

SEMINAR

Gender, Sexuality and the Body: critical perspectives

July 3-4, 2013

Convenors

Sofia Aboim, ICS-UL

Pedro Vasconcelos, CIES/ISCTE-IUL

Gender, Sexuality and the Body is a two-day seminar that aims to showcase the research carried out in Portugal and in other countries on the above topics under the umbrella of a critical perspective that enables to further enhance our knowledge and discussion, whether theoretical or empirical. Over the past few decades, a number of crucial challenges led to further reflection about the supremacy of a male-dominated hetero-normative gender order, thus shaking the traditional linkages between hegemony and subordination, and enlarging the field of gender studies. Since its emergence from feminisms, gender studies have become one of the most challenging disciplines. The seminar will enable an interdisciplinary exchange of ideas and perspectives on the issues of gender, sexuality and the body in contemporary societies.

The seminar will be held at the ICS-UL (Sala Polivalente). The entrance is free and the seminar is open to the public.

Organization:



Funding:



PEst-OE/SADG/LA0013/2011

DAY 1, July 3rd

9:30-10:00	Welcome and opening remarks Sofia Aboim, ICS-UL Pedro Vasconcelos, CIES/ISCTE-IUL
10:00-11:15	Opening Session <i>Chair: Sofia Aboim</i> Christopher E. Forth, University of Kansas (Key-note Speaker) <i>The Continuity of Crisis: Historical Reflections on Masculinity and Embodiment</i>
11:15-11:30	<i>Coffee Break</i>
11:30-13:00	Session 1. Gender and the problem of categories <i>Chair: Ana Prata</i> Sofia Aboim <i>Who's afraid of hegemonic masculinity? Power and subordination</i> Pedro Vasconcelos <i>The impossibility of normalcy, or the agony of 'identity'</i> Carlos Gonçalves <i>Normativities: regulation of selves and construction of otherness among non-heterosexual Portuguese men</i> Ana Maria Brandão <i>"To start with, I am a person!": Sexuality, identities and dispositions</i>
13:00-14:30	<i>Lunch Break</i>
14:30-16:00	Session 2. Challenging gender stereotypes <i>Chair: Pedro Vasconcelos</i> Bernardo Coelho <i>Prostitution, equality, intimacy, interest and love</i> Laura Zambelli <i>The (Re)production of Stereotypes in BDSM</i> Nélson Ramalho <i>To be a 'transvestite' is questioning the (almost) unquestionable: gender as a social construction process</i> Sheena Hyland <i>Merleau-Ponty, Embodiment and Sexual Difference</i>
16:00-16:15	<i>Coffee Break</i>
16:15 -17:45	Session 3. Femininities, masculinities and cultural representations I <i>Chair: Ana Maria Brandão</i> Isabel Pinto <i>Body quarrel: feminine aesthetics in Portuguese poetry of the first quarter of the XX century</i> Marina Fuser <i>Nomadic Silences - Nomadic Subjectivities in the work of Trinh T. Minh-ha</i> Maja Spanjevic <i>Gender stereotypes in new folk music in Serbia</i> Núria Monteiro <i>Girls' Pleasure in Boys' Love: Yaoi Fandom as Women Empowerment</i>
17:45-19:15	Session 4. Femininities, masculinities and cultural representations II <i>Chair: Cristina Pereira Vieira</i> Joaquim Negreiros <i>Visual representations of procreation and recreational sexuality: from apparent subversion to the strengthening of a discursive sanitary barrier</i> Soraya Barreto Januário <i>Masculinity and body: advertising perspective</i> Cláudia Casimiro <i>The role of gender in online dating profiles: empirical evidence from the Portuguese context</i> Luís Santos <i>Becoming a man: Dramaturgies on the presentations of oneself, of emotions and affections on offline and online stages</i>

DAY 2, July 4th

9:30-11:00	Session 5. Transitions and the life course <i>Chair: Cláudia Casimiro</i> Cristina Pereira Vieira <i>The body in the logic of the relationship – the sexuality of young people through their own voices</i> Ana Cristina Marques <i>When I had my first sexual intercourse I felt like a man/woman: experiences of sexuality in the transition to adulthood</i> Diana Maciel <i>Gender and individual life courses: Between reproduction and defiance</i> Nuno Pinto <i>Gender trajectories of transsexual men and women in Portugal</i> Carla Moleiro
11:00-11:15	<i>Coffee Break</i>
11:15-12:15	Session 6. Gender orders, citizenship and rights <i>Chair: Sheena Hyland</i> Ana Prata <i>The Struggle for Autonomy and Bodily Citizenship in Portugal</i> Ermira Danaj <i>From “state emancipation model” to “fetishism of the law” – gender in communist and post- communist Albania</i> Raquel Gil Carvalheira <i>Women’s marital expectations and feminist activism in Morocco: is this the same road?</i>
12:15-13:15	Session 7. Institutions, gender and bodies <i>Chair: Joaquim Negreiros</i> Tânia Cristina Machado <i>Medical and juridical representations about lesbian motherhood: Merging essentialist and constructivist arguments</i> Rita Cachado <i>Breastfeeding: certainties and bias of today's motherhood</i> Tânia Cardoso Vera Henriques Inês Pereira Rafaela Granja <i>Sexuality, gender and confined bodies: Female prisoners experiences of conjugal visits in a Portuguese Prison</i> Manuela P. da Cunha Helena Machado
13:15-13:30	Final remarks

Session Abstracts & Speaker Biographies

Opening Session

The Continuity of Crisis: Historical Reflections on Masculinity and Embodiment

Christopher E. Forth, University of Kansas, USA (Key-note Speaker)

Abstract: Scholars of gender are nearly unanimous in rejecting the idea of ‘crisis’ as a satisfactory way of approaching challenges posed to dominant conceptions of masculinity. References to ‘crisis’ implicitly posit prior states of moral and corporeal stability that are almost never supported by sociological or historical evidence, and thus typically project into the past an authenticity that never existed. Despite what is often presented as the forward-thrusting nature of modernity as a process that has self-consciously severed meaningful ties to history, modern critiques of masculinity are thus marked by an almost obsessive tendency to reimagine the past in terms of a corporeal plenitude that has been lost in the present. Building upon my previous work on male bodies in the modern world, this presentation inquires into those elements of modern gender paradoxes that pre-exist and thus cannot be fully accounted for by the changes wrought by modernity. Incorporating elements of Roger Griffin’s provocative work on modernism and fascism, this wide-ranging paper speculates on the peculiar ways in which perennial fantasies of male rejuvenation and transcendence are reactivated under the specific conditions of modernity, especially in regard to the anxieties of contamination, decay and death that seem integral to many iterations of masculine embodiment. Approaching embodiment as something fundamentally ambiguous and thus always in a state of crisis to some extent or other, I explore the extent to which historical references to ‘crises’ of masculinity may be viewed as specific iterations of more basic and potentially irresolvable paradoxes.

Short Biography: Christopher E. Forth is the Howard Professor of Humanities & Western Civilization and Professor of History at the University of Kansas. A specialist in the cultural history of gender, sexuality and the body, his books include *The Dreyfus Affair* and the *Crisis of French Manhood* (2004) and *Masculinity in the Modern West: Gender, Civilization and the Body* (2008), as well as *French Masculinities* and several other edited collections. He is currently completing a cultural history of fat in the West, and has begun collecting materials for a new book, tentatively entitled “*Men’s Milk: A Cultural History of Semen.*”

Session 1. Gender and the problem of categories

Who’s afraid of hegemonic masculinity? Power and subordination

Sofia Aboim, ICS-UL University of Lisbon

Abstract: Drawing on findings from a research project on men in non-hegemonic positions, the aim of this presentation is to discuss two key problems. Firstly, a few important difficulties that arise from Raewyn Connell’s theory will be explored. The concept of hegemonic masculinity, which is widely used almost as a universal panacea, will be the main object of a critical view on power and subordination. Such a theoretical stance implies approaching masculinities as plural, as both structural and discursive, as essentiality problematic and indefinable. Through the dialogue between empirical findings and theory, key operative difficulties will be highlighted, namely the problem of defining limited categories (of ‘being’) versus the plurality of gendered selves in post-structuralist approaches to masculinity as well as the hybridization processes that underlie the complexity of real masculinities (and femininities). As an alternative, the concepts of gender capital is discussed vis-à-vis the conceptualization of the hegemonic of an empty signifier – as Laclau and Mouffe propose – that is fed by categorical, hetero-normative and essentially binary forms of thought. Secondly, I seek to understand the ways through which subordinate and marginalized men (older, non-heterosexual, immigrant, unemployed) are redefining their positions, practices and selves. Empirical findings will serve as a practical illustration that may allow us to address the concept of hegemony and critically rethink the heuristicity of a notion such as hegemonic masculinity.

