

INTERSECTIONS 2017 WORKSHOP QUEER / MIGRATION / LEGALITY

JUNE 17-18, 2017 SAARBRÜCKEN

An international workshop on the topics of
Queer / Migration / Legality

organized by the network Intersections in
collaboration with Forum Geschlechter-
forschung, FrauenGenderBibliothek Saar
and the Chair of North American Literary
and Cultural Studies, Saarland University

17 JUNE 2017

FrauenGenderBibliothek Saar
12am - 5.30pm Lectures, Presentations

Einraum
10pm Party "The Pulse Goes On..."

18 JUNE 2017

Nauwieser 19
10am Breakfast
11am Lecture, Presentation
12.30pm Roundtable Discussion
2pm Film Screening

KEYNOTE SPEAKERS

Domenic A. Beneventi
(Université de Sherbrooke)
Ahmed Hamila (Université de Montréal &
Free University of Brussels)
Fadi Saleh (Universität Göttingen)
M. Katharina Wiedlack (Universität Wien) &
Masha Neufeld (TU Dresden)

ACTIVISTS

Queer Refugees for Pride

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Intersections 2017

Queer / Migration / Legality

Saarbrücken, 17-18 June 2017

#intersections2017sb



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The network “Intersections”

Intersections is a network dedicated to examining various forms of intersectional discrimination. Aiming at organizing workshops and talks, Intersections wants to address the current state and future challenges LGBTQIA* people face. The network closely collaborates with Saarland University’s Forum Geschlechterforschung (Forum Gender Studies) and the student group AK Queer UdS. The workshop “Intersections 2017: Queer/Migration/Legality” on 17-18 June 2017 is its inaugurating event.

Why Intersections?

Intersections takes its name from the concept of intersectionality. This concept helps us understand the complexities of inequality in society. Kimberlé Crenshaw, who gets credit for coining the term “intersectionality,” asks us to conceptualize discrimination in analogy to traffic:

Discrimination, like traffic through an intersection, may flow in one direction, and it may flow in another. If an accident happens in an intersection, it can be caused by cars traveling from any number of directions and, sometimes, from all of them. Similarly, if a Black woman is harmed because she is in the intersection, her injury could result from sex discrimination or race discrimination. (Crenshaw 1989: 149)

Intersectionality research has a much longer lineage than the mere term which has been studied extensively in recent times and which has spread over different academic disciplines.

Crenshaw herself explicitly bases her ideas on thinkers like Anna Julia Cooper (1892) who authored one of the earliest analyses of the unique situation of Black women in the United States offering insights about racialized sexism and sexualized racism, and other black and PoC, and later also Chican@ and Native/First Nations thinkers. Since its creation, the term has been used to analyze the experiences of different social categories (most prominently within gender studies).

Intersectionality, especially intersectional discrimination, is not a topic which is limited to academic research; it pervades our everyday life. People face discrimination, oppression, and struggle with violence because of several attributed social categories, be it gender, sexuality, class, race/ethnicity, place of origin/migration status, legal status, religion, health, age, abledness, and so on. Every day, people experience physical and psychological harm and are targeted because of assigned social categories.

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**The inaugural workshop
“Intersections 2017:
Queer/Migration/Legality”
in commemoration of Orlando**

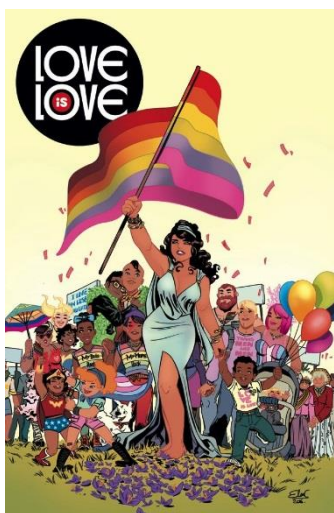
A year ago, on June 12, 2016, 49 people were killed and 53 wounded in a shooting in Orlando, Florida. The place where the shooting took place was the Pulse, a gay nightclub, and thus many of the victims were queer, gay, trans, men or women. That very night, the Pulse was hosting its regular Latin night, and thus the majority of victims were Latinx. The Pulse, a place hitherto considered a safe space by its visitors, was hit by this targeted hate crime and changed forever.

Even though the selected night and this particular place clearly provide indications about the intersecting social categories which were targeted in the shooting, the attack was heavily instrumentalized by many politicians, especially from the far-right. The victims were “whitewashed” and “straightwashed” in order to better serve the political agenda of fueling hate (against Muslims) and fear (of terrorism and islamism).

In many political discourses, not only with regard to the Orlando shooting, we can observe populist tactics to incite people of different social categories against each other: women against Muslims, queers against refugees, jobless against migrants, working class against academics, East against West or North against South, and so on. Therefore, we feel the need of an intersectionality perspective on social categories as

a tool to deconstruct and overcome this antagonizing tactics and to divert the attention away from fighting each other, but to help take a unified stand against all kinds of discrimination, domination, and oppression.

