of embarrassment about buying them, insufficient knowledge, and belief that condoms might negatively affect sexual organs. However, boys with female sexual partners feel confident in preventing pregnancy, primarily by ejaculating outside the vagina. Some use drugs before having sex, while some engage in group sex. Their sexualities are controlled by families and schools, who frequently view minors who have sex as bad kids who risk
ruining their future because they are not ready for parental duties in case of pregnancy. Boys' sole concern is usually not getting anyone pregnant. This narrow focus puts boys (regardless of whether they have sex with girls, boys, or both) at risk of STIs, including HIV, as a result of reducing sexuality education classes. The sexual beliefs of youth depend on their experiences and socio-cultural context. The sexual values of Thai society and its strict surveillance put youth at risk of sexual health problems. More comprehensive information on sexuality and lesser surveillance would enable boys to make informed decisions, which in turn would help reduce risks on their and their partners' sexual health.

**Islamic Approach in Understanding the Sexual Education in Quetta, Pakistan**

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The specific aims of the study were to determine the role of religion in understanding sexual health and education among local students. Qualitative methods were utilized to explore the role of religion/Islamic scholars to address sexual education, awareness, and understanding. 900 students from local educational institutions were interviewed, along with focus groups, teachers' brain storming, and class room activity. Participants reported that the aspects of spirituality/religion that facilitate sexual education included the values associated with Islam such as not having sex before marriage; the prohibition of extramarital affairs leading to HIV risk; the influence of the Mosque to convey Islamic values on sex education; the restriction on having a single partner; the importance of sex education in Islam; the concept of Jihad Nafs; the belief that HIV is a punishment from God; and the trust in Allah to determine if they will be infected with HIV. Sex educational interventions for local students should include the role of spirituality or religion to facilitate this issue to be understood in true manner. The Mosque and Islamic scholars are very important actors to break the social taboo in addressing this issue in public.

**Sexual Communication and Sexual Violence among Thai Elderly Couples**

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There has been a sharp increase in members of the aged population in Thailand. However, few studies regarding the sexual health of elderly Thais have been conducted, because all things related to sexuality in Thai society are considered private and personal. We conducted a survey to examine relationships and provide insights into sexual communication and sexual violence among Thai elderly couples. The questionnaires were used for collecting data from 680 both male and female subjects, aged 50-79 years old, residing in the district provinces: Pathumthani, Singburi and Nakhonratchasima, Thailand. Informed consent of participants which contains information of confidentiality, free participation, freedom to withdraw, and no use for other purpose was obtained. After the consent to participate, face-to-face interviews were conducted by a trained interviewer who read the item scale to the participants as they could conveniently respond. The study found that females and males engage in sexual communication in an opposite way; as they get older, females sexually communicate less with their partner, whereas males sexually communicate
more with their partner. Furthermore, females sexually negotiated more than males. For sexual violence, females were forced to have sexual intercourse more than males, with more coercion as they got older. The results of this study suggest that communication between partners in terms of what they want during intimacy is needed. Additionally, encouraging women to negotiate and also empower both partners to respect each other are important. Better understanding based on genuine caring can enhance sexual health and well-being, thereby improving the quality of life and creating harmonious conditions for elderly Thai couples and families.

**Partners’ Different Ways of Sharing the Decision for Abortion**

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Unwanted pregnancies are rooted in sexual interaction between two people, yet research on the role of the male partner (MP) in a decision for abortion is scarce. We examine the MP’s share in the process and outcome of the decision for abortion from the woman’s and the MP’s perspectives, how those perceptions depend on the relational type and quality, and how they affect satisfaction with division of roles. 176 abortion-seeking women and 52 MP filled out a questionnaire. Regression was used to explore the link between relational type and quality and the MP’s share in the decision and to examine how both the satisfaction of the abortion-seeking women and the MP with their own role and their partner’s role are associated with perceptions of the MP’s share in the decision. From the women’s perspective, the MP’s involvement in the decision process varies from being totally excluded to only being consulted by the woman to deciding jointly or even taking the lead in the decision. According to the women, 62.5% of the decisions were equally shared. Women in non-romantic or short-term romantic relationships involved the MP less frequently. A higher degree of relational depth in relationships resulted in higher odds of having involved the MP in the process. An equally shared decision for abortion was more prevalent in either long or short-term romantic relationships. Women’s satisfaction with the role of their partner is high except when the MP had a higher role in the decision process or outcome than the woman herself. Similarly, MP’s satisfaction with their own role is high, except when he had the highest role in the outcome of the decision. MP’s share in the process and outcome of the decision for abortion varies in function of the relational context. Most women and MPs are satisfied with the division of roles but both partners are dissatisfied when he authorizes or owns the decision for abortion.
Addressing Abortion Stigma as It Affects Young Women in Benin, Burkina Faso, India and Pakistan

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Although the technology and expertise to carry out safe abortions exists, women around the world continue to experience disability and death due to unsafe abortions. Girls and young women are more likely to delay seeking help for abortion-related complications than older women, and account for approximately 46 percent of the estimated unsafe abortion-related deaths globally. Young people seeking abortion services may face compounded stigma for being identified as being sexually active outside of formal unions, having become pregnant and for expressing their human right to make decisions about their own bodies. The unseen barrier to young people’s access to sexual and reproductive health services’ (launched in 2014) introduces focused interventions based on initial research in an attempt to address the manifestations of stigma that prevent young women from accessing comprehensive abortion services in four countries. IPPF adapted the stigmatizing attitudes, beliefs and actions scale (SABAS) developed by Ipas to measure community levels of abortion stigma in project areas in Benin, Burkina Faso, India and Pakistan. The overall SABAS scales in each country and year show that stigma is generally moderate among the groups surveyed. However, in all countries there were also groups that responded in ways that indicated high stigma, particularly around negative stereotypes towards women who have abortions. These strong beliefs, even if held by a small group, could have a negative impact on women who are seeking an abortion. The results from the SABAS scale also show variations in community-level abortion stigma across age and gender. This study sheds light on the types of attitudes and beliefs held by community members in Benin, Burkina Faso, India and Pakistan, and can help inform efforts to identify future interventions that will reduce stigma within these contexts.

BOUNDARIES IN POLITICS, SEXUAL AND GENDER IDENTITY STRUGGLES

The Desire to Become an LGBT Parent

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This paper presents the results of research conducted in Brazil on the desire to become an LGBT parent. During 2016, Brazil suffered a great political and social backlash, mainly concerning LGBT issues. Law No. 8,069, of July 13, 1990, which deals with the Statute of the Child and Adolescent (ECA), does not present any exception regarding the adopter’s sexual orientation in relation to adoption procedures. In its article 42, it establishes that people over 21, regardless of their marital status, are suitable as adopters. The application for adoption, in turn, must be evaluated in favor of the best interests of the child, as provided in article 43. In this way, adopting a child by homosexuals in Brazil is not prohibited. On the other hand, even in the face of so many advances and acknowledgments PL 6583/2013 poses challenges. This bill, which is currently underway in the House of Representatives, aims to establish a Family Statute, which recognizes as a family
institution a man and a woman, united by a marriage or stable union. The project aims at supporting and valuing the family institution, as it is defended in articles 1 and 2. Interpreting a regulation literally keeps “traditionally” known formats and still values a single pattern as unique. Otherwise, it seems to be on the path of abnormality. It is important to highlight that the first adoption by homosexuals in Brazil took place in Catanduva, São Paulo, in 2005, when the adopted girl was four years old. The fact replicated the worldwide trend in favor of recognizing homosexual rights. Rights have continued to expand legally; however, the obstacles to social logics and regulations remain. The results illustrate what we might call the need to preserve the symbolic order – that is, even with the requirement of differentiated sexual and civil rights, it is still important for these couples to remain in the heterosexual matrix, removing any possibility that threatens to subvert the values of marriage/affiliation.

Laying the Foundation: The Blueprint for the Provision of Comprehensive Care for Trans People and Trans Communities in Asia and the Pacific
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Trans persons face significant barriers to accessing basic health, including HIV services, and have little or no access to gender-affirming health services supporting those who wish to medically transition. Other human rights barriers include high levels of violence, stigma, and discrimination and extremely limited recognition or protection under laws or polices. Trans people are at risk of experiencing high and chronic levels of stress, associated with disproportionate rates of mental health concerns such as depression, anxiety, and suicidal ideation and behaviour. The same stigma that trans individuals face in accessing general health care needs also limits their access to sensitive care to address these mental health issues. In many cases, the providers serving trans persons are stigmatized as well and lack knowledge, cultural competence or resources to provide necessary health services. A consortium of stakeholders formed to fill these gaps and developed the Blueprint for the Provision of Care for Trans People and Trans Communities in Asia and the Pacific – a contextual map on where to strengthen and enhance the policy-related, clinical, and public health responses for trans people in Asia and the Pacific. The consortium included Asia Pacific Transgender Network, the United Nations Development Programme, and the USAID-funded Health Policy Project from October 2014 to September 2015. Regional consultations were held with trans community leaders, including Pacific representation. Sixty-six individuals and organisations submitted feedback, including an expert medical review from providers of trans health in the region. The content encompasses human rights, comprehensive HIV and health care support and working, gender-diverse youth and children, and a guide on hormone administration, monitoring, and use. This presentation will describe the Blueprint, explain its use as an advocacy tool, and present on use-to-date in the Asia-Pacific Region.
The Necessity to Incorporate Perspectives of Postgenderism in the Transgender Rights Movement

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Traditionally, the transgender movement has carved a space for itself in a gendered world, urging inclusion of binary transwomen into women, binary transmen into men, and non-binary transpersons as third or other gender. In this paper, however, I put forth the hypothesis that the ultimate solution to transgender issues is possible only by incorporating the perspective of postgenderism: annihilation of gender. In the existing framework of gender, we insist preferred pronouns be used. The perspective of postgenderism is to question why pronouns have to mark gender in the first place. Similarly, in the gendered world, binary transwomen should be allowed to use “ladies” restroom and binary transmen the “men’s” facilities, with a separate third-gender or transgender restroom for those who don’t feel comfortable with either. However, the perspective of postgenderism is to question why we need gender segregation in restrooms. As the perspective of postgenderism questions the established social order based on gender binary, it is seen as a threat not only by cisgender people but even transgender people, especially those who have invested a lot of time and effort in transitioning to their target gender. However, the perspectives are not necessarily mutually exclusive. For example, we can accept using preferred pronouns to refer to everyone as an interim solution until we stop marking gender in pronouns. If we carefully study the history of apartheid in South Africa or caste system in India, it will be obvious to us that any type of differentiation without rational basis is by itself discrimination, that “separate but equal” is a flawed design. In practice, gender is assigned based on observed genitalia of a child at birth and the argument of postgenderism is that there is there is no rational basis for assigning different social identities for individuals based on this trivial biological difference. Ultimately, feminists and LGBT activists should unite to deconstruct gender altogether.

In the Middle, or Relocating the Queer Midwest

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Geographical, ideological, and methodological boundaries shape and often limit the contours of queer studies, in which “queer” is still largely designated as the other of “straight.” Although this other has also made inroads into heteronormative territories and blurred its borders, queer cultures still claim the margins as their preferred sites of representation and expression, thereby resisting the center or the dominant mainstream. In the same vein, “queer-friendly” cities in the U.S. are typically located in coastal areas or within liberal bubbles in the midst of otherwise conservative states. In this paper I challenge such a restrictive and paradoxically exclusive conceptualization of spatial queerness to show that the Midwest itself can be viewed as a queer middle that opens up new ways of imagining queer spatiality. In their introduction to a 2014 issue of GLQ, Martin F. Manalansan IV, Chantal Nadeau, Richard T. Rodríguez, and Siobhan B. Somerville write, “When imagined in relation to other regions in the United States, the Midwest is often positioned as the ‘norm,’ the uncontested site of middle-class white American heteronormativity.... Rather
than reinforce the idea of the Midwest as a core that essentializes and naturalizes American cultural and ideological formations, these essays instead open up possibilities for dispelling and unraveling the idea of the heartland.” Drawing from various studies of queer spaces I argue here that queerness itself constitutes a shifting vortex that deconstructs simple oppositions between the center and the margins, the repressive heartland and urban hubs of cosmopolitan tolerance.

Experience of Stigma and Discrimination of LGBT Individuals with their Family and in School, Health Facilities and the Workplace in Vietnam
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In the last several decades, many activities were implemented in Vietnam towards removing social barriers for LGBT people, in which stigma and discrimination related to sexual orientation and gender identity and expression (SOGIE) are among the most important concerns. This study assesses stigma and discrimination against LGBT people with their family and in school, health facilities, and the workplace in Vietnam. It is based on a review of the available literature; workshops with the participation of LGBT people and delegations from family, schools, health facilities and workplaces; as well as in-depth interviews with LGBT people. (1) In the family, traditional views on sex and gender roles in Vietnamese culture create difficult situations for the parents to accept their children’s SOGIE. Some have stiff opposition and even violent actions, such as finding ways to “cure” their children. (2) In schools, violence based on SOGIE for LGBT people is prevalent, when the victims are often humiliated or isolated by teachers or other students, lessons on sex and gender are ignored in the curriculum, and there are not any support services in schools. (3) In health facilities, LGBT people often face the prejudice of health workers. The appearance of this problem is not sharp, and LGBT people usually utilize health care services reluctantly amid the shame. (4) In the workplace, LGBT people aren’t equal in applying for job vacancies or competency assessments, particularly transgender people. Sometimes LGBT people aren’t protected when being harassed in the workplace. The paper recommends strengthening the capacity of individuals and organizations that work in the field of LGBTs rights, mobilizing the participation of multiple stakeholders to implement sensitivity campaigns based on the community, and developing research and collecting related evidence.

Denial of Rights and Identity: Living Realities of MSM People in Dhaka City
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Sexuality is one of the basic human instincts. Culture, geographical location, religion, norms, and social systems all have significance in shaping the sexuality of men and women. Sexuality comprises sexual acts, practices, beliefs, myths, ideologies, rituals, expectations, and restrictions. The practice of human sexuality is often made synonymous with heterosexuality. Those men who are involved in homo and bisexual practices can be referred to as MSM (men who have sex with men). Some of these MSM people who adopt sex work as a profession are called MSW (male sex workers). Sexual preference and practices of MSM and
MSW often become the main reasons for the oppression and social negligence they face in their day to day lives. Social rights and freedom of choice are not something that the MSM people of Dhaka city can enjoy without any barriers. In most cases they hide their identity from their family members, friends, colleagues, and neighbors. They fear that their “deviant sexual practice” might result in social exclusion. Many MSM are not entitled or allowed to have a decent job and earn in a respectful manner. They are often mistreated and are wrongly affiliated with the transgender and cross-dresser community. MSM people face serious identity crisis and their rights both as humans and as citizens are denied. This paper will try to identify and illustrate the living realities of MSM people of Dhaka city and how the denial of rights and identity of MSM people are reproduced by traditional perceptions of sexuality and masculinity.

On Being a ‘Real Boy’: Primary Schoolboys and the Construction of Heterosexual Masculinity through Homophobia, Gender Discrimination and Sexual Violence on the Playground

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The primary school playground is often associated with children’s innocent games and innocence of gender and sexuality. However, this research breaks the boundary of “childhood innocence” and examines how 10-13 year-old children construct gender identities through their everyday social interactions in a township primary school in South Africa. The research foregrounds childhood sexual agency and it demonstrates how homophobia, gender discrimination, and sexual violence permeate the children’s everyday playground cultures during break-time. The fieldwork involved playground observations, and these were complemented with in-depth interviews. The questions posed to interviewees were largely informed by gender-focused insights from observations. The interviews were underpinned by the concern to learn from the children about the significance of gender/sexuality in their everyday social lives at school. We focus on a particular group of boys and how and why they construct themselves as heterosexual subjects through homophobic practices towards “gays” and discriminatory practices and sexual violence towards girls. These boys defined themselves as “real boys” and dominated the playground during break-time through football games which excluded “gays” and girls. Girls were further subjected to sexual violence which took different forms including touching, kissing, “slut-shaming,” and sexual objectification. How the “real boys” construct gender/sexuality is strongly embedded within heteronormative discourse, which serves to give power to males and heterosexual masculinity. The “real boys’” homophobic, discriminatory, and violent practices challenge us to rethink the popular understanding of primary schoolchildren as ungendered sexual innocents. The playground operates as a powerful heteronormative terrain where gender and sexual inequalities intertwine to shape varying meanings and experiences among young children.
Queering Dalit
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In November 2015, three lower-caste individuals read out a Dalit queer manifesto at the Delhi Pride, attempting to undo the silence around caste identities in gentrified queer circles and joining an ongoing anti-caste struggle. These lines underscore the desire to not succumb to (silence) imposed by oppressive structures – be it caste, Brahmanism, State, gender, sexuality, ability, etc. This desire also revealed the queerness of the Dalit identity and asked the question of Ambedkarite politics: Whether Ambedkar can be imagined as a radical queer subject and if he was transformed into one by three Dalit queer individuals reading his work. This Dalit queer subjectivity reveals both the latent and overt casteism of queer spaces that can be hostile to caste assertions; conversely, it illuminates the problems of gender and sexuality discourses in anti-caste spaces. What does it mean for a Dalit man to be desired (if at all)? How difficult is it to articulate Dalit pride when the audience is exclusively upper caste? Can Ambedkar or Phule be quoted as extensively in queer circles as Butler? How important is it to reveal the caste of queer people? Another powerful tool for the Dalit queer individual is the fundamental Ambedkarite principle of location that is used to interrogate and expose power structures and motives. Caste is also a phenomenon where spatial re-location of an individual doesn’t lead to dislocation of the identities a person is marked with. Stemming from these silences and interrogations, this presentation attempts to address how research and education on sexuality-caste struggles (which we argue are not different in the first place) so far has always been articulated about Dalit bodies by non-Dalit bodies. It also talks about the importance of asking people’s castes in queer spaces because upper-caste people often use the language of being “obsessed” to hide their own power and imagine a caste-neutral space.

