



# PROCEEDINGS OF ABSTRACTS

*Private, Civil, and Public SEXUALITIES:  
XI. International Academic Conference*

Prague, Czechia

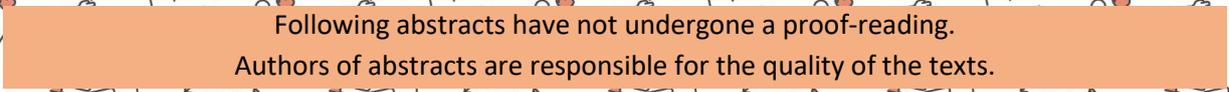
2 – 4 October 2019

**Institute of Sociology, Czech Academy of Sciences,  
with**

Charles University, Faculty of Humanities

Institute for Research of Social Communication, Slovak Academy of Sciences

Constantine the Philosopher University in Nitra, Faculty of Arts



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Authors of abstracts are responsible for the quality of the texts.

Wednesday, 2<sup>nd</sup> October 2019

**SESSION 1: POLICIES AND (NO) CITIZENS** (16:45 - 18:30)

Chair: Alena Křížková

**Radka Dudová, Hana Hašková** (Institute of Sociology, Czech Academy of Sciences)

*Selective pronatalism in childcare and reproductive health policies in Czechoslovakia*

The paper examines the role of pronatalism in the development of Czech childcare and reproductive health policies in the period of state socialism (1948-1989). It discusses how selective pronatalism has been incorporated into such policies and categorised those who should reproduce and those who should not reproduce. The goal is to answer the question of how has the pronatalist framing been used to categorise “the others” whose life and reproduction has been labelled as undesirable. It pays specific attention to the ways how the limitations to bodily and social citizenship of women were used as a tool of the selective pronatalism, and how the pronatalist framing was linked to the women’s rights /interests framings, in order to see whether and how women’s rights and interests were present in the debates on reproduction and care. It considers both, reproductive policies (including abortion and new assisted reproduction technologies) and the policies of childcare in order to show how healthy, happy and able population was to be secured and managed in state socialist Czechoslovakia.

Based on the framing analysis applied to major policy texts and political discussions preceding legislative changes, the paper shows the persistent presence of selective pronatalist framing and explains its role in the formation of these policies in Czechoslovakia during the Cold War, even in times when fertility was much higher in Czechoslovakia than in the countries West of the Iron Curtain.

While the pronatalism has been straightforwardly linked to nationalism, it has also been sometimes instrumental to accommodate certain feminist goals. By linking the analysis of debates on the childcare and reproductive health policies in the region we argue that although the pronatalist framing has been used several times as a strategic tool in support of women’s interests, it has always strengthened heteronormativity and the gendered norm to reproduce.

**Hana Konečná, Roman Svatoš** (Faculty of Health and Social Sciences, University of South Bohemia in České Budějovice)

*Parenthood as an individual right in the Czech and Slovak context*

The European Convention on Human Rights guarantees everyone the right to respect for family and private life (Art. 8), ie the freedom to create any family formation. The law is formulated negatively, ie the state will intervene only if some of the members of the formation is significantly threatened. Despite the enormous technological progress, anatomically and genetically defined woman and man as a couple are necessary to conception and childbirth. Any other family formation (in the sense of its members as parental responsibility holders) can only arise through state intervention - adoption, foster care, assisted reproduction. This shifts the topic from the area of negative rights to positive rights, from the private sphere to the public sphere.

Expert medical societies have responded to societal changes by changing definitions. While infertility was still defined as a heterosexual couple disease in 2009, the latest glossary defines it as follows: „A disease characterized by the failure to establish a clinical pregnancy after 12 months of regular, unprotected sexual intercourse or due to an impairment of a person's capacity to reproduce either as an individual or with his/her partner.“ (Zegers-Hochschild et al., 2017).

In my contribution, I will analyse the situation from a psychosocial, ethical and legal perspective. The analysis will be primarily based on basic human rights conventions, professional societies' documents (e.g. G. De Wert et al., 2014) and on basic ethical (deontology vs. consequentialism) and bioethical concepts (e.g. Beauchamp and Childress, 2001).

**Alexandra Sipos** (Doctoral School of Sociology, Eötvös Loránd University in Budapest)

*Civil union or marriage? Recognition of same-sex couples in Hungary*

Debates are frequent on social scale about marriage equality as they revolve around the essence and the purpose of the institution of marriage. Reviewing the literature on marriage, gives different answer as to what marriage is. It can be considered a basic social formation but also the basis of family. It can be seen as an institution which regulates or self-regulates sexuality. Some see it as core right associated with sexual citizenship, while others see it as an oppressive institution. Focusing on the power relations inherent in this institution, I identify two main criticisms of marriage: one is pointing out the gender inequality in marital relations, the other is referring to the hierarchy of sexualities and the heteronormative nature of marriage.

My research encompasses the development of recognition of same-sex partnership in Hungary. I build a theoretical model based on the literature of marriage to analyse the Hungarian Parliamentary debate on civil union. I categorise each argument based on how marriage is perceived. Prior to this, I give a normative description of the European landscape regarding the recognition of same-sex relationships with analytical descriptive method of legal documents and of case-law of European Court of Justice (ECJ) as well as the European Court of Human Rights (ECHR). Following the description of legal developments and the political debate analysis, I give an overview on how the institution of marriage and that of civil union is understood in Hungary.