In order to commemorate the victims of the attack in Orlando, we bring together different academic and activist perspectives on Queer People of Color and Queer migration in our workshop on 17 and 18 June 2017. Invited international scholars and activists give lectures and presentations; we conclude the workshop with a round-table discussion and a film screening. Just like the Pride events that have developed from riots born as a reaction to violent attacks to joyful celebrations of LGBTQIA* life, we also want to party in the evening as a queer way of commemorating the victims of the Pulse nightclub. The party entitled “The Pulse Goes On” is proudly hosted by Einraum.



The comic industry comes together in honor of those killed in Orlando. Co-published by two of the premiere publishers in comics—DC and IDW, this oversize comic contains moving and heartfelt material from some of the greatest talent in comics, mourning the victims, supporting the survivors, celebrating the LGBTQ community, and examining love in today's world. All material has been kindly donated by the writers, artists, and editors with all proceeds going to victims, survivors, and their families.

It doesn't matter who you love. All that matters is you love.

all © DC and IDW – <http://www.idwpublishing.com/product/love-is-love/>

Workshop Program

Saturday, June 17 – FrauenGenderBibliothek Saar

12.00 pm *Opening*

Lecture

12.30 pm Domenic A. Beneventi (Université de Sherbrooke): ***The Queer Body as Archive***

01:30 pm *Coffee Break*

Panel Short Presentations

Markus Hetheier (UdS): ***Queering Rap: The Subversions of Race and Gender in Mykki Blanco's Wavvy***

01.45 pm Eva Nossem (UdS): ***"For Colored Boys Who Speak Softly": The Discursive Construction of non-Western Queerness through Translanguaging***

Wíner Ramirez Diaz (EHESS Paris): ***The Latina Marica: The South's border in the North. An intersectional perspective on "die Grenze"***

Fareed Khoury: ***Is Coming Out Possible?***

03:00 pm *Coffee Break*

Lecture

03.15 pm M. Katharina Wiedlack (University of Vienna) & Masha Neufeld (TU Dresden): ***(What are) the limits of solidarity? Some thoughts on representation, individual experience, identity, difference and how to share privileges***

04.15 pm *Coffee Break*

Lecture

04.30 pm Fadi Saleh (University of Göttingen): ***Queer Humanitarianism in the time of War: An Ethnography of the Emergence of Syrian LGBTIQ Refugees***

9 pm – *Einraum: The Pulse Goes On*

Sunday, June 18 – Nauwieser 19

10.00 am	<i>Breakfast</i>
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	<i>Lecture</i>
11.00 am	Ahmed Hamila (Université de Montréal & Université libre de Bruxelles): <i>Toward a Common European Asylum System? The Case of Asylum Seekers Persecuted because of their Sexual Orientation and/or Gender Identity</i>
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	<i>Panel “Queer Refugees for Pride”</i>
12.00 pm	Abdullah Albusaidi, Alia Khanum & Javid Nabiyeu: <i>The Situation of Queer Refugees in Germany</i>
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	<i>Round Table Discussion</i>
12:30 pm	Moderation Astrid M. Fellner
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	<i>Film</i>
01:30 pm	<i>The Invisible Men</i>
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03:00 pm	<i>Closing Remarks</i>

Abstracts

Saturday, 17 June 2017, 12:30– 01:30 pm

Domenic A. Beneventi (Université de Sherbrooke)

The Queer Body as Archive

This conference paper offers a reading of the representation of queer bodies marked by and caught within homophobic violence in Canadian author Zoe Whittall's 2007 novel *Bottle Rocket Hearts*. Set in the marginal and marginalized queer and activist community in the politically charged atmosphere of Montreal in the mid-1990s, during the second referendum on Quebec separatism, the novel offers an insider view of what Michael Warner describes as "counterpublics," that is, emergent publics defined by their critical stance vis-à-vis the normative discourse of hegemonic publicness. In this novel, the queer body itself is presented as a surface of inscription (Grosz), a site of enunciation, and an archive of hidden queer history.

References

Grosz, E A. *Space, Time, and Perversion: Essays on the Politics of Bodies*. New York: Routledge, 1995. Print.

Warner, Michael. *Publics and Counterpublics*. New York: Zone Books, 2002. Print.

Whittall, Zoe. *Bottle Rocket Hearts: A Novel*. Toronto: Cormorant Books, 2007. Print.

Saturday, 17 June 2017, 01:45 – 02:00 pm
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Markus Hetheier (Saarland University)

Queering Rap: The Subversions of Race and Gender in Mykki Blanco's Wavvy

Race and gender are cultural identities that are especially important in the field of hip hop culture. In rap videos they are constantly being represented through auditory and visual signifiers. Offering a possibility for resistance in today's popular culture, they can be a site for identification and political struggle.

In this talk, I will identify the auditory and visual signifiers of race and gender represented in Mykki Blanco's rap video *Wavvy*, directed by Francesco Carrozzini. Besides the music video, I will also take a look at interviews with Mykki Blanco. The theoretical framework of this thesis, which offers the basic concepts of race, gender, and intersectionality, derives from texts by Chris Barker, Kath Woodward and Kimberlé Crenshaw. Considerations on race and gender in hip hop rely on the work of Tricia Rose, which I intend to complement in comparing and commenting with and through Mykki Blanco's *Wavvy* with the help of texts on queer theory by Judith Butler, Lauren Berlant and Michael Warner as well as Noreen Giffney.