Women Buying Sex in Australia: Gendered Expectations and Stigma
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Contemporary sex industry narratives typically depict men buying sex from women. A UNSW project investigated the social context and climate in which women buy sex, and examined sex worker understandings of their female clients and women’s experiences buying sex. The context analysis and sex worker study found evidence of a double standard of expected gender behaviour, positioning women as not demanding or desiring commercial sex. Exploring first-hand experiences of buying sex, this paper draws on semi-structured Skype interviews with 21 women who bought sex in Australia. Participants responded to social media posts and advertisements on adult services websites, resulting in a diverse sample. The study used interpretive phenomenological analysis to explore themes of relevance to the participants. Stigma was highlighted in several ways as a major barrier for women buying sex. Nine participants expressly noted that their motivations to participate in the study included reduction of stigmatising of women buying sex. Participants felt they experienced greater and different stigma buying sex than men, specifically naming
“slut shaming” and the exchange of money as stigmas affecting women. In contrast, five participants said they largely escaped hostility directed at males who buy sex when commercial sex is considered as exploitative. Two participants were concerned regarding their legal status if sex industry clients become criminalised in the future. Most participants had not disclosed their activities to (m)any people. Women are not expected to desire commercial sex when performing a feminine role. Expectations that women do not initiate sex, or could easily have non-commercial sex, augment stigma experienced by women who buy sex. Stigmas are multi-layered, experienced in specific ways by women and reflected in a lack of disclosure. The effect of stigma in preventing women from speaking about buying sex renders them invisible in most debates about commercial sex.

“Kids these Days Pretend to be Grownups:” Sexual Control and Negotiation among Young Thai Women
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Young women in Thailand are growing up amidst conflicting influences of globalization and traditional culture. They may experience confusion about which aspects of their sexuality they can express and which they must hide. This study examines forms of sexual control and surveillance exerted on young women in Thai secondary schools, and sexual negotiation among these women. Qualitative data were collected from 13-18 year-old female students in general secondary schools and vocational schools in six regions of Thailand through 15 focus groups (five students each, altogether 75 students) and 15 in-depth interviews. NVIVO 10 was used for open coding and thematic analysis of the data. This study elucidated forms of socio-cultural control on young women’s sexualities by their families, schools, communities, and other students. Young women expressing their sexualities openly through verbal expressions, clothing, or behaviors are stigmatized as dek kae daet or “kids pretending to be grownups.” Prevalent discourses stigmatize and embarrass sexually active women, making many unplanned pregnant females drop out of school. Young women try to negotiate demands of this repressive environment and create options by strategies that ensure secrecy, hidden from the watchful gaze of family, school and community; while also averting unwanted pregnancy. Efforts of Thai schools, families, and communities to monitor and control expressions of young women’s sexuality are all based on a belief that these women are too immature to make responsible decisions for themselves. Schools emphasize teaching women to fear consequences of sex. Such teaching is insufficient to enable young women to protect themselves or to make informed decisions over their bodies and sexualities. Teaching young women about sexuality should, however, be based on universal principles and respect for human dignity and rights, which are not conditional upon gender, age, or social status.
Chinese Diasporic Women's Cross-Boundary Gender Role Practices in Taiwan
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There were approximately 960,000 Chinese refugees who escaped to Taiwan after the Chinese Civil War (1945-1949). While the mainstream discourses construct the Chinese Diaspora as a powerful minority group who used political capital to maintain their higher social class position (Gates 1981), experiences of privilege are not equal among all of its members. In particular, gendered differences in experiences of power are under-examined and poorly understood. To address this gap, I first focus on diasporic women’s social networks across social boundaries. Migrant women’s social practices are the special cases since they are involved in “bi-locality” (Clifford 1994), and have to “move in and out of more than one language, culture, and location” (Hellwig and Thobani 2006: 20). Therefore, their social networks are a key factor to investigate how individuals in diaspora create new meanings of self-existences, rebuild social connections, and “make themselves understood and construct shared understandings across cultural boundaries” (Ang 1998: 17). By documenting diasporic Chinese women’s oral histories of their own meanings, this research tries to discover if and how the experiences of diaspora have made a difference to Chinese women’s social lives, and have thus encouraged or discouraged them to find other support networks across ethnic/cultural boundaries. This research will contribute to our knowledge by investigating diasporic women’s “transversal and bicultural” gender ideologies as a new approach to deconstructing the traditional ethnic/national boundaries in Taiwan.

Border-crossing as Sexual Subjects: The Interracial Dating Experiences of Young Chinese in New Zealand
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Transnational migration to a western society has been reported by many young Chinese in diaspora to be sexually liberating. However, understanding the movement simply as one from sexual repression to freedom is deeply problematic and reifies colonial ideologies that construct the “West” as the ideal. In this paper, I destabilize this assumption through discussing Chinese-Caucasian intimate relationships in New Zealand. My Foucauldian post-structuralist analysis is based on interview data with 42 NZ-based young Chinese (age 18-25), including immigrant youth and international students. I demonstrate interracial relationships occupy an uneasy position in the lives of young Chinese against parental authority, patriarchal gender relations, nationalism, and assimilation. While for Chinese young women particularly, interracial dating offers some space of resistance against traditional sexual/gender norms, such emancipatory narratives are complicated by negative judgment from co-ethnic networks, as well as exoticification of Chinese sexuality by NZ mainstream society. As a racial minority in the White-dominant NZ society, Chinese masculinity and femininity are both subjugated by racial stereotypes, constraining Chinese young people’s possibilities of sexual expression and producing uneven power relations in intimate relationships. On the other hand, young
Chinese who are dating interracially are scrutinized by co-ethnics, and are often perceived to be victims of “Yellow Fever” or as calculating “gold-diggers.” Subject to assumptions of sexual sameness by co-ethnics and sexual difference by NZ society, Chinese young people must constantly negotiate the two tugging sets of racial relations in their practice of interracial dating. Being diasporic is simultaneously a racial/gender/sexual project, and the entanglement of these power relations appears to be particularly pronounced in the context of interracial relationships.

**Experiences of Men Survivors of Childhood Sexual Abuse with Reference to Masculinity**

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Child sexual abuse (CSA) is often a gender-transgressive experience for men and boys. Available research and practice knowledge indicate a strong relationship between men survivors’ experiences and sociocultural expectations regarding masculinity. While the body of knowledge on CSA in India has steadily grown with some survey-based studies indicating the prevalence of CSA among boys to be as high as 53%, there remains a paucity of qualitative research studies focusing on this issue. The purpose of this study is to understand the different meanings men survivors of CSA in India make of their abuse experiences, and analyze how sociocultural norms and values surrounding masculinity influence their experiences. The study follows the theoretical framework of hegemonic masculinity, which offers a useful feminist critical perspective to study the experiences of male CSA survivors. Hegemonic masculinity refers to the idolized masculinity that reflects the privileged sociocultural standards for “being a man.” Through this conceptual lens, the study uses interpretative phenomenological analysis to understand survivors’ experiences documented through individual in-depth semi-structured qualitative interviews with 11 men survivors from India. The data from interviews were coded to develop themes and sub-themes. The emergent themes include self-concept as men; challenges vis-à-vis disclosure; minimization and invalidation of abuse experiences by others; silencing and self-blame; and confusion and emotional struggles regarding sexual orientation. The results also indicate lack of support systems and services for survivors, as well as a general climate of patriarchy and silence about sexuality that renders men survivor’s experiences invisible from the public discourse and creates barriers to help-seeking and healing for survivors. Study results indicate a complex relationship between sociocultural expectations regarding masculinity and men survivors’ experiences of CSA.

**Negotiating Female Genital Cutting in the Diasporic Imagination of “Kurdishness”**

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Female genital cutting (FGC) is practiced in Kurdish parts of Iraq and Iran with approximately half of the female population having undergone FGC. There is currently a growing distinction between “old” and “new” Kurdistan. A practice such as FGC becomes problematic in an image of a “new” Kurdistan which is based
on hegemonic discourses of gender equality and human rights. This presentation departs from the following research question: How do attitudes, experiences and perceptions of FGC among Kurds in Norway influence the diasporic imagination of “Kurdishness”? The research material consists of qualitative interviews with 20 Kurdish women, 9 Kurdish men, and 14 key informants. Participant observation and informal conversations have been done through attending political, social, activist, and women’s events arranged by several different Kurdish individuals and communities. Reports, pamphlets, and newspaper articles related to Kurds and/or FGC have further informed the research material. The research material was gathered in Norway between September 2014 and September 2015. Freedom and betterment of conditions of women are central in Kurdishness. Characteristics of Kurdishness that are acknowledged, but often discarded as Kurdishness, include a particular mind-set viewed as old-fashioned and as suppression of women. Forced marriages, violence against women, and honor killings are described as accepted social challenges facing Kurds. FGC is not fully viewed as an accepted social challenge. This deviation is explained due to FGC being an intimate body part which is closely linked to female sexuality. As FGC is closely linked to female sexuality it is highly problematic to discuss the issue in social, cultural, and political contexts. The ascending notion of “Kurdishness” grounded in ideas of democracy and women’s liberation makes the presence of FGC crucially problematic.

Bas Aik Wadwi Baji (Only Hundred Rupees Sister): A Thematic and Structural Analysis of Limited Survival Options for Khusra Communities in Pakistan

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Very few ethnographic studies have explored the economic organisation of male-female transgender persons residing in Pakistan. The current study is an ethnographic research project based on the khusra communities of Pakistan. This research has explored the meagerly rewarding survival options, socially structured marginality and structural violence practised against khusra communities. With limited occupational options and social disenfranchisement, Saalgirah (a form of social organisation) works as an effective source for circulating money within the community as an expression of mutual sharing and reciprocity. Saalgirah is primarily a social organisation which turns into an effective economic organisation as the community’s economic activities are hugely impacted by their social interactions of reciprocity and socially structured marginality, hence most of their social interactions and economic organisations overlap. This study has used narrative research design and the methods employed for data collection were narrative and episodic interviews, unstructured participant observation, and focus group discussions. Thematic and structural analyses were used as theoretical approaches to analyse data. Framework and conversational analyses were used as tools of data analysis. The key findings show Dhinga/tola bazaar (beggary), bidhaee/taarhi (khusras in groups visit a house on the birth of a newly born baby or a newly married couple and ask for alms), dance functions, and prostitution as the various forms of economic organisation or livelihood options for khusras. These survival options are not enough for khusras to pull themselves out of the quagmire of social, communal, familial, and cultural issues they are in. The study is an attempt to highlight the struggle of khusras by exploring situationally and experientially contextualised narratives of their lives characterised by powerlessness, helplessness, violence, and threat.
An Ethnographic Study to Explore Decision-Making Processes Regarding Sex (Re)Assignment of Intersex Children in India  
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Research on intersex people and their particular experiences is significant not only to understand the realities of intersex people in general, but also to help frame laws and policies that protect the rights of intersex people and plan better medical and psychosocial interventions and services to address their unique needs. My study explores the cultural, social, and medical discourses that guide how stakeholders such as parents, physicians, and other caregivers make decisions about the sex and gender identity of the intersex child in India. Intersex as a medical category refers to people who may be either born with variant external genitalia, variant gonads, different chromosomal and hormonal levels, or a combination of these different factors, as compared to what is typically considered suitable for an “ideal” male or female body. Some of my research questions include: Why do primary stakeholders make the decisions that they do? What are the factors governing these decision-making processes? How do the factors and their influence differ across different cultures and contexts? Through my research, I aim to explore and understand the decision-making processes regarding sex (re)assignment and gender attribution of newly-born children who are perceived as intersex in urban India. In this presentation, I will focus on the conceptual framework that guides my research and present a review of the literature on intersex case management (ICM) within global and Indian contexts. Additionally, I will discuss my research questions and methodology.

Queer Women in Cuba  
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This doctoral research, funded by IASSCS, explores how queer women are conceived of, constructed, addressed, ignored and resisted outside of the dominant international development paradigms of liberal democracy and gay rights. It empirically explores the lives and lifeworlds of sexual and gender minority women in Havana, Cuba. International development discourse and practice has a long-standing interest in gender, but rarely examines shifting, queer, genders and sexualities. This research seeks to push international development discourse by examining sex and gender in a developing country through a queer lens, to show how queer theory can add to our understanding. Queer theory troubles bounded categories and opens up connections and relations that resist easy framing and definitive conclusions. Cuba displaces the study from a liberal democratic context, allowing what is seen as “normal” to become seen as “what happens under liberal democracy.” The aim of this research is not to discuss whether Cuba is typical in its treatment of queer people, but to discuss whether queer people’s experiences there are typical of queer theory, in relation to the political systems people live under. The choice of case study is a purposive example which will push queer theory, which is largely currently examined in developed, democratic societies. This doctoral research is ongoing through 2017. Preliminary ethnographic findings will be presented at the
conference. The literature review shows that people of non-normative sexual orientations and gender identities are frequently overlooked in development studies and policy. Where they are studied, it is often in analytically narrow terms. I use queer theory to analyze the production, circulation and resistance to the “queer woman” in Cuban society, national policy, and international development discourse. The paper will present an overview of the literature on the intersection of queer theory and international development, followed by initial empirical findings from Cuba. As far as possible, the presentation will focus on the preliminary findings. Queer theory challenges international development discourse on sexuality, which largely assumes either heterosexuality or LGBTI frames. Queer theory blurs boundaries and resists categories of sexuality and gender, which seriously challenges how we form social policy. I also challenge queer theory and the idea of the “global gay” by showing how people’s experiences in different countries differ widely.

Internalized Homonegativity among LGBT youth in Thailand

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Internalization of society’s homo-negative attitudes within a lesbian, gay, bisexual and trans (LGBT) individual can adversely affect their health. LGBT persons may adopt negative attitudes towards (their) homosexuality early in their developmental histories when they are exposed to heterosexist norms. This study explored attitudes of young Thai LGBT students towards homosexuality and factors associated with such attitudes. The study was carried out as a part of a review of comprehensive sexuality education (CSE) in Thailand. Students aged 13-18 years were surveyed in 373 secondary schools and 25 vocational colleges in six regions of Thailand, selected by a multi-staged cluster sampling. Factors associated with internalized homonegativity were analyzed by a multiple logistic regression. From a total of 1088 LGBT students, 427 (39%) identified themselves as lesbians, 228 (21%) as gay and MSM, 197 (18%) as bisexuals, 217 (20%) as trans and 19 (2%) as others. More than one-third of LGBT students (378, 35%) reported negativity towards homosexuality. LGBT students with low GPA scores of 2-3 (aOR 2.6, 95% CI 1.7-4.1) or less than 2 (aOR 2.1, 95% CI 1.5-2.8); and transgender students (aOR 2.5, 95% CI 1.5-4.1) were more likely to report a negative attitude. Surprisingly, CSE classes covering topics such as bullying LGBT students (aOR 1.9, 95% CI 1.2-3.1) and safe homosexual practices (aOR, 2.1 95% CI 1.7-4.1) were also associated with internalized homonegativity. Internalized homonegativity can lead to low self-esteem, psychological distress, substance abuse, risky sexual behaviors, suicide, and suicide attempts. Young Thai LGBT are vulnerable to such risks given the high prevalence of their own negative attitudes towards homosexuality. Despite a wide implementation of CSE in Thai schools, the teachings need to improve to foster an environment of sexual rights that enables LGBT youth to accept their sexuality without shame and self-disrespect.
Well-Being among LGBQ Individuals: The Importance of Outness, Homophobia, and Community Connectedness within a Predominately Non-White Sample

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Evidence suggests heightened levels of stigma exist around sexual minority identities in communities of color, leaving lesbian, gay, bisexual, and queer (LGBQ) people of color at risk for poor mental health outcomes. While little is known about the impact of LGBQ community involvement on well-being, research indicates homophobia has a negative impact on mental health among LGBQ individuals. Moreover, sexual identity concealment (low outness) is associated with depression/anxiety and decreased well-being. However, due to limited research, the extent to which these risks impact LGBQ people of color (POC) specifically remains unclear. The current study includes 4,953 LGBQ predominately POC (50.5% male, 49.5% female) from the Social Justice Sexuality Project. Participants identified as Black (34%), Hispanic/Latinx (15%), Asian/Pacific Islander (6%), Native American (2%), White (22%), Multiracial (14%), and Other (7%). Moreover, 37% identify as gay, lesbian (23%), bisexual (11%), queer (7%), same gender loving (5%), two spirit (2%), in the life (2%), and other (13%). Using structural equation modeling we examined the influence of homophobia and LGB community connectedness on well-being, through outness. Results indicate a direct association between LGBQ community connectedness and well-being ($\beta = .07$, SE = .01), a significant indirect effect from LGBQ community connectedness through outness to well-being ($\beta = .01$, SE = .002), and a significant indirect effect from homophobia through outness to well-being ($\beta = -.002$, SE = .001). Additional analyses will be conducted to moderate by gender, race, sexual orientation, and religion. The results highlight the importance of being out and feeling connected to the LGBQ community to an overall sense of well-being within a predominately non-white sample. Recommendations include creating and sustaining policies to ensure inclusive environments for LGBQ POC.