Short Biography: Sofia Aboim, PhD, is a permanent research fellow at the Institute of Social Sciences of the University of Lisbon and a member of the GEXcel – International Collegium for Advanced Transdisciplinary Gender Studies, hosted by the Universities of Linköping, Karlstad and Örebro in Sweden. Her research interests include gender and sexuality, feminisms and masculinities as well as critical theory and post-marxism,

modernity and post-colonialism. She has published several articles in Portuguese and international journals as well as a number of books, including *Plural Masculinities. The remaking of the self in private life* (Ashgate, 2010). Currently, she is working on other book projects on gender and modernity and developing research projects on the same topics. E-mail: sofia.aboim@ics.ul.pt

The impossibility of normalcy, or the agony of 'identity'

Pedro Vasconcelos, CIES/ISCTE-IUL University Institute of Lisbon

Abstract: The concept of 'identity' plays a central role in many social-scientific reasonings and is increasingly used to account for the multiple ways individuals construct auto-biographical narratives and position themselves vis-à-vis dominant labelling systems and categories, namely in terms of gender and sexuality. If all essentialist understandings of 'identity', that purpose to see it as a mere expression of a previous stable nature, have long been critically debunked in sociology (for instance, in Goffman's dramaturgical interactionism, in Garfinkel's ethnomethodological approach, or in any sort of strong relational constructionist perspective, such as Bourdieu's) and social theory (see Foucault's profound insights into the constitution of subjects by *pouvoir/savoir* apparatus), the impact of third wave feminism and queer theory (see Butler's devastating critique of any solid category of subjects and all real subjects' failure of embodiment, as Proser puts it) has led many to define 'identity' exclusively in terms of masquerade, performance or citation. Even if not without ambiguities regarding more material processes of power and coercion (given that discursive power has remained at the forefront of concerns), this conceptual trend has produced an individualistic stress on self-reflexivity or expression and intrinsic personal uniqueness, whether subversive or a strife for 'normalcy', or anything in between (willingly or not). Not countering the social proliferation of subjectivities and instances of individual or collective agency (observed or desired) – in fact hailing it when critical and transformative – and accepting the theoretical and critical advances such perspectives produced, I contend that it is not enough. In fact, a sociological strategy must be developed that further incorporates not only the symbolic with the material, but also one that does not reduce 'identity' to a farce (whether burlesque or conventional, as if these two could be straightforwardly differentiated...), even if incorporating interactional and performative aspects of practices, and captures the contradictions within embodiment (as Lahire has come to stress) as well as what Connell calls the ontoformativity of practice.

Short Biography: Pedro Vasconcelos, PhD, is Assistant Professor and Research Fellow at the Instituto Universitário de Lisboa (ISCTE-IUL), Departamento de Sociologia and Centro de Investigação e Estudos de Sociologia (CIES-IUL), Lisboa, Portugal. His current research interests are on gender relations and categorizations, masculinities and femininities, and transgender issues. E-mail: pedro.vasconcelos@iscte.pt

Normativities: regulation of selves and construction of otherness among non-heterosexual Portuguese Men

Carlos Gonçalves, ICS-UL University of Lisbon

Abstract: Drawing on 20 in-depth interviews carried out with non-heterosexual men in Lisbon (Portugal), I aim to reflect on the discursive means and meanings that regulate non-heterosexualities. I will focus on a heteronormative matrix to give an account of how the interviewees are reproducing or reconfiguring heteronormativity. It will be argued that because of the heterosexist foundations of contemporary societies, homonormativity will entail the embodiment of heterosexual performativities at different levels. Therefore, I also wish to elaborate on the strategies used either for reproducing or escaping these norms. As a result, I aim at critically reflecting on how sexual selves, practices and representations are still framed through a heterosexual dichotomic "otherness", even if some already have a normative ontology that is closely linked with the concept of human (Butler 2009).

Short Biography: Carlos Gonçalves Costa holds a Master's Degree (MA) in Social Psychology. His research work has been focused in areas such as gender studies, feminisms, and sexualities and has resulted in a number of publications both in Portugal and abroad. Currently, he is developing his work through the research project "Men at the margins: age, ethnicity, sexual orientation and work trajectories in the construction of non-hegemonic masculinities", in the Institute of Social Sciences (ICS) of the University of Lisbon. E-mail: cgoncalvescosta@gmail.com

“To start with, I am a person!”: Sexuality, identities and dispositions

Ana Maria Brandão, Department of Sociology and Social Sciences Research Centre, University of Minho

Abstract: The actors’ social location rests, in a fundamental way, on the knowledge and mastering of particular social classification systems, which allow them to situate themselves – and others – from the personal *and* social points of view. Individual conformity to such systems, as well as to the identity models they offer is variable, depending on a variable need for identity congruency. In the particular case of non-normative sexualities and the identification mechanisms associated to them, threat and stigmatization encourage closure around stable and clear-cut identity boundaries, promoted by particular communities that work both as an element of support and protection from a hostile social environment. In such cases, identity seems to become, as Weeks (1991) has contended, a “necessary fiction”. This presentation is based on an empirical qualitative research with exploratory purposes aimed at analysing the social construction of the sexual and personal identities of a group of women involved in homo-erotic relationships, which resorted to the life-story interview as the main social research technique. Setting off from interview data, one intends to discuss the ways these women situate themselves regarding dichotomist models of social classification, as well as the factors that lie beneath their different identity claims. Results show that total identification with the identity models offered either by the gay and lesbian subculture or by the dominant culture is rare. Thus, claimed identities are never duplicates of available ‘identity types’, but rather the ongoing result of a complex individual work, which is attained through the selection and integration of different identification elements. Such work appears to be linked, in accordance with Lahire’s theses (1999), to specific ‘patrimones of dispositions’, which are interwoven by variables such as generation/age group, class origin, individual trajectories, and the characteristics of sociability networks. In fact, the latter can facilitate or impede access to diverse discursive resources and socialization contexts with impacts on the readings of the relation between (personal) identity and sexuality.

Short Biography: Ana Maria Brandão is an Adjunct Professor of the Department of Sociology and a Fellow-Researcher of the Social Sciences Research Centre of the University of Minho, Portugal. Her research interests include sexuality, gender, and identity, as well as qualitative social research methodologies. Recent publications include Brandão, Faria & Machado (2012), “Da «vontade de saber» à «verdade conhecida»: Laços biológicos, parentalidade e desigualdades de género”, in H. Machado & S. Silva (org.), *Testes de Paternidade: Ciência, ética e sociedade*; Brandão (2011), “Not quite women: Lesbian activism in Portugal”, in A. Woodward, J.-M. Bonvin & M. Renom (ed.), *Transforming gendered well-being in Europe: The impact of social movements*; and Brandão (2010), “*E se tu fosses um rapaz?*” *Homo-erotismo feminino e construção social da identidade*. E-mail: anabrandao@ics.uminho.pt

Session 2. Challenging gender stereotypes

Prostitution, equality, intimacy, interest and love

Bernardo Coelho, CIES/ISCTE-IUL University Institute of Lisbon

Abstract: When researching prostitution we often face an *imaginative prostitution* combining a set of fantasies, images, idealizations and representations and constituting an ideological, conceptual a theoretical wall. This wall equals prostitution to violence and immorality, transforms sex workers into victims unable to perceive their own condition, and naturalizes men as sexual predators and aggressors. Ethnographic research with escort-girls and male costumers contradicts this imaginative prostitution and easily leads us to find that: First, prostitution isn’t necessarily a scenario of male domination and female exploitation, on the contrary, paid sexual interactions are frames where both women and men play gender (equality) and pleasure (reciprocal). That is, power is still at stake in sexual relations but the vocabulary of exploitation and domination is taken by a grammar of gender equality, sexual citizenship and reciprocal pleasure. Secondly, paid sexual encounters are not about sexual objectification of women, most of the time both women and men actively invest in the production of a circumscribed intimacy. Thirdly, besides an ideological and cultural divide putting apart material interests on one side and love on the other, in this commercial, erotic, sexual and intimate scenario it isn’t uncommon to find romantic relationships between escort-girls and male clients producing three types of love-interest dynamics: *disadvantaged men* (escort-girls exploit clients in love with them); *confluent interests* (escort-girls are willing to find a wealthy man and step out of activity and the client is

willing to be that man; or escort-girls and clients produce a deep intimacy and begin to project their lives together), *disadvantaged women* (client manipulates escort-girls promising a romantic relationship but the only thing he desires is free sex).