Firstly, I will define race and then trace how it manifests itself in rap videos to investigate then how Mykki Blanco performs race, using signifiers typical of rap videos. Secondly, I will define gender and its role in rap to analyze her/his performance of gender in regards to signifiers of femininity and masculinity while demonstrating how gender is constituted through performative acts. In addition, I will also

present the concept of intersectionality in order to take a look at intersections between race and gender in rap, and in particular in Wavvy, while showing that these representations can be seen as an act of queer resistance. In analyzing how these representations are disrupted and queered through sound and image, I argue that Mykki Blanco uses hip hop as a performance medium in order to subvert concepts of race and gender prevalent in rap while resisting the dominant-hegemonic discourse of heteronormativity.

Saturday, 17 June 2017, 02:00 – 02:15 pm
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Eva Nossem (Saarland University)

“For Colored Boys Who Speak Softly”: The Discursive Construction of non-Western Queerness through Translanguaging

Relying on the concept of translanguaging (cf. Fuller 2013) I analyze the diverse multilingual strategies employed by Yosimar Reyes, a self-proclaimed “two-spirit gangsta” poet, performance artist, and activist born in Mexico and raised (as undocumented) in California, in his construction of non-Western Queerness. According to García (2010), translanguaging breaks up the strict connection between language and ethnicity and allows for a “more fluid positioning of identity”. It “creates a social space for the multilingual language user by bringing together different dimensions of their personal history, experience and environment, their attitude, belief and ideology, their cognitive and physical capacity into one coordinated and meaningful performance, and making it into a lived experience” (Li 2011: 1223).

I examine how, by crossing language barriers between English and Spanish through translanguaging, Reyes deploys multilingual resources in his work to overcome limiting cultural and linguistic monocentricity, to construct contemporaneously non-Western, Global South, and Indigenous Queer identities, and to deconstruct and distinguish himself from global gayness and homonormativity. For my analysis, I carve out important lexical fields and their relation to translanguaging in Yosimar Reyes' poems "For Colored Boys Who Speak Softly" and "Pride."

References

Reyes, Yosimar: "For Colored Boys Who Speak Softly."
<https://vimeo.com/3400169>;

<https://docs.google.com/viewer?a=v&pid=sites&srcid=ZGVmYXVsdGRvbWVpbnxtY2xsMjMwMXxneDoxNTc3YmEzZGE4ZTBmNjll> (accessed 20/05/2017)

Reyes, Yosimar: "Pride."

<https://www.youtube.com/watch?v=UGFIOVLWgHE>;

<http://yosimarreyes.com/poetry/>; (accessed 20/05/2017)

Fuller, Janet M. 2013. *Spanish Speakers in the USA*. Bristol, Tonawanda, Ontario: Multilingual Matters.

García, O. 2010. "Languaging and Ethnifying." J.A. Fishman and O. García (eds): *Language & Ethnic Identity* Vol. 1: Disciplinary & Regional Perspectives, 2nd ed. Oxford: Oxford University Press. 519-534.

Li, Wei. 2011. "Moment Analysis and Translanguaging Space: Discursive Construction of Identity by Multilingual Chinese Youth in Britain." *Multilingual Structures and Agencies* 43 (5), 1222-1235.

Saturday, 17 June 2017, 02:15 – 02:30 pm

Wíner Ramírez Díaz (EHESS Paris)

The Latina Marica: The South's border in the North. An intersectional perspective on "die Grenze"

The main object of our paper here is to highlight how the being a non-heterosexual man (homosexual, bisexual, pansexual, hetero curious) both inside and outside the closet, makes the crossing, the erection, the reconfiguration or the erasing of borders possible. Those borders are contested by the way of mobilizing itself, crossing or not crossing a "polycentric cross-border zone" in order to live its own sexuality.

Based on a sociological study realized directly on this particular "polycentric cross-border zone" evoked before, "Latina Marica," the South's border in the North, is an intersectional reading of the field which reverses North / South relations logic and maps the different ways of living sexuality for subjects from the North, and more precisely living in the SaarLorLux transborder zone, that embody non-hegemonic masculinities. Nevertheless, it is not trivial to say that the genealogical approach I develop is built on Nina Lykke's notion of intersectionality as a "discursive space where different feminist positions make critical exchanges and engage a productive conflictuality" (Lykke, 2011, p.208). Even so, it is mandatory to use with caution this inclusive perspective, as Lykke considers, in order to avoid ambiguous and 'catch all' interpretations of this intersectional approach. This risk could be prevented, at least partially, by contextualizing theories and positions that are in dialogue, and benefit by using them politically in a creative and critical way (Viveros, 2015).

Methodology: Concerning the construction of our research object, we primarily have considered epistemological tools such as borders / coming out / hegemonic masculinities concepts and certain queer theories approaches through an intersectional framework. Then, we have undertaken a qualitative and ethnographic approach constructed by “the comprehensive interview method” (Kaufmann, 1996). This allows us to map the different ways of living, mobilizing itself, crossing border or not, inside or outside the closet for non-heterosexual men living in the transborder zone called the Greater Region.