Formation of Identity and Sexual Orientation of Young Filipino Bisexuals: An Interpretative Phenomenological Analysis

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Studies about bisexuals are not as extensive as to compare with studies concerning their lesbian and gay counterparts, especially in the Philippines. The objective of this study is to explore the formation of identity and sexual orientation of young Filipino bisexuals, specifically, to formulate a formation of identity and sexual orientation of young Filipino bisexuals model that is drawn from the experiences, perceived origin of bisexuality, and factors affecting identity formation of the participants. The study utilized an IPA-Qualitative Research Design. In addition, Thematic Analysis by Willig (2008) was used to analyze the data. This study has five research participants, four of whom are females and the remaining one is a male. The sampling techniques that were used are homogeneous purposive sampling and snowball sampling techniques. The interviews were done face-to-face and via email. Moving forward, the results showed that there are five
stages a young Filipino bisexual undergoes through. The stages are: disorientation of sexuality (stage 1), deconstruction of the self (stage 2), revelation of sexuality to interpersonal relationships (stage 3), rationalization of bisexuality and reaching out towards other LGBT (stage 4), and reconstruction of the self (stage 5). The results are somewhat similar to Cass's Identity Formation Model (1979), however there are also differences between the two. The researcher recommends that further steps that need to be done are: (1) to have a comparative analysis on identity formation between male and female bisexuals because there might be differences between the two, (2) to balance the numbers of male and female participants, and (3) to conduct the interviews face-to-face as it shows better results.

**Under Stage Lights: Glamor, Work and the Camera in 1980s Java**

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Waria (Indonesian: roughly, transgender women) visibility on Indonesian streets and in the public imagination appeared to crescendo in the 1970s and 1980s. Their visibility stems in part from an an aesthetic derived from a glamorous, transnational femininity. However, an understanding of “making oneself up” (dendong) in this way is also understood as central not only to waria social life but an understanding of occupying the subject position. It is of no surprise that dendong is thus related closely to the hypervisibility associated with spaces for transactional sex, reflected in the use of the word for “stage” (panggung) to refer to street corners by waria. The research on which the paper is based draws on 18 months of fieldwork in Java (Yogyakarta and Jakarta) in 2014-2015, but focuses in particular on oral history and personal photographic archives. I describe dendong not only as a bodily transformation evoking femininity but also as an emergent subjectivity related to new forms of labor and self-improvement. This process cannot be separated out from the spread of new technologies such as the camera and mass media. Both Indonesian popular accounts and common perceptions of dendong tend to describe it in terms of an expression of sexual desire for men. However, my historical and ethnographic research in Indonesia instead details waria’s anxieties about being “visible” (nampak) and “of value” (berharga) as primary motivations for dendong. That is, rather than expressing gender identity or sexuality with a view to its permanence, for waria these transformations stress visibility and self-improvement as routes to moral standing and national belonging. This requires us to ask other questions of queer intimacy and its meaning to waria in authoritarian Indonesia.

**Too Beautiful to be a Real Woman: Spectacular Femininity and the Duty to Transform in Thailand**

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It is not uncommon to hear people talking about trans women as “too” beautiful to be real. Thailand is the world leader in gender confirmation surgery and has become known for medical tourism in areas such as cosmetic surgery. The spectrum of beauty and body modification practices in Thailand is quite diverse, with various regional and subcultural norms, and associated with religious practices. Thailand is perhaps most famous in the international literature for its high quality and relatively low-cost gender confirmation/sexual...
reassignment surgery, which, like the medical system in general has “world class” hospital services targeting medical tourists, a wide network of hospitals and clinics for the general Thai populace, and a relatively underground and unregulated system of clinics, salons, and folk practitioners. This paper is primarily based on three years of fieldwork between 2009 and 2011 centered in Bangkok, Thailand with trans women. I focus here not only on the practices of gender confirmation (including hormone use), but rather on newly gendered and racialized body modifications that express class distinction and moral standing. Thais are obsessive about physical beauty, and especially, feminine fair skin. Western critics often decry such practices as unnatural and exemplary of racial false consciousness. Current analyses of Asian cosmetic surgery and other beautification practices often assess their use for economic gain, religion, or filial piety. My ethnographic fieldwork in Thailand details concerns about being riap roi (finished: neat, orderly, completed, and in reference to appearance, properly groomed). That is, rather than being merely “cosmetic,” these transformations address broader moral concerns about face and expressing appropriate social status in public.

Waria Genres: Performing Trans in Contemporary Indonesia
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If, as Diana Taylor proposed, we can remap genre through performance, is it possible to rethink “Trans-” through genre? This paper explores how waria – as local Indonesian terminology for transgender women, social signifier of difference, and node within transnational queer codes – manifest through “genres” of performance in contemporary Indonesian society. Specifically, we move into the affective economies of Indonesia’s queer cabaret scene. Here, the aesthetic conventions of drag offer waria ways to perform the complex relationship between local understandings of Trans-ness and global, predominantly Western, iterations of non-binary embodiment. Of special interest are the ways in which waria-entertainers move across cultural, geographic, and affective borders to perform the particular modes of racialized femininity circulated by and through Black pop-stars. Both Trans* and “performance” are often used to think laterally about boundary crossings and transitions. Through a critical engagement with the performance practices of waria artists performing across racial and geographic boundaries, we get a better sense of the depth through which queer and transgender bodies shape, and are shaped by, performance broadly and genre more specifically. I argue that genre, then, offers a space of resistance against totalizing conceptions in the production of knowledge and constitutive debates concerning the proper object of transgender studies that still circulate within scholarly discourse. Conversely Trans*, as interrogated through the particularities of waria performance practices, offers to the field a generative take on the relationship between genres of performance and legibilities of gender and race across the intersecting axis of power and representation.

Risk, Innovation, and Thai Gender Reassignment Surgery Cultures
Author: Aren Aizura
This paper examines how Thailand’s gender reassignment surgery industry fits into a global imaginary of risk and innovation in transgender health. Reviewing media depictions of South East Asian GRS dating back to the 1974 documentary Shocking Asia, I examine the global boundaries of what is considered “proper” in transgender health, both in terms of technical surgical innovation and psychological protocols directing the process of gender reassignment itself. Working within medical anthropology, I focus on Thailand as a key case study. In the 1990s transgender foreigners began traveling to Thailand for gender reassignment surgery in large numbers. In Europe and North America Thai gender reassignment surgeons were renowned for not requiring psychiatric evaluation, folding into perceptions of Thailand as a space of corruption, excess, and absence of regulation (Morris 2002: 48). Accessing gender reassignment surgery in Thailand is therefore understood as “risky.” However, this risk is also seen as promising: patients sometimes talk about the absence of “litigational culture” as the reason that Thai surgeons have been able to innovate new surgical techniques. Nationally, however, Thailand has moved towards regulating gender reassignment surgery since 2009. This move towards regulation has helped Thai GRS surgeons to position themselves as modern, reliable, and prestigious, and to gain recognition from European and North American trans health experts. Thus, patients and health providers negotiate the perception of South East Asia as unregulated and corrupt differently in different contexts. Examining this reveals a careful negotiation between the possibilities that risk presents in relation to health practices, the politics of embodiment, and transnational access to transgender health in general.

Borders and Policewomen's Bodies
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This paper explores a move within Indonesia’s police to deploy its prettiest policewomen to engage protestors. When asked why he deploys pretty policewomen (polwan cantik) to protest sites, Indonesia’s Police Commissioner responded that people angry at increasing fuel prices, for instance, will be easily calmed by a cadre of beautiful women performing a Gangnam Style dance and handing out sweets. Such deployment reinforces the importance of the selection criteria women recruits must meet, namely walking on a catwalk and being deemed literally “pleasing to the eye” (enak dilihat). The fact that people attending protests in Indonesia now expect performances by pretty policewomen opens a site to explore the dynamics of pleasure. Protestors speak of how such events have become enjoyable given performances by pretty policewomen. Policewomen also talk about how they derive pleasure from subsequently becoming social media stars – policewoman Eka Frestya, for example, has 18,000 Twitter followers. There is also a new dynamic to pleasure seen since 2014 when Muslim policewomen were for the first time in Indonesia’s history allowed to wear a veil on duty. Juxtaposed to these sites of pleasure, however, are sites of extreme displeasure. The beauty of policewomen is determined not just by outward appearance but by embodied morality; women police recruits are forced to undergo a two-finger virginity test. Drawing on the work of...
Saba Mahmood (2005) and Arjun Alvi (2013), the paper explores ways in which sites of pleasure and displeasure entwine in the creation of an ethical self.

The Womb as a Biopolitical Space: Disability, Intersexuality, and Assisted Reproductive Technologies
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Disabled or intersex bodies defy what is popularly considered “normal.” Within a biopolitical state, (re)productive bodies are privileged and those which pose a “burden” are marginalized. This is achieved through normalization processes such as “corrective” interventions to make “unruly” bodies adhere to the idea of the “normal,” including genetic engineering and eugenic practices. These processes get further complicated through advancements in medical and reproductive technologies. I focus on normalization processes through reproductive technologies that are used either to eliminate foetuses that show signs of disability or intersexuality. Reproduction, and therefore the womb, becomes a site of control to determine the worthiness of these “non-(re)productive” intersex and disabled subjects. Within such a context, the womb and the womb owner become increasingly vulnerable. Such vulnerability becomes even more accentuated within the surrogacy industry that is typically deregulated and subject to market-driven demands. I use the Indian context of assisted reproductive technologies and the surrogacy industry to exemplify this situation of instability and vulnerability to examine how the “desired” population is determined; which people are permitted to be born, saved and nurtured and who gets eliminated; and how these choices and decisions rest heavily on politics of gender and ability.

BOUNDARIES IN POLICYMAKING

(I Can't Get No) Satisfaction: A Case for Sexual Pleasure as a State Obligation
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This paper uses Martha Nussbaum’s capabilities approach to argue sexual pleasure is a positive obligation that provides a more holistic human rights framework to protect sexual diversity and fluidity as fundamental human characteristics. Human rights are an institution that is shaped by social constructions of sexualities, and simultaneously gives meaning to them through international doctrines and mechanisms. Since the acceptance of various sexualities varies across time and contexts, this cyclical construction of sexuality makes it interesting to explore whether human rights can remain value-free and lend themselves to protecting sexual diversity and fluidity. I begin by illustrating that the current incarnation of sexual rights is incoherent and shaped by Western and negative constructions of sexuality, thereby confining the scope and protection of sexual diversity and fluidity within such boundaries. Next, I explore sexual pleasure as one strategy to challenge this limitation. I use the capabilities approach to argue that states are obliged to protect sexual pleasure as much as freedom from sexual harm, and I present three principles on sexual rights. The first principle is that sexual pleasure is manifested in central capabilities so states have an obligation to
ensure individuals are in positions to exercise them. The second one is that sexual rights must maintain a free-standing moral idea about sexualities. The last one is that the role of sexual rights is to set the stage for individuals to freely decide how to exercise their capabilities. Finally, I will discuss some of the limitations of my approach and outstanding questions related to sexual pleasure as a right.

**Disciplining Sexuality in the Case of Tuberculosis: Divergent Messages in Bangladesh**

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The poorly implemented sexual and reproductive rights in Bangladesh become constrained in case of tuberculosis (TB), that is surrounded by various myths and taboos. There is a mixed picture of whether a TB patient ought to have sexual intercourse or not. Therefore, the current study seeks to find out, what advice, if any, patients receive on sexual intercourse, contraception and pregnancy, and what policies on TB tell about sexual and reproductive health of TB patients. The aim of the current study is to draw attention to TB treatment policies that may have to be adapted to the sexual and reproductive needs of those who have TB. This study took place in the sub-districts Monohardi and Narsingdi Sadar, in Narsingdi and Mirpur slum in Dhaka, Bangladesh. Findings from 57 in-depth Interviews with current and former TB patients, their family members, and health workers of the BRAC TB Control Program and two focus group discussions among the health workers are presented here. Two TB policy documents were included for analysis. Tuberculosis patients received mixed advice from the health workers. Almost all the patients reported being instructed by the health workers not to have sexual intercourse during treatment, and the period of abstinence recommended by different health workers varied, from 15 days until full recovery. Women with TB were advised not to become pregnant until fully treated. The analysis of two policy documents revealed no information on non-reproductive sexual practices, the abstinence period and focused a little on pregnancy, breastfeeding, and contraception. Nowhere do these documents mention that women should not become pregnant during treatment. Conflicting and confusing mixed messages are based on general perceptions and taboos and not on official policies. This, along with a lack of attention to the non-reproductive aspect of sexuality in the policy, reproduces the norms and values regarding sexuality.

**Breaking Logics of Recognition, or a Case against the Gender Recognition Act 2004**

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The Gender Recognition Act 2004 in the UK – and, more globally, all those pieces of legislation that propose to recognise transgendered identities – are drawn from the belief that recognition can be acknowledged only if sexual identity is solid and committed to stability. This is based on the idea that identity is the fixed product of a political negotiation between the linear alignment of body-mind and the social and cultural environment. The terms of this dialectical relationship are not relevant to those who position themselves outside of this logic. This paper highlights how the language of the law, so monolithic and uncompromising, fails to consider the space of uncertainty and possibility which inhabits the experience of living gender,
which is so crucial for transgender subjectivity. Central to my analysis is a collection of video diaries produced by non-aligned transgender individuals that I have collected throughout the years. These raw and pungent personal narratives (of which I show some abstracts) highlight the contradictions of a piece of legislation that struggles to catch up with the utopian materialisms that these individuals are already embodying in their day-to-day lives in and out of the boundaries of official recognition. They depict a contradiction between policy and lived experience, and claim a specificity that the law pushes to flatten out. I analyse the dangerous ideals of gender purity and coherence that are held dear by policy makers, and highlight the impact that these predicaments have on those individuals who do not wish to and cannot overwrite their history in order to erase any traces of discontinuity in favour of coherence and purity. I suggest that within this paradigm, recognition comes at a high price and propose that in order to really account for the specificity of the singular, we must think in terms of multiplicity.

Elite Hostility Comes out of the Closet: Nationalist and Religious Boundaries for SOGIE Rights in Indonesia
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Beginning in January 2016, national political, academic, medical, and religious figures in Indonesia issued multiple statements condemning homosexuality, often calling for criminalization and/or compulsory treatment. This unexpected flood of statements was apparently triggered by the presence of a small, unofficial research and counseling grouping at the elite University of Indonesia, located in a suburb of Jakarta. The anti-homosexual, anti-transgender actions of vigilante groups, such as the Islamic Defenders Front, were validated, and such groups mounted fresh politically and religiously motivated campaigns. Quite radical constitutional litigation sought criminalization of all sexual relations outside heterosexual marriage, and the national legislature continued the long stalled project of rewriting the national criminal code. Activists remember no parallel earlier multi-actor campaigns against the recognition of sex and gender diversity. The paper details the campaigns since January 2016, and seeks to explain this unexpected hostile turn in a country for which most commentators spoke of a degree of “tolerance” of sex/gender diversity.

Towards an Enabling Policy Environment for State Inclusion of LGBT Human Rights in the Philippines
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This paper begins with a narrative on existing forms of LGBT discrimination, exclusion, and violence. It traces the historically ingrained basis of LGBT social exclusion, the birth of human rights, and the social
movements for LGBT state inclusion. Key milestones that support the call for policies on LGBT human rights at the global and national level are presented. The paper then argues for the use of discourse for policy analysis. It provides a conceptual understanding of discourse and discourse theory, and emphasizes the value of discourse for policy analysis with examples of dominant discourses that support and oppose LGBT human rights. Two country cases that applied discourse analysis, in Indonesia and Singapore, are presented. I make an argument for the use of discourse-as-policy in examining the debates on LGBT state inclusion in the Philippines, towards an enabling policy environment for a national law to recognize and protect LGBT human rights.