Short Biography: E-mail: bernardo.coelho@iscte.pt

The (Re)production of Stereotypes in BDSM

Laura Zambelli, Department of Sociology and Social Research, University of Milano Bicocca, Italy

Abstract: I wish to present here some preliminary conclusions of my ongoing research on BDSM (Bondage, Domination and Sadoomasochism) in Italy. With BDSM I intend all the practices characterized by consent and power exchange. Although not all authors and practitioners agree that these are sexual practices (Moser and Kleinplatz 2006), sexuality seems to have to do with BDSM since excitement comes into account (Collins 2004). Gender, sex and the body are core aspects of BDSM. I am interested in exploring here how far dominant stereotypes about these concepts are challenged by BDSM. As regards gender, most practitioners show an overstated mainstream femininity or masculinity, both in term of clothing (high heels and corsages for women, boots and leathertrousers for men) and social interactions (chivalry). Nevertheless, women and men play both the top or the sub role. Sex, intended as intercourse, is not performed in public (at private clubs) by anyone interviewed (at most they limit to masturbation) but I registered several cases of polyamory. The BDSM scene seems to separate heterosexuals/bisexuals from homosexuals (in particular gay males have their own clubs). BDSM could be used as a foreplay; and when practiced outside the couple, it does not always counts as a betrayal also if it involves intercourse. The body is central in these practices: they are the canvas on which these practices left their signs. Women bodies are naked during clubs' play more often than men's, they both don't necessarily convey the mainstream idea of beauty (slim, tall, good-looking). Female subs tend to be proud of their scratches and bruises. The social actors and their social interactions seem both to reproduce and to challenge mainstream stereotypes about sex, gender and body. Theoretically, a wide possibility for challenging stereotypes is offered to participants since they play with clothing, roles and bodies; the research conducted until now show nevertheless the persistence of dominant social conventions about attitudes and behaviours.

Short Biography: Laura Zambelli. I am a PhD student in Sociology at Milano Bicocca University, in Italy. I graduated in Political Science in Bologna and Turin. Since my undergraduate thesis I have been interested in Gender studies, Sex studies, Gay and Lesbian Studies. Since I started my PhD Program, I have been focused also on social interactions and micro-sociology. The current PhD project of which I wish to present the first and partial results, is about social interactions and individual experiences and desires of BDSM (Bondage, Domination and Sadoomasochism) practitioners. As regards the empirical part of the research, I planned interviews, ethnography and online ethnography. During the past conferences I attended I most appreciated the possibility to exchange opinions and ideas with colleagues coming from several countries and with different backgrounds. E-mail: l.zambelli@campus.unimib.it

To be a 'transvestite' is questioning the (almost) unquestionable: gender as a social construction process

Nélson Ramalho, CIES/ISCTE-IUL University Institute of Lisbon

Abstract: Gender is a social construction process based on strategies of power and domination. Normalization of gender expression through the prism of binary 'male' vs. 'female', not only hampers but masks the understanding of people who "violate" the social norms of gender, resulting in an oppressive process. Therefore, transgender people are systematically marginalized by discourses, institutions and policies that lead them to live in a context of social vulnerability (Monro, 2005; Namaste, 2000). Direct observation in the context of sex work performed by transgender people, especially in the area around 'Conde de Redondo', in Lisbon, over 12 months, has allowed us understand that sex work, besides being a way of survival is also a form of construction of their social identity. It's through sex work that they learn that their sexual organs are sources of pleasure and desire. Unlike transsexuals, which remove the genitalia, which is, for them, a source of disgust (reinforcing therefore the category of gender binary by reversing the gender), the 'transvestite' eventually challenge the notion of binarism, questioning the traditional categories of 'male' and 'female'. Despite living and acquire feminine appearance (breast enlargement, hips, thighs and buttocks), by modifying body through the ingestion of hormones and silicone application, they do not want, nor claim to 'be' women.

This allows to break the supposed 'irreversible' subjection of bodies to a supposed biologic order (Butler, 1999) and expose the complexity of the gendered self-definition process.

Short Biography: Nélon Ramalho has a degree in social work by Human Science Faculty of Portuguese Catholic University. Presently he's a PhD student in social work by ISCTE-IUL. His subject thesis, funded by FCT, is on transgender people in sex work context. As a social worker he has developed his professional activity in many areas such as relocation and council housing, mental health and psychiatry, community intervention and sex work. His research interests include subjects such as sexuality, gender and social relationships, sex work (in special, prostitution), contemporary identities construction, minorities, discrimination, social inequalities, social movements, human rights, social intervention and qualitative research methodologies He's partner of Social Work Professionals Association, board member of Family Planning Association and National Association of Street Football. E-mail: nelson.ramalho81@gmail.com

Merleau-Ponty, Embodiment and Sexual Difference

Sheena Hyland, All Hallows College, Dublin City University, Ireland

Abstract: At the same time as it has finally achieved much-deserved recognition for its groundbreaking phenomenological analysis of bodily experience, Merleau-Ponty's *Phenomenology of Perception* (1945) has also attracted considerable negative attention from feminist philosophers over recent decades. This is largely due to the perception, principally argued by Iris Young and Judith Butler (and many others since), that when Merleau-Ponty describes the experience of the human body he is, in fact, implicitly referring only to male and/or masculine bodies. Young's argument is offered in her classic essay "Throwing Like a Girl: A Phenomenology of Feminine Body Comportment, Motility and Spatiality" (1980). Here, she contends that unlike the description of assured bodily action in Merleau-Ponty's account, feminine embodiment is characterised by a hesitant motility that inhibits the full range of corporeal movement for women. In her discussion, she draws on case studies by renowned phenomenologist and neurologist, Erwin Straus, who observes clear gendered differences in motility in children's bodily activity. Boys, he claims, tend to use their entire bodies when engaging in physical tasks, unlike girls who demonstrate greater fear of getting hurt and subsequently acquire a more inhibited and self-protective corporal stance. Young not only argues that differences in bodily movement in accordance with gender and/or sex is phenomenologically significant, but also that the absence of any substantive discussion concerning the matter in *Phenomenology of Perception*—arguably the most important philosophical text written on the topic of the body and embodiment—warrants critical reflection. In this paper, I compare the accounts of motility in the work of Young and Merleau-Ponty, and examine the difficulties of applying Merleau-Ponty's description of 'normal' embodiment, as it functions throughout *Phenomenology of Perception*, to female experience. I also explore how our concepts of health and illness are derived from our assumptions of what is normal and abnormal in bodily experience and movement.

Short Biography: Dr Sheena Hyland is Lecturer of Philosophy at All Hallows College (Dublin City University), Ireland. Her research interests include phenomenology (especially Merleau-Ponty), the body and embodiment studies, philosophical feminism and health studies.