References

Lykke, N. (2011). “Intersectional Analysis: Black Box or Useful Critical Feminist Thinking Technology?” In *Framing Intersectionality. Debates on a Multi-Faceted Concept in Gender Studies*, by Helma Lutz, Maria Teresa Herrera Vivar and Linda Supik (eds). pp. 207–220. Surrey: Ashgate

Viveros Vigoya, Mara. “L’intersectionnalité au prisme du féminisme latino-américain”, *Raisons politiques*, vol. no 58, no. 2, 2015, pp. 39-54.

Saturday, 17 June 2017, 02:30 – 02:45 pm
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Fareed Khoury (Tishreen University)

Is Coming Out Possible?

This talk focuses on the queer migrants and refugees that came with the new wave of migration after the start of the war in the Middle East, particularly from Syria and Iraq. In the

European societies they have come into, these queer migrants and refugees are facing daily discrimination on many overlapping levels from different social groups. They are being discriminated against because of their skin color, religion, sexual orientation and gender identity among other reasons.

A lot of the discrimination derives from the last two reasons mentioned and often comes from other migrants and refugees who found themselves in actual contact with these social groups which are marginalized in their hometown for the first time in their lives. In some cases, migrants and refugees discriminating against queer migrants and refugees are hence overtly expressing their religious identities as a reaction to the discrimination they are facing themselves in the first place, which results in projecting exclusion and being more aggressive with the groups that were oppressed in their hometowns who are almost treated equally in European societies, namely: women, LGBTQI individuals and non-religious individuals.

For many queer migrants and refugees, coming out is not even an option. Sometimes they do not have the courage to start any emotional and/or sexual relationship with the people to whom they are emotionally and sexually attracted. Why? Two reasons: the fact that the streets of Europe are filled with people they probably ran away from and that many of the queer individuals are living with their families in Europe, which eventually increases their fear and strengthens their depression. Putting verbal abuse and social bullying aside, a lot of queer migrants and refugees feel that they are exposed to actual physical attacks that could be lethal sometimes. Taking into account all the difficulties queer migrants and refugees have to face in European societies: is coming out possible?

Saturday, 17 June 2017, 03:15 – 04:15 pm
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Masha Neufeld (TU Dresden) and M. Katharina Wiedlack
(University of Vienna)

(What are) the limits of solidarity? Some thoughts on representation, individual experience, identity, difference and how to share privileges

What is solidarity? An action? A feeling or affect? Both or all three things? Does it need consent on the side of the beneficiary? Does it need to have an effect? Does it need duration or a certain longitude? Why are we in solidarity with gays in Russia, or Chechnya—people we have never met, or known? Why are we in solidarity with the survivors in Orlando? Why are we not in solidarity with the thousands that do not get asylum in the USA or North/Western Europe? Why are we not taking actions in solidarity with the many that come from the African continent in search of a better life? What are the conditions of solidarity? Who are the people we can be and act in solidarity with? Do we need to share identities, religions, values, sexual desires ... with our subjects of solidarity? How can (academic) theory help us to become subjects of and in solidarity with others?

Representation and solidarity are connected in many ways: we need to understand; we need to see, to become subjects in solidarity with others. Yet, we seldom question the seen or the process of seeing. To become a subject in solidarity with others, we need to feel; feel spiritual, or any other form of kinship; belonging; sympathy; compassion. Yet, we seldom question the origins of these feelings.

In our presentation we want to take up all these questions to ask about the privileges and hegemonies of solidarity. Knowing that we will never sufficiently answer all of these questions, we want to come to an understanding of the conditions and limits of solidarity—to become better, fail better, at being subjects in solidarity with others. We draw to theory—academic or activist, anarchist and punk, feminist and anti-racist, decolonial, crip and queer—to come to a better understanding of ourselves, and our solidarity efforts.

Many postcolonial and decolonial scholars point to the hegemonies of contemporary queer solidarity movements and the erotic, sexually libidinous aspect of solidarity (e.g. Dhawan 2017). They highlight the unequal distribution of privilege and power, between the benevolent donors and the recipients of solidarity, the privileges to ‘afford’ solidarity and to be seen and identified as the receivers of it. We take up concepts and theories such as “homonationalism” (Puar 2007 and 2013), “scholarly colonialism” (Meekosha 2011: 668) to address questions concerning white privilege and queer North/Western hegemony of ‘progressive’ crip, feminist, queer solidarity. We critically question the “global gay” (Baer 2002: 502) or global queer, as identity category, and source as well as subject of solidarity.

Saturday, 17 June 2017, 04:30 – 05:30 pm
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Fadi Saleh (University of Göttingen)

Queer Humanitarianism in the Time of War: An Ethnography of the Emergence of Syrian LGBTIQ Refugees

In this presentation, I shed light on the recent emergence of the figure of the “Middle Eastern and North African (henceforth MENA) queer” as the ultimate victim of oppression, suffering, and misery. With the purpose of challenging the ways in which this image has been politically consolidated and instrumentalized, I contend that journalistic writing, knowledge production (activist or otherwise), social media discourses, and global and regional activist LGBTIQ politics are based on an institutionalization of narratives of an exceptional MENA queer suffering as absolute, foundational truths. That is, representations and stories of LGBTIQ misery are naturalized as the ultimate truth of this population’s present, but have slowly come to be projected onto their otherwise complex pasts, histories, and lives.