**Craig Carey** (Manchester Metropolitan University)

*The erosion of LGBTQ identities in times of austerity: the case of UK Conservative legislation*

The call for the demand for equality has underpinned the shift in attitudes towards sexual identities in the United Kingdom. The last decade has witnessed the progression of LGBTQ citizenship, for example, the introduction of equal marriage which was introduced under Conservative governance. However, scholarship contends that LGBTQ identity is slowly being eroded away at the structural and individual level, via the introduction of austerity, a transformation tool of neoliberalism – core to conservative ideology. There is no conclusive definition of austerity within scholarship; it is a contextualised and contested term. In this paper, austerity will be defined as a set of economic conditions created by governments as a measure to reduce public spending. In using the foundations of discourse analysis to examine Conservative governance, this paper will draw upon the much contested, paradigmatic framework of urban regime theory. In doing so, it will confront the variants of Marxist capitalism within the urban political economy and demonstrate the political agency in urban affairs – the deep multi-scalar interdependencies between state and capital (Davies and Blanco, 2017). In drawing upon queer theory, this paper will enquire the positionality of LGBTQ identities in relation to age, generation and intersectionality at the structural and individual level under Conservative governance (Davis, 2008). In doing so, this methodological approach is embodied within the framework of homonationalism – understanding the fundamental reorientation of the relationship between state, capitalism and sexuality (Puar, 2013). This paper will critically reflect on public and private sexual identities, both at the structural and individual level, to reflect on the progression and impediments imposed by Conservative governance upon LGBTQ identities in the United Kingdom.

**Kanchan Kumari** (Department of Political Science, University of Delhi),

**Ravi Shankar Raina** (Department of Psychology University of Delhi)

***Compulsory Heterosexuality and Discontent of Citizenship in India: A Study of Adoption Laws***

This paper attempts to look at the relation between state and citizens from the perspective of sexuality. how the state by producing and reproducing a particular sexuality and gender as normal, acceptable and essential, not just redefines the private realm but also promotes what are considered respectable sexualities and that how we organize our lives according to national and sexual identities. To what extent does compulsory heterosexuality influence the status of individual as a citizen which is supposed to be a public identity? How does our sexuality play an important role in the formation of our civic identity and how is this public identity shaped and mediated by private heterosexual patriarchal relations?

As we are trying to understand the relation between a citizen and the state is based on compulsory heterosexuality or respectable sexualities, therefore the adoption laws which not only attacks but also gives an alternative to heterosexual reproduction and heteronormativity, is an important aspect to explore the political side of heterosexuality especially in India where the understanding of sex and sexuality are even more complicated because of the existence of multiple religious and caste identities. Therefore, this paper also attempts to look at the psychological dimension of a cultural context. How do conventionally private concerns not only become matters of state interest but also come to reconfigure the relationship between the state and the public sphere. With regard to methodology this paper is based on the analysis of parliamentary debates in India and also on the questionnaire-based interview from not just the activist, researcher and the common people from LGBTQI community but also the people who identify themselves as heterosexual.

Thursday, 3<sup>rd</sup> October 2019

**SESSION 2: DISCOURSES OF BODY** (9:15 - 10:15)

Chair: Radka Dudová

**Christina Goestl** (Independent Scholar)

*Clitoral Matter Matters*

Clitorises have a long history of disappearance and diminution in anatomical textbooks in the west. They are surrounded by fearful assumptions regarding the dangerousness of female lust and the threat female sexuality poses to social order. They are at the centre of a complicated web of constructed sexuality.

While anatomy provided simplification, universalization and normalization, other disciplines linked clitorises with lesbianism, nymphomania, prostitution. Class differences were defined using clitorises. The disorderly woman became the Other.

Tracing this history shows that sex, like gender, is socially and historically specific and therefore as much a product of social relations as biological materiality, that in fact biological materiality has been filtered through the straight and normative lens of medico-science.

But the terms of a different construction of gender also exists, in the margins of hegemonic discourse. The 1960s feminist groups rebelled against a medical hegemony which mystified and alienated their own bodily functions from them. The Feminist Self-Help Health Movement radically expanded what had been commonly designated as the clitoris, offering a fully developed alternative feminist anatomy.

These women were questioning the received wisdom of biomedicine, the thinking-as-usual, and prevalent definitions of women's bodies and selves. They were fundamentally contesting the ways in which biomedicine had been naturalized.

The medical establishment stayed unimpressed. It took another twenty years until a clitoral turn happened. Clitorises were back on the anatomical terrain, albeit not in full extend.

It need not remain so. It is time to revisit the subject and learn from the feminist predecessors. How to subvert the intent of diminution? How do queer bodies creatively engage with medical technology to create bodies that match diverse bodily imaginations? What does it mean to be a sexual being and how would clitoral becoming feel? What if sex-robots had clitorises?