Breaking Boundaries of Respectability: An Exploration of Indian Men’s Sexual and Gendered Practices for Better Policies

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Young middle class men in Indian cities enjoy a great range of sexual practices with other men and women. Yet they are also normatively bound by ideas of appropriate masculinities which involve arranged marriages and sex-segregated social lives. This paper builds on fourteen months of fieldwork with young Indian men in New Delhi, and ethnographically explores their negotiations around desire, pleasure, and masculinities. In the paper, I focus on the young men who enjoy non-normative sex but end up bolstering heteronormative masculine ideals. Given the particularities of the Indian context, this paper helps push our theoretical understanding of men’s gendered subjectivities, sexual practices, and performances further in interesting ways whilst questioning sexual labels and identities. From a policy perspective, it becomes important to “break” these boundaries of respectability when thinking about sexual and gendered rights in the global south. In the paper I argue that in order to appear like “respectable” middle class men, young Indian men distance themselves from markers of their sexual practices and bodies that represent “transgressions.” Other men and masculinities like “a gay” or “pure bottoms” who are seen as being effete and hence not matching the heteronormative ideals have to be distanced and mocked when out and about in the city space. Yet crucially, particular spaces like the cruising parks or shopping malls in Delhi become sites where young men can negotiate these masculine performances and enjoy transgressing the lines of “respectable” behavior. The comfort of such “hidden” spaces acts like a symbolic and physical shelter from the policing of desire, performance, and sexual activity. By unpacking the boundaries around which sexual and gendered biases operate in Indian society, this paper points to ways in which policy makers and practitioners need to address gender and sexuality issues in India and the global south more broadly.
The present case study analyses the political discussion arising from the proposal to establish a red light district to allocate the transgender and cisgender sex workers of Lima Centre during the municipal administration of Susana Villaran (2011-2014). The Municipality’s proposal was to call for a dialogue roundtable to discuss the construction of a red light district. For conservative public opinion, the municipality was promoting sexual and moral deviance, and political leaders strongly criticised the measure. While the Lima Centre’s neighbours welcomed the proposal, the sex workers were opposed to it, reclaiming their right to work in the city centre. Despite the apparently inclusive character of a good urban governance practice, I argue that there is a pattern of stigmatisation in the attempt to establish a red light district outside the city boundaries, where other types of exclusion intersect. Building on Harvey’s Marxist analysis of space, I analyse the implications of spatial location, reading it from a socio-economic distribution of the space. This research uses a qualitative methodology. Specifically, the research methods were interviews with sex workers’ associations, representatives of neighbour organisations, and city council members who participated in the roundtable in 2011. The research’s results show that sexual identity plays a major role in understanding the negotiation power of sex workers in a collective planning practice. Consequently, inclusive and democratic practices might reinforce the stigmatisation of an already vulnerable population, such as sex workers, in city planning programmes.

Sexual Prejudice in Social Services - Voices of Chinese Social Workers
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Sexual prejudice within social service systems is a longstanding global concern in the last two decades, and has recently received attention in Hong Kong, where sexual minority services are very limited with no anti-discrimination law to protect sexual minorities from discrimination based on sexual orientation. The Code of Ethics of the Hong Kong Social Workers’ Registration Board has not explicitly spelled out protections to prevent sexual prejudice within social services. The qualitative inquiry, based on the concepts of sexual prejudice and institutional heterosexism, was part of a larger project exploring sexual prejudice in social services in Hong Kong. The presentation summarized initial findings from in-depth interviews with 57 social workers, on their perspectives of how sexual prejudice has been manifested within the social work service context. Data analysis was carried out through NVivo, and four themes emerged: 1) sexual prejudice within historical/cultural context; 2) sexual prejudice as manifested in covert forms 3) sexual prejudice as manifested within the dynamic interplay of professional and religious contexts; 4) resolving ethical dilemmas. Implications for social work practice within Hong Kong Chinese cultural context are discussed. Recommendations are also made about the Code of Ethics, anti-discrimination policy, and future research within the Chinese socio-cultural context.

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In 2012, an administrative decision (Resm. 3146/12, also known as the Buenos Aires Abortion Protocol) that interpreted the 1921 Criminal Code regarding abortion was approved by the Ministry of Health of the Province of Buenos Aires in Argentina. This administrative decision emanated from a ruling from the Supreme Court, stating that all pregnant women have access to legal, free, and safe abortion without regard to their intellectual capacity and under certain circumstances – when the life or health of the woman was at risk and when the pregnancy was the result of rape. This Protocol adjusted the ruling of the Supreme Court in almost every aspect (confidentiality and elimination of judicial intervention amongst others), however, including a restrictive article by which women under the age of 18 required written consent by legal representatives. This study examines the implementation of the Protocol as a way of defining the enabling and limiting factors that affect hospital organization and health care providers’ capacity, and thus, the access of women and, in particular, adolescents to this practice. This mapping of health institutions includes in-depth interviews with health practitioners and surveys to hospital authorities of 14 health institutions (medium and high complexity hospitals). This ruling permeated the public health system in heterogeneous and unexpected manners. During the implementation, a series of obstacles, both individual (fear of legal and social bans) and institutional (lack of hospital organization and technical knowledge), revealed that the ruling in itself was insufficient for institutional acceptance. In a context of increasing demand, where the agenda of women’s (non-)reproductive rights has exceeded the feminist movement and introduced new allies, the public health system has yet to readjust in order to respond. The study visualizes the need for health practitioners to guarantee access.


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In the post-factual world, international transits often serve to reify rumor into “fact”. Political energy is fed into one end of the system, travels internationally, and is reflected at the other end back to its origin, where it is reflected once again, gaining in intensity and coherence with each pass through the system. In this way rumor becomes meme, becomes unquestionable overdetermined “fact” (or, as we have argued elsewhere, bullshit), without needing to produce empirical evidence. Because of its 500 years of history as a target of projections of sexualized fantasy, Brazil is an extremely effective reflecting pole for rumors of sexual deviance. The global panic surrounding child sexual exploitation (CSE) in the context of megasporting events provided a perfect “energy source” for resonance during the 2016 Olympic Games, and the resulting portrayals of this phenomena by the media are “laser pure” in terms of their coherence and in terms of the facts they choose to filter out. Our presentation looks at one example of this “international resonance”: the
widely-divulged portrayals of CSE in Brazil crafted by the British/Brazilian NGO “Menina Dança” for the Olympic Games. We track this NGO’s proclamations as they bounce from Britain to Brazil and back, weaving a hologram of a virtual Brazil wherein hundreds of thousands of poor children are threatened by foreign pedophiles. We foreground Menina Dança’s claims against what is known about CSE in Brazil, particularly in the context of events during the Olympics. Finally, we look at the practices of some of Menina Dança’s founders, as they use the Games to “raise awareness” while simultaneously reporting on sex work for The Daily Mail, endangering adult sex workers. We conclude that, for Menina Dança, “raising consciousness” (and funds) is more important than accurately informing the world about CSE and that this practice contributes to the social camouflage of the CSE practices the NGO opposes.

Love, Faith, Sex and Money: Crossing Borders through Fighting Sex Crimes
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In this paper, I present some questions about the ways people construct differences through policies against sex crimes, and the implications these have on transnational displacements across borders. These questions stem from my doctoral project, “Desire, ‘Vulnerability,’ and Agency: Policies against Sex Crime and their Effects on the Sexual Economies of Fortaleza.” Ethnographic work with anti-sex crimes missionary networks and their beneficiaries has shown the effects of these policies on the creation of differences and inequalities. Prostitution and transnational marriages are often interpreted as human rights violations under the name of human trafficking when poor and racialized women from the global South try to cross borders. However, while participating in the daily actions of missionaries in preventing what they understand as “sex trafficking,” it is possible to observe that the activists (often women who embody gender, race, class, and nationality markers in the same ways as the supposed victims do) increase their own possibilities for moving across borders and engaging in transnational marriages. Facing this puzzle, I argue that transnational displacement from the South is constructed through the (re)making of differences, where elements such as love, faith, sex, and money are linked together in multiple ways, always in relation with moral economies.

Migrants, Dams, and Whores: The Expansion of Anti-Trafficking Regimes in Brazil
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Global anti-trafficking regimes expanded in countries with diverse migratory policies, cross-border mobilities, legal models concerning prostitution, and positions regarding national security, humanitarianism, and morality. In this paper, I analyze how this expansion has worked in Brazil in the decade of 2010. At this moment, this country was of particular interest to transnational networks of anti-trafficking activists concerned with the ties between this crime and large sporting events: the 2014 World Cup and the 2016 Olympics. These preoccupations converged with national concerns that related to other issues: the effects of large construction projects and a renewed interest in borders, particularly in the Amazon region, through which flows of undesired immigrants arrived. My analysis is based on the results of a collective ethnographic
research study conducted from 2013 to 2015 in several cities, including Altamira, in the Amazon region, which gained prominence because of the increase of prostitution associated with the massive male immigration attracted by the construction of the Belo Monte mega-hydroelectric dam. My main argument is that in order to understand the recent acceleration in the spread of anti-trafficking regimes in Brazil it is necessary to incorporate local concerns into the analysis. This expansion has worked through the intensification of processes in which the concepts of trafficking broadened and were appropriated and integrated into local agendas. The anti-trafficking agenda was being reshaped at diverse “margins” of the State, responding to local logics and to the interests of actors differently positioned on the political scene. In these processes, the notion of human trafficking expanded, going beyond its definition in the legal codes, permeating governmental techniques and (violent) interventions. And the effect has been the increase of risks to the rights of the very people who these regimes supposedly protect, particularly those of sex workers.

BOUNDARIES IN PUBLIC HEALTH

Trans Dialogues: Guarantee of Access to Trans People in the Public Primary Health Care Network of Porto Alegre, Brazil
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The Brazilian Unified Health System (UHS) is public and its principles are universality, equality, and equity. However, trans people find many barriers to accessing health services, because the discrimination based on gender identity and sexual orientation present in Brazilian society are often reproduced in them, causing them to distance themselves from health services. It is necessary to implement actions that aim to respect the sexual and gender diversity of users, taking into account UHS principles. “Trans dialogues,” developed by the Management of Public Policies of Health Care for Transmissible Diseases of the Municipal Health Secretariat (MHS) of Porto Alegre and the United Nations Development Programme (UNDP), started in 2013. It is an in-service training in which a cisgender actress performs as a transvestite, seeking care in a health service in primary care. Only the service coordinator knows about this performance. From the interaction between actress and professionals, the difficulties of access to health services due to non-normative gender identity are problematized. The mediators of the trans dialogues are trans people and MHS technicians. “Trans dialogues” were conducted in 43 (30%) of the 141 health services from 2013 to 2016. The “surprise” element of an actress’s visit like a transvestite raised three main issues: 1) resolution of the “social name,” 2) the lack of preparation of some members of the teams, who do not know how to deal with these subjects, and 3) the reproduction of prejudiced attitudes. Some health teams welcomed the “transvestite” just like any other person. In 2016, the program created a booklet with guidelines for health professionals to provide...
subsidies to ensure better and more adequate LGBT care. This project will continue in 2017. It is necessary to create ways to monitor the access and permanence of trans people in primary health care services.

**Access and Effect of Social Protection Programs on Workers in the Informal Economy Living with HIV and their Households in Indonesia**

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Indonesia’s social protection system has undergone considerable development over the past two decades. In parallel, the challenges of poverty, stigma, isolation, and discrimination facing PLHIV and key HIV affected populations (KAP), are surfacing. The purpose of this research was to ascertain the level of access and effect of social protection for PLHIV workers in the informal economy and their households. This research applied a mixed quantitative and qualitative sequential explanatory design. Through snow-ball sampling, it reached 300 PLHIV in Malang and Surabaya, East Java and Denpasar, Bali, including sex workers, men who have sex with men, transgenders, and drug users for a quantitative survey. Purposive sampling was used for 45 key informant interviews with policy makers. The research finds Indonesia’s social protection programmes for formal public or private sector employees are well structured but less developed for workers in the informal economy. Among PLHIV respondents with employment based health insurance, 41% are in the formal economy, 31% are in the informal economy, and 28% are retirees or unemployed people who are seeking jobs. Health care access varies based on identity: sex workers have the least access (13%), followed by transgenders (21%), due to strong social stigma. Other social protections services such as rice for the poor, conditional cash transfers, and unconditional cash transfers are under-utilized by PLHIV due to the lack of an identity card, complex administrative procedures, and self-stigma. Despite government efforts, existing social protection coverage mainly benefits workers in the formal economy, with limited response to HIV and gender-related stigma and discrimination.

**How Can We Enhance Access to Medical Services and Livelihood Protection for TG PLHIV in Nepal?**

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Access to medical services and livelihood protection for MSM/TG PLHIV in Nepal is viewed as a strategy to mitigate the impact of infection among TG PLHIV communities across Nepal, and reduce HIV risk and vulnerabilities of MSM and TG people in Nepal. Blue Diamond Society, with small funding from Sidaction (Paris) and Aids Arc (London), in partnership with other grassroots MSM/TG CBOs across Nepal and with MSM/TGs in Nepal, implemented this project (“Access to Medical Services and Livelihood Protection for MSM/TG PLHIV in Nepal”) over a five-year period. (Needless to say, due to the amount of funding we could only provide medical services in five cities of Nepal – that too with nominal services with only one doctor serving in the capital city of Nepal, Kathmandu). MSM/TG living with HIV are mobilized as volunteers, part-time staff and some full-time staff. MSM/TG PLHIV in/outreached through this project provided much needed basic services like testing, counseling, symptoms management, referral to government ATR centers,
family counselling, livelihood counselling, etc. Due to many years of HIV response campaigns and advocacy, medical services are improving but not even satisfactory, especially outside Kathmandu in rural areas. And there is no option of getting jobs or generating their own livelihood options for TG PLHIV, because being visible and HIV positive leads to exclusion and marginalization. TG PLHIV are pushed to do only sex work, which is not itself bad but is forced by limited options, creating a deadly vicious circle that constantly grips this community tighter and tighter. With little funding support from Blue Diamond Society and training, up to three TGs have been able to break this “deadly vicious circle” of zero-livelihood to generating decent income to live lives “normally.”

**Faith in Action: Discussion Papers on Faith, Sexual Diversity, and Access to Health Services**

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A key constraint to effective work to reduce the HIV epidemic among men who have sex with men (MSM) and transgender people (TG) is the fact that the tenets of faiths, especially the Abrahamic religions, condemn same-sex behavior and gender nonconformity. This leaves MSM/TG with low self-esteem, which in turn prevents them from protecting themselves from the risks related to unsafe sexual behavior as well as from accessing the available health services, if they exist in accommodating and accepting ways to MSM and transgender people. The Asia Pacific Coalition on Male Sexual Health (APCOM), through our Faith in Action Working Group, has worked to reduce such faith-based stigma, first through our Islam discussion paper (https://apcom.org/2013/05/22/islam-sexual-diversity-and-access-to-health-services/) launched in 2013, and more recently through a similar paper on Christianity (https://apcom.org/2016/11/09/christianity-sexual-diversity-access-health/). The objective is to target policy makers, health providers and key faith-based leaders. The aim of this paper is to examine how practising one’s faith – in this case, Christianity – as an MSM/TG impacts on self-belief and access to health services. The research that went into the paper was conducted by Dr. Joseph Goh under the guidance and supervision of APCOM’s Chair and Executive Director. The research questions include: 1) What do scriptures and religious leaders say? 2) What is the response and lived experiences of those practicing these faiths? 3) How does religion/social stigmatization play a role in access to services for MSM/TG? 4) What are the measures that need to be taken in order to create positive impacts for MSM/TG? 5) Can affirmative and/or inclusive religious examples be identified from Asia and the Pacific, and if so, what can be learned from them?
Transgender Woman's Experiences with Healthcare Services in Singapore

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Transgender people in many countries are underserved by healthcare providers. Not only do they face a range of negative health risks, including mental health issues and sexually transmitted infections, they also have to grapple with structural marginalisation, stigma, discrimination, and violence. Unfortunately, these barriers exist even within healthcare settings. Singapore is no exception. The T Project, a community-based organisation that works to empower the transgender community in Singapore, is familiar with accounts of discrimination against transgender people in healthcare settings. Such cases of discrimination occur in and alongside broader social and legal structural barriers. To enhance its understanding of this issue and address a lack of studies about healthcare discrimination against transgender people in Singapore, The T Project conducted a community survey in June 2016. The first of its kind, this survey assesses discrimination faced by transgender women when they access healthcare services in Singapore. This paper presents the findings of the survey, which was jointly developed with BChange and supported by the Levi Strauss Foundation through its Developed Asian Network small-grant initiative. The T Project crafted a survey with two demographic questions, 12 multiple-selection questions, and five open-ended questions. Volunteers, who themselves identify as transgender women, administered the survey in person in the vicinity of Desker Road, Geylang Road, and Orchard Towers. The volunteers also recruited personal contacts to take part in the survey. A total of 41 respondents were recruited and each was reimbursed S$25 for their time. Despite the small sample size of this pioneering survey on discrimination against transgender women in healthcare settings, it offers important insights for healthcare providers and the transgender community and indicates the need for more comprehensive studies to be done.