To illustrate this problematic more concretely, I focus on the Syrian LGBTIQ refugees as the most recent arrivals on the scene of transnational LGBTQ politics, mainly in terms of asylum politics and humanitarianism. To that end, I have conducted ethnographic fieldwork with Syrian gay, lesbian, bisexual, transgender and queer refugees in Istanbul, Turkey. Focusing more specifically, but not only, on LGBTIQ Syrian refugees who have applied for asylum at the UNHCR, I attempt to highlight two major areas. First, I observe and detail the ways in which the Syrian LGBTIQ refugees are affected and shaped by the imposition of narratives of queer suffering and

oppression, especially in their relation to the emergent humanitarian and asylum complex. To further problematize and deconstruct this narrative, my ethnographic fieldwork with the LGBTIQ refugees delves into their narrations of memories, nostalgia, queer histories, and a wide range of emotions and encounters that go beyond suffering and pain, and demonstrate the necessity of knowledge production that follows different trajectories, challenges the dominant representations, and allows for new stories, histories and forms of organization and resistance to emerge.

Sunday, 18 June 2017, 11:00 – 12:00 am
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Ahmed Hamila (Université de Montréal & Université libre de Bruxelles)

Toward a Common European Asylum System? The Case of Asylum Seekers Persecuted Because of Their Sexual Orientation and/or Gender Identity

Same-sex sexual activity is criminalized in 73 countries. In 13 of these countries, LGBTIQ persons face the death penalty in the event of actual or suspected same-sex sexual acts. Persecuted LGBTIQ persons increasingly flee their countries of origin in order to seek international protection. Only recently, does the European Union recognize persecutions based on sexual orientation as grounds to grant refugee status through its Qualification Directive. However, NGOs reports have shown that there are considerable differences in the way in which European States examine LGBTIQ asylum applications. Also, in many cases European State practice is below the standards

required by international and European human rights and refugee law. How can one explain this situation?

Sunday, 18 June 2017, 12:00 – 12:30 pm
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Abdullah Albusaidi, Alia Khannum & Javid Nabiyeu (Queer Refugees for Pride)

The Situation of Queer Refugees in Germany

Lesbians, gays, bisexuals, transgender, queer and intersex (LGBT*QI) people are among the most persecuted individuals in the world today. In many countries, LGBT*QI people regularly face harassment, arrest, persecution, interrogation, torture and beatings. These human rights violations propel thousands to flee their countries. Yet without focused attention and assistance from the international humanitarian community, these refugees continue to be deprived of basic safety or protection. The lucky few who manage to escape often find that conditions in their countries of transit are not much better than those they fled. Most refugees who try to find escape in Europe are moving to Germany or to other West European countries. Fleeing persecution with a hope to find safety, better conditions most of the time they are finding themselves in free law areas with the same conditions in their new home – persecution, harassment, abuse, discrimination. On their arrival in Germany, LGBT*QI fugitives are confronted with numerous problems.

Speakers

Albusaidi, Abdullah Jbr

Abdullah Jbr Albusaidi is an LGBTIQ activist from the Sultanate of Oman. He started his work in 2008. As homosexuality and advocating for it is illegal in Oman, he worked behind closed doors and used the name Clark Aziz as an alias to protect his identity. He organized gatherings and parties for the gay community in Oman with the aim of creating a safe space of expression, unity and a community. He expanded his work to social media and played the role of a mentor for the younger gay generation, shearing his own experience. Abdullah represented the Omani gay community in several workshops and conferences related to the LGBTIQ in Turkey, Lebanon and Germany.

Abdullah was outed to his family and his country through a radio interview which took place in France and was broadcast in October 27, 2015. The radio station broadcast in Arabic to the MENA region. He agreed verbally with the radio station to change his voice as he wanted to protect his safety. Unfortunately, the interview was aired without any changes and he was recognized by his voice. Furthermore, the radio station posted a picture of him on their Facebook page. As he started to get threatening messages from his family while he was in France, he asked for help in Germany where he was attending a conference at that time in November 2015. He feels very fortunate that he was not in Oman when the interview came out. However, disowned by his family, friends and the fear of persecution, Abdullah decided to apply for asylum in Germany.

Beneventi, Domenic A.

Domenic A. Beneventi is Associate Professor of Comparative Literature at the Université de Sherbrooke. His research interests focus primarily on representations of social class, ethnicity/race and gender/sexuality in Canadian and Québécois urban literatures. He is co-editor of *La lutte pour l'espace: ville, performance, et culture d'en bas* (PUL 2017) and *Adjacencies: Minority Writing in Canada* (Guernica 2004). With Jorge Caldéron, he was guest editor of a special issue of Canadian Literature titled "Queer Frontiers / Frontières Queers." (2016). He is currently Visiting Professor of Canadian Studies at Christian-Albrechts-Universität in Kiel, Germany. He is also the Director of the VersUS research centre at Université de Sherbrooke.

Hamila, Ahmed

Ahmed Hamila is conducting a joint PhD degree in Political Science at Université de Montréal and Free University of Brussels. His thesis dissertation deals with the Europeanization of the asylum policy related to sexual orientation and gender identity, comparing three cases: France, Belgium and the UK. His research interests include the European Union, the sociology of administration, gender and sexuality studies and citizenship theories.