**Lenka Formánková** (Institute of Sociology, Czech Academy of Sciences),

**Eva Hejzlarová** (Institute of Sociological Studies, Charles University in Prague),

**Anna Durnová** (Department of Political Science, University of Vienna)

*"My body, my power." Giving birth outside hospital in the context of the Czech controversy on homebirth*

We discuss individual decision on giving birth outside hospital in the context of the Czech controversy on homebirth, which highlights the ongoing struggles between medical and alternative constructions of reproduction. The analysis builds on the feminist scholarships, which brings attention to the ways in which a biomedical paradigm of reproduction dominates the birthing practices and knowledge about childbirth. Within the dominant medical discourse women's bodies and birth are framed as inherently pathological and risky and therefore needing medical management. In contrast, the women-centred discourse promotes "normal birth", which is physiological, natural and "not an illness". The 'my body, my choice' narrative and the 'no longer patient' argument (Sherwin 1992) that have been crucial for the

second wave of the women's movement, have created a leading argumentation of public debates linking reproduction, women's health with citizenship scholarship. The "intimate citizenship" concept (Roseneil, 2013) looks at "the decisions people have to make over the control (or not) over one's body, feelings, relationships; access (or not) to representations, relationships, public spaces, etc; and socially grounded choices (or not) about identities, gender experience; erotic experiences" (Plummer, 1995:151). In this context, personal life is an arena of public, politicized struggle to change law, policy, and culture (Plummer, 2003). In our analysis, therefore, we adopt the notion that the way childbirth is culturally and socially framed influence strongly how women experience it. The paper will benefit from 10 biographic - narrative interviews with mothers who delivered knowingly outside hospital (at home). The biographical approach, as an integral part of feminist epistemology for the last several decades, helps to revise the dominant male experience-based discourse by focusing on the specific experiences of women (Reinharz, 1992).

**Zuzana Kolarzová** (Department of Sociology, Social Anthropology and Adult's Education, Palacký University in Olomouc)

*Porn acting as a profession*

The paper called Porn acting as a profession sees pornography as a type of social construct of deviant behavior on the basis of labelling theory. The main theoretical bases of the paper are Howard Becker's (1963) deviant career theory and Edwin Lemert's (1951) social reaction theory, through which deviance is perceived as a product of ideas shared by people. Research on which the presentation is based on stem from qualitative method interviews with women participants. The presentation focuses on how communication partners perceive their profession and pornography in general. What are the specifics of this profession from their point of view or which aspects of their work they perceive as negative or positive ones and how they view their life as porn actresses? It also shows how being a porn actress influences social relations of the participants, their relationships with people around them and how this profession might change such relationships. The research reveals that the participants are mainly facing negative reactions due to their profession. Relations within the porn industry, especially with other porn actors and porn actresses, as well as the perception of the profession as a kind of role have proven to be very important. The concept of the role is very interesting mainly because of ambivalent tendencies within approaches to personal and professional life. The role distance from a porn actress role was particularly apparent in the area of partnerships and sexual relationships - it became clear from interviews that participants take a different approach to the sexual conduct in their professional and personal life.

**SESSION 3: (THEORETICAL) DISCOURSES OF GENDER/SEXUALITY (10:45 - 11:45)**

Chair: Lucie Jarkovská

**Michal Pitoňák** (Queer Geography)

*Can they listen to us if they don't understand? "Hegemonic" vs. "peripheral" knowledge in geographies of sexuality and gender*

While some authors have recognized existing hegemonies in terms of the Anglo-American dominance in knowledge production (Blažek and Rochovská, 2006; Brown and Browne, 2016) or the Eurocentrism of

contemporary social sciences (Kulpa and Silva, 2016), they have been less tangible in naming the concrete barriers and even less often offered tools or courageous visions by which it would be possible to overcome and/or deconstruct them (Kitchin, 2003; Timár, 2007; Tlostanova, 2014). Despite these repeated calls, hegemonic modes of knowledge production continue to have a substantial impact on the shape of (not-only) European discourses in gender/feminist, sexuality and queer studies.

These hegemonies have erected reductionist understandings which are partially based on uncritical applications of binaries such as “Global North” and “Global South,” “East” and “West” that effectively “other(ed)s” those “beyond.” They created (new) hierarchies and objectivized distinction between the imaginations of “modern West” and the “homophobic East” and (re)constructed the narratives of “homogeneity,” “backwardness,” “lack of humanity,” and/or perpetual “catching up” with the ideals singled out in/by seemingly homogeneous “West” that often stands for the “Anglophone West” (Navickaitė, 2014; Szulc, 2018).

In the context of what authors call, for example, “epistemic hegemonies” we may ask how do geographical location and/or (a lack of) institutional affiliation determine who gets recognized as a “knowledge producer” and who is subdued as “informant and data miner” (Kulpa and Silva, 2016, p. 142). Similarly, we may ask why knowledge from ‘othered’ places is construed as exceptional or as not producing ‘theory’, only ‘case studies’” (Garcia Ramon et al. 2006).

In this contribution I discuss the possible responses to these existing hegemonic knowledges that (re)produce omissions, stereotyping and may lead to false conclusions mainly, but not exclusively, in the context of geographies of gender and sexuality.

**Lubica Kobová** (Department of Gender Studies, Faculty of Humanities, Charles University in Prague)

### *Argumentation strategies of anti-gender speakers*

(Paper will be presented in English. English abstract will come soon.)

Rétorika, argumentácia a spôsoby, ktorými prehovávajú tzv. oponenti genderu, bývajú charakterizované ako konšpiračné, zjednodušujúce, alarmistické, zavádzajúce, manipulujúce či zámerne nepravdivé. Oponenti tohto diskurzu poukazujú na argumentačné zlyhania oponentov genderu v dobrej viere, že v demokratickej diskusii sa presadí lepší argument (Habermas 1997). Ak však prijmeme také chápanie politiky, ktoré jej rozumie ako rétoricky štrukturovanej a rétoriku využívajúcu (Norval 2016), tak potom bude pre pochopenie politického pôsobenia tzv. oponentov genderu dôležité preskúmať terén diskusií ako rétorický terén.