Session 3. Femininities, masculinities and cultural representations I

Body quarrel: feminine aesthetics in Portuguese poetry of the first quarter of the XX century

Isabel Pinto, Faculdade de Letras, University of Lisbon

Abstract: The first quarter of the twentieth century in Portugal was characterized by a series of important historical events: the regicide, the fall of the Monarchy and establishment of the Republic and the First World War. By this time, women could not yet vote and they were systematically ignored in the debate of crucial social issues like, for instance, prostitution (Esteves et al., 2011). Therefore, the main question here addressed is: how can poetry as free embodiment take part in a gender revolution? The answer lies in the «consequent breakout of feminine sentimental literature» (Pereira, 1983), which entitled women to reveal more of themselves, enduring the poetic scrutiny of their intimacy: they dared to expose their dreams, desires, fulfilments and despairs. The representation of the body plays a very significant role in this literary *momentum*, presenting itself as the ultimate medium for life and its most inherent feelings. Translating

women, by a part-whole relationship, the body is depicted in detail; in the poems, the reader can find lips, kisses, blood, abandoned corpses, hands, faces, asking for confrontation, in a subtle assumption of sexuality. Moreover, in one of her unpublished poems (*Coquete*), Zulmira Falcarreira asserts: “To be *coquete* is mostly about being a woman”, making way for the desired emancipation (Pinto and Freitas, in press). In order to fully understand the social impact of those poetic testimonies (with names like Zulmira Falcarreira, Virgínia Vitorino, Marta Mesquita da Câmara and Florbela Espanca emerging), one must also account for women’s daily life in the Portuguese society of the time. Namely, in high society women’s life was, on one hand, a granted succession of mundane amusements, like going out to the opera and to the theatre, leading to the exposition of the body; and, on the other hand, women also spent a considerable amount of time in domestic affairs, this way endorsing the reclusion of the body. The suggested contrast “exposition/reclusion” is liberated by others such as “decay/resettlement” (Pereira, *ibid.*) and “real/unreal”, all bursting out in feminine poetry as images of a claiming body, fully aware of the social restrictions imposed on it.

Short Biography: Postdoctoral fellow in Centro de Estudos de Teatro, from Faculdade de Letras da Universidade de Lisboa; collaborator in the following research projects: “Edição em CD-ROM de Textos de Autores Portugueses Quinhentistas de Teatro” and “Documentos para a História do Teatro em Portugal”. For a few years now, I have been conducting my personal research in the areas of History of the Theatre and Textual Criticism. My recent publications include: “(Un)Certain Editing”, *Cibertextualidades*, n.º 5, e-book version (in press); and “Santa Maria Egípcíaca: Um Percurso (Ibérico) pela Redenção Teatral” in *Para s’Entender Bem a Letra*, Livro em Homenagem a Stephen Reckert, Imprensa Nacional-Casa da Moeda, 2011, 261-271. E-mail: vilhalpandos@hotmail.com

Nomadic Silences - Nomadic Subjectivities in the work of Trinh T. Minh-ha

Marina Fuser, University of Sussex, UK

Abstract: Nomadism is a key concept employed in the aesthetics of Trinh T. Minh-ha in order to designate displacement within the context of a world linked by both literal and epistemological frontiers that cut across maps and cognitive fields. Nomadism is presented as a condition of displacement, but also as a mean of blurring boundaries and building new bridges. The insufficiency of vocabulary to translate across different poles and different cultures is evident once language itself is established in a rather artificial way. Words crystalize meanings, not accompanying the transitivity of the interjacent lines, the spaces in between what lies underneath speech and speech in itself. As Trinh observes, silence is often used to describe exclusion. The verb to silence implies a restraint in speech. It is trivially employed as an imperative. Silence has a rather negative connotation. It is commonly employed on the opposite vortex from speech. Trinh points out that silence has multiple faces. It is more complex than mere binary oppositions. In fact, silence can be foreseen as something positive, as it can imply a serene absorbing response to otherness. The human body is inhabited by several layers of silence. Trinh T Minh-ha is concerned with the fragility of women identities, in context of coexistent layers of exclusion. Words are loaded of social meaning and stereotypical attributes that reinforce exclusion. The randomness of depreciative attributes must be taken into consideration, yet identities are more complex and imbricate than what falls under specific stereotypes and distinctions. Hegemony operates through the leveling of differences and standardization of trivial contexts and expectations. Identities are marked by these differences. Identity loss is often perceived as danger, and can be associated with a random mental illness, especially in women. This loss requires a new search, threatened by new traps that could capture them into other fixed universal identities.

Short Biography: Marina is a PhD student of Gender Studies and Film at University of Sussex. Her thesis is about nomadic subjectivities in the work of the filmmaker Trinh T. Minh-ha. She has been recently accepted as a PhD student visitor at U.C. Berkeley, where she will spend one year of her PhD researching directly with Trinh T. Minh-ha. Marina has a BA and an MA in Social Sciences, and both her undergraduate and her master thesis are related to Gender Studies.

Gender stereotypes in new folk music in Serbia

Maja Spanjevic, University of Lisbon

Abstract: This work represents the research of new folk music's lyrics that focuses upon identification and interpretation of sexist motives reflecting gender stereotypes. The research is based on the theoretical framework and methodology of critical discourse analysis as a multidisciplinary approach that allows the analysis of the social phenomenon from linguistic and sociological point of view. At the beginning there is a brief resume of studies that have been done so far in the field of new folk music as a social phenomenon, as well as the works on gender stereotypes that were used as basis for the analysis in this work. The central part of the work represents verses examples that hold stereotypical meaning and their interpretation and explanation of the image of woman that they promote. The objective of the investigation is to show how the women themselves are the ones who (through their artistic expression) maintain and reproduce stereotypes and status quo that a woman holds in a patriarchal society.

Short Biography: Maja Spanjevic (1986) graduated at the Department for Spanish Language and Literature at the University of Belgrade in 2010, proceeding to Master studies in Critical Discourse Analysis during which she got interested in gender studies and stereotypical representation of women in traditional music. After defending the thesis "Gender stereotypes in new folk music in Serbia" in January of 2012, she dedicated herself to other fields, leaving gender studies on standby. From 2010 to 2012 she worked as Communication Adviser in Cultural department at Institute Cervantes of Belgrade. During 2011 she worked at Center for Portuguese Language, co-organizing the cultural program for "Portuguese language as guest of honor" at the Belgrade book fair. In 2012 she started her second Master studies in Culture and Communication at the University of Lisbon focusing mainly on fields of Cultural policies, Creative industries, Intercultural learning and Arts as a mean for cultural diplomacy. She speaks fluently Serbian (mother tongue), Portuguese, Spanish and English. E-mail: maja.spanjevic@gmail.com

Girls' Pleasure in Boys' Love: Yaoi Fandom as Women Empowerment

Núria Monteiro, University of Aveiro

Abstract: The history of technology evolution has always been permeated by fierce voices that denounced the mind control that they would cause. In this sort of criticisms were include mass communication and culture. Following this logic, consumers were not able to interpret and select the information, but absorbed everything that was delivered to them. I wish to present a phenomenon that demonstrates the existence of a culture of participation and the challenging and active role of women on it. Named Yaoi, from the Japanese, and meaning Boys Love, refers to a diverse range of entertainment productions, all centered in the theme of male homosexuality. Mostly created by women and for women, Yaoi can use already popular masculine figures, and transform them into gay figures, or can create their own characters. These sort of productions came not only from professionals but there is a whole fan culture surround it and around the world. Following the steps of the western partner Slash Fiction, women and girls manipulate what we can call "hegemonic masculinity role models. The objectives are to explain the Yaoi fandom, their purposes and characteristics, always having in mind three main goals. The first is to demonstrate Yaoi as a possibility for women empowerment in mass media and gender manipulation. The second is to reveal that they are unable to really contradict the gender dichotomy. AT last, I would like to expose the different representations of boys and girls concerning Yaoi. Theoretical articles, studies, and even fan pages will be taken into account. They will be compared to some of the conclusions that I have gathered during my master's thesis, namely concerning the comparison of the attitudes of girls and boys facing Yaoi and male homosexual scenarios.