Hetheier, Markus

Markus Hetheier is an academic-activist with interest in gender and queer studies. He is currently studying Comparative Literature and Linguistics, English and French at Saarland University in Saarbrücken, Germany. Besides his studies he is

working as a research assistant to the Chair of North American Literary and Cultural Studies. He spent his study-related stay abroad in Manchester, UK, to volunteer with *The Proud Trust*, a social organization that aims to provide guidance for young queer people who seek help while struggling to find their identity in a heteronormative society. By the end of 2017 he will move back to Manchester to study Arts Management, Policy and Practice.

Khannum, Alia

Alia Khannum is a trans-woman from Lahore, Pakistan. Alia was part of a small organization that worked for the rights and propagation of sexual minorities in Pakistan. As associating with LGBTIQ* persons and issues and advocating for their rights is illegal in Pakistan, she worked voluntarily to protect her identity. Her work started with an underground organization which aimed at providing safe space for LGBTIQ* people in Pakistan. The purpose of this organization was creating a safe space of expression, unity and a community. Then she expanded her network to a broader social level to create a stronger community in her hometown. Since 2015 she has been part (volunteer) of Rubicon e.V. Köln and since 2016 spokesperson for Queer Refugees for Pride. The most important section of sexuality as well gender identity is how people associate themselves and empower themselves through sexuality as well as gender identity. She is not only concerned about the refugees and asylum seeking LSBTTIQ people but also people from other migration backgrounds.

Khoury, Fareed

Fareed Khoury is a medical doctor from Syria who graduated from Tishreen University in Latakia, Syria in 2015. He is now living in Germany and working on resuming his career. He is interested in queer social studies and engages with different organizations in order to raise awareness of issues of discrimination and homophobia within the spheres of migration.

Nabiyev, Javid

Javid (Cavid) Nabiyev is Azerbaijan's first openly political gay activist, founder and president of Nefes LGBT Azerbaijan, and expert about LGBT Human Rights Issues. He organized the first Pride in Azerbaijan in 2014, the first LGBT-Gender Forum and several campaigns. Javid translated the movie "All you need is love" into Azerbaijani. In 2015, on invitation by Ulrike Lunacek, vice president of the European Parliament, he gave a speech in parliament about the "influence of Russia on FSUC regarding gay propaganda law." For his activism in the political sphere and mostly for LGBTQI issues he faced several problems and arrests. During the 2015 European games in Baku, he organized the campaign "Compete4Equality". After his engagement, he was black mailed and his personal life was published in media. In the following he was declared a saboteur against society and government. For fear of life he left the country and applied for asylum in Germany. In 2016 the British Council awarded him as Global LGBT Rights Influencer for his activism on LGBTIQ issues. Currently he lives in Altena (Westf), working on LGBTI refugees issues and continuing his fight for Azerbaijan.

Neufeld, Masha

Masha Neufeld holds a diploma degree in Psychology and works on her PhD project on the topic of unrecorded alcohol consumption in Russia at the Institute of Clinical Psychology and Psychotherapy at TU Dresden and the Institute for Mental Health Policy Research, at CAMH, Toronto. As an activist, queer scholar and life-long migrant she is part of several multilingual research, artist and activist collectives and networks and has been organizing queer-feminist events in Vienna, Berlin and Novosibirsk on a regular basis

Nossem, Eva

Eva Nossem is a graduate translator for German, English and Italian. She is an instructor in English linguistics at Saarland University and is currently working on her PhD project in Italian linguistics: “Un dizionario Queer – il lessico italiano della non-eteronormatività”. Her research interests include Italian and English linguistics, Gender and Queer Studies, Border Studies, and translation studies. Selected Publications: „Vom Binnen-I über _ zu *. Genderneutrale Sprache“ (MDÜ 06/13); “Von Sodomiten und Hermaphroditen bis zu Queer und Gender Bender – Bezeichnungen für Heteronormativitätsflüchtlinge“ (Fellner et al.: *Gender überall!? 2014*); “Potere e autorità nei dizionari”. *Gender/Sexuality/Italy G/S/I 2* (2015); “Queers of Color-Identitäten auf der Flucht”. Blog entry, together with Astrid M. Fellner. <http://waswerdenwir.werden.de/?p=200;> (2016); “Hetties, queens, and fag hags - ironic name giving in LGBTIQ+ discourse”. *degenere: Journal of Literary, Postcolonial and Gender Studies*. (2016); “Queering Lexicography” (Kaindl/Baer: *Queering translation – translating the queer*. 2017).

Ramírez Díaz, Wíner

Colombian student in the last year of master of gender, politics and sexuality (sociology) of the "EHESS" (L'École des hautes études en sciences sociales) in Paris. Master in Education Sciences from the Université de Lorraine (France) and Philosopher of the Universidad Libre de Colombia. Member of the "Gay Region" project SaarLorLux. His research interests include issues related to the relationship between differences and social inequalities; Gender and sexuality theories; Non-hegemonic masculinities and the intersections of gender, sexuality, class, race and ethnicity in the social dynamics of Transborder societies.