Rétorické stratégie oponentov genderu na Slovensku a v Česku sú široké. Zahŕňajú dôvodové správy k návrhom zákonov určené najmä pre politických profesionálov, kázne určené najmä veriacim (ale sprostredkované – vďaka internetovému prenosu – aj širšiemu publiku), popularizačné články a rozhovory v elektronických médiách.

Vo svojom príspevku by som sa chcela zamerať na figuratívnu stránku týchto prejavov a zvážiť ju z hľadiska nielen jej politického účinku, ale najmä z hľadiska uchopovania aspektov jej politickosti. V mojej predchádzajúcej práci som sledovala analogickú argumentáciu v diele Mary Wollstonecraft (Kobová 2018), pričom som analógiu ako spôsob rozširovania príkladu považovala za prostriedok kultivovania demokratickej diskusie. Obdobne sa chcem pýtať, aké rétorické prostriedky používajú tzv. antigenderové hnutia a ich aktéri a ako utvárajú politický terén.

**Adriana Jesenková** (Department of Applied Ethics, Pavol Jozef Šafárik University in Košice),

**Monika Bosá** (Institute of Educology and Social Work, The Faculty of Arts of Prešov University),

**Monika Zaviš** (Department of Pedagogy and Social, Faculty of Education, Comenius University in Bratislava)

*Care Ethics Perspective on Sex Education and Religiosity*

This contribution seeks answer to the question how sex education can be meaningfully included into the Slovak educational system, whose context is characterised by a high level of religiousness. The authors construct their theoretical framework from the current feminist ethics of care, most notably from the work of Joan Tronto (1993, 2013), especially her concept of the democratic practices of care, and the understanding of moral education established by Nel Noddings (1984, 2002). While it would be also possible to draw onto other theoretical concepts, such as the affirmative ethics of Rosi Braidotti (2006), this contribution preferably appeals to the ethics of care as the founding framework. Such framework offers us a value scheme shared by scholars situated in the environment of religious, as well as non-confessional moral sex education. In this contribution, the authors argue for the promotion of such understanding of ethics of care which would be the foundation for the application of shared and collective practices of care – hereby, the school, the parents, and the children would be essentially understood as cooperating and mutually caring (Tronto 1993, 2013, Sevenhuijsen 1998, Barnes 2012, Noddings 1984). This shift from individual responsibility to social and collective responsibility for care (not only) in the area of sexuality and sexual life, thus requires transformation at the level of educational policies. In particular, the relationism of the ethics of care allows us to rethink the relationship between the public and the private, thus also the school, the household and family, as well as the profane and the sacred, as a necessary presumption. In the conclusions, the authors offer the prospect of transformation of the approach to educational methods (i.e. religious, ethics and civics education), in such a manner where they would not be mutually exclusive alternatives.

**SESSION 4: TRADIČNÉ A ALTERNATÍVNE RODIČOVSTVÁ** (in Slovak language) (13:00 - 14:00)

Chair: Miroslav Popper

Druhý demografický prechod sa okrem iných charakteristík vyznačuje aj poklesom podielu manželstiev a nárastom alternatívnych rodičovstiev, ako aj podielu detí narodených mimo manželstva. Kohabitácia, žitie oddelene-spolu, jednorodičovské rodiny, partnerstvá ľudí rovnakého pohlavia predstavujú, oproti tradičnému manželskému zväzku muža a ženy a výchovy detí v ňom, alternatívne formy rodičovstiev, ktoré postupne nadobúdajú čoraz väčšie percentuálne zastúpenie. Na Slovensku sa od roku 2000 podiel detí narodených mimo manželstva za pätnásť rokov viac ako zdvojnásobil.

Uvedené zmeny priťahujú čoraz väčšiu pozornosť demografov, sociológov a psychológov. Mnohé výskumy realizované v ostatných desiatich rokoch naznačujú, že rodinné tranzície negatívne vplyvajú na kvalitu života detí v dôsledku rodinnej nestability či rastúcej rodinnej komplexnosti. Súčasná polemika sa týka rozsahu platnosti hypotézy nestability a zároveň opatrení, ktoré by mohli prispieť k tomu, aby tranzície nepôsobili na ľudí stresujúco. Zmeny v rodinnej štruktúre však prebiehajú dynamicky a stále nie sú dostatočne reflektované v spoločnosti, legislatíve, ani medzi odborníkmi. Ku kvalite života

neprispievajú ani politiky, ktoré alternatívne rodičovstvá neraz vyčleňujú z normatívneho priestoru, a to aj v dôsledku kresťanského diskurzu, podľa ktorého rodinu predstavuje len manželský zväzok muža a ženy vychovávajúci deti.

Cieľom panelu je otvoriť provokatívne témy o kvalite rôznych foriem rodičovstiev a zároveň ponúknuť výsledky získané na reprezentatívnej vzorke obyvateľstva na Slovensku v roku 2018 v danej oblasti. Panel bude pozostávať z troch príspevkov, pričom všetky tri prezentujú časti výsledkov kvantitatívneho reprezentatívneho prieskumu uskutočneného na vzorke 1010 participantov, rodičov detí vo veku od 3 do 12 rokov a spolu vytvárajú relatívne ucelený obraz o kvalite života v tradičných verus alternatívnych formách rodičovstiev na Slovensku.