Short Biography: Núria Augusta Venâncio Monteiro. In 2001, having integrated the academic institution Faculty of Letters of University of Porto, I have followed my graduation and master education in Sociology. For the completion of both degrees, I have dedicated my two extensive monographs to the subjects of social construction of gender, as well as the concepts (and identities) of sex, sexuality and sexual orientation. Dimensions such as clothing and its symbolism, body languages, power, globalization, economics, mass media, and legislations. More precisely, the analysis was focused on the realms of BDSM (Bondage, Discipline and Sadomasochism) and on the *Anime, Manga, Visual Kei* and Lolita Style in national territory, having published already some papers concerning these issues. My attention is especially dedicated to all subcultural phenomena. My last professional collaboration was as a researcher at University of Aveiro, in a project related to the new concept of social interactive television. E-mail: nuriamonteiro@yahoo.com

Session 4. Femininities, masculinities and cultural representations II

Visual representations of procreation and recreational sexuality: from apparent subversion to the strengthening of a discursive sanitary barrier

Joaquim Negreiros, CIES/ISCTE-IUL University Institute of Lisbon

Abstract: The discursive articulation involving visual representations of procreational and recreational sex in the media is the overall topic of this paper. The theme is discussed through the analysis of two images published in the men's lifestyle magazine GQ. Our departure point is provided by the claim that an articulation between procreational and recreational sex which strengthens the barrier between these two approaches to sexuality tends to draw upon a conventional discourse on sexuality, heavily informed by a conservative perspective of family practices and values. Actually, such separation is often justified by the alleged need to make sure that controlled biological and social reproduction performed by the family — procreational sexuality being a main *modus operandi* of such institutional task — is protected against uncontrolled forms of recreational sexual activity. Texts which favour a more integrative representation of sexuality can be regarded as manifestations of an alternative *progressive* perspective, in so far as such integration signals a harmonic (rather than antithetical) relation between family life and the search for individual autonomy and self-development. The outstanding common trace between the two GQ images selected for close analysis in this paper is the co-presence of procreation and recreational sex representations to sexuality, apparently creating a zone of discursive overlapping inhabited by both approaches to sexuality and thus signalling a possible subversive blurring of the line that traditionally separates them. The close observation of the visual texts, however, leads to a different interpretation of their actual meaning, suggesting that the articulation of procreation and recreational sex represented in the images does not serve the purposes of an integrated approach to sexuality. On the contrary: using distinct discursive strategies, both visual texts mix representations of procreational and recreational sex so as to strengthen the normative barrier which conventionally separates these two dimensions.

Short biography: Before starting a professional academic career, I worked as a journalist. In 1999 I left PUBLICO's newsroom, where I had been for more than ten years (since the foundation of this daily newspaper), to begin working as a lecturer and develop a MA dissertation in Coimbra University (Instituto de Estudos Jornalísticos). The following step was a PhD at King's College London, concluded in 2009. I am currently involved in a Post-Doctoral research project (CIES) on the connections between intimate life arrangements and the availability for agency in the public sphere. E-mail: joaquim.negreiros@yahoo.co.uk

Masculinity and body: advertising perspective

Soraya Barreto Januário, Faculdade de Ciências Sociais e Humanas, New University of Lisbon

Abstract: Over the past four decades, society and the media have exerted the influence of both critic and observer regarding the male image. In doing so, they have established aesthetic standards by labelling and classifying individuals according to their physical attributes and stylistic appearances. Gender studies, in analysing what is aired in the media and advertising, seek to understand how current norms are portrayed to society. Our research interest centres on the male body, both as object of desire and as self-representation. With the increasing supply of products and services designed for the masculine market, and the growing interest in the 'cult of the body', we focus on issues of masculinity and sexuality with the purpose of better understanding the advertising image discourse surrounding masculinity. The proposal is to analyze the male models featured in Portuguese advertising campaigns published in 2011 in lifestyle magazines, Men's Health, FHM and GQ. By using a methodological approach of content analysis and image reading, this paper focuses on an investigation of issues such as: What are the most relevant and frequent aspects of male body exposure in Advertising? How is the body exposed and portrayed in Advertising? What appropriation images of masculine models are presented in Ads? Our discussion is based on theories about the body, as established by Marcel Mauss, Michel Foucault and David Le Breton. For a perspective on studies on masculinity, we investigate the thinking of R. Connell, Miguel Vale de Almeida and Sean Nixon.

Short Biography: Soraya Barreto Januário has a degree in Advertising and a master in Communication Science from FCSH/UNL. Currently, she is a PhD student in Communication Science at FCSH/UNL, grant from FCT. She is collaborator researcher at the CECL and series editor of the "Revista Comunicando" (Young Researchers

workgroup from SOPCOM). Her research work is mainly on gender, masculinities and advertising studies. E-mail: sorayamidia@hotmail.com

The role of gender in online dating profiles: empirical evidence from the Portuguese context

Cláudia Casimiro, CIES/ISCTE-IUL University Institute of Lisbon

Abstract: This paper is part of a research that explores societal implications of the Internet and social networking in romantic life, specifically, the role of the Internet in introducing couples that meet in person and the formation of romantic relationships in the digital age. In particular, this paper addresses the role of gender in online dating profiles. The aim is to contribute with empirical knowledge about the gender dynamics characterizing the process and the strategies followed by Portuguese men and women in their self-presentations on a dating site. Presenting ourselves to the world is a complex process (Goffman, 1959) and communication technologies have complicated it further. Online or offline, it is important to remember that all subjects construct their identity and try to convey some images about themselves. “People have an ongoing interest in how others perceive and evaluate them” (Leary & Kowalski, 1990, p. 34). Literature concerning personal advertisements indicates that gender stereotypes influence the way men and women describe the ideal partner and also the way they define themselves in order to attract potential mates: men’s personal profiles are more likely to offer physical descriptors and instrumental traits (education, career, financial status), and to request expressive qualities in women; while women more often offer physical attractiveness and expressive features and request for instrumental traits in males, i.e. the ads of men and women complement each other (Davis, 1990; Morgan, Richards, & VanNess, 2010). The content of the ads reflect the attributes deemed most valuable in a given geographical and temporal context. Thus, they constitute an interesting and appealing source of information about personal and preferred partner characteristics, mating strategies, impression management, personal relationships, gender stereotypes, and gender differences as well. In order to accomplish the goal of attracting a romantic partner, how do men and women manage their self-presentations online and formulate their gender identities? Are they willing to reveal themselves? How do they portrait themselves? Do they give more relevance to psychological traits or to body shape? What characteristics do they stress most? Are there gendered stylistic features of language use and communication? In what ways are elements of social change reflected in dater’s profiles? The empirical research is based on a content analysis, involving elements of visual and discourse analysis methods, of online dating profiles from a Portuguese dating site. Data *corroborate and extend previous findings*, providing compelling evidence that gender produces differences in personal and preferred partner attributes outlined in profiles. Men stress their rational and practical attributes as well as their cultural, professional and economic status, whereas women value their emotional, and affective facets, and their inclination to dream. Women daters post fewer photographs than men, but when they do it they emphasize their physical attributes more than men. The study indicates that although daters tend to offer complementary gender-based characteristics and to present gender identities rooted in traditional hegemonic ideas about gender, it is also possible to detect certain clues pointing toward contemporary forms of gender relations. Indicators of changes in what concerns traditional gender roles and gender expectations were found. Like in other researches (Strassberg & Holty, 2003) this study shows that there are men also describing their emotional and relationship skills, being appreciated for that by women, and women offering and being valued for their characteristics of professional success, dynamic and proactive attributes. This paper concludes with the discussion of the survey results pointing future research avenues in the exploration of the role of gender in online dating contexts.