Saleh, Fadi

Fadi Saleh is an academic-activist from Syria, based in Germany. Currently, he is a PhD candidate in the department of cultural anthropology at the University of Göttingen. His research project is concerned with the question of the relatively recent emergence of queer humanitarianism, especially in its relation to Syrian LGBTIQ refugees. He received his BA in English literature from Dickinson College, the U.S., and his MA in Intercultural Anglophone Studies from the University of Bayreuth, Germany. His main research and teaching foci are gender, sexuality, queer theories, literature, media, and migration. In addition to his academic work, he has been active for many years within different activist LGBTIQ circles, groups, and organizations in the Middle East as well as Europe.

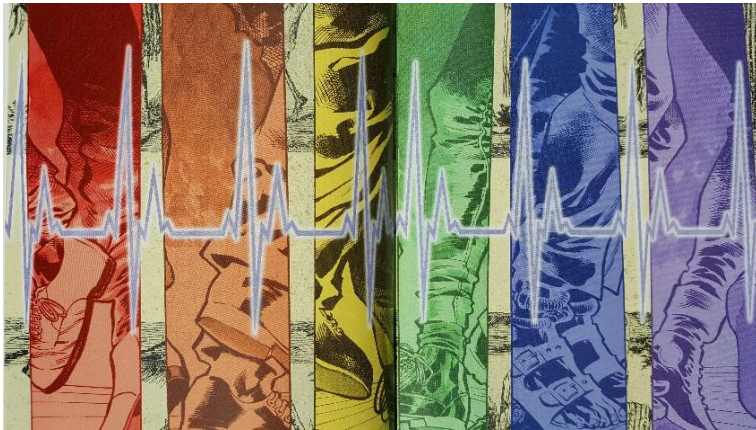
Wiedlack, M. Katharina

M. Katharina Wiedlack is currently Hertha Firnberg post-doc Research Fellow at the Department for English and American Studies, University of Vienna. She has a diploma in German Literature and Gender Studies and a doctoral degree in English and American Studies from the University of Vienna. She was visiting researcher at UC Berkeley (2011/2012), while finishing her book “Queer-feminist Punk: An Anti-Social History” on US-American counter cultures. She was writer in residence at the Jordan Center for the advanced study of Russia at NYU (2015/2016) and visiting researcher at the Center for Advanced Media Studies, Johns Hopkins University (Feb-May 2017). She has presented at Universities and other institutions all over the world, most recently at Johns Hopkins, Harvard, NYU, Yale, and the Polish Academy of Science in Warsaw. She has taught at different Universities on the European continent, and currently teaches American Cultural Studies, Gender, and Disability Studies at the State University St. Petersburg, and the University of Vienna. She was project coordinator at the Gender Research Office at the University of Vienna from April 2008 to September 2015. Her research fields are queer and feminist theory, popular culture, post-socialist, decolonial and disability studies to name but a few. Her most recent research project is “Looking Eastward: US-Identity, Western Values, and Russian Bodies.”

The Pulse Goes On

Just like the Pride events that have developed from riots born as a reaction to violent attacks to joyful celebrations of LGBTQIA* life, we want to party in the evening as a queer way of commemorating the victims of the Pulse nightclub.

The party entitled “The Pulse Goes On” is proudly hosted by Einraum, Mainzer Str. 27, 66111 Saarbrücken. Start: 9 pm.



all © DC and IDW – <http://www.idwpublishing.com/product/love-is-love/>

Film: *The Invisible Men*



Israel's gay Palestinian underground. Persecuted in Palestine and called criminals in Israel, gay Palestinians are the silent victims of the conflict.

Louie has been hiding in Tel Aviv for ten years, Abdu was tortured and accused of espionage for his relationships with gay Israelis and Louis was almost killed by his family. Wherever they go they live in fear of discovery.

(<https://www.journeyman.tv/film/5538>)



Queer Refugees for Pride

Queer Refugees For Pride is a human rights campaign of and for lesbian, gay, bisexual, transgender, intersex and queer (LGBTIQ*) refugees and asylum seekers in Germany. As LGBTIQ* we face different forms of psychic and physical violence by societies and authorities in many countries. These human rights violations made us flee our countries. In Germany we are often exposed to violence in refugee camps and racism in society and in LGBTIQ* communities.

Queer Refugees for Pride supports and advocates for people seeking refugee protection because of persecution based on sexual orientation, gender identity, or HIV status. We are engaging in outreach, advocacy and public education on LGBTIQ* refugee issues. The initiative works resolutely to break down systemic barriers to their and our safety and shelter. As trusted leaders of LGBTIQ* asylum seekers, refugees and their advocates, Queer Refugees for Pride lays the groundwork for changes by researching the problems and aiming to transform its highly regarded expertise into essential advocacy.

We have a voice!
صوتنا مسموع!
معا نصل!

Let's use it!



More about us: www.refugee-pride.org

CFP Conference Proceedings

The conference proceedings of this workshop will be published as “Intersections and Assemblages: Queer, Migration and Belonging.” Different approaches and analysis concerning the topics of queer, migration, legality, and belonging should be discussed with a special focus on Queer People of Color and queer migration. Collisions of North/Western and non-North/Western understandings of gender and sexuality are dealt with, as well as gender and sexually non-conforming identities as reasons for discrimination, persecution, and consequently flight; hetero- and homonormativities as well as strategies of pinkwashing and/or straightwashing are examined and brought to light.