**Miroslav Popper, Ivan Lukšík** (Institute for Research in Social Communication, Slovak Academy of Sciences)

### *Kto sú lepší rodičia: kohabitujúci alebo manželia?*

Výsledky viacerých štúdií porovnávajúcej kvalitu života detí v manželstve verus v kohabitácii poukazujú na to, že v kohabitácii (oproti manželstvu) majú rodičia obmedzenejšie finančné zdroje, deti majú horšiu kvalitu telesného a duševného zdravia a zároveň u nich možno častejšie pozorovať problémy so správaním.

V rámci slovenskej reprezentatívnej vzorky sme však pri porovnaní manželstiev a kohabitácií nenašli žiadne štatisticky významné rozdiely v ekonomickej oblasti (schopnosť finančne zabezpečiť stravu, oblečenie, školské pomôcky a potreby a mimoškolské aktivity), v oblasti trávenia voľného času s dieťaťom (venovaní sa mu v rámci kultúrnych a športových aktivít, chodením s ním na výlety, hraním spoločenských hier), ani v oblasti problémov so správaním, ako sú závažné výchovné problémy (agresivita, zlé správanie, krádeže, bitky, kriminálna činnosť), skúsenosti s návykovými látkami (alkohol, fajčenie, marihuana...), či v zhoršená známka zo správania.

Identifikovali sme však rozdiely v oblastiach vierovyznania rodičov (kohabitujúci sa vo väčšej miere hlásia k ateizmu alebo nekatolíckym náboženstvám), návštevy rodín z Úradu práce a sociálnej starostlivosti (častejšie u kohabitujúcich než u manželov) a zdravotnej starostlivosti (iný pomer pravidelných preventívnych prehliadok u pediatra a zubára s dieťaťom).

**Lucia Hargašová, Jana Fúsková** (Institute for Research in Social Communication, Slovak Academy of Sciences)

### *Ktorým rodičovstvám najviac dôverujeme?*

Príspevok prezentuje postoje slovenských rodičov k alternatívnym formám rodičovstva a vybraným minoritám z pohľadu dôvery v ich schopnosť zabezpečiť dieťaťu dostatočne kvalitnú starostlivosť. Reprezentatívnu vzorku (z hľadiska pohlavia, vzdelania a miesta bydliska) tvorilo 1010 rodičov detí vo veku od 3 do 12 rokov, ktorí v dotazníku zodpovedali otázky týkajúce sa kvality života ich detí a tiež položky vyjadrujúce ich názor k schopnostiam iných rodičov poskytovať deťom starostlivosť.

Výsledky postojovej zložky porovnávame s doteraz zisťovanými postojmi voči rôznym skupinám rodičov, ako sú napríklad rozvedení, kohabitujúci, single rodičia, rovnakopohlavné páry, rodičia v nižšom a vyššom veku a pod. Postoje interpretujeme z hľadiska diskurzov rodových rolí a rodičovstva na Slovensku. Zistenia diskutujeme v kontexte sociálnych reprezentácií rodičovstva, a predovšetkým vo svetle idealizovanej predstavy o rodičovstve, tradičnej rodine a rozdelení rodových rolí matky a otca, pričom postoje k rôznemu typu rodičovstva sú závislé nie len na formálnom ukotvení rodičov ale i na ich časových možnostiach a pôvode.

**Gabriel Bianchi** (Institute for Research in Social Communication, Slovak Academy of Sciences),

**Dagmar Marková** (Faculty of Arts, Constantine the Philosopher University in Nitra)

*Kto je lepší rodič? Otec alebo matka?*

V príspevku budeme prezentovať analýzu premenných (z predmetnej výskumnej sondy) vyjadrujúcich kvalitu života detí zabezpečovanú rodičmi, kontrastujúc participáciu otcov a matiek. Kto z nich trávi viac času aktívne a kvalitne s dieťaťom? Kto z nich robí viac pre dieťa? Nakoľko ešte platia rodové stereotypy o rolách otcov a matiek? Je rozloženie rodičovských aktivít medzi otcov a matky obdobné alebo odlišné v tradičných a alternatívnych rodinách? Viaže sa toto rozloženie na iné demografické premenné?

**SESSION 5: RESEARCHING SEXUALITIES** (14:30 - 15:45)

Chair: Martn Fafejta

**Judit Takács** (Centre for Social Sciences, Hungarian Academy of Sciences),

**Ivett Szalma** (Institute of Sociology and Social Policy, Corvinus University of Budapest)

*Applying the litmus test of homophobic attitudes to early 21st century Europe*

Our study focuses on factors potentially influencing changes in social attitudes towards gays and lesbians in 21st century European societies. We interpret homophobic attitudes as a litmus test for democracy and tolerance, and sexual minority rights as contributing to the well-being of all citizens, irrespectively of their sexual orientation – an approach originally applied by Kon (2010) to Russia.

Our main research questions are about the ways social attitudes towards lesbians and gays changed in the time period between 2002 and 2016, and whether there are any signs of convergence regarding these issues in different parts of Europe, characterized by different welfare regimes.