Project Silk Brazil: Reaching Marginalized LGBT Youth in São Paulo, Brazil

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LGBT youth who fall outside normative constructs are often subject to violence, discrimination, and marginalization, including sexual harassment and physical assault. In Brazil, a particular concern is the disproportionate burden of new HIV infections among young gay and transgender individuals, which suggests that the epidemic may be growing fastest in this sub-population. Due to social marginalization, this group experiences severe stigma, poverty and victimization, which limits access to HIV care and other social rights. Project Silk Brazil is a 12-month pilot study that aims to examine the social contexts and investigate the sexual risk-taking behavior of LGBT youth aged 14-29 in central São Paulo. The project adopted a transdisciplinary approach to talk and promote sexual health through activities focused on “arts,”
“rights,” and “professional skills.” A resilience framework will explore the relationship between youths’ outness about their sexual orientation and gender identity, health and development. The recent Brazilian political scenario has adopted a conservative stance with severe limitations and prohibitions on approaches with adolescents to discuss gender orientation and sexual identity issues in public venues, including schools and sexual health campaigns. In a period when the country is experiencing a weakening moment regarding awareness of sexual orientation and gender identity issues through public policies for education and sexual health, initiatives that aim to fill this gap are urgent. This study is being piloting using qualitative and quantitative methods to determine social, behavioral and structural conditions in order to gather information and identify opportunities and barriers. These findings can serve as a model to other cities in Brazil and assist as a platform to reach very high-risk marginalized LGBT youth.

Solidarity between Female and Male Sex Workers: Mobilizing Social Networks for Health, Protection, and Profit in Mombasa, Kenya.
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Understanding the role of mutual support, values, and norms in social networks of sex workers is key to informing community mobilization approaches for this population. We describe views on and experiences of solidarity among female and male sex workers (FSW and MSW, respectively) in Mombasa, Kenya. Between December 2014 and March 2015, 50 in-depth interviews with FSW and MSW recruited from 18 bars/clubs in Mombasa were conducted and analyzed for experiences and perspectives relating to solidarity with other sex workers. Data management and analysis were conducted using the Dedoose program. Participants indicated that solidarity exists within and across FSW and MSW. They described their relationships with other sex workers as being that of friends, sisters, and brothers. Most said that they are united and “confide in” each other both inside and outside of work, often to share stories and problems related to their livelihood. When together, topics discussed were related to HIV/STI, violence, and incarceration prevention, e.g. teaching proper condom use, learning about clients’ sexual preferences, and warning about abusive clients and places where police patrol and arrest sex workers. Others discussed how to best market themselves to clients, and how to dress and behave at work to express solidarity with other sex workers. While solidarity was collectively expressed, others valued operating solo, particularly when competing for clients; this was expressed more by FSW than MSW. Despite competition, many were willing to connect other sex workers with clients, and often exchanged compensation (e.g., money, drinks) as a token of solidarity and appreciation. Discussion: Overall, solidarity was common among this community-recruited sample of sex workers. Community mobilization approaches that seek to build components of solidarity with sex workers could bolster prevention of intertwined issues like violence, incarceration, and HIV.
In technology-infused, fast-paced modernity, young men in Southern Thailand are transforming local culture in their expressions of sexuality by drinking an extract of the krathom plant. The concoction and the act of drinking are potent signs of masculinity, sociality and sexuality. This paper draws on data from focus group discussions and in-depth interviews with 13-19 year-old students. Open coding and thematic analysis were conducted, informed by concepts of embodiment and semiotics. Traditionally, chewing the leaves of the krathom plant is part of everyday life in Southern Thailand to give extra energy for hard work in the rubber plantations. At present, young men are boiling the leaves to get an extract known as nam thom, a main ingredient in the cocktail. Other ingredients include: 1) Coca-Cola, 2) cough syrup, 3) powdered green mosquito repellant coil and 4) the contents of a fluorescent tube. The cocktail is kept in Coke bottles or other suitable containers and taken with ice like any soft drink. Drinking the cocktail happens in gatherings of young men at the house or dormitory where it is prepared. It signifies 1) sexual endurance and appetite, 2) masculinity, and 3) getting drunk, fun, and pleasure. Nam thom is intoxicating and an aphrodisiac, so drinking it is generally followed by a visit to the girlfriend or casual sex partner. The meaning, methods, and intended effects of krathom consumption have shifted, a kind of transforming of chemicals and pleasures. Drinking nam thom is laden with social and cultural meanings about how men must be strong, masculine, and “cool,” but also represents the importance of sociality and peer pressure at the expense of individual agency. One way to prove to one’s peers that one has these qualities is drinking nam thom blended with hazardous substances such as mosquito repellant and mercury obtained from a fluorescent tube. Responses to this should be grounded in harm reduction.
Lived In Reality of Transgender People in Rural Zimbabwe
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Transgenders are not recognised in Zimbabwe and it is a crime and is punishable if you are known by the government to be one. Accessing health care as a transgender person is very difficult, hence the loss of lives due to HIV as most of the transgenders are into sex work. In 2016 alone, we lost about six transwomen from HIV who were denied treatment as they were regarded as possessed by evil spirits and needed divine intervention and not treatment. Failure by health personnel to be trans friendly and even to know how to treat STIs when a trans person goes for treatment has seen most trans persons not going to seek treatment. The high rise of cervical cancer in transmen and prostate cancer in transwomen is a major concern and underscores a need to have a trans friendly clinic. Issues of sexual and reproductive health rights are a major concern among the young transgenders in rural Zimbabwe. There is great need to sensitize and engage with the traditional healers and leaders, and religious leaders and chiefs also need to be sensitized on trans-related issues. There is also a need to train transgenders as peer educators so that they can form support groups and distribute condoms as a way of HIV prevention, be visible, and be known through starting vocational training centres and income generating projects. Outreach that engages the community – for example, a theatre play on reproductive health, story telling, and playback theatre – would be helpful. There is also a need to engage policymakers to include trans issues in national policies. Lastly, we need to come up with a database which we can use to lobby for our issues in parliament. We need support from the Ministry of Health to be able to access health care without facing stigma and discrimination, especially in the rural public health centres.

Clinical Depression and Disclosure of Sexual Orientation among Young Men who have Sex with Men in Provincial Thailand
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While the health of gay men in Thailand has primarily focused on HIV surveillance, prevention, and treatment, there is scarce research on mental health, particularly in the context of sexual orientation (SO) disclosure. Global depression rates, for example, are higher in homosexual than in heterosexual men. The objective of this study was to quantitatively examine the relationship between depression and SO disclosure to family among young gay men in Northeastern Thailand. Informed by in-depth interviews, focus group discussions, and systematic observations, a survey instrument was developed and implemented as part of a larger longitudinal cohort study among gay men aged 18-24 years residing in Ubon Ratchathani province in Northeastern Thailand (N=140). Depression was defined using the Center for Epidemiologic Studies Depression Scale (CES-D) score of 22 or more. Multivariable logistic regression evaluated the relationship between depression and SO disclosure to immediate and extended family members. Among 140 participants, nearly one-fifth (18.6%) were classified as having depression. Almost all participants disclosed
their SO to their immediate families (96.2%). However, only a little more than half disclosed to their extended families (67.9%). Participants who did not disclose their SO to members of their extended families were three times more likely to be depressed, compared to those who disclosed (AOR=3.35, 95% CI=1.12-10.00). Family is a central institution in Thailand. Disclosure of SO may be an important developmental milestone for young gay men in Thailand to feel supported and approved by their families. While many men have disclosed their SO to their immediate family members, much less have done so with members of their extended families. Interventions that promote enabling environment for young men to disclose their SO may be useful in reducing depression rates.

**Economic Impact of Omitting Safe Abortion in Mexico, 2003-2014**

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The risk of unsafe abortion (UA) rises in countries where legal pregnancy interruption (LPI) is restricted or prohibited. UA poses adverse health effects and economic burdens for women, health systems, and society. In Mexico, where LPI access is restricted, the magnitude of these burdens is unknown. Information was drawn from official databases regarding hospital discharges and maternal mortality (MM). Cross-sectional analysis was performed from the perspective of the Mexican public-health system and society. Direct medical costs of treating severe UA complications were estimated using the cost-of-illness technique. Social losses from temporary disability and years of life lost to premature mortality (YLL) were estimated under the human-capital approach. MM and YLL were stratified by age group, education, work status and social security protection (SS). UA complications (n=986,487 cases) and temporary disability (n=1.44 million weekdays) represented intl. $960.8 million and intl. $43 million, respectively. Of the 12,800 maternal deaths, 3.4% (n=436, or 21,269 YLL) were related to UAs. Women aged 20-34 years with primary-senior high school education and no social security bore the heaviest burden. Loss from premature mortality represented >intl. $100 million. The total estimated cost of omitting safe abortion in Mexico (roughly intl. $1.1 billion) surpasses by 118% that of meeting the demand for contraception. Unsafe abortion reflects the prevalent inequity within Mexican society, where women with the worst socioeconomic conditions (e.g., the least schooling, no social security, and no work) are the most severely affected. It also provides an indicator for measuring the impact of a restrictive abortion policy that neglects access to sexual/reproductive health services. Next steps include exploring the economic consequences of scholar-dropout, among other socioeconomic variables for the most vulnerable groups, such as adolescents.

**Planned, Not Planned or A Little Bit of Both: Teen Pregnancy, Parenting, and Prevention**

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This presentation will describe teen pregnancy prevention and intervention programs facilitated for the past twenty-five years by the Department of Health Education of a large urban hospital in New York City, USA. Emphasis will be on the development, implementation, and evaluation of a primary pregnancy prevention
program (SISTERS) and a separate program for pregnant and parenting teens and young adult women (MOMS). Teen pregnancy is a complex issue that requires comprehensive, multicomponent interventions that are mindful of the culture, values, and beliefs of the individuals and communities being served. Despite great declines in the number of teen pregnancies and births over the past two decades, the rates remain relatively high in many developed and developing countries. The social determinants of health will provide the framework for addressing these two questions: (1) Why are so many young women still becoming pregnant? and (2) Are these pregnancies planned, not planned or a little bit of both? Existing barriers to the prevention of early pregnancy will be discussed as well as reasons why some teens may want to become pregnant and have babies at such an early stage of their lives. A detailed description of SISTERS and MOMS will further participants’ understanding of the need to develop programs that touch upon many areas of young people’s lives as opposed to interventions that are only focused on a single issue. The choice of evaluation methods and results for each program will be provided. Lessons learned from these programs will be discussed and participants will have an opportunity to assess which components may be applicable to their work. The potential use of these program models with different populations of young women in different areas and countries will be explored. Ways in which these programs can be improved and expanded in the future will be examined.

Boundaries in Rubber: Condom Use and Control in the Age of Pre-exposure Prophylaxis
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In Asia, the HIV epidemic among men who have sex with men (MSM) has intensified, with high infection rates, particularly in urban centers. Within this context, pre-exposure prophylaxis (PrEP) has emerged as an additional tool with the potential to help local and global efforts reach prevention targets. This paper discusses an online survey of 228 self-identified gay, bisexual, and other MSM in Asia who were not taking PrEP, conducted in 2015. Participants came from 17 different countries, all within Asia, with an average age of 30. The majority of those surveyed were university educated, HIV negative, sexually active, and having a range of one to five sexual partners over the past six months. Overall, 66% of MSM stated that they would take PrEP for HIV prevention when it was available and 23% said that using PrEP would allow them to stop using condoms. Reasons for wanting to use PrEP included a desire to reduce their HIV risk, with a substantial amount of individuals referring specifically to a desire to reduce their anxiety surrounding the possibility of infection. Others reported their partner’s inconsistent condom use as the primary reason for interest in PrEP. A large number of respondents suggested that access to PrEP would enable them to enjoy sex with less anxiety, feel more in control, and feel good about protecting themselves and others. These responses attest to the fact that PrEP, in addition to serving as a preventative tool, may also play a role in
terms of personal empowerment, allowing individuals to overcome the anxiety caused by the epidemic and to take charge of their own sexual health.

**Dimensions of Sexual Orientation and Health Disparities**
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Since Kinsey (Kinsey, Pomeroy, Martin, & Sloan, 1948; Kinsey, Pomeroy, Martin, & Gebhard, 1953) first published his influential works on the sexual behavior of men and women, there has been a great deal of scholarly debate about the nature of sexual orientations (SO) and identities. In many population surveys in the world, one distinguishes sexual behavior, sexual identity, and sexual attraction as three separate dimensions of sexual orientation. Research in Belgium showed that these dimensions sometimes but not always intersect in individuals (Dewaele, Caen, & Buysse, 2014), giving room to several subgroups that can be distinguished. Few studies have tried to demarcate these groups from one another (see e.g., Worthington & Reynolds, 2009) and more importantly, explore how these groups might differ from each other in terms of health disparities. We selected four health measures that are often studied in sexual minorities and that are relevant for health promotion: mental health (Dewaele, Van Houtte & Vincke, 2014), experiences with sexual violence (Hellemans, Loeys, Buysse, Dewaele & De Smet, 2015), use of tobacco, alcohol and illegal drugs (Marshal et al., 2008), and age at first intercourse (Dewaele, Van Houtte, Symons & Buysse, 2016). This study draws on data from a large-scale non-representative survey on sexuality, sexual health, and relationships in sexual minority individuals in Flanders (the Dutch speaking region of Belgium). Our recruitment strategy was aimed at reaching lesbians, gay men, and bisexuals (LGBs) as well as those who do not self-identify as such. The final database consisted of 3,702 respondents aged between 13 and 86 years old. Cluster analysis is used to distinguish between SO subgroups. Linear hierarchical regression and logistic regression is used to test whether there are associations between belonging to a subgroup on the one hand and scores on health indicators on the other. Results will be presented at the conference.

**Rethinking Public Health Discourses on Sexual and Drug-Related Risks: Results from Toronto's Party-N-Play Study with MSM**
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“Party-n-Play” (PNP) is condomless sex between gay men, bisexual men and other men who have sex with men (MSM) that occurs under the influence of drugs. This qualitative study sought to critically analyze discourses on sexual and drug-related risks that may occur during PNP. One hour interviews were conducted between October–November 2016, with 44 MSM who lived in Toronto, Canada and who had used various substances (e.g., crystal methamphetamine, GHB/GBL, cocaine, ketamine, MDMA/ecstasy, poppers) before or during sex with another man during the previous month. Interviews were subjected to critical discourse analysis. Qualitative findings from interviews with 44 MSM (average age = 37; 55% HIV-positive) show that these MSM were intentionally and actively involved in the exploration of their personal
limits and boundaries with regards to sexual and drug-related practices. Some participants directly attributed sexual risk practices (e.g., increased number of sexual partners, reduced condom use) and related their accounts of HIV seroconversion to condomless sex under the influence of drugs. Others resisted this dominant public health discourse and instead suggested that they were able to navigate and explore boundaries often considered “risky” without acquiring or transmitting HIV or other harms. Instead these men suggested that they maintained strict personal rules about condom use with sexual partners and demonstrated awareness and knowledge of HIV transmission and safe injection practices. Recommendations are provided to facilitate the development of HIV, harm reduction, and sexual health educational initiatives and health promotion for this marginalized group that avoids using dominant and stigmatizing public health discourses on risk.

Safer Sex without a Condom: Expanding Discursive Boundaries in Understanding Youth Sexual Health

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Contemporary sexual health initiatives have often promoted condom use as one of the most important ways to avoid risks associated with young people’s sexual activities, such as unplanned pregnancy and sexually transmitted infections. Examining the regulatory work of the discourse of sexual health among young people, in this paper I argue that this dominant discourse has positioned young people as (potential) health patients who have no knowledge about their own (sexual) body, are blinded by raging hormones, and therefore urgently need to be “saved” by sexual health educators through contraceptive knowledge, particularly condom use. I argue that the positioning of sex, condoms, and young people through this discourse has narrowly confined the notion of safer sex into very limited, mechanistic practices and simultaneously constrained young people’s exercise of sexual agency. Drawing on empirical narratives from Indonesian young people I interviewed during my research, I explore possibilities of resistance towards this discourse in the constitution of young people’s sexual subjectivities. The findings exhibit a range of other contextual and more relevant safer sex practices, which might expand the discursive boundaries in understanding youth sexual health.
Transgender individuals experience a continuous process of social exclusion and marginalization, which results in adverse health effects when compared with the general population, including outcomes from the process of body adaptation. Nevertheless, in almost all countries, including Brazil, specific data about the health situation and the impact of inequalities among transgender individuals are scarce. As part of the Muriel Project, a cross-sectional study conducted in seven municipalities of São Paulo between 2014 and 2015, 673 transgender women and men aged 16 or older were recruited from health and social services to complete a semi-structured questionnaire about demographics, access to health, discrimination, sexual behavior, and the transition experience. Regarding procedures to body modification, 86.7% (N=576) have already performed some procedure including self-prescribed hormone use (81%) and use of industrial silicone injections (49%). The average age for the first silicone injection was 22 (± 5.3) and 58 participants (20.42%) had the first injection before the age of 18. Among people who injected industrial silicone, 121 (42%) reported having had health problems and less than half (46.25%) sought a medical service. More than half (52%) who had complications arising from the use of industrial silicone reported themselves satisfied with the result. One in five people who used industrial silicone had the first injection before the age of 18, the minimum age to start the legal transitioning process in Brazil. Despite the high prevalence of problems related to the use of industrial silicone injections, less than half of the sample sought care in health services. This behavior may be related to various factors like the prejudice suffered in previous experiences in health services, as well as the lack of protocols and knowledge of health professionals to respond to such demand.
Intersexuality Praise: The “Social Emergency” Concept as a Base of Medical Apologia to Control the Anarchist becoming of Human Body
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Since the end of the 19th century, the concept of “social emergency,” legitimized by medical discourses, has been used as a defense of state actions, which contributed to the emergence of paternalist governments and promoted the loss of individual autonomy. Historiographically, this concept has been analyzed in relation with epidemic outbreaks and disease infection or contagion. Nevertheless, the protocols for medical management of intersexual newborns, disseminated in the fifties by John Money (1921-2006) and his collaborators, used the same concept to argue that the surgical procedures of sex assignment should be performed in the first five days of birth. This paper traces how the “social emergency” has become a key concept to guard the traditional social order of gender classification into the historical construction of intersexuality as a disease, promoting the consolidation of a corrective medicine practice in the 20th century. Such practice does not take into account patients’ health and self-determination, and promotes hierarchized public health with power practices over our bodies led by normative structures of “women” or “men” definitions. We start from the understanding that intersexuality has been constructed as a disease by means of a historical process and we use as an epistemological frame the deconstruction of intersexuality. Motivated by the recent intersexual social movements that promote the right to be intersexual, and the Colombian Constitutional Court decisions of the last twenty years, we propose that intersexuality is an example of how our biological representations of body are becoming, just as they should be, anarchist, transcending boundaries that have been imposed.