Short biography: Cláudia Casimiro, Post-doctoral Research Fellow. Degree in Anthropology (1994). Faculty of Social Sciences and Humanities, New University of Lisbon (FCSH-UNL). Thesis title: “The Notion of Race in Portugal - 1880/1930”. Master in Social Sciences, in the specialty of Family: Interdisciplinary Perspectives (1998). Institute of Social Sciences, University of Lisbon (ICS-UL). Thesis title: “Social Representations of Conjugal Violence”. PhD in Social Sciences, in the specialty of General Sociology (2009). Institute of Social Sciences (ICS-UL). Thesis title: “From ‘conjugal violence’ to ‘violence in conjugal relationships’. Masculine and feminine social representations and practices”. From 2010 to present: post-doctoral researcher fellow at the

Centre for Research and Studies in Sociology, Lisbon University Institute (CIES/ISCTE-IUL). Research project: “From the virtual world to the real world: cyber-conjugalities in 21st century Portugal”. From 2011 to present: Invited Assistant Professor at the Institute of Social and Political Sciences, Technical University of Lisbon (ISCSP-UTL). E-mail: ccasim@gmail.com

Becoming a man: Dramaturgies on the presentations of oneself, of emotions and affections on offline and online stages

Luís Santos, Faculdade de Ciências Humanas e Sociais, University Fernando Pessoa

Abstract: The reflections regarding studies on the subject of men and masculinities have been aroused by two types of debate whose theoretical and epistemological views have shown on one side, a distinctly modern essentialist perspective (Silverstein & Auerbach, 1999), and on the other, a discursive and social constructionist perspective (Brandth & Kvande, 1998; Marsiglio, 1995), with its foundations in a post-modern interpretation. The recognition of the institutionalization of hegemonic masculinity (Connell, 1995) as the product of a historically situated social construction (Berger & Luckmann, 1966) allows us to defy the discursive constructions of modernity, rejecting essentialist explanations which are always favourable to the belief in a naturally organized world. This same recognition demands that we look at social order as something artificial in a conscious attitude of political and social guidance (Bauman, 1991). Within this context it is important to underscore the collective construction and incorporation (Bourdieu, 1998) of a set of symbols of prestige and stigmatization (Goffman, 1963), expectations and punishment (Foucault, 1975), meant to legitimate hegemonic masculinity (Connell, 1995) as the only model of masculinity and also to manifest a set of obstacles to the construction and adoption of different identities which are characteristic of human existence (Talbot & Steinberg, 2000). It is also important to contextualize the adoption of different performative behaviours (Butler, 1997), intra and exo-group alignment and staging (Goffman, 1959), as strategies of correspondence in the face of normative expectations (Goffman, 1963). This address will present and offer to discussion the results obtained from in depth interviews which took place online in the context of research work on masculinities, emotions and cyberspace. The subjects were 33 men of various walks of life, marital status, occupations, academic levels, with and without offspring and different sexual orientations, residents of rural and urban areas.

Short biography: Luís Santos, Doutorado em Psicologia Social pela Universidade do Minho. Mestre em Psicologia Social pela Universidade Fernando Pessoa. Licenciado em Serviço Social pelo Instituto Superior de Serviço Social do Porto. Professor Auxiliar na Faculdade de Ciências Humanas e Sociais da Universidade Fernando Pessoa onde coordena os I e II Ciclos de Estudos em Serviço Social. Os seus interesses científicos centram-se no estudo dos homens e das masculinidades em articulação com as sexualidades e a saúde.

Session 5. Transitions and the life course

The body in the logic of the relationship – the sexuality of young people through their own voices

Cristina Pereira Vieira, Open University and Center of Studies of Migrations and Intercultural Relations /CEMRI

Abstract: This research is based on empirical data on Portuguese young people (mostly between 18 and 23 years of age), using the technique of focus groups – an exploratory work carried out in the district of Porto.

The discourse of these young people leads us to realize the meanings and symbols that act within the body, showing a body constructed on the basis of the need of the relationship with the “other”. In this context, the body appears as a domain built to making it an “acceptable” object in the eyes of the “others”. This body is *reflexive*, shaped within the modern society, and conveys self-reflexive narratives (Giddens, 1997). Thus, this constructed body is the vehicle through which young people announce the way they relate and understand themselves. Marked by norms, this body represents a domestication and *docilization* according to the attributes of the prevailing order, which results in a new type of discipline, disguised by (re)arrangements, that lets itself be adjusted and appropriated by the global trends of society. This is a relational body that shifts away from “naturalized” reproduction (Lipovetsky, 2000). This relational body becomes associated to expressions of masculinity and femininity, represents shapes and configurations that reproduce an unequal order, guaranteeing the boundaries between masculine and feminine, as well as the space each occupies

according to the different interest. There is a kind of assessment of the body underlying *heteronormative and phallic* conducts (Bourdieu 1999). This is a view directed by masculine categories that apprehend the uses, namely sexual uses, based on the dominant definitions of the legitimized form of the active masculine principle (observing) and the passive feminine principle (which is left to be observed). They justify such categories within a hegemonic sense of virile masculinity. In other words, the centrality of the genitals, which appears in the male discourses, is affiliated to an andocentric understanding, imbued with a *compulsive sexuality* (Giddens, 1996). In the bodily behaviour of girls, relating to the practices they show, the body is manifestly restricted in movement and space, in the discourses of boys, bringing us to what Bourdieu (1999) called *symbolic confinement*, imposed by the *moral interpretation* of girls'/women's clothing, having the effect of calling to order at all times. These discourses reveal roles that suggest binary dichotomies between tradition and modernity. In this sense, this research clearly shows complex composite experiences of the relational body, suggesting, on the one hand, that old dichotomies, representations and moralities are maintained, reconstructed with new materials, reproducing tradition/continuity and, on the other hand, a socially informed body that becomes associated to certain models that reproduce the trends of contemporaneity/change.

Short Biography: PhD in the scientific area of Sociology, specializing in the Sociology of Health. Teacher at the Open University, in DCSG, where she has implemented post-graduate courses and advanced training in areas such as: Sexual Education in schools; Sexuality as an Identity Construction – Diversities (In)Equalities and Sexual Identities, Body and Health - aimed at teachers and other graduates. Researcher at the Center of Studies of Migrations and Intercultural Relations /CEMRI. Her research is targeted at projects in the areas of Sociology of Sexuality, of Youth, Gender, Body, Sexual Orientation and Health. In this vast area, she has authored publications and communications in national and international congresses - she is the author of the book *Eu faço sexo amoroso – A sexualidade dos Jovens pela voz dos Próprios*, edited by Bizâncio in 2012. E-mail: cristina.vieira@uab.pt

When I had my first sexual intercourse I felt like a man/woman: experiences of sexuality in the transition to adulthood

Ana Cristina Marques, CIES/ISCTE-IUL University Institute of Lisbon

Abstract: Based on semi-structured interviews with 60 young people (30 young men and 30 young women, mostly heterosexual, but also lesbian, gay and bisexual), aged 18-29 years old, living in central Portugal, and with different educational levels, this communication aims to answer questions such as: what are the articulations between the transition to adulthood and the experience of sexuality? Do these experiences have any impact on the subjective sense of being an (young) adult? Do different sexual paths lead to different entrances into adulthood, especially in what conjugality and parenthood are concerned? It is argued that for the majority of young people interviewed sexuality is especially valued in relational terms, even if there is space for more individualized sexual experiences. (First) sexual intercourse tends to be framed by serious love relationships, and considered important not only because of the emotions involved or the type of relationship where it occurs, but also because they are described as moments that imply a personal growth and/or the assumption of a sexual identity. Nevertheless sexuality tends to be experienced in multiple, complex and often contradictory way. Representations of sexuality are often diverse and dynamic, changing over time and young people tend to draw on different scripts that exist on society. Sexual and/or love relationships also tend to be diversified, with young people tending to engage in different kinds of relationships through their sexual paths, in a sequential and intercalated way. However individuals still have different experiences of sexuality according to their social circumstances. Accordingly, this will have implications in the way young people are doing their transitions to adulthood, influencing their trajectories into conjugality and parenthood, their need for autonomy and/or their residential “choice”, especially for women and or non-heterosexual young people. So even if individuals have the possibility of agency, it's important to remember that this agency is conditioned, and that is not different for the domain of sexuality and for the transition into adulthood.