The empirical base of the study is a dataset including all eight rounds of the European Social Survey, focusing especially on a key variable measuring the agreement level with the statement that gay men and lesbians should be free to live their own life as they wish. For data analyses descriptive statistics and explanatory models were constructed by applying multilevel mixed effect linear regression models. Our results show that there are still significant differences between different parts of Europe regarding social attitudes towards gays and lesbians. However, based on our results we would recommend a more refined division than the East–West dichotomy within Europe.

**Hana Maříková, Hana Hašková, Zdeněk Sloboda** (Institute of Sociology, Czech Academy of Sciences)

*Parenting Desires, Intentions, and Strategies of Lesbian, Gay, and Bisexual People in a Post-socialist Context: Research Challenges*

The paper sums up research on relations between parenting desires, intentions, and the realised strategies of lesbians, gays, and bisexuals in a heteronormative context, focusing on post-socialist Central Europe. To reach this, the paper reviews and interrelates two large bodies of published research: (1) on relationships between parenting desires, intentions, and their fulfilment (and lack of it) in the

general population of the region; and (2) on LGB parenting, focusing especially on parenting desires and intentions. The paper is a review article that provides a secondary analysis introducing both quantitative and qualitative topical findings. The text urges the inclusion of partner's sexual identity variables in general parenting studies. In LGB studies, the topic of desires and intentions as well as reflection on class, age, and location should be included as they are significant determinants. The local context is important because of specifics in both parenting and LGB life-conditions. This is especially concerning given current re-traditionalizing efforts.

**Marta Vohlídalová, Hana Maříková** (Institute of Sociology, Czech Academy of Sciences)

***Parenting Desires and Intentions of Czech Gay, Lesbian and Bisexual Men and Women: Representative Survey***

The desire and intention (DI) to remain childfree for life is still marginal among young people in CEE. The parenthood has been constructed as fundamentally heteronormative, thus marginalizing family models that deviate from the dominant norm. I.e., while the same-sex partnerships, legalized 10 years ago in the Czech Rep., have become socially accepted in the country, the adoption of (step)children by same-sex couples hasn't been legalized yet and the heteronormativity regarding parenthood is still quite strongly promoted and accepted in the society. Late modernity brought about noticeable changes in the private sphere, interrelated with diversification of relationship, parental and family models. Similarly, changes in the realm of sexuality have occurred, including changes towards partner relationship(s) of and parenting by non-heterosexual people. In the CR, as well as in other CEE countries the 2nd demographic transition associated with the aforementioned changes appeared much later than in the Western countries. There are only a few studies of parental DI among LGB people with the view to understanding how they are shaped, what influences them in the context of CR. The paper focuses on conditions and factors influencing parental desires and intentions of LGB people in the context in the CR. It asks: What are the DI among the LGB population and what factors explain the different parental DI and attitudes toward parenthood among the LGB population? What are the main barriers and obstacles to parenthood perceived by different groups of LGB people? The findings are based on a unique survey on a representative sample of 400 LGB respondents aged 25–45 conducted in 2019 in the CR.

**Jana Fúsková, Kristína Blažeková** (Institute for Research in Social Communication, Slovak Academy of Sciences)

***Community needs of LGBTQ+ families in USA and what can we learn from them***

Article contains data analysis from 2019 nationwide study of 591 LGBTQ+ families across USA - within different roles / statutes, that focuses on different ways of partnership or community needs. We are approaching what can be possible factors of wellbeing and what aspects of LGBTQ+ family life can increase occurrence of discrimination or harassment.

**Friday, 4<sup>th</sup> October 2019**

**SESSION 6: EVERYDAY QUEER/HETERONORMATIVITY (9:30 – 11:15)**

Chair: Hana Hašková

**Nikoleta Kuglerová, Radomír Masaryk** (Institute of Applied Psychology, Faculty of Social and Economic Sciences, Comenius University in Bratislava)

*Realita vs. fantázie, stereotypy vs. bariéry: individuálne rozhovory o prežívaní sexuality*

*(Paper will be held in Slovak language.)*

Uvedomujú si vôbec jednotlivci svoje sexuálne fantázie? Ako vnímajú a definujú jednotlivci sexuálne fantázie? Aké hlavné témy je možné v sexuálnych fantáziách identifikovať? Je medzi nimi vôbec možné nachádzať vzájomné súvislosti?