BOUNDARIES IN BODILY AUTONOMY

Institutions as Bodily Devices of Gender Violence: Feminist Experiences and Reflections
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This paper challenges bodily autonomy against the social mandates that are reproduced within institutions. We ask ourselves whether it is possible to redefine bodies in a context where identities are imposed and seem to be fixed categories. In our capacity as academics and/or sexual and reproductive rights activists, we will also reflect upon how we experience and reproduce gender violence inside legal, health, and higher
education institutions as well as prisons. We present, discuss and analyse our advocacy experiences departing from our activism and academic activity in order to simultaneously generate discussions in relation to bodily practices that exclude some bodies which are considered as abject: women and trans people in seclusion, indigenous young women, lesbians, and poor women, amongst others. The epistemological framework structuring this presentation will be the complexity theory proposal (Morin, 1990) as research method, one which is inter and multidisciplinary as well as critical of metanarratives, totalitarian dichotomy thinking, and neutral metalanguages. The categories of bodily devices and power as developed by Foucault (1980) will ground the key themes of this paper: bodily boundaries, bodies’ autonomy, and sexual and reproductive rights. The concepts of experience and advocacy refer to the limits that we, as activists and feminist academics, have faced in the work that have we done around the above mentioned key themes inside institutions.

Fracturing the Boundary of the Ideal: Deconstructing the Construction of Feminine Performance through Bodily Autonomy on the Drag and Neo-Burlesque Stage

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Little has been written about staged feminine performances, in the form of drag and neo-burlesque performance, in South Africa. Invoking the work of Baudrillard, this paper deconstructs the performance of femininity through the ways in which it is consumed, as it ought to be performed. Yet, this paper confronts these idealised norms by documenting, and discussing individual constructions of feminine performance by those who perform on stage. Through observation and participant observation, I made use of ethnographic data collection methods. In-depth interviews were also conducted with 16 research participants (8 drag, 8 neo-burlesque), and transcribed for data analysis. These interviews follow the work of Daniel Bertaux in constructing life-stories/histories, which manifest an autobiographical narrative of both the individual who performs as well as the performed identity for the stage. Visual data has been collected, in the form of photographs and video. In the case of drag and neo-burlesque performance, the construction of a performance character takes on a DIY (do-it-yourself) form. I argue that the construction of femininity and feminine performance is multi-layered and affective. The individuals who perform on and off stage are bound by the social construction of gender roles, yet assert bodily autonomy through their performances that transgress social norms through the crossed-dressed performance of drag, as well as the playful striptease performance of neo-burlesque. This ability to transgress norms via autonomous bodily performance results in raised levels of self-confidence for many performing individuals. There are boundaries related to the ways in which femininity, and feminine appearing bodies ought to be performed. Drag and neo-burlesque performance subvert these norms, and break through normative boundaries by displaying what autonomous bodily performance is capable of, rather than what it ought to be.
Binary Boundaries and the Violence of Othering: An Examination of Epistemological Violence within the Feminist Debate on the Realities of Female Performers in the Mainstream Pornography Industry

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Issues of bodily autonomy and agency as exercised by female pornography performers have long been the subject of polemic arguments within the feminist movement, with performers such as Hartley (2016) speaking out about the effects of silencing through the denial of subjectivity. Discourse centers on how the body within pornography is violated, but this presentation also asks how the debate itself can also violate the subjective boundaries of the performer, while perpetuating an Othering of the women working in pornography. The problematic situating of the female performer as a victim of sexual abuse through interpretative speculation in the absence of a history of methodologically sound research raises questions about the ethics of this discourse, and this presentation will highlight how the positioning of performer-as-object can present as a form of epistemological violence. In examining who is permitted to be a speaking subject in the hierarchy of knowledge, this presentation addresses how language is also a source of power in the pornography debate. Additionally, how to address the violations of these exclusions from ways of knowing will also be discussed alongside the nuances of Othering in the positioning of “victims” or “survivors.” This battlezone of binary boundaries drawn between women in pornography and radical feminists has been situated on the female body, and this presentation will examine the nuances of the framing of performers as voiceless, utilising an intersectional, socio-historical approach. The examination of the positioning of the performer as other will additionally build on the work of hooks (1990) and Spivak (1988) to explore the hierarchy of privilege with regards to ways of listening and knowing in the feminist debate on pornography. Through this approach, this presentation envisages future research that avoids what Teo (2012) suggests may be an “academic hate crime,” through creating an ethical subject-subject paradigm instead.

Impermeability of Humanitarian and Development Actors to SOGIESC Rights Discourses

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“The questions arise of how sexual rights can be articulated within the ‘rights-based approaches’ currently being pursued by many development agencies?” (Cornwall 2006: 286). A decade later, a leading disaster risk reduction guide notes that “[d]isaster managers do not, at present, consider the needs and capacities of LGBT people in their disaster planning…” (Twigg 2015: 113). Within the humanitarian sector, issues relating to diverse sexual orientation, gender identity and expression, and sexual characteristics (SOGIESC) remain largely unaddressed in protection standards, assessment frameworks, and planning guides used by “clusters” responsible for coordinating provision of food, shelter, water, health, and other support. This paper will explore the impermeability of humanitarian and development action to SOGIESC rights discourses. It follows a review of key humanitarian standards and frameworks and findings from interview-
based research with CSOs (in countries impacted by emergencies) and Australian humanitarian NGOs (who responded to those emergencies), with a focus on boundaries in bodily autonomy for trans* and non-binary people in emergencies. The appointment of an independent expert by the UNHRC provides a new opportunity to advocate for rights-based humanitarian and development actors to address SOGIESC concerns. While many agencies struggle to address issues within LGBTIQ+ framing, further research is needed to ensure that humanitarian data collection and programming address neo-colonial concerns.

**Girls Want to be Pleased: The Sexual “Hustler” Blurring the Lines of Sexual Coercion and Consent**

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Given the high levels of sexual coercion and violence in South Africa, much emphasis has been placed on the notion of consent in sexuality education and interventions. In this paper, we present research findings in which participants complicated the notion of consent. The research was conducted as part of a baseline study to a gender-based violence intervention in schools in a low-income area of the Western Cape, South Africa. Focus group discussions were held in twenty schools (ten primary and ten high schools). Twenty discussions were held in the primary schools (ten male and ten female groups); thirty discussions were held in high schools (ten male, ten female, and ten mixed gender). Each group consisted of six to twelve learners. Vignettes were used to generate discussion about sexuality and violence. Data recordings were transcribed verbatim and, where needed, translated into English. Data were analysed using thematic analysis. A striking finding was that boys were commonly depicted as “hustling” for sex. Sex and relationships were cast in terms of conquest, with talk of “winning” or “stealing” girls, who were thus rendered the prizes of such conquests. Part of the hustler construction is that men should persuade women to have sex by whatever means. Boys were described as convincing girls to have sex with them through “sweet talk”. This mostly involved “lying” by telling girls that they loved them, when in fact they did not. Boys and girls were of the opinion that, in many instances, girls “want to be pleaded,” thus blurring lines around coercion and complicating consent. Constructions of the “sexual hustler” were embedded in notions of virile masculinities (boys who are sexually active, preferably with multiple partners or with “top class” girls, gain higher social status) and provider masculinities (buying things for the girl as a form of persuasion). These kinds of nuances need to be considered in designing sexuality interventions.
Becoming Men, Becoming Money Boy: A Study of Male Sex Workers in Contemporary China

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This paper extends the discussion of men’s engagement in sex work by examining the process of male identity construction of “money boys” in mainland China. Based on in-depth interviews with Chinese “money boys” (n=18) in the male-male sex industry in mainland China, this paper argues that men’s engagement in sex work should be understood as conditioned by an on-going process to accomplish different forms of masculinity in post-Mao China. With regard to the social transformation of these recent decades, two major components are highlighted for the definition of “man,” which are “filial piety” and “material success.” Situated in the context of personal background and institutional constraints, this paper suggests that “money boys” strategically make use of their engagement in sex work in order to retain their proper male identity. Their trajectory to become (and remain) involved as “money boys” is always entangled with an aspiration to become a “responsible” and “respectable” man in Chinese society. The lived experience of “money boys” represents a good example of how Chinese men adopt creative means to accomplish different forms of masculinity in the contemporary Chinese context.

Not Marketable Bodies Anymore? Narratives of Chinese Middle-Aged Sex Workers in Italy

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Many individual parties – including academics, journalists, and policy-makers – often address people in the sex trade as victims of trafficking whose involvement in the sex industry is a result of innocence and naivety, i.e., common traits of children, teenagers, and young adults. In case older people are found to be selling sex, the same array of experts tend to label them as “career” sex workers who have been in the business for already long time. In the construction of knowledge about the sex industry, and particularly about how people enter it, age is often believed to act as a boundary line for those who can or cannot get access. In this sense, young people are perceived as the solely marketable bodies that can enter the sex industry, while older people are either addressed as ageing bodies of once-younger generations or else totally neglected as active part of the sex industry. This paper offers an attempt to deconstruct that approach by illustrating how sex work can eventually become a viable occupation for people who are already in their middle-aged stage of life, by specifically looking at narratives of bodily perception before and after entering the sex industry. Based on data collected between 2014 and 2016 in different Italian cities, the paper will shed light on the narrative of eighteen Chinese migrant women whose first experience in the sex industry happened at an age ranging from 40 to 58 years. By mirroring the position of academic, journalists, policy-makers and other experts who believe that age acts as a boundary line in the sex industry, Chinese middle-aged women recount how discovering that their “old and fat body” could still be valued as sexually desirable and profitable had been the greatest surprise held by their stage of life – one that some may have wanted to discover earlier.
Whose Bodies? Whose Boundaries? Gendered Performances and Migrant Beer Sellers in Southeast Asia

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Beer sellers, beer promoters, karaoke girls: all are terms used to describe an occupational category comprised of women, mostly young and predominantly rural-to-urban migrants, who sell beer either solely or partially on commission throughout much of Southeast Asia. In this presentation, we draw from qualitative data (in-depth interviews, focus group discussions, and participant observation) collected as part of a participatory multi-national study conducted in Thailand, Cambodia, and Laos. We highlight how migrant beer sellers – who are often categorized as indirect sex workers regardless of whether individuals actually do engage in economic sexual exchange – contend with customers’ perceptions of their sexual availability while generally deploying (hetero-) sexualized gendered performance to earn much needed commissions and tips. These performances are further patrolled by venue managers and beer company employers who engage beer sellers through technologies of surveillance and other means of control such as threatening removal to more precarious workplaces for voicing complaints or failing to abide by employer (and customer) demands. Notwithstanding the choice of some beer sellers to engage in sexual encounters with select clients, customers too are involved with both shoring up the boundary between Us as reflected in their apparent male privilege and Other as in the presumption that beer sellers are “bad girls,” and transgressing their bodily integrity through derogatory language, coercive sex, unwanted sexual touching, and forced co-drinking. We conclude with a consideration of how these daily skirmishes over the boundaries of migrant beer sellers’ bodies emerge and how, in this context, these women exert their agency.
Sexual interaction, ideally, is a pleasurable experience that occurs between two consenting people motivated by mutual desire, however, not all consensual sex is desired. There are circumstances where sex is not experienced as forced, but is nonetheless unwanted. The prevalence of unwanted sex varies, although it is most commonly reported in committed relationships by women. Power imbalances in relationships, lack of awareness of rights, and poor communication about sexual matters may increase the risk of unwanted sexual encounters for women. The research aimed to explore the nature and motivation for unwanted sexual experiences among urban South African women in same-sex and heterosexual relationships. Sixteen in-depth individual interviews were conducted drawing on a narrative approach with 12 purposively selected, sexually active urban women aged 20-31 living in Pretoria, South Africa. Data were audio-recorded and transcribed verbatim and then imported into qualitative data analysis software. Transcripts were thematically categorized and analysed. All participants reported experiences of unwanted sex – which they had consented to. Women did not label their experiences as rape. They reported the experiences as unpleasant and were often left with feelings of sadness, guilt and for some disappointment in themselves. Some had communicated their feelings to their partners, while others continued to “suffer” in silence for the sake of the relationship and to avoid conflict. Unwanted sex was motivated by expectations of positive outcomes such as enhancing intimacy. While the reasons for engaging in unwanted sex varied, the (negative) aftereffects remained the same. The unwanted sexual experiences described had a similar emotional impact as sexual violence described in the literature. Sexual violence is most commonly studied in its extreme forms, involving force, threats, and coercion, while there are more subtle forms of unwanted sex.

Waiting: Imposed Temporalities and Medicalized Embodiment
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Time has recently been recognized as an important dimension of the regulation, management, and lived experience of sexed/gendered bodies. Queer and disability studies scholars have argued, for example, that while time is normatively structured, marginalized temporalities such as “crip time” (McRuer 2010) and “queer time” (Halberstam 2005, Edelman 2004) may defy, resist, or lie outside of the productivity demands of capital, or the reproductive imperatives of heteronormativity. These authors ask us to pay attention to the
temporalities of embodied experiences, and the ways in which inequalities and power relations can be expressed through differences in time and timing. My project explores one aspect of temporal experience: waiting – that is, socially structured suspensions of time. I look at waiting in medical and biotechnological contexts that regulate and manage sexed/gendered bodies. Waiting, I argue, can be an embodied, material, temporal experience of social stratification. When time is taken for some, but taken from or suspended for others, practices that in some contexts produce life, health and wellbeing (biopolitics) can also be necropolitical, that is, promoting demise or death (author, 2010). In this paper, I explore the “imposed temporality” of gender assignment surgery described by Alexandre Baril (2016) and other trans scholars. Imposed temporality – expressed, for example, in the imposition of wait-times and schedules that produce anticipation, suspension of action, and “wasted time” – is a conceptual tool for addressing a key aspect of the biomedical management of sex/gender. By examining imposed temporality we can assess how boundaries of sex/gender are not only regulated spatially, on bodies, but also temporally, in embodied experiences. I further consider how biomedically-imposed temporalities can exacerbate the vulnerability of marginalized persons and communities.

BOUNDARIES IN ART

Between Spaces and Conversations: Exploring Techniques of Theatre as Research Methodology while Working with Young People around Sexuality.
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The mapping of early and child marriage across India through the gender and sexuality lens opened up several questions for us around the lives and experiences of young people. We felt a strong need to engage further with them to understand more about their experiences around the issues of caste, class, religion, livelihood, sexuality, relationship, and marriage. As feminist researchers, an urge was felt to move away from extractive research methods and explore innovative ways through which knowledge could be created, shared, and situated with the young people themselves rather than the “outsider researchers.” With this in mind, we explored the possibility of using theatre as an action research methodology. Drawing inspiration from the methods developed by Augusto Boal in Theatre of the Oppressed and Rainbow of Desires, we have delved into different theatre techniques like embodiment, sculpting, image making, storytelling, and role play to engage in a meaningful dialogue with young people. In the pilot phase, we partnered with three field-based organizations to understand more about the embodied experiences of young people and the ways in which theatre can assist us in creating empowering spaces for them. Over the past year, the different theatre techniques have helped us in going beyond what is usually said and communicated, and dig in a bit deeper in the ways young people experience different realities and embody them. It has assisted us in moving away from the commonly known articulations around sexuality and has also opened up spaces for articulations to emerge organically within the youth groups. Working closely on issues of sexuality, with young people, has brought forth several unresolved issues within oneself and the field workers that need
further exploration. Considering this, we hope to explore theatre to help the fieldworkers reflect on their experiences, and draw on them to engage more meaningfully with young people.