Short Biography: My name is Ana Cristina Marques. I'm a Ph.D student in sociology, in ISCTE-IUL (Lisbon University Institute, Portugal), a research assistant at CIES, ISCTE-IUL and a research associate at UCL (London, UK). I have a degree on social and cultural Anthropology and an interdisciplinary master on Family and Society. I've been doing research on teenage motherhood, work and family articulations, parenthood, gender, youth, sexuality and, more recently, on breast cancer. E-mail: achms@iscte-iul.pt

Gender and individual life courses: Between reproduction and defiance

Diana Maciel, CIES/ISCTE-IUL University Institute of Lisbon

Abstract: This communication aims to look at the preliminary results of my PhD thesis, supervised by Professor Anália Torres, which aims to understand the way in which an individual develops and experiences her or his life course in a heteronormative and patriarchal society and the ways in which gender shapes this process. This research is underpinned by an understanding of gender in which the individual is considered as an active agent (West e Zimmerman, 1987 e 2009; Butler, 1990), without however neglecting the constraining effects of social structures (Connell, 2009; Martin, 2003; Messner, 2000). Thus, and to understand the influence of gender on the life course, not only in terms of decisions and actions but also in terms of opportunities, resources and constraints that are structurally assigned to the gendered individual, I am conducting biographical interviews with men and women, from 30 to 60 years old, living in couple. Although the research is still in the final stages of interviews and in the preliminary stages of analysis, there are already some trends, heavily influenced by individuals' social position and situation. There are individuals, men and women, who conduct their lives with an agency that reproduces gender representations, norms and practices that were internalized throughout the life course. There are other individuals guided by an agency that challenges or disrupts the gender representations, norms and practices in which they have lived and interacted. Finally, there are individuals with a life course marked by individual actions, rituals and social practices that are just pragmatic, not always conscious and reflective, acting without questioning gender representations, practices and norms internalized throughout the life course.

Short Biography: Diana Maciel is currently a researcher at CIES, in the scientific areas of gender, family and addictions. She is a PhD student in Sociology at ISCTE and member of CIEG/ISCSP-UTL. E-mail: diana.maciel@iscte.pt

Gender trajectories of transsexual men and women in Portugal

Nuno Pinto & Carla Moleiro, CIS/ISCTE-IUL University Institute of Lisbon

Abstract: Although transsexual people can find different ways to experience the discrepancy between gender identity and sex assigned at birth, most tend to adapt their gender expressions and to perform body modifications towards the identified gender. The knowledge about these gender trajectories may prove to be essential, especially for policy making and for clinicians that help transsexual men and women dealing with gender related issues. There are some, but few, proposals for this purpose developed in different fields of social sciences, usually showing the person moving through a series of developmental stages. In psychology, the few existing models are often inspired in lesbian, gay and bisexual identity development models. The aim of this study is to construct a theoretical model, grounded in data, concerning the transsexual people's developmental trajectories of coming to terms with their gender identity, within the current Portuguese socio-historical context. The study was conducted using a Grounded Theory Methodology. This research method aims to develop a theoretical model relying solely on empirical data. The data *corpus* consisted on individual in-depth interviews to transsexual people, performed in Portugal between 2010 and 2013. Results outline a general trajectory, organized in developmental stages, of transsexual men and women moving from an experience of distress and confusion, to a stage of gender congruence and identity integration. This proposed trajectory reflects a complex dynamics between individual and contextual factors, and emphasizes a series of developmental tasks and their psychosocial consequences. Although there are some proposals in the literature, a widespread model of the so called "transition process" of transsexual persons does not exist. Thus, the current study may be a significant contribution to this field, uncovering the experiences and gender trajectories of transsexual men and women in Portugal.

Short Biography: Nuno Pinto graduated in psychology at Universidade do Porto, and has a postgraduate degree in political psychology by the same institution. He has been working as a researcher, with special focus on LGBT issues. Currently, he is a Ph.D. candidate in psychology at ISCTE-IUL/Instituto Universitário de Lisboa. His doctoral project is in the field of transsexuality and gender identity. He volunteers at Associação ILGA Portugal – Intervenção Lésbica, Gay, Bissexual e Transgénero since 2006, and he is currently a board member. E-mail: nuno.pinto@iscte.pt

Short Biography: Carla Moleiro is an Assistant Professor at the Social and Organizational Psychology Department (DEPSO) at the Lisbon University Institute (ISCTE-IUL) and a researcher at Cis-IUL. She obtained her PhD in Clinical Psychology at the University of California, Santa Barbara, USA, in 2003. She initially specialized in Clinical Psychology at the University of Lisbon, and as a psychotherapist at the Portuguese Association for Behavioral and Cognitive Therapies (APTCC). She has developed clinical work on complex disorders and dual diagnoses, and currently with clients from ethnic and sexual minorities (i.e. LGBT). E-mail: carla.moleiro@iscte.pt

Session 6. Gender orders, citizenship and rights

The Struggle for Autonomy and Bodily Citizenship in Portugal

Ana Prata, California State University Northridge, USA

Abstract: The article is based on the research of the Feminism and Citizenship project (FEMCIT) and contributes to the understanding of bodily citizenship, which has not been theorized in citizenship studies. Feminist scholarship has provided some leads, but this research makes the case for distinguishing a new separate and theoretical category of bodily citizenship, relating it to reproduction and health. The long-standing interest of national states in the vital order of society and ‘vital politics’ around health, reproduction practices, and rights about ‘life’ (Rose 2007) has posed and continues to pose, barriers and challenges to bodily integrity and women’s autonomy. The article traces the discursive and policy changes in abortion and prostitution law and policies in Portugal to determine the role of women’s movements in these changes. Findings demonstrate a clear issue-difference. Feminist movements were crucial in establishing women’s right to an abortion in Portugal, but the divisions of women’s movement groups on prostitution and the contradictory discourses employed by them, proved detrimental on policy-advances on the prostitution issue. Finally, the article also draws a comparison with the other three cases within the overall project (Netherlands, Sweden, and Czech Republic). The comparative dimension shows that women’s movement groups, despite the considerable differences between these states, show remarkable commonalities in discourse, framing and political demands across borders, with autonomy and self-determination as key terms.

Short Biography: Ana Prata is Assistant Professor at California State University Northridge, USA. Her research interests include gender, European women’s movements, democratization, sexuality, sex trafficking, and comparative and historical sociology. Her recent articles include papers on Women’s Studies International Forum, the Journal of Women’s History, and Journal of the Portuguese Women’s Studies Association (Ex aequo). She is also currently involved on a longitudinal study on Women’s Organizing in Democratic Portugal (1974-2010).

From “state emancipation model” to “fetishism of the law” – gender in communist and post-communist Albania

Ermira Danaj, University of Neuchatel, Switzerland

Abstract: This paper aims in making a comparison of gender relations in Albania between the communist (1944-1991) and post-communist period. In a general, common sense view, “things are much better” after 1991 because Albania is now a free democratic country. However, the aim is to keep questioning this, and to see more in depth than this general view. That is why in this paper, we will focus on gender relations, and will try to see if and what differs and if and what remains the same during these two periods. During the communist regime, Albania had a “state emancipation model” (if we refer to Valentine Moghadam) with top-down policies regarding emancipation and equality. Education for all women and men, girls and boys, was obligatory, early age marriages were banned by law, women should be employed to be equal to men, they should equally participate in public life, politics, etc. These policies and (forced at the beginning) practices were meant to fight patriarchy. However, literature, art, culture, statistics, show that if patriarchy was being fought outside the household, the picture is quite different inside the family, and women were double and triple burdened. After 1991, Albania passed toward a free market multipartite regime. Shock therapy and mass privatization were some of the keywords during the nineties celebrating the “liberation” from the communist regime. Less “enthusiastic” is the situation for women and girls that found themselves confined within the

household, withdrawn from the labour market and from the community life. Since the beginning of 2000 there is a flourishing of laws and strategies on gender equality, domestic violence, anti-discrimination, etc. It looks like the “state emancipation model” is replaced by the fetishism of the law (referring to Jean and John Comaroff) where every action regarding gender equality and emancipation should be done on a legal and strategic level. Another important question is that there exists a dominant discourse that women should get out of the houses and have a paid work to be empowered or get in politics and be empowered, etc. This dominant makes thus invisible the other forms of patriarchy (according to Sylvia Walby) in political organizations, in academia, culture, paid work, etc. Thus, it is very important to compare the forms of patriarchy between the two periods. Beside this comparison, the paper will try also to present the response to inequality, domination, patriarchy, sexism etc, mainly after 1991, because before 1991 we had almost absolutely a state driven response. After 1991 there is a women’s movement, deliberately not self called feminist movement. We will present how the critical feminist perspective is almost inexistent in Albania (with very few exceptions). Neo-liberalism has affected the fight against domination and patriarchy - the struggle is using only terms such as “gender justice”, “gender budgeting”, “gender quotas” etc. but not emancipation and freedom. There is a lack of feminist thought about the “practices of freedom” (referring to Judith Butler) and critical perspective. Actions are made within a liberal perspective that considers women under the perspective of vulnerability (that referring to Butler is used only to target a group and to protect it - excluding every other alternative). In this context we will see if one hegemony of the “new socialist individual” - where women and men were “equal-the same” has been replaced with another liberal one, where women are the “vulnerable” group. The paper is part of a chapter of my PhD thesis, and will be based on literature review, document analysis and statistical information about Albania, and qualitative interviews conducted in the framework of the PhD work. Interviews will serve mainly in the presentation of the post-communist period.