V rámci nášho výskumu sme mali za cieľ zistiť, aké sú hranice medzi tým, čo pokladajú jednotlivci v rámci sexuality iba za fantázie a čo je pre nich akceptovateľné ako reálne sexuálne správanie. Vychádzali sme z viacerých kvantitatívnych a kvalitatívnych výskumov zameraných na definovanie, čo sexuálne fantázie odlišuje od denného snenia, rozličné formy sexuálnych fantázií, súvislosti s osobnostnými charakteristikami ako aj rodové rozdiely. Výskumu sa zúčastnilo celkovo pätnásť respondentov a respondentiek s hetero aj homosexuálnou orientáciou. Pri zostavovaní otázok do exploračného rozhovoru sme sa inšpirovali už existujúcimi štúdiami, v ktorých výskumníci skúmali rozličné druhy a formy sexuálnych fantázií a následne sme sa prostredníctvom týchto otázok snažili identifikovať hranice, resp. sexuálne normy povolujúce prípadné preklopenie sexuálnej fantázie do reálneho správania jednotlivca. Patrili sem napr. extradyadické fantázie, v rámci ktorých si osoba predstavuje niekoho iného ako aktuálneho partnera, sexuálne fantázie o znásilnení, multidimenzionalita sexuálnych fantázií a ich primárne komponenty, a protagonisti v oblasti sexuálneho spracovania príbehu. Formou individuálnych hĺbkových rozhovorov v kombinácii s denníkovými zápiskami a následnou analýzou vo forme prípadových štúdií sme dospeli k zaujímavým, veľmi kontrastným a odlišným zisteniam. Napríklad dve participantky pri výpovedi o lesbickej sexuálnej fantázii referovali na odlišné významy tejto fantázie, pričom pre jednu bola reflexiou žena vo fantázii projekciou femininnosti svojho partnera a pre druhú porušenie svojej sociálnej normy nakoľko homosexuálne vzťahy odcudzuje. Obe tieto participantky vo svojich výpovediach používali koncept mužskosti – ženskosti pri svojich opisoch. Vo výsledkoch sme sa zameriavali na spôsoby definovania a chápania sexuálnych fantázií, ich charakter, typy; V príspevku predstavíme spôsob definovania si sexuálnej fantázie naprieč jednotlivými participantmi, ich prežívanie a vnímanie takýchto svojich fantázií, využitie a vymedzovanie hraníc.

Funded by VEGA Grant no. 1/0075/19

**Zdeněk Sloboda** (Department of Civil Society Studies, Faculty of Humanities, Charles University in Prague)

*Political (non)activism and sexual citizenship of LGBTQ+ Czechs*

Both Blasius and Weeks assume that marginal, namely LGBTQ+ life experience and participation at LGBTQ+ community on various levels influences also individual's political decision making and political participation towards e.g. candidates with marginal background, or human-rights or pro-LGBTQ+ oriented parties or activities. However, this is challenged by some scholars stressing various aspects, e.g. the neo-liberal (Duggan) configuration of the "western" societies. In my paper, I will challenge such assumption in the contexts of: (a) the post-socialist adoption of neo-liberal morale that contributed to

problematic development the civil society (e.g. Linek, Císař, Vráblíková et al.), and the interconnected (b) closeted character of Czech LGBTQ+ people and issues. In my paper I will present some findings from qualitative interviews with LGBTQ+ people that focused on their political identity and activities.

**Jaroslava Hasmanová Marhánková** (Department of Sociology, University of West Bohemia in Pilsen, Institute of Sociology, Charles University in Prague)  
*(Re)constructing the meaning of intimacy and sexuality in the imaginary of active ageing and fourth age*

The paper critically discusses the role of images of sexuality and intimacy in the current representations of ageing. It focuses on the mutual relationship between the representations of active ageing and representations of fourth age as a life-phase defined by the lack of autonomy and dependence on the care of others. The paper analyses fourth age as a form of cultural imaginary referring to social location “stripped of the social and cultural capital of later life which allows for the articulation of choice, autonomy, self-expression and pleasure” (Higgs and Gilleard 2015: 14). Institutional densification of long-term care represents a crucial context for the rise of the cultural imaginary of fourth age. The paper explores how are the meanings of sexuality in old age are constructed in the residential aged care sector and how those meaning impact staffs’ attitudes towards various clients’ sexual expressions. The analysis is based on 15 in-depth interviews with aged care staff members from three different facilities in the Czech Republic. The paper maps how are the older bodies (de)sexualized in the institutional settings and how staff reflect on various sexual expression of the clients. It shows how the (im)possibility of intimacy in old age is reconstructed in the daily running of the institution and how the various forms of expressions of intimacy and sexuality are mobilized for the construction of the distinction between fourth age and the active ageing.

**Martin Fafejta** (Faculty of Arts, Palacký University Olomouc)  
*Pedophile coming-out: Prevention of Child abuse*

Members of any sexual minority including pedophiles cannot be denied the right to identify themselves with one’s sexual preference (inner coming out) and the right to openly speak about one’s sexual identity (public or outer coming out). The presentation will argue that these two rights may also help to prevent sexual abuse of children. Outer coming out is impossible without inner coming out and without outer coming out, the pedophile individuals cannot be supported and controlled by therapists and by their closer social environment in their effort not to abuse children. However, the public tends to see pedophiles as sexual abusers and label individuals openly identifying with pedophile preference as dangerous sexual deviants. Therefore, to come out can be a threatening activity for pedophiles and this is the reason why many pedophile individuals keep their pedophilia in secret. The paper is based on research among men who identify themselves with a pedophile preference and at the same time refuse any sexual contacts with children. The research shows that there are three basic reasons why those people come out in their closer social environment. First, it is from therapeutic reasons, since the coming out is the way how to share their problems with other people. Second, they do not want to keep their pedophilia in secret from people they trust and have deeper emotional relations with them. The third reason is an activist one, an effort to show that a pedophile is not necessarily a deviant abusing of children. All these reasons may lead to a better prevention of child abuse.

**Nela Andresová** (Faculty of Social Sciences, Charles University in Prague)

*Invisible Sexuality: Specifics of the Life of Asexual People within Heteronormative Society*

The contribution deals with social life of asexual people in the Czech Republic. The author focuses on the areas of acceptance of their own sexual identity as asexual, coming out and feelings of stigmatization, relationships and intimacy, belonging to LGBT+ community and the perception of the existence of a separate asexual community and the visibility of asexuality in society.