Artivism within Reach: Community-based Participatory Research that Incorporates Artistic Methods
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Artivism can serve as an important tool to expand dialogue about sexuality and engage with communities in a more meaningful way. Art transcends borders of identities such as race, class, and gender and also works across the boundaries of disciplines. Because the discourse of sexuality has been sanitized by biomedical approaches, art can provide an essential injection of the lived experience (including the raw, messy, and emotional). This integration appeals to our humanity, allowing art to have a greater reach and impact that research alone cannot. Community-based participatory research (CBPR) that incorporates artistic methods is already being utilized within the realm of sexuality. This presentation highlights examples of how CBPR can be framed as artivism that furthers discourses on sexuality through one of three primary styles: documentation, resistance, and imagination. Art can serve as a method of documentation to register wrongdoing and foster empathy. Art can act as a form of resistance to push back against normative expectations. Art can also be a vehicle for imagination to collectively envision new possibilities. Artivism merges commitments to seeking knowledge, artistic creation, and promoting social justice. There is a lot of overlap between artistic CBPR and artivism. The case studies presented demonstrate it is fundamental to frame the experience as a collective form of knowledge production that involves ongoing engagement with the community throughout the process, but especially to share the artistic products and generate discussion. Researchers may consider sacrificing some objectivity to be up front about their beliefs and values and the changes they would like to realize. The next steps are to encourage more researchers to incorporate some principles of artivism into their work and foster more interdisciplinary collaborations.

The Syrian Cultural Caravan: Sex and Artivism
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The Syrian Cultural Caravan is an artistic and cultural movement led by Syrian artists. Started in 2014 as a project called Freedom for the Syrian People, it took the form of a road trip, taking off from France and continuing across Europe. The goal of the project is “to promote Syrian civil society and contemporary Syrian art and culture” by debunking the public’s expectations where artists create a platform for debate on which they can offer their own narrative to counterweight the mainstream narrative of the media. The aims of this paper are to focus on the representation of gender, sex, and the body in contemporary Syrian art, and see how the artistic narrative morphs into an activist discourse through the very existence of the Syrian Cultural Caravan. After a discussion of the current parameters of contemporary sexual artivism, a reading of the artistic material focusing on Arab body representation through the lenses of current free thinkers of Islam, Syrian or not, will be provided. Then we will assess the relationship between art, trauma, and identity
in the Syrian context (from a sexual perspective). Finally, we will look at the notion of sexual artivism in the Arab context and see how artists further the discourse on sexuality, sexual practices, and sexual awareness, so as to assess whether “artivist” discourses enhance or diminish artistic ones.

**Between Rags and Quilts: LGBT Collection and Brazilian LGBT Memory in confrontation of the HIV/AIDS Epidemic**

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Based on the concept of pedagogy of prevention, we understand that access to community knowledge is a fundamental part of the development of combined prevention strategies. It is necessary to combine history and culture with the rescue of the memory of the epidemic in the actions in response to the HIV/AIDS epidemic. The recognition of the symbolic and psychosocial damages suffered by the LGBT community has not been guaranteed yet, nor any reparation for the image of LGBT people who died in the first years of the epidemic. The aim of this research is to carry out a review of the academic production related to LGBT memory and AIDS seeking gaps and possibilities in the Brazilian LGBT memorialization in a LGBT collection called Acervo Bajubá. We carried out a bibliographic search in five databases (Project Muse, PSYInfo, SCOPUS, SIBI and Scielo) using the following descriptors: AIDS, HIV, Museum/Museum, Memory/Memory, Gay, LGBT. In the analysis of the articles we found: a) the role of memory as a political instrument for LGBT communities in confrontation of the AIDS epidemic, b) the relevance of decolonial critiques about the historiographies of the HIV/AIDS epidemic, c) the use of different memory concepts for historiographies of the epidemic, and d) a significant relationship between museums and cultural products with AIDS prevention. The researchers point to the power of memory as a collective and communitarian political instrument for coping with stigma, identity production, and the guarantee of human dignity. In addition, the studies also demonstrate that historiographies are always partial. The scarcity of productions that associate memory, museology, and HIV prevention points to a theoretical and practical distance between memory and health policies. The researches in Acervo Bajubá points many possibilities for HIV/AIDS epidemic memorialization through Brazilian LGBT art and pornography.

**Militarized Masculinities in Sri Lankan Sinhala Cinema**

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Sri Lankan mainstream Sinhala cinema functioned as a technology shaping popular ideology by depicting glorified militarized masculinities. The Sinhala cinema in Sri Lanka has made a spectacle of militarized masculinities; *Ira Handa Yata*, *Gamani*, *Nomiyena Minisun*, *Alimankada*, *Selvam*, and *Prabhakaran* are the mainstream pro-war films which have depicted glorified militarized masculinities. While Sri Lankan pro-war cinema glorifies the soldier or military male figure, some segments of society portray similar values after six years of ending the war. Aestheticizing of war hides the inhumanity and legalized violence and killing during war through projecting the qualities of sacrificing oneself for the protection of those who are “vulnerable”
and in “need of protection.” Pro-war films which glorify the war are romanticizing and aestheticizing war by hiding the politics behind it. But war is not a space of innocence and has been used by many groups to gain power and sustain power. This sample of Sinhala films has been selected from the most-recent decade, viz. 2000 - 2011. Three focus group interviews and 12 in-depth interviews were conducted with university students and retired military officers. I screened two films (Me Mage Sandhai and Gamani) and conducted two focus group interviews with university students and six in-depth interviews with selected participants to elicit their responses to the films. Six in-depth interviews were conducted with retired military personnel regarding some films. Two of the film directors were interviewed and their views and comments are incorporated in to the analysis. Investigation has found that, pro-war films which valorized the militarized masculinities have attributed certain characteristics to soldiers such as being benevolent, protective especially towards children, humane, unconditional lovers, and dedicated husbands. These pro-war films are productions by the people who had closer connections with the state or former soldiers.

Drag and Diva Aesthetics: Construction, Consumption, and Reproduction
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This paper explores how a gay bar produces drag and diva aesthetics while facilitating the consumption of and participation in the reproduction of said aesthetics. Participant observation and interviews were conducted at a gay bar in Andersonville, Chicago as part of an ethnographic study over the course of four months to understand how drag and diva aesthetics are produced creatively by incorporating contemporary themes and references and are influenced by the audience. The performers use their bodies, costumes, and the space to construct their aesthetics, while the audience contribute by their reactions and sometimes taking on the role of the performer. Aesthetics at the bar are cumulatively produced by everyone visiting the place where the patrons, especially the regulars, actively participate in the show and the performer-patron interaction becomes a part of the performative narrative. Drag and diva aesthetics are expanding and diluting their boundaries as is evident from the kind of changes that have been brought about by the shows that get performed at the bar. This work contributes to larger discussions around, what is homogeneously referred to as the “gay culture,” performance studies, and patterns of consumption. This area of study would benefit from further research of themes such as inter- and intra-genre changes that are taking place, influence of popular culture on queer subculture, and the production and consumption of subversive aesthetics.

Love Beyond the Boundaries: Subaltern Subjectivity and Sexuality through Bhawaiya Folk Song of Bengal
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Boundaries mark limits, and as such, the transgression of boundaries is inherently subversive. My research on the Bhawaiya songs of Bengal reveals this subversion and transgression. The idea of love, often in the
form of the deviance from sexual norms and “illicit” relations beyond marriage, usually set into motion in reaction to oppressive marital circumstances, is expressed through the lyrics of the Bhawaiya. Therefore, the Bhawaiya songs and their lyrics can be the gateway to exploring a different narrative about the desires of the woman and her subjecthood, one in which she can be considered as the subject or agent of her own sexuality. My focus is on the deviance from monogamous marriage in the Bhawaiya folk songs as a form of subversion by the sexual subaltern. Understanding the Bhawaiya and the location of its subversive existence requires an understanding of political, religious, linguistic, and cultural boundaries. Cooch Behar, the birthplace of the Bhawaiya genre, has historically been situated on blurred boundaries between the cultural borders of Bengali and Rajbangshi, the linguistic borders of Aryan and Mongolian, the religious borders of Islam and Hindu, the governmental borders of the British Raj and Hindu kingdom, and the borders of the Colonial and Bengali nationalist narratives. Even now, the Bhawaiya areas are divided by the international borders of Bangladesh and India. These blurred boundaries allow the subversive elements of Bhawaiya to exist as they help to create a space for the subalterns to develop and create their own cultural products, using the language of affection to resist and subvert the patriarchal social rules for women. In my paper, I will explore the subversive existence of female desire within Bhawaiya, and examine the feminist political possibilities of it.

Unspeakable Acts: Free Gay Speech and the Rise of the Queer Novel
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The landmark ONE, Inc. v. Olesen (1958) U.S. Supreme Court case was the first to address homosexuality and extend First Amendment protection (freedom of speech) to gay-related speech. This paper discusses ONE, the Mattachine Society’s magazine, and the battle to distribute writing that the Los Angeles Postmaster called “obscene, lewd, lascivious and filthy” and unmailable under the Comstock laws. Although the ONE case is seldom discussed, I argue that it allowed for the rise of the mid-century American Gay Novel, emerging from the ranks of the snubbed pulp fiction racks and onto the New York Times bestseller list. I find that the rise of the gay novel corresponds with McCarthy-era surveillance and the dissolution of the homophile community in the early 60s due to conflicting ideas about performances of homosexuality. The homophile community insisted upon a traditional middle-class, masculine identity while simultaneously gays and lesbians attempted to avoid surveillance and arrest, therefore creating more fluid ideas about homosexuality and identity. I find that the protection of gay-related speech not only boosted gay authored fiction, but also helped produce new ideas about the possibilities and potentialities of gay life in the U.S. during one of the most restrictive periods in our history.
Leisure-Life
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Leisure-Life is an emic term that first appears in the movie Madame Satã (Karim Aïnouz, 2002), and, later, reappears in the partnership between Aïnouz and the filmmaker Marcelo Gomes in the movie I Travel Because I Have To, I Come Back Because I Love You (2009). Tabu is the character that initially comes up with the expression that titles this paper. Her dream is to “buy a Singer sewing machine, with a pedal, to sew the uniforms of my angel of goodness, my husband. And live a leisure-life.” Patty, on the other hand, in I Travel Because I Have To, longs for a home for herself and her daughter, a partner that would take her out of prostitution, and, this way, she would be able to live her leisure-life. In these two movies, where similar notions of leisure-life come to light, we will attempt to extract from statements and the discourses of their characters a critical thought on gender and elements to help with the construction of the concept of leisure-life. The main challenge here is to understand the multiple meanings of this notion, and how it can be expanded in a way that it becomes a key for understanding the works of Karim Aïnouz and other Brazilian filmmakers. We will also construct a dialogue between those two movies and others, such as Love for Sale and Futuro Beach (both Karim Aïnouz, 2006 and 2014), Tattoo (Hilton Lacerda, 2013 and The Sky Above (Sérgio Borges, 2010). The objective of this research is to take part in the debate of subjects that are important to the critical thought of cinema and the contemporary world, such as the relationships between art and life, new ways of belonging and association, and the ideas of life projects and happiness. What is a leisure-life character? How do this idea and the speech of a character connect to happiness, life projects, and leisure in the contemporary world? In what ways the acts of thinking relate to the discourses in the filmic space and beyond?

“If You Are the One” Syndrome: The Female Discursive Right in a Suspended Period
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In 2010, Jiangsu Province began to broadcast a reality TV show If You Are the One, themed on matchmaking. Its Chinese name is Fei Cheng Wu Rao (非诚勿扰), which means “No sincerity, No bothering.” It soon won the second highest television viewership in China. The scenarios and participants often become trendy topics in society. Its most interesting outcome is the contradiction between its original motivation to promote heterosexual relationships and its actual effect of generating a female discursive space. In the paper, I will first describe the distinctive rules and staging of If You Are the One, which creates a female discursive space. Then, I will conduct a detailed analysis of women’s exercise of discursive right. By discursive right, I mean the right for women to speak out their experiences, opinions, and, more fundamentally, active sexual desires. The right will be interpreted through verbal and bodily expressions,
and the formation of a virtual kinship. The analysis will present how a different social order involving gender, desire, and subjectivity is plotted in *If You Are the One*. I argue that *If You Are the One* encourages bachelorettes to deploy their discursive right. Women on the stage are in a phase in which they are adults but unmarried. They address themselves as “nv sheng” (女生), a phrase that originally refers to schoolgirls. This usage is one of the representations on the show of their fantasy to extend adolescence into adulthood, to postpone the obligations of being a wife and the burden to maintain a family. Such representations give their situation a sense of suspension and their self-identification a sense of ambivalence; therefore, I name their situation “a suspended period.” The ambivalent self-identification also facilitates them to explore, doubt and transgress socially established gender and marital norms. Meanwhile, their transgressions generate multiple possibilities to reshape this norm and to develop female subjectivities.

**Pacquiao vs LGBT: Discourses Surrounding the “War of Words” on Social Media and Implications to the Filipino LGBT Community**

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During the Philippine national electoral campaign of 2016, internationally renowned Filipino boxer Manny Pacquiao issued a homonegative statement in response to a media interview question about his opinion on same-sex marriage. Calling same-sex couples “masahol pa sa hayop” (worse than animals), Pacquiao’s statement went viral on social media, sparking public debates, discussions, and exchanges of opinions on online social networks and local and national mass media for weeks. In this paper, we look at the “war of words” that ensued between Pacquiao and his supporters and the Filipino LGBT community and their supporters. We argue that the discourses surrounding the public talk of same-sex relations and homosexuality that ignited in social media shaped individual and collective subjectivities of members of the Filipino LGBT community, their families, their friendships, and social networks. Discourse analysis was carried out on 99 online news and opinion articles from philstar.com and inquirer.net. Data sources were collected over a period of five weeks following the publication of Pacquiao’s homonegative statement. The dominant discourses surrounding same-sex relations and sexuality revolve around religion (sinful), natural law/order (unnatural), and shame (degrading/repulsive). These are further linked to discourses of science and the law. With the Philippines as the only predominantly Christian country in Asia with strong Roman Catholic and Christian institutions, religious discourses dominated social media talk. Alternative discourses focus on a rights discourse (equality) along with alternative discourses within the dominant discourses of religion (love) and natural law/order (natural, normal). A unique alternative discourse is a familial discourse based on personal relationships and bonds that give affirmation to the Filipino LGBT community. Implications for advocacy and how discourses frame sexual rights movements are discussed.
Business of “Hope”: An Analysis of the Visual and Textual Representations of IVF in Dhaka

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I have written this paper based on six months of fieldwork in Bangladesh, and I employ “hope” as a method to analyze the signage, photographs, and diagrams that are displayed in the IVF clinics in Dhaka, their websites, and interviews with IVF practitioners/entrepreneurs. Within these I explore how existing norms of motherhood are attached to evoke “hope.” In examining “hope” I employ Thompson’s (2005) idea of “techniques of normalization.” Infertility medicine does not only apply medical knowledge directly in human reproduction; normalization and routinization are the modes by which social lives, material lives, and expertise are interconnected and these shape the characteristics of “infertility clinics.” Likewise, I study the process of normalization and routinization in the texts of visuals and interviews. In reading visuals, I follow Roland Barthes’ (1991) idea of punctum; that means the details of the photograph that the spectators are attracted to and could relate to might punctuate the studium (the context and the intention) of the photographers, and could connote a totally different meaning than the photographer’s intended meaning. I argue that by invoking “hope,” some factors of IVF are highlighted more and some important stages/part of procedures are excluded from the visual representations of IVF clinics. Implanted embryos in a woman’s womb could be carried on to a successful birth or it could be ended in a miscarriage, for example, but this uncertainty is erased from the visuals. The paper argues the IVF clinics and practitioners do not only invoke “hope” for the couples in childlessness but that these clinics are sites of the hope for IVF practitioners’/entrepreneurs’ own successful sustenance in the business.

Using Web Series towards Inclusive Family Planning for LGBT Couples in the Philippines

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When the Responsible Parenthood and Reproductive Health Law (Republic Act 10354) was passed in 2012 in the Philippines, family planning for lesbians, gays, bisexuals, and transgender people (LGBTs) remained invisible in the eyes of the law. Until now, many Filipino LGBTs remain excluded from accessing family planning information, services, and commodities. For many young LGBTs, this invisibility makes it difficult to learn the steps that can help them in planning for their future, including starting up families of their own. In a joint UNDP and USAID report in 2014, health and family affairs-related issues of LGBTs only remain under HIV and adoption. Family planning needs of LGBT come only as a “per-need” basis, as there is no mainstream approach to address their family planning-related concerns. If they do need to access such services, it is difficult to find an LGBT-friendly center because many existing family planning service facilities and service providers do not cater to LGBT needs. While there are few, these access points are generally
unheard of or are unknown to many young Filipino LGBTs. In 2016, Youth LEAD, with support from the David and Lucile Packard Foundation, started a web series project that envisages to initiate discussions on how family planning education and services in the Philippines can become more inclusive towards LGBTs. This is an ongoing web series project that aims to inform young LGBTs about their family planning issues and to promote where and how they can access these services.