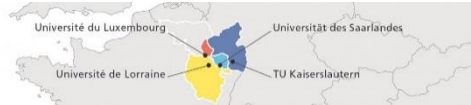
We invite contributions from different disciplinary backgrounds such as literary and cultural studies, linguistics, translation studies, social and political sciences, anthropology and law focusing on Queer, gender and sexually non-conforming subjectivities. The topics should be elaborated through a Gender, Queer, or Sexuality Studies lens and grounded on theories of intersectionality (cf. Crenshaw) and/or assemblages (Puar). Theoretical entanglements of Gender and Queer Studies with Migration and Border Studies are highly welcome.

Contributions (5000-8000 words) might address these topics through literary, cultural, linguistic, historical, or social approaches; additional themes may include affect, citizenship, displacement, exile, and geographies.

Please submit a 500 word abstract and brief bio directly to contact@intersections-sb.de by 31 August 2017.

Master Border Studies: Addressing the challenges of the 21st century

That's
Das ist
Voici les
BORDER STUDIES



The Master in Border Studies provides students with the major concepts and analytical tools to understand the social, cultural, political and economic challenges of border regions and cross-border cooperations. Students gain theoretical knowledge of border problems, border cultures, border literatures and constructions of “otherness.” Students acquire the skills to play a crucial part in the discussions on national and European identities, worldwide mobilities, migration, cultural diversity, citizenship and cooperation – especially in the Greater Region.

Figures: 2 years, 3 countries, 3 languages, 4 universities

The Master in Border Studies is a 2-year joint international study program, designed for students with different disciplinary backgrounds who wish to develop the necessary skills and competencies to work in intercultural and cross-border settings. The multilingual study program is located in three countries at four different universities: University of Luxembourg (LUX), University of Lorraine (FR), Saarland University (DE), and University of Kaiserslautern (DE).

Courses are taught in German, French and English.

More info: http://www.uni-gr.eu/en/Master_Border_Studies

Email: ma_border_studies@uni-saarland.de

Gender Studies Certificate Program

F o r u m **GESCHLECHTERFORSCHUNG**

The Gender Studies Certificate Program aims at conveying the historical and current impact and influence of the social category of gender on academia/science and on society. Students will acquire gender competences that allow them to:

- shed light on and question gender relations as power structures.
- develop a sensibility for discriminatory structures and their mutual interdependence on factors of identity formation and diversity such as race/ethnicity, religion, social class, etc.
- to acquire skills to deal with social inequalities and to develop concrete problem solutions and alternatives.

This Gender Studies certificate program consists of 4 modules:

- basic module: Introduction to Gender Studies
- advanced module 1: Gender from a historical perspective
- advanced module 2: Current issues in Gender research
- Gender applied – project work

More information::

www.uni-saarland.de/gender.html

Email: amerikanistik@mx.uni-saarland.de

Notes

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Map

Nauwieser 19

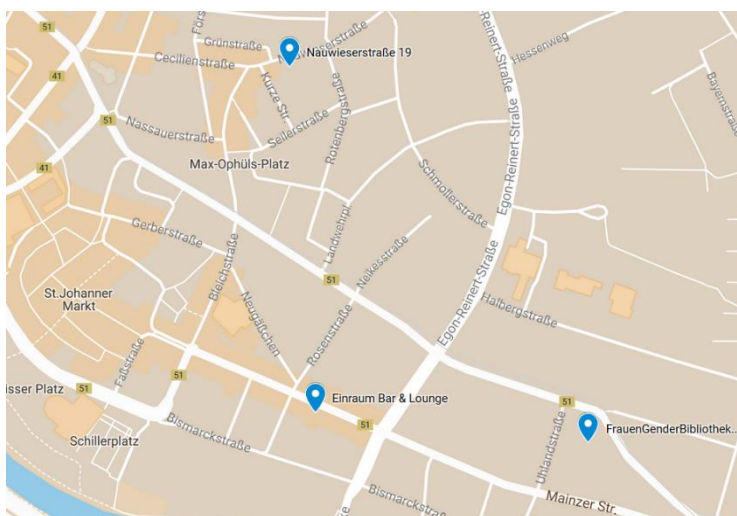
Nauwieser Str. 19
66111 Saarbrücken

FrauenGenderBibliothek Saar

Großherzog-Friedrich-Str. 111
66121 Saarbrücken

Einraum

Mainzer Str. 27
66111 Saarbrücken



Thank you

We are very grateful for the financial, material, and emotional support we received by our numerous partners who allowed us to organize this workshop, to use their premises and to bring all these fantastic speakers to Saarbrücken. Thank you for providing funding for their travel to and stay in Saarbrücken, for advertising our event, for bringing in your ideas, – and for dedicating your time and effort to this inaugural workshop.

A heartfelt THANK YOU VERY MUCH goes out to all of you!

Forum
GESCHLECHTERFORSCHUNG



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QUEER



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Bibliothek Saar

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