This contribution is based on author's diploma thesis. For the purpose of the work was carried out qualitative research among asexual people, who self-identify as asexual. The aim of the analysis was to determine how social life of asexuals differs within the heteronormative society. The study is based on differences between asexuals and heteronormative majority, especially in relationships and sexual behavior. The difference is also in other aspects of their life. People often don't know the meaning of asexuality, which can result in social stigmatization of asexuals due to pressure to accept a traditional model of relationship. In some respects, asexual people are similar to other sexual minorities, but not everyone feels to be part of LGBT+ community. Czech asexuals feel to be invisible in our society and they form networks among themselves through the internet forum asexual.cz. However, they don't create a separate community or social movement and they still remain socially invisible.

**SESSION 7: DISCOURSES OF BODY AND SEXUALITY (11:45 - 12:45)**

Chair: Gabriel Bianchi

**Lara Bochmann** (Europa University Viadrina Frankfurt/Oder)

**Erin Hampson** (currently not affiliated)

*Non-binary in public: An Auto-ethnographic analysis of the short film 'Step Out'*

Getting ready for entering public space is a seemingly mundane everyday task. However, in the context of a world that continuously fails or refuses to recognise trans existence, the act of stepping outside means to move from a state of self-determination to one of imposition.

The film project 'Step Out' was developed to make visible these processes, to depict trans bodies performing acts of preparation, and to showcase accompanying emotions. Preparing one's self to face the world often comes with anxieties and navigating these is essential for reclaiming public space to exist comfortably. Breath is our foundation and is used as a metaphor for existence and resistance simultaneously.

This film invites one to share in the vulnerable and caring moments before stepping outside that depict hesitant motions, anxiety, and strength and beauty at the same time. In these contradictions, potentialities, and emotions lies the realm of finding and crafting one's own modes of existence. It is also the birthplace of rebellion against imposed expectation and allowing care for one's trans-ness. The intricate and often ambivalent layers of forming a counter-image, rebelling against, and compromising with the outside world are depicted in co-existence, as something that cannot ever quite be resolved.

Proceeding the creation of the film, an auto-ethnographic analysis (Ellis, Adams & Bochner, 2011) of being non-binary in public was conducted using the film as the main focus of analysis. An interview between the producers was also used to deepen the investigation through the lived-experiences of non-

binary people. The themes that emerged were the duality between inside/outside space, breath and its connection to anxious states and, finally, skin as a surface for inscriptions and metaphor for vulnerability (Ahmed, 2013). Embedded within the frameworks of Trans and Queer Studies, the analysis aims to investigate their implications for non-binary lived experiences by exploring the aforementioned themes as areas of intimacy (Plummer, 2001).

**Tereza Zvolská** (currently not affiliated, graduate Department of Gender Studies, Faculty of Humanities, Charles University in Prague)

*From Bel Ami to Czech Hunter - Czech Republic Through the Lens of Gay Porn*

The Czech Republic has a long history of porn production, going back to the 90's after the fall of communism. While the porn targeted to heterosexual men related to „Czech“ exists, it is not any specific. On the contrary, the Czech gay porn has a significant profile on the map of porno-geographies. The introduction of the porn production „Bel Ami“, along with its archetype of „Bel Ami boy“ triggered gay sex tourism to Prague. The sex tourism and sexual othering of Czech men is described in Matti Bunzl's *Altering States* (2000). Up until today, the Czech gay porn keeps the specific profiling and the Czechness is maintained, through the language, the space, the specific type of models, (fake)reality and the gay-for-pay element, which was described by Michael Bočák (2009). This paper examines, how these gay porn movies set in the Czech Republic (or named „Czech“ – Czech Hunter, Czech fantasy, Czech Up...) are defining, creating and reproducing the meaning of Czechness in the gay porn movies.

**Bethan Archer** (Department Sociology, University of Lancaster)

*Sexualising Sisters: Reframing Incest in Contemporary Tudor Fiction*

Asking what it would mean to see incest as a sex-gender system (Rubin, 1975) that operates within a patriarchal world rather than as an innately patriarchal structure, this paper questions the public-private binary of historical, deeply politicised incest through the contemporary, frequently de-politicised lens of historical fiction. Adopting a cultural studies approach, I examine the fluid nature of incest narratives by considering how incestuous ideas are not espoused but embraced within Philippa Gregory's Tudor Court series, focusing on the relationship between Mary and Anne Boleyn in Gregory's 2001 novel *The Other Boleyn Girl* and its TV and film adaptations (2003 & 2008).

Simultaneously “born to be [my] rival” and “my other self” (Gregory, 2001), the Boleyn sisters' construction is entwined; created in an interwoven opposition to one another that complicates the potentially easy placement of them within dichotomies that so often trouble public, female characters. This is made particularly evident as Anne attempts to become Henry's wife and Queen. While Henry fights for a divorce from Catherine on the grounds of consanguinity, Henry's relationship with Mary is not an impediment but an advantage fact for Anne. This paper furthers work on incest as a politically flexible narrative through history (e.g. Boeher, 1992) and fiction (e.g. DiPlacidi, 2018) by viewing it as a productive, positive force in Anne's quest for influence; drawing on feminist and queer theory to reframe incest as no longer merely a public, political narrative of destruction, but a site of potential, private intimacy.