**Australian Young Women's Experience of Pornography in Relationships**

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There is increasing public discussion about the pervasive influence of pornography on the health and sexual development of young people, with concern expressed about its potential to distort intimate relationships and to promote unwanted sexual practices and objectification of women. There is limited Australian research on young women’s experiences of pornography in the context of intimate relationships. This paper seeks to understand what pornography means to young women in the context of their intimate relationships. In-depth interviews were conducted with 20 women aged 18 to 30, living in Australia, who have or intend to have sex with men. Interviews were audio-recorded; transcripts were analysed thematically and interpreted using narrative theory. Women’s accounts revealed complex and conflicting experiences and reflections. Some women reported feeling of inadequacy and jealousy when comparing their bodies and sexual behaviour to pornography actors. Other women felt that viewing pornography provided inspiration for new sources of sexual pleasure and enhanced sexual relationships. Women’s accounts and reflections were rarely entirely consistent; this is discussed by situating psychosexual identity in a sociocultural context. Women’s accounts of navigating pornography in their sexual relationships have implications for public health policy and practice.

**Turning a Trick: The State and the Articulation of Table Dancers as Victims in Mexico City's Erotic Dance Clubs**

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The recent shuttering of erotic dance clubs in Mexico City after the discovery of an alleged human trafficking ring has begun to shed a brighter light on the manner in which sex work, sex workers, and sex consumers are articulated by both the authorities and the public at large. Particularly, given the nebulous legal status of sex work in Mexico, the event allowed the state to argue that all erotic dance clubs played a part in human
trafficking and that women who worked in these clubs, then, were necessarily victims of human trafficking. This was ultimately the justification needed to close down nearly all the clubs in Mexico City. This presentation examines various forms of articulation within the public sphere and the reactions within the less public chat rooms in which sex work is discussed both domestically and abroad. What can be observed is a negotiated Madonna/whore trope across several discourses with the state on one side and consumers on the other. What is ultimately left out is the perspective of sex workers who, though stuck in the middle of the trope, are left without a voice with which to articulate their own position.

**Impacts of the Transgender Education Curriculum on Undergraduates' Beliefs in Taiwan**

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Transgender issues have been divisive in the world. In Taiwan, public attitudes toward transgender issues have been coming to the attention of society for more than a decade. On June 23, 2004, the “Gender Equity Education Act” was enacted to mandate that schools should provide assistance to students who are disadvantaged due to their gender identity or sexual orientation, in order to improve their situation. In spite of these progressive political and educational policies, negative beliefs about transgender people continue to be serious problems in Taiwan. As a teacher and educator, I have covered the transgender education contents in my gender education course that attempted to help students reduce negative beliefs about transgender people. The purpose of this study was to assess undergraduate students’ belief changes towards transgender people before and after studying a six-week curriculum which was part of my semester-long gender education course. The participants were 29 female and 12 male students who took my gender education course in the spring semester of 2016. In an effort to reduce students’ negative beliefs about transgender people, the course consisted of role-playing activities, panels of trans women and trans men, audiovisual materials about transgender partnerships and marriage, and readings about the human rights for transgender people. The pre- and post-tests, semi-structured interviews, classroom observations, instructor’ logs, and students’ learning portfolios were applied in this study. A modified version of Hill and Willoughby’s (2005) Genderism and Transphobia Scale (GTS) was used to measure students' beliefs toward transgender people. Findings suggest that while there was no significant change in students’ beliefs on the Genderism and Transphobia Scale, students become more aware of campus resources and LGBT issues and culture, and more comfortable with trans women and trans men.
Realizing Boys Love Fantasy: Y Couple Fandom in Thailand
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In Thai, the term for a romantic partner is fan (แฟน: faen), a relexification of the English word “fan,” a person devoted to a celebrity. Thais have refashioned the kawaii of khu-wai (Y couple, based on Japanese yaoi) to create local “boys love” celebrities. The genre, most recently used by women and gay men to imaginatively reinterpret male intimacies as homoerotic and craft fictive couples among K-pop boy band members, has subsequently been applied to Thai K-pop cover dancers and young gay men more broadly. Since 2012, khu-wai practices have evolved to include “real life” photos and videos. Young cute boy couples themselves and their fans post Facebook pics and YouTube videos of the couple in everyday life (e.g. shopping at malls, eating at restaurants, riding the Skytrain) and in intimate moments. Popular couples become minor celebrities, interviewed on television and radio shows, promote beauty products, maintain fan clubs with fan meets, and are welcomed home at the airport by groupies. Real gay couples are thus made into idols, reversing khu-jin (imagined couple) practices of pairing stars into fictive couples. I argue that Thais are creating a non-threatening queer system of celebrity and fandom, blurring the boundaries of reality and fantasy, reliant on the Internet, and increasingly being consumed abroad in China, Taiwan, Vietnam, the Philippines, and South America. These recent developments index increasing Thai acceptance of public homoeroticism, participation in cosmopolitan pop-cultural flows, and represent modern “Asianness.”

Fighting Corruption with Boys Love: The Case of “Love is More than a Word” in China
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Despite considerable demand for Boys Love (BL) media in China, the government maintains a tough stance on both erotic content and depictions of non-heterosexual relationships. For example, BL writers in China have been arrested for publishing their works online. However, I argue that Chinese BL creators are beginning to negotiate and redefine such officially-imposed boundaries, though perhaps to the detriment of their work. To illustrate, this paper examines the case of a Chinese online BL drama: “Love is More than a Word.” In August 2016, this drama passed censors with little difficulty. While some may view this as a sign of China relaxing its stance on homosexuality, I do not believe this to be the case. Rather, it is more likely that BL creators have aligned their interests with official propaganda. The approval of this drama could be not only due to its political and moralistic themes which are consistent with the national anti-corruption campaign, but also because of how discussions of this drama have been framed in political terms. This development suggests that BL media can be permitted if it promotes government-friendly values. As such, Chinese BL creators are learning how to “play the game.” If this is correct, “Love is More than a Word” could indicate a turning point for BL media in China. In the near future, BL may become more visible, but increasingly as a vehicle for propaganda. If BL can fight corruption, as this particular drama supposedly does, what else could it do?
Queerly Gazing and Worlding in the Transcultural Chinese Fandom of Western TV: Transgressing Gender, Sexual, and Geocultural Boundaries in the GE Fandom

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This research explores the complex relations between transcultural viewing practices, gender and sexual identities, and online/offline Western imaginaries and encounters within the most influential online Chinese queer fandom of Western TV, the GE fandom. GE features queer gossip threads devoted to Western lesbian media and female celebrities. It is largely comprised of Mainland Chinese fans who approach Western female images from various cross-gender, cross-sex angles and, as such, the community abounds with practices of queer gazes. I employ Foucauldian discourse analysis to investigate both the GE fans’ gendered/sexualized experiences and celebrity gossip. Built on gender performativity theory, I firstly demonstrate that the GE fans’ queer sociality on a global scale effectively disrupts the heterosexual matrix. Moreover, my analysis is enlightened by Fran Martin’s “worlding” theory, which captures a “world of sex-gender ambiguity, fluidity and sometimes resistance” in the Taiwanese fandom of Japanese BL (2008). This homoerotic world facilitates “a reflexive zone of articulation” for fans to contest “local regimes of gender and sexual regulation” (2012, 366). I examine the GE fans’ discussions of own queer romantic encounters as well as their gossip about tabloid stories of the alleged lesbianism of Chinese-speaking female celebrities. I find that the imaginary of a Western queer world prevalent in the gossip allows the fans to articulate lesbian fantasies and reflect on local Chinese female genders and sexualities. Also, to supplement my findings, I analyze the interviews conducted with five Mainland Chinese female consumers/fans of American TV, who have all received (under)graduate educations in the U.S. Ultimately, I conclude that, not only do the viewers imaginatively conjure a queer West to critique Chinese heteronormativity, but they also contest Western homonormativity through constantly referencing the contrastive Chinese conventions and practices.

Is Digital Space the Place for Queer Liberation? A Theoretical Investigation

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Despite the progress made in western society, the efforts of queer activists internationally are often met with resistance and the penalties for this defiance can be life or death. An unequal distribution of Internet access globally strips certain countries’ queer communities of alternative spaces for organizing and revolting. These considerations trigger a pertinent question: “In what ways does digital inequality affect queer activism worldwide?” Extant literature suggests that the Internet ascribes users with the ability to circumvent normative frameworks allowing them to challenge power structures and dominant forms of meaning. Online communities also offer activists a means of meeting and mobilizing in a relatively secure manner when it may not be safe to do so offline. However, other works argue that the Internet can be used to surveil, undercut, and punish the actions of subversive groups. A review of past findings on online queer activism and an application of Foucauldian theory were conducted to investigate whether or not digital space is the
place for queer liberation. My analysis indicates that, as Foucault suggests, nothing is inherently of the order of liberation or oppression. The (relatively) unregulated nature of digital space and the anonymity prescribed to users may facilitate queer resistance; however, the success of these activist efforts relies on the ongoing practise of liberty. Alternatively, the same characteristics, coupled with the intention of oppression, can just as easily transform these online spaces as instruments for surveillance and discipline. To further explore this question I plan on examining a number of distinct national queer movements. I will conduct survey research and interviews aimed at examining the relationship between Internet access and queer political action as well as unpacking the various factors which might mediate this relationship.

Gay Reproductive Practices: Media and Social Attitudes Formation
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Attitudes about homosexuality reveal a growing social acceptance around the world (Pew Research, 2013). Gay marriage has benefited from this acceptance, however, other practices of homosexual people’s lifestyles are not favoured with the same acceptance. This is the case for gay reproductive practices. According to a survey conducted by Gallup (2003), the majority of Europeans are in favor of homosexual marriages but remain reluctant towards gay parenting. In this scenario, gay reproductive practices start to generate public debate, especially the case of surrogate gestation. This assisted reproductive technique is being used by many homosexual couples to become parents, but there is still no clear social positioning on its use (Norton, 2013), mainly due to the general population’s lack of knowledge about this reproductive method. The media play a part in shaping audience perception and judgment about social concerns, especially in those subjects in which the audience does not have a direct knowledge or experience (Dowler, 2003). In our study, we focus on the audience attitudes formed by TV news towards the use of surrogate gestation, specifically by gay couples. In order to find out what is the role of TV news on the audience attitudes towards gay surrogacy, we carried out a series of focus groups. The objective is to analyze the perceptions of the participants after watching a TV news story about surrogate gestation. In this news story, the main dialectic is between the desire of gay couples to become parents and the reifying effects of surrogacy on women. For the focus groups, we also used two different samples based on the age of the participants, aiming to detect differences between younger and adults. The results show that the discursive strategies used in the TV news promote a certain social attitude toward surrogacy, and especially when used by gay couples. Also, significant differences were found in the perceptions between generational groups.

Women’s Participation in Information Society: The New Threat to Brahminical Patriarchy
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Studies reveal that despite an annual growth rate of 8.4% of mobile phone penetration in India, only 28% of women own a mobile phone as compared to 46% of men. The network economy promises inclusivity
and non-discrimination and functions on the principles of building a global market economy. It also creates new forms of exclusions affecting those who do not have access to digital mediums. New information societies require equal participation by women to influence digital cultures favorably. A critical feminist analysis of local patriarchies provides new lenses for politicizing access and connectivity debates in India. India is a majority Hindu society where social relations are aligned as per the Brahminical patriarchal order governed by a caste system that is a social bracketing based on birth, where subordination of women focuses on control over their sexuality; because of their role in reproductive function they become “gateways” or “points of entrance in the caste system.” Control of women’s mobility by either restriction or seclusion is a way of “safeguarding” them against sexual corruption and ensuring parental claims over progeny. Advances in communications technology saw a growing access to Internet and related services by people from different social strata, paving way for what Nancy Fraser (1990) defines as “subaltern counterpublics.” New media technologies created new forms of interactions blurring the public-private divide, bringing a shift in gender power relations. Increased digital interactivity has provided tools of virtual mobility, breaking restrictions on the physical mobility of women and opening avenues for inter-caste associations between young men and women that has become a cause of moral panic. This analysis is an attempt to unpack overlapping boundaries between socio-cultural norms and digital cultures and the resulting shifts in social realities in India from a feminist perspective.

**German Women's Consumption of Sexually Explicit Material and Sexual Behaviors**

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Facilitated by its accessibility, affordability, and anonymity, exposure to online sexually explicit material (SEM) is a nearly ubiquitous experience for boys and girls (Hunter, Figueredo, & Malamuth, 2010). However, content analyses indicate that sexual scripts for male aggression and dominance and female subservience and submission are not only prevalent in popular SEM, but are also depicted as resulting in women’s sexual satisfaction (Bridges, Wosnitzer, Scharrer, Sun, & Liberman, 2010). A growing body of research is specifically interested in how women use and are impacted by SEM (Benjamin & Tlusten, 2010; Laier, Pekal, & Brand, 2014). No study, however, appears to have investigated whether women’s SEM consumption (both alone and with partners) is associated with sexual behaviors that are frequently depicted in SEM. Sexual script theory posits that media scripts create a readily accessible heuristic model for information processing (Wright, 2011; Wright, Malamuth, & Donnerstein, 2012). The more that users watch a particular media script, the more embedded those codes of behavior become in their worldview, and the more likely they are to use those scripts to act upon real-life experiences. The present study examines the relationship between heterosexual German women’s SEM exposure and their interest and engagement in the specific types of dominant and submissive behaviors observed in recent content analyses of popular SEM. The study found that German heterosexual women’s personal and partnered consumption of SEM were both positively correlated with their desire to engage in or having previously engaged in submissive (but not dominant) sexual behaviors such as having their hair pulled, having their faces ejaculated on, being spanked, choked, called names, slapped, and gagged. The association between women’s partnered SEM consumption and submissive sexual behavior was strongest for women whose first exposure to SEM was at a young age. The
findings also indicated that women’s personal and partnered SEM consumption were both uniquely related to their engagement in submissive sexual behavior.

**Understanding Use of Social Media by LGBT People in Tamil Nadu**

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“With 356 million 10-24 year olds, India has the world’s largest youth population” (UNFPA, *The Power of 1.8 Billion*). 120 million internet users in India are college students who spend an average of around 27 hours online in a week. The LGBTQAI, gender nonconforming and gender questioning youngsters in India are not any different. A study conducted by Swasti in Tamil Nadu revealed Facebook and Whatsapp as the most used social media platforms by members of the LBGTQAI community. Increase in use of these platforms may be directly attributed to the increase of smartphone penetration in rural areas. People who do not have smartphones take advantage of social media through personal computers and/or visiting cyber cafes. Dating websites such as Planet Romeo act as a platform to meet new people and potential partners sharing the same sexual preferences. Facebook and Whatsapp are used to sustain the relationship with partners and friends. Social media websites and online chat rooms provide a space for individuals to explore their identity, find peers who share the same experiences, and make friends while staying anonymous. This is sometimes achieved by creating online personas and/or pseudonyms rather than adopting real names. Online personas help people reveal and express gender identities in a more open and free manner. People share their struggles and coming out stories via online posts and blogs. Most disclose their gender identities online before coming out to friends and family. Identifying individuals and establishing peer counseling within these groups will make it a forum for people to reach out and ask for help. This can prove to be an effective way to reach and have a great impact on a large section of the LGBTQAI and gender nonconforming youth that often remains hidden.
Can Facebook be a Tool for HIV Prevention among Youngsters in Bangladesh?

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It is obvious that the Bangladeshi youngsters now look for Facebook more to know about HIV information and services of their community. To meet their demand there is no dedicated public page driven by any organization and community. We have tried to know what are their queries, demography, and lifestyle for an HIV prevention program. We had created a Facebook page titled, “What is HIV? Learn to Live” and made it public in order to observe the queries that come through automatic search. We kept a brief description about the HIV prevention program in Bangladesh run by Save the Children under the Global Fund grant since 2004 in the page’s “about” section. We have also made a few posts on HIV information in Bangladesh with the latest data, but did not invest any money to popularize the page using “boost” or other popular promotional services. During 2014-2016, the page attracted 1412 Facebook users who liked the page without being motivated by any promotional activities. Out of them 12% are women and 88% are men. Users who liked the page are mostly those whose age is between 18-24 (44%). There are few users from outside Bangladesh as well – but they are from 28 countries. 868 users are from Dhaka, making it the top city for HIV queries followed by Chittagong. 24 users sent direct messages through “inbox” and all of them are male. All the queries are about HIV testing and treatment – where and how they can learn more and get the services. The page got more than fourteen hundred people, mostly youth who want to know more about HIV through online channels. It reveals that due to the absence of Facebook based communication, Bangladesh’s youth do not get proper information about HIV, though within the experiment time, all the queries have been answered. The increased number of data and queries also proved that an interactive resourceful Facebook page or mobile apps with all the service options will definitely play an effective role for addressing HIV.