Short Biography: Ermira Danaj is a social science graduated from the University of Lausanne, Switzerland. Has worked since 2002 in various projects on gender, poverty and migration in Albania with various international and national organizations. During 2009-2012 she worked as lecturer of Feminist Theories at the European University of Tirana, Albania. She is currently a PhD candidate at the University of Neuchatel, Switzerland and her thesis is “Internal migration in Albania - Forms of mobility and gender relations”. She is a Fulbright visiting scholar at the New School, New York (February - May 2013) and a visiting researcher at ISCTE-IUL. E-mail: edanaj@gmail.com

Women’s marital expectations and feminist activism in Morocco: is this the same road?

Raquel Gil Carneiro, ICS-UL University of Lisbon & NECI-CRIA (Núcleo de Estudos em Contextos Islâmicos - Center for Research in Anthropology)

Abstract: Feminists and human rights activists in Morocco continue to fight against laws they do consider to discriminate women. Although legal equality is one of their major battles, other claims are being made to integrate women in the economic and social development of the country. Here, the state is seen as the major actor of change in social and cultural habits. But how should women’s wishes and aspirations be considered if they somehow do not always coincide with major feminist claims? Is it possible to find other ways of social emancipation which are not allocated to conceptions of equality and individual liberty? This abstract is based on a fieldwork carried out during a year in Essaouira in Morocco. The intense contact with women, families and with a feminine association showed me that although women are strategic in using the family law paraphernalia to achieve their ends, they do not always pursue the same/equal rights and responsibilities as men in certain areas of life, such as marriage. Marriage can be considered a project of life that entails hierarchical relations based on gender and age. It is between idioms of hierarchy and autonomy, two important components of Moroccan society, that women seek to make a sense of their decisions and hopes. This paper tackles/addresses these questions through observations and experiences of women, situating class differences, economic backgrounds and regional particularities which are important variables in this analysis. Finally it proposes to question whether concepts such as agency, resistance, patriarchy and hegemony are theoretically useful to cope with men and women’s lives in Morocco.

Short Biography: Raquel Gil Carneiro, PhD Student in Anthropology. Graduated in Anthropology in 2003, I began my academic experience on Mauritania through two research projects on cultural and heritage politics on African countries. These experiences led me to my master thesis research on cultural associations on

Session 7. Institutions, gender and bodies

Medical and juridical representations about lesbian motherhood: Merging essentialist and constructivist arguments

Tânia Cristina Machado, University of Minho

Abstract: This paper focuses on the conclusions of a research project which assumed as theoretical object the medical and juridical representations about lesbian medically assisted motherhood. The non-directive interview was the main research technique. We interviewed five clinician experts in reproductive medicine and five judges working in family and juvenile Courts. The analysis of the medical and juridical discourses highlights the emergence both of essentialist and constructivist ideas of femininity/masculinity. On one hand, we register the presence, in the discourses of all interviewees, of a perception of *the feminine/masculine as the maternal/paternal* and, in this sense, of motherhood/fatherhood as elements of the performative performance of *doxa*. It was recurrent the use of words that reflect the reproduction of a representation of parenthood as something intrinsic to human condition – *desire, instinct or essential* – which must take place under certain conditions – *marriage, civil union, relationship*. If for some interviewees these elements are enough, enabling the inclusion of lesbian couples as recipients of medical assisted procreation, realizing the possibility of constructing several configurations of femininity – although never decoupling femininity from motherhood – , for others other maternal framework elements must be added that excludes such couples: *father, man, different sexes, complementarity*. It follows that the representations about lesbian motherhood are discursively constructed by key-propositions that operate through association/dissociation against the backcloth of the traditional heterosexual model, yielding two positions that reflect a paradoxical dynamic between a “feminine essence” and a “constructed femininity”. There is, therefore, a constant mix between essentialist and constructivist arguments. The former reflects a representation about lesbian motherhood as a maternal model that is part of a “feminine essence” whereas the second displays a representation of lesbian motherhood as a maternal model (re)constructed from the original one, highlighting the constructed nature of femininity. Both, however, ultimately replicate the traditional direct association between femininity and motherhood.

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Breastfeeding: certainties and bias of today's motherhood

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Abstract: In Western countries, where the number of children is growing down and born at a later stage of their parents lives, motherhood is given an increased importance, which is not only focused on babies, but also on everything else that is related. Women who decide to become mothers undergo a set of social pressures to be successful in every stage of the motherhood process: pregnancy, preparation for birth, delivery and neonatal care, in which breastfeeding gains special relevance. This study aims to be a relevant contribution to the discussion on breastfeeding, which seems to be rarely approached in the context of Portuguese sociology. Regarding methodology, this will be based primarily on interviews with mothers who breastfeed, mothers who

did not breastfeed and health professionals. This sociological disinterest is, moreover surprising since breastfeeding, generally considered to be organic, natural and a personal choice, is actually a social practice, which varies according to the historical period, social class and social and political context. From a microsociological point of view, breastfeeding as a social practice reflects the action of medical professionals, breastfeeding therapists, mothers and fathers and their social group. From a macrosociological point of view it results from government policies, prevailing medical paradigms and economic actors (such as those related to artificial adapted milk). It is common to believe that breastfeeding is a natural issue for mothers and that it is the best for babies. Based on this, women after childbirth are subjected to pressures not only from health professionals, but also from society in general, due to a set of bias. Despite that, nowadays people are increasingly looking for information in the internet, magazines, self-help groups, which leads them to adopt a more critical stance on breastfeeding and issues surrounding motherhood. Moreover, breastfeeding is a situation experienced by each woman in a very particular way, leading some of these assumptions to be challenged and reconsidered in the light of changes that are also happening in the roles of man and woman as parents. In this sense, the purpose of this presentation is to discuss some of the beliefs about breastfeeding, taking into account the different roles of women (career, children, family), and a context in which parenting tasks are not yet fully assumed and shared with men, in an environment of pursuit of gender equality.

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Sexuality, gender and confined bodies: Female prisoners experiences of conjugal visits in a Portuguese Prison

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Abstract: The sexuality of prisoners is officially controlled and limited by prison systems. In a context designed to discipline the prisoners’ bodies, the regulation, conditioning and inhibition of intimacy and sexuality raise paradoxical questions in the scope of prison policies. Drawing from data provided by twenty interviews in a Portuguese female prison, this paper explores how imprisoned women construct, perceive and experience their intimate and sexual relations in carceral settings. By focusing on prisoners who maintain heterosexual relationships and who have access to conjugal visits, we will analyze how intimacy practices are reconfigured in the shadow of penal control. If specific requirements related to women in prison tend to embody and reproduce traditional gender ideologies by addressing female offenders mostly as mothers, how are the sexual experiences of women managed in the prison context? In an institutional environment where the boundaries between public and private domains collapse, how does the prison redraw or reestablish the most private area

of intimacy? In order to address these issues, we begin by setting out gender ideologies that traditionally underpinned women's access to conjugal visits in Portugal prison systems; and subsequently, we will explore the gendered narratives of female prisoners regarding those experiences. Data show that the boundaries and contexts of intimate relationships are entirely redrawn by carceral monitoring. Couples' interactions become supervised and controlled by agents external to the relationship. Prison policies entail the transposition of intimacy from the private to the public domain. Women's narratives report conflicting and juxtaposing experiences regarding conjugal visits, revealing an "ambivalent intimacy". On the one hand, those moments promote feelings of "freedom" and privacy due to their marked contrast with the movement and exposure of the regular contacts with relatives; on the other hand, conjugal visits entail the most intrusive penal surveillance aimed to control their bodies, undermining the intimacy, secrecy and privacy that characterize intimate interactions.

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